



the Saints' Herald

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

January 5, 1953

Volume 100

www.Lutheran.org



News and Notes

FROM HEADQUARTERS

PRESIDENT AT STONE CHURCH

President Israel A. Smith, Bishop G. L. DeLapp, and Elder Glaude A. Smith were the speakers at the New Year's Eve service at the Stone Church. Members of the First Presidency were all in Independence over the holidays.

JOINT COUNCIL TO MEET

Joint Council will be in session beginning January 6. All members of the Presidency, the Presiding Bishopric, and the Twelve with the exception of those abroad will meet.

GENE THEYS PREACHES

Seventy Gene Theys preached at Lawrence, Kansas, on December 14 for the morning service and preached at Stewartville, Missouri, that evening. He was the speaker at Spring Branch and Liberty Street congregations in Independence on December 21. Brother Theys is the missionary co-ordinator for the Center Stake.

"THE MESSIAH" WELL RECEIVED

The fourteenth network presentation of "The Messiah" was given December 21 at the TV Playhouse of KMBC in Kansas City, Missouri. Over 1,500 persons attended. A snowstorm which began at the time of the broadcast kept many from attending. The performance was received with a great deal of interest and enthusiasm. Soloists were Josephine Crinklaw Mader, soprano; Marcella Uhl Robnett, contralto; Maurice Nord, bass; and Garland Tickemyer, tenor. Reports are being received by the General Church radio and music department from the radio stations which carried the broadcast.

DRAMA FESTIVAL HELD

The Stake-wide Zion's League sponsored the annual drama festival December 1, 2, 4, and 5, in the Stone Church Annex. An average of three hundred people viewed the plays each evening. On the closing night, the results were announced. The plays were judged on a point basis, with credit given for preparation, acting, costuming, and group production. Four excellent ratings were given to the following Leagues: Walnut Park, "The Answered Call," directed by Tyra Phillips; Spring Branch, Senior, "This Life I Choose," directed by Dorothy Ferguson; Stone Church, Senior, "The Patched Coat," directed by Bernice Wehrli; and Mt. Washington, "Rumors Wanted," directed by Enid Wanbaugh.

SPEAKS TO PASTORS

Elder Charles D. Neff, assistant to the First Presidency, spoke at Second Church in Independence December 14 for the morning service, and that afternoon spoke to the pastors of the Central Missouri Stake at Warrensburg, concerning the new radio broadcast, "Hear Ye Him," which begins in early January. He concluded his series at Englewood that evening.

ARRIVES FROM ENGLAND

Sister May Oakman arrived in Independence from England on December 16. She is a fully qualified Royal Nurse and has a degree in midwifery. She has been engaged as a supervisor in the West London Hospital in England, and has decided to come to the United States in order to work eventually in the Independence Sanitarium. Many of the "Herald" readers will remember her correspondence with President Frederick M. Smith which was published in the "Herald" during the war.



We'd Like You to Know . . .

Mrs. Iola Hicks Kaestner

MRS. IOLA KAESTNER joined the Graceland College staff in the fall of 1946 as instructor of art, foods, and nutrition in the home economics department.

Born at Buckhart, Missouri, on February 1, 1903, she attended a rural school for eight years, was graduated from Lamoni High School in 1920, and Graceland College in 1922. During the summers of 1936 and 1937 she took courses in education at the University of Iowa and in 1938 began attending summer sessions at Iowa State College, Ames, Iowa, completing her work in six sessions with a B.S. degree in home economics in 1943. After four summer sessions at the University of Wisconsin she received an M.S. degree in home economics.

Teaching is Iola's profession, and her interests in the work have advanced along with the growing interests of her children. She taught one year in a Missouri rural school and one year in the Lamoni grade school. From 1938 to 1943 she taught in the Lamoni junior high school, and from 1943 to 1946 she was instructor of home economics in the Oskaloosa High School. She has been on the Graceland staff for six years.

She has two children: Mrs. Joyce Christensen, who is majoring in applied art in the home economics curriculum at Iowa State College, Ames, Iowa; and Ward H. Kaestner who is employed by the Ford Motor Company in Kansas City, Missouri. Stephen Richard Christensen is her only grandchild.

As a hobby, Mrs. Kaestner is interested in crafts, for she enjoys creating things.

She joined the Reorganized Church at the age of twelve. She looks upon her teaching at the college as the major part of her work for the church.

The Saints' Herald Vol. 100 January 5, 1953 No. 1

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

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

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

Let's Make a New Resolution

BEFORE we take up our resolution, let's review some of the circumstances that surround it.

The commodities of life are rarely in balance. There is always a shortage of benefits and an abundance of troubles and problems. At least one would think so if he listens to our complaints. Human beings have always had to struggle to match their many shortages, real and imaginary, with their few abundances. People have a weakness, for example, of tossing out impressions that they have plenty of money and a shortage of time, no matter how contrary the facts may be.

We range between the extremes of life with laughter and tears. Circumstances sometimes require us to suppress a smile to keep it from getting out of control; and again, they may send us off by ourselves to lick our wounds.

AND NOW, if we may, we would like to discuss one of the world's most serious shortages.

This item costs so little that there should be an abundance of it for everybody. But so few people are willing to pay the little price, or take the little thought and trouble it requires, that millions of people are unhappy for want of it.

It is a peculiar thing in one respect. You cannot get it for yourself, but you can give it to others. You can get it only if someone else gives it to you. And the interesting fact is that if you give it away generously, you will suffer no want, for others will gladly give back to you as much as you have given to them.

This thing cannot be bought. It is not an article of commerce. You may get it from a merchant, but he doesn't sell it; and nobody has ever been able to make a price tag stick on it, though that has often been tried. It is one of the free things a merchant can give away without cutting into his profits, and probably the best piece of advertising and public relations he could possibly employ.

The customer has it, too. Like the merchant, he can't sell it. But he can give it if he wishes, and make the merchant or the clerk happier for the occasion, even if no real business can be done.

Still, we haven't told you what the shortage is. Are you in a state of mild suspense?

FIRST, there is a surplus of sorrow and trouble in the world. Everywhere, you find people overburdened with work, worried by problems they cannot solve, sick with handicaps and illnesses they cannot overcome.

Second, you would think that this would make life hard enough, but something more is usually added. As if we do not have trouble and suffering enough, we pile something else on the burdens we must bear: cruelty and unkindness. We criticize. We nag. We gossip. We snap at each other. We say hateful things that we may or may not mean. We make life harder for others. They make life harder for us. It is all so stupid. It means one thing: unkindness.

THAT BRINGS US at last to the shortage. The world suffers from a shortage of kindness.

A kind word, a friendly thought, a helpful act will do much to help others. Whatever it is, it must be sincere to be effective. It must come from the heart. It cannot be simulated successfully. Imitations are easily detected, and they serve no good purpose.

A bit of kindness can make the difference between war and peace in the church. The church has lost members, friends, and even faithful servants through unkindness. Branches have been broken up not by any great serious differences of interest so much as by mere rudeness and unkindness. Kindness is a cement that can hold a branch together. It is a balm that can heal wounded hearts. It can make a setting in which the good Spirit will be at home to bless all concerned.

A bit of kindness in the home can make all the difference between hell and heaven. If we let our love show, it will show to the best advantage in words and deeds of kindness. Kindness can give happiness between mother and father, parents and children, among relatives and friends.

A bit of kindness in an office can produce peace and harmony, a situation in which work can be done efficiently and happily. Kindness can make the difference between the keeping of employees contentedly at work and having an excessive turnover of help, with all the cost and waste of training new assistants only to lose them again after a while.

You don't have to be a genius to be kind. You don't even have to be very intelligent, though you will need a little common sense. You don't need money to be kind. You don't even have to be beautiful or handsome. You could be color-blind, awkward, homely, poor, and uneducated, and still have one of the kindest hearts in the world. The requirements are easy to meet. But if you are kind, you share the very heart of love of the great God of Love himself.

WILL YOU JOIN US and include this among your resolutions? "RESOLVED: This coming year to be kinder to everybody—my family, my friends, my fellow-workers, the clerk in the store, the worker at the filling station, the postman, the trash collector, and even the pedlar who comes to my door. I may not be able to buy, but I will give a kind word to cheer every pilgrim on his way through life." How about it?

And be ye kind one to another, tenderhearted, forgiving one another even as God for Christ's sake hath forgiven you.—Ephesians 4: 32.

L. J. L.

Editorial

Across the Desk

THE FIRST PRESIDENCY

Elder Franklyn S. Weddle, director of music, writes:

Recently it has come to my attention that Paul Deaver, a young pianist of the church, played a benefit recital at Phoenix, Arizona, for the new church organ fund. His program included numbers by Scarlatti, Beethoven, Chopin, and Rachmaninoff. The *Arizona Republic*, a newspaper of Phoenix, carried Mr. Deaver's picture and a notice of the recital on December 12. The next day a very complimentary review of the recital appeared in which it was asserted, "Mr. Deaver made a hit with his small but appreciative audience." The review went on to close with these words: "We have seen artists with much less talent play to audiences of a thousand, and we believe Deaver deserves more listeners than he received last night. He proved himself a credit to a music-hungry community." We might add, knowing Mr. Deaver, that he proved himself a credit to the church as well, and I am sure the Saints in Phoenix appreciated his help in providing funds for a new church organ.

From Herbert C. Lively, Pastor of Walnut Park congregation, Independence:

I have been working with the Walnut Park congregation and in the Center Stake for over two months. As we become better acquainted with the people and the work here, Mrs. Lively and I are increasingly aware of the privilege which is ours to have been sent here. Naturally we miss our Kansas City friends, but our lives are made fuller by the additional friendships which this change makes possible.

Recently, we enjoyed an activity at Walnut Park which may be of interest to you. Such an activity was carried on last year, and we felt it very worthy of continuance this year. The congregation was host to the elderly people. All members and friends over sixty-five and their companions were invited to a turkey dinner given free of charge by the department of women and to a program following put on by young people of the branch. Group elders furnished transportation to persons having difficulty getting around. About eighty were served. We particularly noticed an attitude of relaxed friendliness among all, guests and workers

alike. One elderly sister testified to me that this was her first trip to church in ten years in spite of the fact that she lives but a short distance from the church. Another, nearly blind, said that it was her first chance to come in two years. Everyone here feels that it was a very worth-while project.

From Deam H. Ferris at the University of Wisconsin:

As you may recall I am on leave from Graceland working on my Ph.D. here. Although we have a very heavy schedule (my wife Merle is working full time for the first time in our married life to help "Pop" through) we are both enjoying our association with the Saints in the local branch. Merle is the youth director and just two weeks ago supervised a regional Zion's League rally.

I told the pastor I wanted a job that wouldn't take much time since I had a pretty stiff graduate program; so I was elected director of music! We have had a grand time organizing a choir for the first time in a number of years. Rehearsals are held after prayer service each Wednesday night, and as you can note from the attached clipping, we climaxed our service with a Christmas vesper.

The choir is planning a missionary effort based on the Easter cantata. We feel this will be an excellent opportunity to invite friends and to tell our own distinctive message. The male quartet should be a drawing card, and we have some good soloists. Although my time is limited, I have had fine co-operation and I am sure we can "get the job done."

As you probably know, Myron Curry and his wife are here also. Sister Curry leads the junior choir and recently produced an excellent vesper service. Myron is working on his degree in radio and is a top-notch church school director.

George Nathaniel Briggs Dies

Another great minister and educator of the Reorganization has died. From his home in West Des Moines, Iowa, he passed on to his reward Friday morning, December 26, at the age of 78. He was buried in Rose Hill Cemetery after a funeral service in the Lamoni church Sunday afternoon, December 28. Six church officials from Independence attended: President F. Henry Edwards, Bishops G. L. DeLapp, N. Ray Carmichael, and A. Neal Deav-

er and Dr. F. M. McDowell, and Dr. A. R. Gilbert.

The funeral sermon was by Dr. Roy A. Cheville. Stake President Robert Farnham assisted. An extended biography and tribute will appear in a later issue of the *Herald*.

Miss Copeland Honored

The Presidency and Presiding Bishopric, who constitute a majority of the trustees of the Independence Sanitarium and Hospital, gave expression in another part of the *Herald* of their appreciation of the excellent services of Miss Gertrude Copeland during her thirty-year tenure as superintendent of that growing institution. Since then the board at a late session unanimously enacted the following resolution:

WHEREAS, Miss Gertrude E. Copeland's services as Superintendent of this Hospital terminate January 3, 1953, and

WHEREAS, Her tenure has continued through many long years, and she has successfully managed our affairs through very crucial periods, with a devotion rarely found in any who are not exclusively serving their own interests, now therefore, be it and it is hereby

Resolved, that we extend to Miss Copeland our sincere admiration, respect and gratitude for what she has accomplished for our institution, for a service indeed valuable beyond estimation, and our sincere wishes that she may live long to enjoy a release from that stern responsibility to which for so many years she has been faithful and true; and

That a copy of these resolutions be suitably engrossed for delivery to her, to be signed by each member of this board; and

That as a further mark of our appreciation and regard, we give to Miss Copeland a watch of a quality in keeping with her loyalty to the best traditions of her profession and the office she has so ably magnified since January 3, 1923.

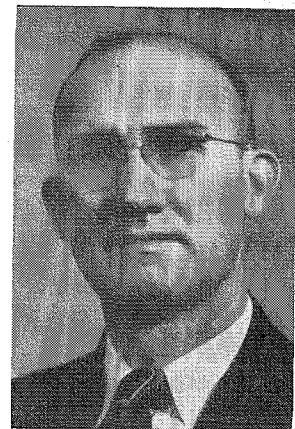
At a later session the following was adopted:

In further consideration of our appreciation of the services rendered by Miss Gertrude E. Copeland, we hereby bestow upon her the title, Superintendent Emeritus of the Independence Sanitarium and Hospital.

"Ye Are My Stewards"

By Chris B. Hartshorn

A sermon given at South Chrysler church January 27, 1952
From a wire recording by Floy Patience



And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge, or a divider over you? And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.

And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do; I will pull down my barns and build greater; and there will I bestow all my fruits, and my goods.

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

But God said unto him, Thou fool! This night thy soul shall be required of thee; then whose shall those things be which thou hast provided?

So shall it be with him who layeth up treasure for himself, and is not rich toward God.—Luke 12: 15-23.

I'M TAKING THE TEXT this morning not from our Scripture lesson, but from Doctrine and Covenants 101: 13. I'm just going to read two phrases of it: "All . . . things are mine, and ye are my stewards." This last is a significant thought or text for the sermon: "Ye are my stewards." Now this sounds quite orthodox. I doubt that any worshipers in any denomination upon hearing this would feel that something was coming that they wouldn't want to listen to, for somehow or other the Christian feels that he is closely linked with Almighty God, that God is the owner and the maker of all things, and that such goods as have come into his possession somehow are related to the benefits and blessings of Almighty God. Yet while this sounds orthodox, it is quite revolutionary in its implications. It is basic. Whether or not we consider ourselves stewards and God the owner of material possessions is a matter for each one of us to decide and then act accordingly. But I think there's good evidence for saying that it is a basic truth in the Christian religion.

I'D LIKE to divide the subject into five different principles which will serve as steps to develop this theme, "Ye are my stewards."

1. As I've already intimated, God is creator and owner.
2. Man is God's steward.
3. Man's control is temporary.
4. God and the government allow freedom in agency to choose these resources.

5. Since all these other principles are true, there's an obligation and time of accounting. We take January to decide on this because it is the beginning of the year; no time is better.

I like the statement of one philosopher who said that man distinguishes himself from all other animals by his social consciousness. As we think of this we perhaps will discern that a consciousness of kind, a feeling for other people, is the mark of a Christian person. When we say that a man is a Christian gentleman we mean he's kind and considerate of other people. Animals are not that way. There are some instincts which preserve them and their young, but they do not

have a social consciousness—herd instinct, yes, but not social consciousness. To the extent that a man lacks this social consciousness, he's not a man. One thing Christianity is trying to do is to lift us above the animal level of eating and grabbing, and draw us to a level where we will love God and our neighbors. The first and second commandments therefore are based upon this principle of social consciousness.

We have said that God is the owner. This is not just a figure of speech. For scriptural support we have only to refer to the first verse in the first chapter of the first book of the Bible. "In the beginning God created the heavens and the earth" and all that in them is. Then in both the Old and New Testaments we find a statement that is similar to this: "The earth is the Lord's and the fullness thereof." All wealth goes back to the earth and to the labor of men who make the earth produce. There is no other source of wealth. When we say we own a house or a farm, we're saying that we can trace the title we hold to the land on which the house is built—we don't buy the house, we buy the land beneath and around it. We can trace the title from one successive owner to another back to the government. In all ways we point back to the fact that God is the owner, and we acknowledge him as such.

The revolutionary aspect of this idea is that we don't act as though

He owned anything. We act as though we have made everything and we have a complete right to dispose of it as we please. This is not right, and I'm not just being philosophical, nor is my contention on this point merely theoretical. I can show where it is practical as well. Walt Whitman once said that he liked animals because "they have no mania for owning things." All they need is something to eat, and when this is supplied they are pretty happy. Selfishness in the human race always has been and always will be the door through which iniquity enters the soul. By selfishness I mean the desire to get, to keep, to possess. This is not altogether bad. The Lord wants us to have of the abundance of the earth; he's made it for us to enjoy. But selfishness goes beyond this to hoard more than we need, to have something better than other people, and to disregard the interests of those around us in getting it.

Man has a stewardship. I want to reinforce this statement by a brief reading from what is known as the constitutional law of the church:

And it shall come to pass that after they [deeds or contracts] are laid before the bishop of my church, and after that he has received these testimonies concerning the consecration of the properties of my church, that they can not be taken from the church, agreeable to my commandments; every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family.—Doctrine and Covenants 42: 9.

An important word here is the adjective "own." We do not wait until the church or the government or anyone else gives us something and says, "Here, manage this." That's not necessary. We are to be stewards over our *own* property.

While waiting in a railway station a few years ago, I bought the December 27, 1943, issue of *Life Magazine*, and became interested in the editorial, "Can Christians Meet the Challenge of the Modern World?" I want to read a portion of it because it fits in neatly with what I'm trying to say this morning.

On the whole there seems to be emerging a more coherent doctrine, occupying a central position between the old fundamentalists on the one hand and the modernists on the other. Yet this doctrine is no compromise. It is very decidedly a reassertion of Christianity in modern terms. Prominent in this reassertion is the idea of the community—a Christian community existing as the nucleus or heart of the world community, organically related to it and inspiring in it a higher spiritual realization. This new theology has veered away from extreme emphasis on individualism into which Protestantism developed toward the acceptance of social values and social obligations which are basically and characteristically Christian. The accent has shifted from the

problem of saving the individual soul to the problem of establishing upon the earth a real brotherhood of man.

This is pretty good Reorganized Latter Day Saint theology. We talk a great deal about the brotherhood of man, but we also are trying to do something about it. Our interest in the Restoration Movement has been kept alive by the fact that we felt we were moving toward this principle of recognizing community life as important, as being central, a laboratory in which we could develop spiritual values for the whole world. That's what the editorial says we're veering toward—a compromise between the old fundamentalists on the one side and the extreme modernists on the other. Emphasis is placed upon the Christian community as a stable force for spiritualizing the work and the industry and the life of mankind.

Now I am not overlooking the value of having money. I don't have enough of it; yet I think there is such a thing as having too much for one's own good. We do have to deal with property, and a just distribution of it is very, very important. But while it is good to have money and the things it can buy, let's be sure that while getting it we don't lose the things money cannot buy—contentment of heart, the right attitude toward our fellow-men, and the happiness which is the goal of Christian living.

MAN HAS ONLY TEMPORAL CONTROL. In connection with this I quote from Paul's writing to Timothy:

But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.—I Timothy 6: 6-10.

I thought when I first read this passage that it was a peculiar way to express the thought, "but they that will be rich," in the simple future tense. I've concluded that what Paul was trying to emphasize here was not the subjunctive mood, but the declarative mood: those who determine to be rich *will* be rich; that's their goal. And what happens to them? They fall into temptation and a snare, with many foolish and hurtful lusts. Once again I say there's nothing wrong with having money if we realize that it's not the all-important thing. The gospel of Jesus Christ has helped us to see that we should take a sound attitude toward our possessions; they are just things of passing concern and have value only to the

extent that we use them to bring to us happiness.

The man I read about in the Scripture lesson must have thought he had arrived someplace—he had good crops and all was well with him. But what was he going to do with all this fruit and grain? Then he got an idea. "I'll pull down these little barns and build big ones so I can store all this grain," he said. "Then I won't have to work any more. I'll just say to my soul, 'You've arrived. You've enough to last a lifetime. Take your ease. See how you can spend it and enjoy it.'" But God said he hadn't reckoned with one thing—the shortness of life. None of us know how long we have to live. It isn't just old age that gets us. We have here no continuing abode, but we look for one whose builder and maker is God, where we shall continue eternally to enjoy the blessings of association with loved ones and a happiness greater than any we've known in our temporary abode here.

THE FOURTH STEP is permissive use. Our ownership is not absolute; it's limited. Here is the economic definition of ownership: "The exclusive right to use, to possess, to dispose of, and to enjoy some property or goods." Ownership is not absolute. For instance, one of our congregations is going to lose its church building pretty soon. A number of folks in Independence are going to lose their homes. Why? Because as has long been recognized, the interests of the majority are superior to the interests of an individual; and society—in this case we call it the government—says that we need to straighten out the road that goes through our city. We say that's all right, but what happens if we don't want to sell? Well, it's just too bad for us. We sell anyway, because of the right of eminent domain. We have a permissive use of this property as long as our interests are not superseded by the interests of the larger group.

I think it was Emerson who said, "Things are in the saddle, and ride mankind." Back in the day when a great deal of transportation was by horseback, the man in the saddle had a position of prominence, control, ownership; but as Emerson said, somehow or other we are controlled by things. Our whole life is made up in relationship to the amount of property we possess and how much goods and how many people we control.

I remember reading in the *Independence Examiner* a couple years ago of three boys who were arrested for robbing Harry Goode's filling station one Sunday evening. They were brought before Judge Gilbert Titus and given thirty days in jail for breaking the law. This isn't so significant, but what attracted my at-

tention was the sign on the panel truck which they were driving at the time they took the gasoline. "Jesus Saves" was painted on it.

Evidently they had the notion, in keeping with the old saying, "God helps those who help themselves."

We are permitted to use things when we use them right, but we must respect other people's rights to do the same thing or we get into trouble.

Now we come to our last step in the analysis which declares, "Ye are my stewards."

I know that a great many people have said in times past, and are now saying, that they do not have to account to anyone for what they have earned and possess. They are against the idea of stewardship accounting. We've broken down our rebellion a little bit on that since the income tax has been cutting in so heavily and we are compelled to make an accounting of all our earnings. We've found there is somebody who has the power to say we must make an accounting.

The church has never said, "You have to make an accounting." But if we believe in the revolutionary idea that God is the creator and the maker of all and that we are only his stewards, then it follows that we are not good stewards if we refuse to account to him.

Some may protest, "God isn't here. How are we going to account to him?" God has said that a bishop should be appointed and that we should bring the testimonies of our stewardship to him. If we are convinced against our will, we may say, "Well, it's just too much trouble. I would like to do it if I could find a way of doing it, but somehow or other I get all mixed up." If we have this attitude we can't do it, but such is not the Christian way.

Paul said in his writings to the saints in Philippi: "I can do all things through Christ who strengtheneth me." If we want to do it, we can. The church has made it increasingly easy for us to keep an account. I started back in the days, as perhaps many of you did, when all we had was the equivalent of an inventory sheet. I made my inventory, but what about the next year and the "tenth of all the interest annually"? From there on I was in the dark. The church didn't seem to have a very clear idea of how we could pay one tenth of our interest as God had asked of us (Doctrine and Covenants 106: 1). That which we had left after we had provided for our families for basic necessities, food, shelter, and clothing, was to be tithed. Along in 1921 or '22, the Lord brought about a change in this condition, for a blank was made which helped us to tell how we as stewards had progressed during the

year—what our increase really was on which we were to pay the tenth—by giving us the *Annual Tithing Statement*. That statement was practically the same as the one we are using today.

Unless we have certain data it is hard to make out a statement. To help, the church has provided the *Family Income and Budget Record*, which makes it comparatively simple. We still have to work. I know of no promise in the Scriptures that we give our hand to the minister and our heart to Jesus and that's all we have to do to be saved. Jesus said, "Take up your cross and follow me." These helps make the way easier for us.

SUPPOSE WE HAVEN'T BEEN KEEPING an account this year, and we don't know what our increase is. We're going to have a little trouble with our income tax statement if that's the case, but what about the Lord? We're concerned this morning with his attitude. I think God will accept an offering if we can honestly say to him, "I'm doing the very best I can. I've lost some of this data, but to the best of my knowledge this is where I stand with you." Then we should try harder next year to know just how good a steward we have been.

The Lord declared in 1831:

Also my servants who are abroad in the earth should send forth the accounts of their stewardships to the land of Zion, for the land of Zion shall be a seat and a place to receive and do all these things.—Doctrine and Covenants 69: 2.

That instruction fixed Independence and the Presiding Bishop as the place and person to whom these testimonies, these accountings, are to be made.

In the seventy-second section we find this statement:

The elders of the church in this part of my vineyard shall render an account of their stewardship unto the bishop which shall be appointed of me, in this part of my vineyard. These things shall be had on record, to be handed over unto the bishop in Zion.—Doctrine and Covenants 72: 1e, f.

Some may say, "I don't think I want to give my accounting to the local representatives of the district or stake bishop." That is something for each one of us to determine. The record doesn't say that we have to give it to a representative. We can send it direct to the Presiding Bishop if we want to, or we can give it to the district or stake bishop.

But we can't take the attitude that it's *all ours*, that we *don't have to account to anybody*, because that is not in harmony with the law of God and it won't give us a happy feeling in our hearts.

I could give some illustrations, if time permitted, of how God has blessed men who tried as best they could to be good

stewards—blessed them with happy homes, with healthy children, with good jobs, with the respect of their neighbors. But such things are not always a sign that people have done all they are expected to do. God spoke about sending the rain and the sunshine upon the just and the unjust. We should not try to keep the law just so he will open the windows of heaven and pour out greater blessings upon us. Such is selfishness. We ought to be happy in the privilege of acknowledging our stewardship because of the good we can do our fellowmen. That's one of the highest blessings. That's the social consciousness which raises us above the animal level. In all my years of trying to observe the law of stewardship, I have been blessed. I am happy to recommend it to everyone from childhood on through life.

When General MacArthur entered Tokyo in 1945 word came to him that some of the Americans had visited the great Christian leader Kagawa and found him in a deplorable state of health. In fact he had almost starved to death. General MacArthur immediately sent word to Kagawa that he wanted him to have all the rations he needed, and the great Christian sent this word back to the General: "Thank you for your kindness, but I can't accept more rations than are allowed the rest of my people." MacArthur protested, "You don't have the strength. We need your help. This is a critical hour in the life of your nation, and your Christian leadership will mean much to the program we're trying to start here in Japan." Kagawa said, "That's very true. I do not have the strength. But I have the fire and want to be treated just as my brethren are treated."

Today may we carry this message, for we are God's stewards. Though everything may not be the way we want it, though we may not see clearly every step, if the fire is in us—the love of God, the desire to do what we know we ought to do—we'll go forward feeling in the long run that we'll see clearly God's hand leading us, and blessing us, and keeping us.

What the superior man seeks is in himself; what the ordinary man seeks is in others.

The superior man thinks of virtue; the ordinary man thinks of comfort.

If the will be set on virtue, there will be no practice of wickedness.

Death and life have their determined appointments; riches and honor depend on heaven.

—CONFUCIUS

The Lord's Tenth

By Guy W. Stewart, Jr.

(See page 23.)

I, the Lord, stretched out the heavens, and builded the earth as a very handy work; and all things therein are mine.—Doctrine and Covenants 101: 2d.

THERE IS A CLOSE RELATIONSHIP between God and man under the law of tithing. There was a time when the subject of tithes and finances was of little concern to religion. In ancient days, when men worshiped God in the forests, and the overhanging boughs of great trees formed the vaulted arches under which they gathered to lift their hearts toward heaven, there was no thought of a budget, tithing, or finances. When farmers brought stones from their fields and made them into altars on which gifts of their first fruits were offered, there was no need to ask others to help. It was a personal outpouring of gratitude to God.

And he gave unto them commandments, that they should worship the Lord their God; and should offer the firstlings of their flocks for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord. And after many days, an angel of the Lord appeared unto Adam, saying, Why dost thou offer sacrifices unto the Lord? And Adam said unto him, I know not, save the Lord commanded me.—Genesis 4: 5, 6, I.V.

The Lord commanded Cain and Abel, the sons of Adam and Eve, to give of their first fruits unto the Lord. The word "tithe" means a tenth. From most ancient times God asked his people to pay him a tenth of their increase. It was nearly three thousand nine hundred years ago that Abraham paid tithes to Melchizedek.

And he lifted up his voice, and he blessed Abram, being the high priest, and the keeper of the storehouse of God; him whom God had appointed to receive tithes for the poor. Wherefore, Abram

paid unto him tithes of all that he had, of all the riches which he possessed, which God had given him more than that which he had need.—Genesis 14: 37-39.

Thus, after deducting his needs, Abraham paid a tithe on the increase. Moses formulated a law of sacrifice which had been handed down from father to son for many generations. We find that the law of tithing was included as an obligation of God's people.

And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. . . . And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.—Leviticus 27: 30-32.

WHILE COMMENDATION follows obedience, divine condemnation follows those who fail to pay tithes. This was the warning to ancient Israel and to those who failed to pay their tithes.

Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Malachi 3: 9, 10.

Verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming).—Doctrine and Covenants 64: 5a.

Explicit direction has been given to the Reorganized Latter Day Saint Church. In response to a request as to how much of one's properties the Lord requires for tithing, the following was given:

Verily, thus saith the Lord, I require all their surplus property . . . and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one tenth of all their interest annually.—Doctrine and Covenants 106: 1.

Under the law the Israelites were required to give one tenth of the produce of the earth and herds to God. One tenth of Israel's increase went to the Levites, who did not till the soil and were dependent on their brethren for means of subsistence.

And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them; I am thy part. . . . And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation.—Numbers 18: 20, 21.

GOD'S PLAN for supporting his ministry was by means of tithing. The tithes, the seed of the land and fruit of the trees, were given to God to be used in his service. Tithing seems to be an important part of the financial law. If men are so situated that they can do more, the law of love and the law of God both require that they do so. Jesus expected the entire life of his disciples to be dedicated to God.

And, behold, one came and said, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, that is, God; but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness. Honor thy father and thy mother. And, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I kept from my youth up; what lack I yet? Jesus said unto him, If thou wilt be perfect go sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come follow me.—Matthew 19: 16-21.

Jesus was not content that the young man should pay only tithes, but that he should give his all. The apostle Paul was a money raiser of distinction, asking nothing for himself because he made his living by a

trade. He was not only a great preacher and pastor, but he devoted much of his time to raising money and perfecting organizations to secure offerings for the new church in Jerusalem. It was Paul who charged the elders of the church of Ephesus to remember the words of the Lord Jesus when he said, "It is more blessed to give than to receive." And it is to this experience and teaching that the Christian church owes much of its conception of tithing.

In 778 Charlemagne commanded tithes to be collected within all the portions of the old Roman Empire over which he ruled. This was to support the Christian church. The tithes were allotted to four different uses: (1) maintenance of the edifice of the church, (2) support of the bishop, (3) support of clergy, and (4) support of the poor. Ecclesiastical tithes—tithes that pertain to the church and its organization or government—were always more or less oppressive in their operation, being unevenly imposed, but after their introduction into Great Britain they were systematized. They were first enjoyed in England in 786 and 794. Offa, King of Mercia, gave the church all the tithes of his kingdom, and this law was made general for all England by Ethelwulf.

EARLY CHRISTIANS went far beyond the tithe. Under the Mosaic dispensation obedience to the Law of Moses was largely a matter of duty, while under the gospel dispensation obedience to this law is a matter of joyous co-operation.

And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common.—Acts 4: 32, I.V.

Apostle John makes liberality a test of genuineness of Christian love.

But whosoever hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?—I John 3: 17.

James also saw brotherly love as a fruit of faith.

If a brother or sister be naked, and destitute, and one of you say, Depart in peace, be warmed and filled; notwithstanding he give them not those things which are needful to the body; what profit is your faith unto such? Even so faith, if it have not works is dead, being alone.—James 2: 16, 17, I.V.

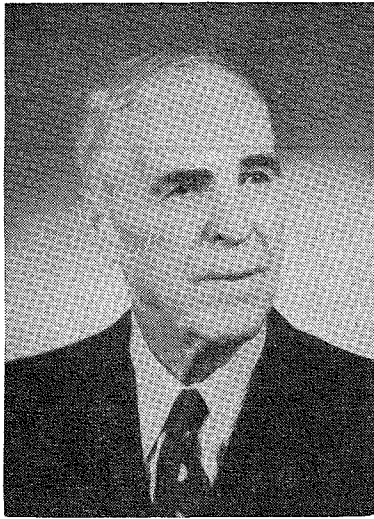
The great challenge of Christianity is "In all thy ways acknowledge Him." It is no wonder that many have felt the Christian faith to be folly. So many Christians follow afar off, professing belief but being laggard in translating convictions into character. Jesus and the apostles taught the gospel in its purity and simplicity. However, it was not long until many departed from the true doctrine of the Lord Jesus Christ. The adoption of Christianity as a state form of worship brought material prosperity. The wealth and prominence and power thus gained were not used to build the kingdom.

THE FINANCIAL LAW is designed to guide people into the use of temporal resources, both for spiritual good of others and themselves. It is their incalculable loss when they do as the world does and see the temporal uses as the real ends to be gained, or when they neglect the temporal uses or dissipate them. Complete acceptance of the financial law clarifies the purpose of living and strengthens morally and spiritually the lives of men. Accounting for possessions and talents gives depths of joy in able home management, church fellowship, and partnership with God. It makes religion real to people, because tithepayers have a tangible investment in the work in which they believe—in God's work and business. There is no evading the responsibility of the tithe. God is the supreme owner of life and all material things, and it is impossible to think straight and not trace this ownership to him.

A steward is thought of as one who oversees or looks after property, lands, money or tithes that belong to someone else. To be a steward in the church of Jesus Christ one must be responsible to someone, but the

question is: To whom is the steward responsible? Much of the teaching and preaching tends to make some believe they are responsible to the bishops. This is not entirely correct. If men could truly believe that God created the heavens and the earth and all things in them, and recognize his ownership in all things, many problems would be solved. When they accept the fact that everything comes from God, and for the most part was here long before humanity, selfishness will be overcome. Men need to have their hearts as well as their heads converted to the idea that God is in reality the owner while they are only stewards.

THERE ARE PEOPLE who proudly proclaim that one who does not pay his tithing is a poor steward. Perhaps this is true, but the inference that the paying of tithing makes one a good steward cannot be supported wholeheartedly. The paying of tithing, important as it is, is only one of the many things required of a steward. The importance of tithing should never be minimized, but it should be understood that the tithe is only one of the many privileges God has granted his people. Growth must be made in the knowledge of the tithe until the day comes when there is no thought of the tithe being paid to the bishop, but that the portion of God's creation he has asked for is returned to him. The tithe is given trustingly to men holding the office of bishop or those representing the office of bishop. God has called them to represent him in this field of work, but the tithe and service rendered is returned to God and his son Jesus Christ. It should be returned to them because in the hearts of men there is a love that can best be expressed in kingdom-building. The tithe should be returned to its rightful owner, because with God's people is the hope that has been in the hearts of righteous men and women down through the ages. They are seeking a city whose founder and framer is God.



Hubert Case

A Missionary of the Church

The Life of Hubert Case

By Alice Montague Case



Alice Case

A Mind That Sought the Lord

HUBERT CASE, the third son of James M. and Dorinda (Martin) Case, was born at Mondamin, Iowa, June 5, 1870. His father's parents were brought into the church by Oliver Cowdery in 1831. They were among the first of the church people to settle in Jackson County, afterward sharing the troubles and difficulties of the Saints in Clay and Caldwell Counties, and finally at Nauvoo. After the exodus from Nauvoo they moved to Keokuk, Iowa. Not satisfied, they went farther west and lived by the Des Moines River near the site of the present capital of the state.

It was not long until they went to Council Bluffs. They remained there for some time and finally journeyed northward about fifty miles, homesteading near where the town of Onawa, Iowa, now stands.

The father, James M., enlisted in the Civil War and served throughout with a regiment of the Fourth Iowa Cavalry. After the war he married Dorinda Martin of West Virginia, and they made their home on a farm near the village of Mondamin. It was there that they heard the gospel. It must not have been new to Hubert's father, though he had paid little heed to it. But to Hubert's mother it was entirely new. At the close of the series of meetings, the

parents, two brothers, and one sister were baptized. Hubert wished greatly to be baptized also, but was considered too young, although he was then nine years old.

Not long after their baptism Hubert's parents moved to a farm about six miles from the village of Moorhead, Iowa. They seldom attended church services, but the children of the neighborhood were from homes of church people. Hence it was that when a group of boys planned to ride on horseback to attend a day of the Western Reunion, Hubert and his brothers planned to go also.

They started very early and arrived in time for the first service of the day, a prayer meeting, which was spiritual and interesting. This was followed by a sermon which seemed to be preached all for him. He decided then that he would be baptized. So the following Sunday Elder J. M. Putney baptized him and his brother Oscar at Moorhead.

The Cases were farm people and always busy. But as Hubert drove his team in the field, or went about other tasks, he was constantly meditating and praying; often fasting, too, asking the Lord for light and guidance. It was not long until he was chosen superintendent of the Sunday school at Moorhead, and he went into that work with all the zeal he had.

Ordination

IN THE LATTER PART of the 1800's the gospel work, which had been preached in the western part of Iowa for many years, seemed to take on new life. Some of the old members

became more diligent, and many of the younger ones began for the first time to feel they had a duty to perform. The branch at Moorhead, Iowa, is the one which I am particularly designating, because my family, the Montagues, had belonged to it since its organization, and I since my ninth year, when I was baptized. Probably none of our crowd of young people could have given very intelligent answers to an inquirer, but somehow we became awakened, and began to study and really enjoy our church, our Sunday school, and a little later, Religio.

A new church had just been built and that aroused our enthusiasm still more. We tried to build up an efficient choir and were fortunate in having a good leader. Hubert and Oscar Case had been baptized a short time before that, and they gladly did their bit in choir work, or any other work they were called upon to do. Hubert was soon ordained a priest and found much to do in that office.

A Prophecy

At the reunion held in Logan, Iowa, in 1894, during a prayer meeting attended by hundreds of people, an old man arose from his seat directly behind Hubert and Oscar. He spoke with the gift of tongues and, laying his hands on the heads of Hubert and Oscar, and later on the heads of two other young men who

www.LatterDayTruth.org

sat beside them, he prophesied that they should all preach the gospel and should be sent to far places.

The tongue was immediately interpreted, and it was not long until the three others of the group were ordained. At the quarterly conference held in Magnolia, Iowa, in March, 1894, Hubert was ordained an elder. There had been much talk all that spring and summer about the gospel boat, "Evanelia." We worked in every way possible to raise money to help build the vessel, without the smallest idea on our parts that we should be passengers on it.

When the call was made for volunteers for the South Sea Islands Mission, Hubert and Oscar were among the first to send their names. As a priest Hubert had worked hard among the scattered members of the branch, many of whom were roused by his visits to a new diligence and began to attend church much more regularly.

We, Alice and Grace Montague, were schoolteachers. We seldom were far enough away so that we could not attend church. My sister was usually the organist, but if for any reason she could not be, I was her substitute. She had married about two years before, but still attended church whenever possible.

When it became known that two missionaries were expected to go on the boat, and it also became known who those missionaries were to be, the interest became keener than ever. Our branch learned that Hubert and Oscar had been chosen out of a number who volunteered. The congregation felt honored, and when it was announced that President Joseph Smith was coming and would speak in our church on September 30, interest ran high.

Marriage

Hubert came over to my sister's to see me one night in September. We talked a great deal about the boat, the natives, et cetera, and then finally he got around to the question he had been trying to arrive at all evening, "Would you go?" I an-

swered honestly, "Yes, I would." So after Brother Joseph preached his sermon on Sunday, September 30, 1894, he came down from the platform, stood before the choir, and we two rose and were married.

Everybody was much surprised, although we had dated quite frequently in months past. My mother was inclined to think it was a matter of convenience on his part, but my father said, "This is as it ought to be." Of that I was sure.

Preparation for the Trip

During the week we learned that Oscar could not go after all. His wife and her people feared the sea; they could not bear to let her go. So, much to our regret, we started alone the next Sunday by going as far as Blencoe where Hubert's sister, Mrs. Emma Hogue, lived. We stayed there all night. In the morning, Emma brought me a set of silver knives, forks, and spoons. I had to carry them in my grip all the way to the coast, but of course I was very glad to have them.

We left early Monday morning for Council Bluffs and there changed trains for the West with no stop until we reached Ogden, Utah. Here we were met by Brother H. O. Smith who was pastor in Salt Lake City. He showed us the outstanding sights of the city and we continued on to the coast.

As the boat was not yet ready, we took a train for Gilroy to see some old friends, the J. M. Putneys, who lived near there and had long been members of our branch. Brother Putney had been branch president. After a nice visit there we returned to San Francisco and the gospel boat. How tiny she looked with those great steamers almost alongside! Their landing boats were almost equal to her in size. While they were waiting for last things to be done, we went up into the city and bought a little melodeon. I wanted a folding organ but didn't have enough money. The melodeon folded also, and it stayed that way until we were ashore again, because I was too seasick to try to play it.

Before we left the wharf, Brother Burton took on another man, William McGrath, in place of Oscar. He was a printer by trade. When he offered to go without wages, he was told to come back with references. In two days time he came back and was duly installed as a sailor. Hubert, too, was to be a sailor, though he hardly knew how to row a skiff. But both men learned—and soon.

To Papeete

We started on October 19, 1894, towed down the bay and out into the Pacific. It was not so quiet as the name indicated. Everybody got along fine and was able to enjoy it but me. I had to go to bed. We met a storm, and before we had traveled far, had to turn back to San Francisco Harbor. Sometime during that storm, Captain Burton called, "All hands on deck to shorten sail!" During the endeavor to shorten sail, someone kicked the binnacle lamp and broke the glass around it. There was nothing to do now but put back toward the bay. Captain Burton never left the wheel until we were in the bay. How he got there with no light to see his compass, only God knows. But when I came to my senses from sleep and seasickness, we were at anchor in Sausalito Bay.

We were delayed here nearly a week for repairs. We—the Burtons and ourselves—were invited to Brother and Sister Root's house on Sunday. Afterward Sister Burton and I took some washing up there and did it.

We left Sausalito on October 25. I wanted very much to see the beautiful sight of the sea breaking on the bar but got so sick I had to go below. It was like that for me all the way across. We had our regular meetings—prayer meetings on Wednesday night, preaching at 11:00 Sunday morning, and at 7:30 Sunday evening. Will McGrath attended every one but took no part. He was baptized, however, as soon as we reached Papeete on November 30.

(To be continued.)

Four Decades of General Church Ministry

A tribute to the late Elder John F. Sheehy

By D. O. Chesworth

RECENTLY there appeared in the pages of the *Herald* an announcement of the passing of Elder John F. Sheehy. With his passing the church loses another servant with a record of over forty years of general ministry and one who has served from coast to coast with his major activity in the state of Missouri. John was a personable representative and a friend of multitudes who, I am sure, mourn his passing.

I was baptized by this elder in Massachusetts in 1921 before he received his first appointment to the Middle West. He had already served in the state of Maine and was looking forward to missionary work in Massachusetts which was shortly interrupted by his transfer to Cameron, Missouri. I often thought of Brother Sheehy as an uncle in the faith, and when the time came for me to work under his supervision in Kansas City Stake in 1938, there were many occasions when we walked and talked together.

He was not only a man with a sense of humor, who could be expected to clown at almost a minute's notice, but he was a good sport—and a good preacher. Many times we say, in tribute, "He was a good minister." I have often said, in referring to him, "He is a good preacher."

Invariably when green grass was within reach one might find him looking for four-leaf clovers. On other occasions one might be surprised to observe his unpredictable greeting of a stranger. As was said of Will Rogers, this man never knew a stranger.

MEN SPEND YEARS in universities attempting to secure the understanding of human nature which seemed to be natural with John Sheehy. From his first appointment

in the pastoral field at Little Compton, Rhode Island, to his major assignment as pastor of the Stone Church congregation, he won souls for the Galilean and his cause. As a youth he became interested in the "business of saving souls," as is often stated by his early associate minister, Elder Newman Wilson of Jonesport, Maine.

On several occasions I heard him tell of his desire to become a musical director in his work as a missionary. He went to a teacher of music in Fall River, Massachusetts, and was told to come back on a specific night with some music. Brother Sheehy brought a *Zion's Praises* with him, and when the music teacher told him to select a favorite number, he stated that they all sounded the same to him. After a trial the instructor knew that he was correct. It was therefore no surprise when the teacher asked, "Why do you wish to sing?" and received a surprising answer. "I want to sing because it is essential in the work to which I want to dedicate my life. There is nothing

more in all the world that I want to do than to be a missionary in my church. It isn't a large church, but it is purposeful, and I want to spend my life in it." The instructor saw a different individual standing there and agreed to take young John Sheehy on a particular night after the paid students had finished their study. He received his lessons for only a token charge.

This minister did what he wanted to do. He spent over four decades ministering to children, young people, and adults. I have been deeply stirred by his preaching as thousands of others have been. In this tribute there is no claim presented for his perfection. The Great Judge will reward him justly as each of us will someday be rewarded.

John Sheehy truly was a friend. His preaching stirred my soul, causing me to want to live nearer to the Almighty. With his passing goes the last of three ministers who one day placed their hands upon my head to bestow the gift of the Holy Spirit and to confirm me as a member of the church. First to depart was I. E. Rogerson, then James W. Heap, and now John F. Sheehy, who has left burning in my breast that never-dying statement, "I want to be a missionary in my church more than I want to do anything else in life."

"They Presented Him Gifts"

"Bring your gifts of gold and frankincense and myrrh, and worship the newborn King" was sung with great enthusiasm during our recent Christmas activities. Jesus is no longer the new-born baby we love to read and talk about. He is now our leader! He has the plan that will bring peace to this war-torn world. Just as the angels sang, "On earth peace, good will to men" (Luke 2: 14), Jesus is waiting for us to help bring about this peace. We each can have a part in this great plan of bringing about peace on earth. There is a vital need for wise men today to accomplish this act of peace—wise men who are in tune with Him.

At the beginning of this new year we each can do as the Wise Men and "present unto him gifts." We each have three very special gifts we need to give Him—our time, talents, and money. At the beginning of this new year, we would make Christ happy if we would rid ourselves of every nonkingdom-building activity to which we are giving our time, talents, and money, and give these gifts to him instead. We would be happier too. We would be in a better position to hear his instructions and to help bring about this peace on earth which we so desire.

LOLA MCCOLLAM

Miss Copeland Retires

Tributes to a True Steward

FROM THE FIRST PRESIDENCY AND PRESIDING BISHOPRIC

Miss Gertrude Copeland, R.N., retired as administrator of the Independence Sanitarium and Hospital January 1, 1953, bringing to a close thirty years of distinguished ministry in this important church institution. Throughout these years Miss Copeland has given her time and trained ability without reservation. It is a great pleasure to express our thanks for her outstanding services and to wish her every success in her further activities.

Miss Copeland has had a splendid record of service, both before and during her Sanitarium ministry. She was graduated from the Hahnemann Medical College and Hospital School of Nursing in May, 1916, and subsequently was in charge of a 130-bed hospital of that institution. In August, 1917, she became an army nurse in Base Hospital No. 48 and saw service in France, returning to the United States in April, 1919. From 1919 to 1921 she was in charge of the Wyoming Valley Homeopathic Hospital at Wilkes-Barre, Pennsylvania, and was also superintendent of the School of Nursing. From 1921 to 1923 she was superintendent of the Medical and Surgical Hospital of Reading, Pennsylvania.

While Miss Copeland was at Reading, the late President Frederick M. Smith urged her to come to Independence, Missouri, to become administrator of the Independence Sanitarium and Hospital. She agreed to, and assumed this responsibility on January 3, 1923. Under her guidance the Sanitarium has grown and expanded, both in its hospital facilities and in its School of Nursing, until today it is recognized as stated by an administrator in the field of health service recently as "one of the finest institutions in the Middle West."

Miss Copeland has always con-

served the resources of the institution. At times she has carried forward the work most ably when no financial help was available. We are happy to congratulate her upon her achievements and to express our appreciation for this outstanding example of true stewardship. Her resignation, effective January 1, 1953, is accepted as given by one who has well earned a period of retirement and relief from responsibilities of an institution that is still growing. We wish for her many more good years of happiness and, knowing her as we do, we are sure that she will find many things to engage her in a continuous though perhaps less strenuous life of activity.

THE FIRST PRESIDENCY

By I. A. Smith

THE PRESIDING BISHOPRIC

By G. L. DeLapp

FROM THE MAYOR

Miss Copeland is truly a great lady who has humbly served her Maker through the science of medicine, and whose life is built into this great hospital institution of our city. She is as much a part of Independence as the maple leaves.

R. P. Weatherford, Jr.

MAYOR

FROM THE CHURCH PHYSICIAN

It was a yearning for the fruition of a Zion vision, provoking Joseph Smith to petition the Almighty for light, that preceded the revelation calling us to build the Sanitarium. This was to be a "place of refuge for



Gertrude Copeland, R.N.

the sick and afflicted." It was because of the fires of devotion burning within these pioneers of the Sanitarium movement that the construction of the initial structure was begun. Joseph Smith, the prophet; Joseph Luff, apostle and physician; and Bishop E. L. Kelley were the triad that brought this "place of refuge" to its opening day in December, 1909.

Then followed days and years of change and adaptation to the altering needs of the church for this kind of an institution. Other spirits came, too, to mold and shape the infant organization as it set about to determine the best way to fulfill its mission. President F. M. Smith, Dr. W. E. Messenger, Dr. G. L. Harrington, Jennie Weed (Haan), its first superintendent of nurses, Mary Wise (Moats), and Laura Mann (Bate-man) were among the foremost in this period of establishing the work,

(Continued on page 19.)

How Great Is Thy Calling

By Mrs. G. Leslie DeLapp

AS WE ATTEMPT to think through and to make clear the stewardship responsibility of women, we cannot do so without considering first the commission to the church. That commission is twofold: to preach the gospel in all the world to every kindred, tongue, and people, and to establish the kingdom of God here among men. The responsibility for fulfilling the commandment to do this great work rests with each individual who has taken upon himself the name of Christ by being baptized and confirmed a member of his church. So when we really face the magnitude of the task, we cannot do so without introspection, and in that introspection we are likely to find ourselves wanting.

Sometimes in our zeal and out of a sincere desire to make progress we feel a great impatience that we cannot move faster. And there are some who would even sacrifice beyond the point of good judgment. We know that Zion is to be built by a people willing to sacrifice, so we do not in any way mean to minimize that need. But many, many years ago the good man Samuel said, "Behold, to obey is better than sacrifice" (I Samuel 15: 22). I think, as a church, we are growing in an understanding of our responsibility as individuals, but the records show that only about 13 per cent of our membership has grown enough to acknowledge stewardship responsibility by the filing of the financial statement.

Stewardship is a way of life. It is a way of self-discipline, and it is the way we have been commanded by the Lord to proceed to do his work here among men. As an individual member my responsibility as a steward is like that of every other member of the church. Most of the things that we usually think of as ours are in reality only loaned to us. Life itself can come only from God, and our minds that grow to govern what we will do with our lives come from him.

FIRST OF ALL I am concerned about my trusteeship over myself, for I am a steward whether I have become aware of it or have acknowledged it before God or not. To be a good steward I must be converted to his way of life. I must seek to enlarge my mind, my will, not only that I may develop the talents with which I have been blessed, but also that I may use those talents to serve

others. In order to do this I must study, carefully and prayerfully, "all good books," and I must use every opportunity to learn as much as I am able of instruction that the church and community has to offer.

In that study I must seek to care wisely for my body, because good health is the basis for sound mental and spiritual development. I must learn to make good use of time, because each hour used unwisely hinders my development. That does not mean that I must work always, for rest and recreation are fully as important as work and study. I must not be too discouraged as I measure myself beside the ideals and goals that I have set, because I am told that one does not lose the power to learn as he grows older, and I can begin again and seek to do better. The speed with which I learn may not be as rapid as I approach middle life, but I still have the power to do so.

Always to be a good steward I must possess a humble spirit and a willingness to learn so that my life through its moral soundness and integrity shall witness to my belief in Christ. Wherever may be my area of service I must have and continue to develop a genuine love for people so that that love will be expressed by an interest in those about me.

BUT LET US NOT stop here. We come into the world with nothing but our physical body and a mind to control it. Every physical possession that we call ours has been given us by others. As we grew and our abilities and talents increased we began to use money and to manage our possessions. We became stewards over these, too. So important is the wise management of money that we are told in Doctrine and Covenants 64: 5, "Verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming)." This statement does not mean that the paying of the tithe is some sort of insurance against being burned. It is a profound statement because we cannot properly be tithed without a wise and careful accounting, and a careful accounting year after year develops habits of thrift, honesty, and personal integrity that build the kind of character that can assist in building the kingdom. The filing of the financial statement then is truly an act of consecration and an acknowledgment of our willingness to accept God's way of life.

What, then, makes a woman's stewardship any different than man's? There is no difference except in the area of service. There are few jobs or professions in which we are not allowed to work if we choose. But, regardless of what other work we do, most of us want to be homemakers, and when we marry we increase our stewardship responsibilities. Homes need to be built by the husband and wife together; and the acquiring of a place to live and making it attractive requires the time and creative planning of both. The determining of the dominant purpose of that home will be decided, or should be, by the two of them thinking and working together. But it takes more than a house and its furnishings and more than the setting of a goal to build a Zion home and a successful, happy marriage. It takes working together intelligently, lovingly, and unceasingly with understanding and devotion to each other and above all to God and to the way of life he has pointed out to build such a home.

A WOMAN'S STEWARDSHIP increases with marriage because she has added responsibilities as a wife. It would be very difficult, if not impossible, for a man to declare—as did the good man of old—"As for me and my house, we will serve the Lord," unless he has the active support of a good wife. The picture given us in Proverbs of a virtuous woman is as sure a guide for us today as it was in Solomon's time even though the circumstances surrounding our lives differ greatly.

"The heart of her husband doth safely trust in her . . . she will do him good and not evil all the days of her life."

She must be trustworthy in all things. She can be depended upon to share confidences without fear of their being repeated. She can be depended upon to know and share her husband's desires and hopes and to give encouragement and help in attaining them. She can be depended upon not to seek to build herself up by exposing his personality shortcomings in public. Certainly she can be depended upon to be true to her marriage covenant in every way, for she will use all her talents and strength to keep her home and herself attractive and serene so that her husband can get the rest and wholesome spiritual encouragement necessary for him to do his work and serve to his greatest capacity. She

www.LatterDayTruth.org

stands by his side in facing all the problems that arise, ready and willing to make whatever adjustments they decide together must be made. She continually, by herself and with him, seeks divine guidance in meeting whatever problem may arise.

She seeketh wool, and flax, and worketh willingly with her hands.

She is like the merchants' ships; she bringeth her food from afar.

She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard.

She girdeth her loins with strength, and strengtheneth her arms.

She perceiveth that her merchandise is good; her candle goeth not out by night.

She layeth her hands to the spindle, and her hands hold the distaff.—Proverbs 31: 13-19.

THE NEXT SEVERAL VERSES have to do with the performing of household tasks, and if we read them and consider their meaning, we feel that they have their counterpart in living today. We know that if a woman "looketh well to the ways of her household, and eateth not the bread of idleness" today she will need to be a good manager. Even with our modern helps to housekeeping we are busy indeed if we are to meet the needs of our household economically and smoothly and find time for worthwhile work necessary to building the right kind of neighborhoods and communities so important to our homes.

The wise purchasing and proper preparation of food we must learn through study and through experience. If we can sew we can save nearly half the amount otherwise necessary for the clothes budget for ourselves and our families. And surely the proper care of clothing is so important both to the life of garments and to the way they affect our appearance that we can't overlook this part of our stewardship. Always the wife should uphold her husband and let nothing interfere with the running of her household that will prevent his being able to give his best to his work, and to his ministry if he is a minister.

"She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy." There are always those about us who need our help. Sometimes it is the need of telling us their troubles and so to think them through. Sometimes it is actual need of food and clothing. Whatever the need, we must try to be the kind of neighbors and friends who will be ready to help meet it. Always there are those that we may not ever meet personally who need our help. Each month as we give to the oblation fund we are helping these. Day after day the church is able to help in rehabilitating families and individuals by

means of this oblation fund, and we are as surely ministering in that way as when we do it personally. Then there are the Community Chest funds, the Red Cross, and other worth-while organizations through which we can assist others.

Upon the wife depends a great responsibility for keeping as accurate as possible the records of income and expense in the household so that an accurate accounting can be made, and that wise planning for the future can be done by the husband and wife together. If it seems wise and necessary for the wife to work outside the home, the cost should be considered very carefully. By that I mean the cost to all members of the family in additional responsibility in keeping the home running smoothly and of having time for each other and time and energy to do things together. Circumstances and an understanding between husband and wife must determine situations that make this necessary. There are so many worth-while things to be done and to be learned that if it is not necessary, it seems to me to be unwise for homemakers to work. Certainly if there are children at home it is important that the mother be there if it is humanly possible.

WITH THE COMING of children into the home the stewardship responsibility of both parents is enlarged still more. Children are the greatest joy and the greatest responsibility that can come to a home. Taking care of little children from before birth to maturity means much more than providing all the physical needs making for growth, health, and happiness for each member of the family. This, however, is of tremendous importance because from physical fatigue and undernourished babies can come all sorts of maladjustment and problems. Good nutrition for each member of the family plays a large part in the attainment of physical, emotional, and mental development. And the busy mother must learn about calories and vitamins and nutritional requirements for her family. She needs to know the requirements of sleep for each child in the family and make provision for that in the planning of household activities. The importance of sufficient deep rebuilding sleep cannot be stressed too much if each member of the family is to grow and to attain the maximum of efficiency. Nor can she afford to neglect the need for wholesome relaxation and recreation for each

one. She should plan a time for play for little ones, for teen-agers, and for adults.

TEACHING CHILDREN is clearly the responsibility of the parents (Doctrine and Covenants 68: 4). Teaching them the doctrine of repentance, to pray, and to walk uprightly before the Lord requires that parents know something about child nature and the principles of good, effective teaching. First of all it is important for us to remember that a child begins to learn as soon as he is born. He very quickly finds that crying brings someone who ministers to his needs and comforts him. Because that someone is usually mother, she becomes the center of his universe. Very soon his preception is enlarged to include father, but because mother is with him through more of the time that he is awake she has a unique opportunity during the first five years of helping him to gain a real awareness of God as the Father and Creator of all. The little child learns through his five senses, and the busy mother must make use of every opportunity to help him learn the right things. He learns through imitation of those about him, and he is not too discriminating about that which he imitates. So the power of a mother's example each hour of the day cannot be overemphasized. She should seek to set the kind of example that is worthy of imitation.

Children learn to do by doing, so we must give them opportunity to have a share in family worship, to take part in family councils and the solving of problems together. We must give them responsibility for some of the work of the home, and for using and accounting for an allowance if we want them to learn to assume stewardship responsibility. Meeting these needs takes wisdom, knowledge, patience, and devotion, but it is the most important work and the highest calling in the world. "Her children arise up and call her blessed, and her husband also." This surely would be the greatest reward any woman would want.

If we keep always in mind that the real purpose of stewardship is sane development, and then consider the importance of our work as women of the church in making and keeping homes that will build lives to assist in the accomplishment of our goals as a church, we realize that ours is indeed a great opportunity for service.

Home Column

Task for the New Year

By Les Gardner

(See page 23.)

SINCE IT'S THAT TIME AGAIN, I am thinking about my new-year resolutions. In January's past my imaginative list has started off with such statements as "I resolve this year to learn to like chicken and noodles," or "I resolve this year to start reading the Book of Mormon again," or "I resolve this year to stop putting—" Well, the train of thought is obvious, no matter what was going to happen, *I* was going to be the one who did it all, *I* was going to be the one who did all the stopping and starting. This coming year, however, in the light of my experiences of the last few months, my list will be centered around an infinitely more important personage—God.

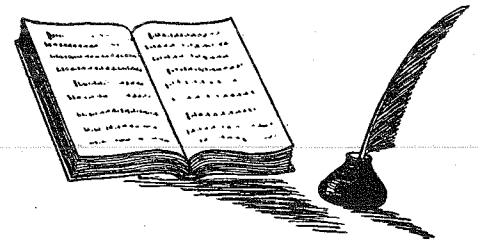
"Constant striving" has always been my motto, but I guess I have missed the boat by quite a margin in not letting God take his rightful place in my plans. Although the task of drawing oneself upwards by one's own bootstraps is obviously strenuous I feel I have tried to do this very thing many, many times, whether because of selfishness on my part or underestimation of the ever-present powers of God I do not know. At other times I have allowed God to move in my life in his way. When I was saving up to come to Graceland from Australia I did all I could, then let God take over and have his will done. During that time in my life the assurance that God was helping me could not have been stronger. Yet somehow, even with experiences like this in my past, I cannot help feeling that I still haven't given him full place in my planning. The oversized "I" in my resolutions is being eliminated and replaced with "Les Gardner, this year allow yourself to be directed by

God and prepare a life that he will be able to and will want to direct."

In 1953 the theme, "Here am I, Lord, let me tell you how to use me," is being changed to "Here am I, Lord, use me as thou wilt and when and where." The sense of importance of being a tool in God's hands to further some great work will have to evolve from the hubbub of everyday life. In the thrill of building the kingdom (and nothing could be more thrilling) the personal preparedness so necessary in making yourself "a living sacrifice, holy, acceptable unto God" sometimes gets lost in the whirl of doing the things one thinks just *have* to be done.

THE REALIZATION that I was a *part* of this work of kingdom-building has certainly accelerated since the day last June when I set off to exercise my new stewardship in life as a church appointee. I say accelerated because to say it was nonexistent in my life before would be to belittle the efforts of those fine men and women who have taught me from my youth that I did have a definite part to play in this work. But now the realization comes clearer and closer each day. Now more than ever before I find myself a part of things and persons, no longer essentially governed by my own desires and wants and needs. I am a part of the body of Christ, working effectively only when I am in harmony with other parts of the body. I see my role more clearly and I thrill at its meaning.

It's an awful thing to think that we, as mortals, have dictated to God at some time in our lives. I feel I did once. When I was in high school I had the singular notion that if I put



in an appearance at church once on Sunday, my obligations for the week were complete and no one could reprimand me for not supporting the church. It was *I* planning my life; there was no place in it for God. It was *I* deciding what to do with no help from God needed. Then someone asked me to League one night. I had been invited before, but this time a force seemed to say to me, "Don't resist these leadings any longer, yield yourself to My will." I yielded as best I knew how and then, having my time "taken over" by the work I entered, I actually found my life. It should have been no surprise, for I had always known the Scriptures to say, "Who-soever will lose his life for my sake the same shall save it." I gave an ordinary life and found in return the makings of a life abundant. This was probably the best trade-in I ever have or ever shall make.

I'M GOING TO REMEMBER this coming year that, while allowing God to work through me, I must not leave all the work to him. My missionary work has shown me that this is as unsuccessful as trying to do it all myself. When I leave it to either one of the two of us—God or myself—I find I am comparatively empty of conviction when I try to relate "the story" to others. When I do my best to prepare and seek God's help time after time, a power helps me to relate my testimony in the best manner of which I am capable. Recently I had the opportu-

New Horizons

www.LatterDayTruth.org

nity to baptize a very fine man. The first time I met him I was tired and felt that this was just another visit. Then the realization came to me that no visit is "just another visit." I made sure before the next time I saw him that I had made the meeting a matter of serious prayer and had sought God's help. The very moment I saw him next such a wave of concern for him swept over me that I could not doubt that God was interested and was sending his help to me. The fine spirit in our subsequent meetings together reached a climax as he made his decision to join the church. The thrill of hearing this decision, together with the assurance that God was there helping too, made me more than humble as I thought of the many times during my life when I had tried to work without him—of the many times I had tried to be the one in sole charge of my life.

I KNOW THERE IS DANGER in surrendering ourselves to those with lesser ideals than our own or to things which tend to restrain us from continuing our search for the better life, but no danger exists as far as I see in surrendering our lives to a more uplifting power or person. This kind of surrender spells gratification. Nothing is greater than the kingdom of God, so yielding to it becomes a challenge rather than a submission. It looks as if "yield" will be my word of the year for 1953. Resolutions I will have certainly. Dedication of self to His purposes will continue, but from now on God will be given the lead in my life, as I try to allow him to work through me to achieve his purposes, as I try to yield myself to his will and work and equip myself in body and spirit to be in a position of usefulness to him.

With a fresh new year ahead, an honest determination to do his will, and a God on whom I know I can rely for help, surely nothing can prevent the ever-increasing convictions from growing in my life and expressing themselves in the plea, "Here am I, Lord, use me."

Graceland

GAZETTE

■ Graceland College gave its annual presentation of Handel's *Messiah* on December 14 at 8:00 p.m. Josephine Mader from Kansas City, Kansas, sang the soprano solos; Shirley Kuhn from Tama Indian Reservation, Iowa, the contralto solos; Henry Anderson from Lamoni, the tenor solos; and Hardin Van Deursen of Kansas City University, the bass solos. The chorus consisted of college students, college staff members, Lamoni townspeople, and some out-of-town singers. The college orchestra, directed by William Graves, provided the instrumental accompaniment.

■ The official opening of the Christmas season on the Graceland Campus took place Sunday, December 7, at 6:30 p.m. in the Student Center at the sing-vesper service. Santa Claus arrived with a big bagful of candy, and Miss Doris Conklin turned on the Christmas tree lights. All did their share in decorating the huge tree. Howard Sheehy led the singing with Miss Velma Ruch, Dave Freeman, Jan Faunce, Rene Haushare, and the double sextet participating also.

■ Recently Dr. Frank Rosenthal of Drake University challenged the students with the provoking question, "What are we going to do about Asia?" He explained that it is a long way across the continent of Asia from Israel to Korea, but Russia, disappointed by Israel's escaping her "people's democracy" policy, has turned toward Korea. He was extremely interesting and was well received by the audience.

■ A new link was formed Saturday morning, December 5, between Graceland and the church in Australia when six Australians on the

campus, Jo Parkes, Beryl Judd, Bob Wood, Ralph Ferrett, Hudson Grundy, and Barry Fuller, recorded Christmas greetings to be sent to the mission and used at the reunions which begin shortly. Along with the Australians, several other Gracelanders and faculty members, representing a cross section of Graceland life, sent their greetings. It is hoped this activity will strengthen the ties that are already strong between Graceland and the church in Australia, and will also be an influence to bring more young people from that country to the campus.

■ Members of the freshman class presented a Christmas program in an all-school function. They did "The Night Before Christmas" and "The Littlest Angel" and sang many of the old familiar carols. It was truly an evening of entertainment as the frosh exhibited their talents and skills.

■ The students had a chance to see a hilarious presentation as their instructors gave the traditional faculty Christmas assembly. Complete with the classroom scene and standard instrumental offerings, the faculty gave readings, solos, and poems. Although the same routine is presented year after year, new students and old alike invariably laugh to see their instructors in such ridiculous circumstances.

■ The Graceland Yellowjackets have come through so far this season with six wins, three of which were by one point. Recently they beat Olathe 75-74 and Burlington 58-57. To date they have been undefeated and, with the Graceland hardwood quintet doing a top-notch job, it should be a grand season.

Question Time

Question:

1. Why were the plates of the Book of Mormon not made available later for even a believer who might be a language scholar to corroborate the prophet's translation and provide an added vindication of his words?

New York

C. D. Q.

Answer:

A transcript of characters made from the plates by Joseph Smith was taken by Martin Harris to Professor Anthon of New York City in February, 1828. Mr. Anthon certified to their genuineness, according to Martin Harris, and offered to help with the translation. On being told that part of the plates was sealed and that Joseph Smith had been forbidden to let them out of his hands except commanded, Mr. Anthon replied, "I cannot read a sealed book." This was a literal fulfillment of Isaiah 29: 11.

This transcript is still preserved, and has been seen by thousands. It has been reproduced many times in publications. There was no demotic dictionary at that time from which Joseph could have copied, yet photostatic copies reveal that of 236 characters altogether on that paper, and about 135 different ones, there are 97 real similarities found in the demotic dictionary. Thus the Lord did not need to make the plates available later for further corroboration.

Furthermore, the plates were to be shown only to those who would assist in bringing forth the work, three of whom, besides the translator, would be shown the plates "by the power of God" and would hear his declaration from heaven concerning them. This would constitute a testimony to be had by none other in "this generation." (See II Nephi 11: 133-135, Esther 2: 1-4, and D. and C. 5: 3.)

These prophecies were all literally fulfilled in harmony with the divine principle. "I have told you before it come to pass, that when it is come to pass ye might believe."—John 14: 29.

2. Why all the secrecy?

Presuming the question means why were the plates not shown to others besides the twelve men who handled and

examined them, this in part has been dealt with in answering the previous question. Also we have the following:

In the mouth of two or three witnesses every word may be established.—Matt. 18: 16. If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.—Luke 16: 31.

Him God raised up the third day, and showed him openly; *not to all the people, but unto witnesses chosen before of God*, even to us, who did eat and drink with him after he rose from the dead.—Acts 10: 40, 41.

Moses only was called into God's presence to receive the tablets of the Ten Commandments. Only Peter, James, and John were taken to the Mount of Transfiguration to hear God's voice from heaven and to see Moses and Elias talking with Jesus. They were commanded not to tell it to any until Jesus should be risen from the dead. Why all the secrecy? Jesus at one time said:

I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight.—Matt. 11: 25, 26.

What with the many evidences of archaeology, Bible prophecy, nineteenth century prophecy, the testimony of witnesses, the internal evidences of the book itself, and the promised witness of the Holy Spirit, no one need be in doubt for lack of corroborative evidence of the divine authenticity of the Book of Mormon.

HAROLD I. VELT

Question:

How does New Jerusalem's being eventually in Missouri correspond with its dimensions of 12,000 furlongs (1,500 miles) given in Revelation 21: 16 for length, width, and *height*? Doesn't it show it is not a literal city that high, but figurative?

New York

C. D. Q.

Answer:

We must not confuse the New Jerusalem to be built in Missouri with the one suggested for Jerusalem of the Old World. Both will apparently be literal cities. The statement to the effect that it is to come down from God is perplexing to some.

To those who believe that the creation was a matter of six days of twenty-four

hours each, and that it was just that simple, it may also be easy to believe that the city to "come" to old Jerusalem will thus appear, having been set upon its foundations with the sewage, lights, and all other utilities connected and working. To those of us who find it easier to believe in the creation as a long process in harmony with the way that God is working now in his creative processes, it will be easier to believe that this process of "coming down from God" may include also a long process such as the one through which the church has been passing this past century. Bit by bit the plans and vision of this New Jerusalem *are* coming down from God. Eventually it will be completed; Reorganized Latter Day Saint philosophy is very positive on this point. It *will* be a literal city which we build here.

The matter of the dimensions seems to be somewhat in the same class as the statement of the New Testament writers when they, in speaking of Jesus' baptizing, said, "All Jerusalem and Judea came unto him and were baptized in Jordan." Now we are quite certain that this was an exaggerated statement intended, no doubt, to suggest that a lot of people did come to Jesus to be baptized.

Common sense suggests also that when a city is described as 1,500 miles high there is probably an exaggeration intended to suggest its relationship to God and the fact that it was important and far reaching. I find no actual dimensions suggested for the city which this people (our church) must eventually build. The Book of Mormon, page 664, suggests that it will be large enough to accommodate all who qualify. It might be very large or quite small, depending on the quality of evangelistic work which we accomplish. The figurative suggestions—and I believe that this is all that is figurative—as far as dimensions are concerned undoubtedly apply to the New Jerusalem of the Old World and not to the one to be built in America.

WARD A. HOUGAS

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

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

Miss Copeland Retires

(Continued from page 13.)

in recognizing the best course ahead, and in blotting out such mistakes that, because of its very youth, came most naturally.

In 1923 Gertrude Copeland, a devoted Saint from the Philadelphia congregation, a graduate nurse from Hahnemann Hospital in Philadelphia, a veteran nurse of World War I, and at that time superintendent of the Wilkes-Barre, Pennsylvania, Hospital, was invited by the Board of Trustees to come west and administer the thirteen-year-old Sanitarium and become, moreover, chief of its nursing staff.

She and her mother left their eastern home and together began a tenure of service which now adds up to almost a third of a century. Mother Copeland, literally beside her daughter through these years, has given unstintingly of her own life, her patience, and her labors to build to maturity the Sanitarium and to aid her daughter to perfect a large corps of well-trained, able young women as graduate professional nurses.

By 1923 ten classes of nurses including fifty girls had finished their courses in the new Sanitarium. Now, after thirty more years, the classes number forty and the graduates total four hundred forty-three. In 1923 the Sanitarium was listed as fifty-bed capacity and the average daily patient listing numbered some 33; today the bed capacity is noted as two hundred, and the daily average listing comes up to some 133 persons. The original building has become the nurses' home and houses, too, the school of nursing, replete with an organization of able, devoted, well-trained instructors, supervisors, and administration staff, with excellent laboratories, classrooms, and a fine library. The Sanitarium and Hospital is now housed in an adjacent building, seven stories above the basement, modern and well equipped, with various laboratories, X-ray facilities, medical and surgical diagnostic and therapeutic departments, along with obstetrical, orthopedic, pediatric, and physical therapeutic sections. These actually adorn rather than merely find location in the new structure.

The prim, cold white-walled rooms of 1923 with chilly white beds have grown young in 1953 with warm yellows and rose hues, interesting blues and greens. Furniture is no longer stuffily formal and regimented into identical design; today it is invitingly tasteful and demonstratively individualistic. Exotic screen coverings and dainty, or sometimes striking, bedspreads brighten up and bring into realization that an artistic touch is behind the creation of the inviting units of the hospital. So the institution has changed

in these thirty years to a larger one, but it still retains—even increasingly—the loveliness and personality it was originally meant to radiate.

Miss Copeland, though busy with all these objective accomplishments, meantime has built about her a nursing corps that reveals the fundamental mission of the Sanitarium to its guests. No mere structure of brick, mortar, steel, and wood—regardless of how beautiful or how formally efficient—could carry out the mission of a refuge where those cared for might be removed from the unfavorable “influences and environments” referred to in the 1906 revelation.

It was necessary that the living personnel, the nurses themselves, show by their lives and by their attitudes, both toward those entrusted to their care and toward each other, an idealism. They had to feel deeply a faith in the goodness of the Almighty, were required to sense a persistent hope that this goodness would bring health, recovery, and well being to their charges, but especially they had always to feel a love toward their fellowmen and demonstrate it by attentive, patient, intelligent, and industrious devotion to the hour-by-hour needs of these sick ones. Such a group of people can be animated to such living only by a leader who herself believes in it, and

who by her own life demonstrates such a full faith, such an enduring hope, and such an all-inclusive charity. Those who have known Miss Copeland the longest and the best know how truly such a tribute describes her.

When sympathy and gentleness were sorely needed, she always revealed herself to be naturally so endowed. Many a sorely pressed patient and many a trying young nurse has had a true refuge and a whole-souled friend in the person who was the busy hospital superintendent. Her chief concern has always been that the greatest good come to those around her, the sick who needed intelligent nursing, and the young women in training who needed help, understanding, and inspiration.

Thirty years of giving of herself to the Sanitarium, to its hundreds of young people who come here to learn, to its staff of doctors following her lead in keeping the hospital abreast with the scientific progress of each day, to thousands of patients seeking relief of pain, recovery from invalidism, or escape from death. We all shall miss her here. We know her for what she has done, but even more for what she is. Truly a saint of these latter days she is, for “by their works ye shall know them.”

Charles F. Grabske, M.D.
CHURCH PHYSICIAN

Topics for the Youth Fellowship

by TOM A. SMITH

Here is an inexpensive book with many ideas for youth worship services. Contents include numerous suggestions for panel discussions, short talks, devotional music, and worship centers. The twenty programs include plans for four special days.

75c

HERALD HOUSE

Independence, Missouri

Briefs

Book of Mormon Play Given

COAL HILL, MISSOURI.—The branch, located in El Dorado Springs, Missouri, held its annual business meeting in September with District President Williams in charge. The following officers were elected: Elder H. E. Winegar, Jerico Springs, Missouri, pastor; Elder Fred M. Blystone, El Dorado Springs, and Elder H. A. Gould, Humansville, counselors; Mrs. Bertie Gould, Humansville, director of religious education; Mrs. Shirley Johnston, El Dorado Springs, recorder and secretary; Mrs. Elsie Reynolds, treasurer; Mrs. Viola Wood, women's leader; Mrs. Pearl Davis, book steward; and James Richardson, young people's leader.

In October the following were guest speakers: Elder Lee Quick, Mapleton, Kansas; Elder E. W. Lloyd, Kansas City, Missouri; and Evangelist Ray Whiting, Independence, Missouri.

On November 15, a bake sale was held and \$50 was cleared and given to the building fund.

On November 22, Brother Howard Kile of Osceola, Missouri, preached his second sermon. He was recently ordained to the office of priest.

The young people presented the program on Thanksgiving and Sister Bertie Gould told a story. A gift offering for the building fund was taken, followed by a Thanksgiving fellowship service.

On November 30, a group of older people gave a play on the Book of Mormon. The following participated: Elder F. M. Blystone and P. R. Davis, John Wood, James Richardson, Arthur Pratt, Wilsie Hubbard, Darrell Johnston, Billy Reynolds, Eunice Richardson, and Betty Wood. Sisters Pearl Davis and Aleene Pratt helped direct it.—Reported by SHIRLEY JOHNSTON

Young Mother Baptized

LONGVIEW, TEXAS.—On October 14, Wendell Carrell Nagel, son of Mr. and Mrs. Carl Nagel, was blessed by Seventy Alfred Yale assisted by Elder Norman Cox. The next morning the child's mother, Helen Marie Nagel, was baptized by Brother Yale. She was confirmed the following Sunday by Elder Lynden Wheeler who gave the morning sermon.—Reported by RAEFORD HANSON

Family Circles Completed in Church

BRENTWOOD, MISSOURI.—On November 13, the women's department held their annual bazaar and cleared over \$500. On November 16, seven candidates were baptized. Among them were Irma Cowen, mother of Leslie and Ellen Cowen; La Rue Langguth, father, and his son Laren Langguth; John Briggs, son of Elder Ralph Briggs; and Joseph Evans, son of Cedric Evans. This completes three family circles in the church.—Reported by LOIS BENSON

Priesthood Retreat Held

MAINE DISTRICT.—The semiannual conference was held at Jonesport, November 16, under the direction of district officers. Apostle D. T. Williams, missionary in charge, was guest speaker. The opening session was a prayer meeting under the direction of Elder B. L. Carter, district president. Apostle Williams was the morning speaker.

Dinner was served in the lower auditorium by the local women's department.

The annual business session was held in the afternoon, conducted by Brother Williams. Seven names were recommended for ordination. The following district officers were elected: district president, Benjamin L. Carter of Stonington; counselors, Chester Gray of Jonesport, and George Woodward of Thomas-ton; secretary, Mrs. Ben Carter; treasurer, Calvin Crowley; church school director, Chester Gray with Calvin Crowley and Irwin Alley as assistants; women's leader, Mrs. Sophie Dobbins of Jonesport; young people's leader, William Wilson with Leon Wilson and Walter Billings, Jr., as assistants; nonresident pastor, Ray Ashenhurst, Jonesport; music director, Mrs. Geneva Church, Jonesport; publicity director, Ben L. Carter; historian, Mrs. Hazel Woodward; and sustained bishop's agent, Chester Gray.

A district budget of \$1,208 was accepted. Elder Ray Ashenhurst reported that he had made 407 contacts with nonmembers through cottage meetings and missionary series, of which forty-seven are prospects for baptism.

Two new missions have been organized this year: the East Wilton mission with Bernard Holland as pastor, and the Ellsworth mission with Lorado Carter as pastor.

On October 11 and 12, a district priesthood retreat was held at Deer Isle, Maine, under the direction of the district officers. A banquet supper was served at the Stonington Branch Saturday evening which was followed by a devotional in the upper auditorium conducted by Elder B. L. Carter. All-day services and classes were held on Sunday at the isolated farm house of Brother Garfield Billings. About thirty men attended these services.—Reported by B. L. CARTER.

Plans for Building Begun

NEW YORK, NEW YORK.—The Saints of this area are meeting at Highland Park YMCA, Brooklyn, New York. Plans are being made for the erection of a new church building on the property at Lake Success, New York.

A surprise birthday party was held for High Priest Ephraim Squires on November 5 at the home of Elder Charles Harris.

The women sponsored a Christmas bazaar on November 29 for the building fund.

Seventy William Guthrie is going to be the speaker for a missionary series held in December. There will be meetings on Long Island and different parts of New York City.

Visitors can contact the pastor Perce Judd at 73-03 Little Neck Parkway, Glen Oaks, New York, telephone Fieldstone 3-7976.—Reported by FRANCES KEEN

Plans Developing for Church Dedication

TRI-CITY, KENTUCKY.—The branch met September 28 to elect officers for the new year. The following were elected: pastor, Glynn Colthorp; associate pastor, C. L. Ross; secretary, Clevia Mc Bee; recorder, Freida Colthorp; treasurer, Lubie Page; music director, Ada Farris; librarian, Freida Colthorp; publicity, Alma Harrison; young people's leader, Fredric Colthorp; women's leader, Lorene Fuller; auditing committee, Sylvester Fuller and Fredric Colthorp.

The branch, which is the consolidated branch of High Hill and Farmington, approved the change of the name to the Tri-City Branch in order to avoid confusion. The name will become official with the approval of the next Kentucky and Tennessee District conference.

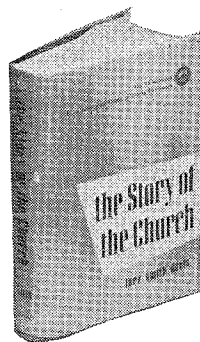
The young son of Sylvester and Lorene Fuller, Ronnie Odean, was blessed October 5. Paul Snow was baptized October 12 and confirmed on October 19.

New pews were installed in the church on November 20 and plans are being made for the church dedication service.

The women's department held their fall bazaar on November 22. Sales totaled \$59.40. Visiting ministers since the beginning of the new year's work are the district president, Terrull Cochran, Ralph Schrader and Brother Mitchell, all of Memphis, Tennessee. Brother Baily of Jack's Creek mission was the guest speaker on November 23.

The Story of the Church

by INEZ SMITH DAVIS



Your home and branch library needs "The Story of the Church." The book explains the history of the church and interprets it according to the social and religious trends of that day.

\$5.00

HERALD HOUSE

Independence, Missouri

District Missionary Joseph Yager conducted a series of meetings November 30-December 7.—Reported by ALMA HARRISON

Five Baptized

AKRON, OHIO.—A missionary institute was held in conjunction with the Kirtland District conference in Barberton, Ohio, November 22 and 23. Seventy Loyd Adams and Apostle D. T. Williams gave talks on missionary tools and techniques.

On November 30, five young ladies were baptized at the branch by Pastor W. Hubert Mitchell. They were Rita Ketterman, sixteen; Margaret Ketterman, fourteen; Marian Bonstein, fourteen; Carolyn Null, eighteen; and Ann Brockway, eight.—Reported by RANKIN DAVIS

Visitor Speaks at Branch

FALL RIVER, MASSACHUSETTS.—On November 16, Elder Edmund M. Brown of Providence, Rhode Island, was the speaker. He and Pastor A. M. Coombs administered to four-year-old Paul Remillard who is ill with diabetes. Saints had been praying and fasting for this little boy. Brother Brown and his wife left following this so that he could administer to the Blanchards who live near Boston.

Brother and Sister Frank H. Dippel of Hazelton, Pennsylvania, came for Thanksgiving to visit their daughter's family. Elder Dippel was the morning speaker at New Bedford, November 30.—Reported by MRS. GLADYS V. COOMBS

Stake Officers Elected

CENTRAL MISSOURI STAKE.—Between six and seven hundred members of the stake met for conference at the Warrensburg church on November 9. President F. Henry Edwards was present and preached the morning sermon. The business meeting was held in the afternoon. Among the items of business were the receiving of reports from stake officers, and the approval of financial grants of \$500 to Kingsville and \$1,500 to Richmond from the Stake Houses of Worship Fund to apply on

new church buildings being erected at those places. Also approved were the recommendations for ordination of Fred Moore of Ather-ton to the office of priest; Carroll Mann of Blue Springs to that of teacher; Myrle Smith of Buckner to elder; James Stowell of Kingsville to the office of priest; Elbert Heath and David Heath of Oak Grove to the office of priest; as well as Jack Raveill of Warrensburg to the same office; Carl Cowick of Waken-da to the office of deacon, and the following from Lee's Summit: Dean Adams and Robert Sperry to elder and Warren Wheatley and Doyle Cook to the office of priest.

Officers elected for the next year were as follows: stake president, Harry J. Simons; stake bishop, Willard C. Becker; director of religious education, Eugene Look of Blue Springs; young adult leader, Herbert Ridge of Marshall; Zion's League leader, Merton Loveland of Pleasant Hill; children's supervisor, Wilma Green of Knob Noster; leader of women, Ruth Simons of Warrensburg; director of music, Melba Troyer of Harrisonville; historian, Louise Loveland of Pleasant Hill; recreation leader, Jack Swall of Lee's Summit. High Priest Paul M. Landsberg of Odessa was set apart as a counselor to the stake bishop, and William G. Ferguson of Richmond was ordained to the office of high priest and set apart as a member of the stake high council.

Approximately two hundred young adults met at Warrensburg on the evening of November 21 for the annual Thanksgiving banquet sponsored by the young adults of the stake. Seventy Philip W. Moore, stake missionary, was master of ceremonies and President F. Henry Edwards was the banquet speaker. Robert Young of Richmond was song leader and pianists were Harold Craven and Doras Becker. Special music was presented by Robert Young, soloist, and a trio from Marshall composed of Maurene Richardson, Gloria Worthington, and Angela Heide. Talks were given by E. P. Darnell, presiding officer at Warrensburg, welcoming the group to Warrensburg; Leonard Smith, retiring young adult leader; and Herbert Ridge, newly elected leader. Members of the Warrensburg women's department prepared and

served the banquet, assisted by some of the Zion's Leaguers.

Recent news from the Holden congregation tells of the purchase and installation of a new Kilgen pipe organ; the marriage of Lois Phelps to Daniel Best on October 19; and the death of Charles Christenson on October 26. The misison sponsored by the Holden congregation at Quick City is thriving under the leadership of Elder Clarence Petre. Requests for baptism have already been received and a service was held November 23. Visiting speakers for the month of October were Elders Roy Weldon, Harold Constance, Ira Clutter, and W. C. Becker. On November 16, the young adult class from Enoch Hill congregation in Independence visited the Holden church and presented the entire service that morning. They furnished the speakers, the special music, junior church workers, and even ladies to supervise the nursery. After the service the Holden young adults were hosts for both groups in serving a basket dinner.

During the last week in October a missionary series was conducted in each of three congregations. Philip Moore, stake missionary, was at Knob Noster; Seventy Arthur Gibbs was at Sedalia; and Stake President Harry Simons was at Marshall. During the first week in December a pre-Christmas missionary series was planned for six more congregations with local speakers doing most of the preaching: Philip Moore at Blue Springs; Harry Simons at Pleasant Hill; Bishop W. C. Becker at Buckner; Roy Weldon at Odessa; S. E. Mifflin at Lexington; and Evangelist Arthur Stoff at Holden. At a baptism service held recently at Oak Grove seven members of one family were baptized. They were Willard Corlew and his six children, Edward, Franklin, Mary, Robert, Willard Lester, and William. Mrs. Corlew is already a member of the church. Those baptisms, together with others during the year at Oak Grove, make a total of seventeen for that congregation so far in 1952.—Reported by HARRY SIMONS

Apostle Holds Series

CARTHAGE, MISSOURI.—The following branch officers were elected at the June business meeting: pastor, Herman O. Plumb; associate pastor, H. A. Shank; junior pastor, Bill Shank; church school director, Karl Hobbs; women's leader, Mrs. A. M. Hogan; youth leader, Ernie Shank; children's leader, Mrs. H. O. Plumb; music director, Mrs. H. A. Shank; secretary, book steward, and historian, Lorraine Shank; treasurer and solicitor, Bill Shank; adult supervisor and publicity agent, Mrs. Bill Shank.

Miss Patricia Harrington was baptized on September 17 by Elder H. A. Shank and confirmed the following Sunday by Elders Plumb and Shank.

The women's department purchased and hung new drapes for the church. New front doors were donated recently by Joe York and family.

Apostle Arthur A. Oakman held a series of meetings from November 9-16. The church was filled to capacity each night.

The women's department sponsored a Thanksgiving dinner at the church on November 20. After the dinner, educational movies were shown.

On December 4, the women were hostesses to the district Christmas party at which Apostle Oakman and Elder Stephen Black were guest speakers.

A chili and pie supper was held December 6 and a bazaar and bake sale on December 13. The annual Christmas party for the combined departments was held December 17.—Reported by HILDA SHANK

Peter and Pamela Learn About the Book of Mormon

drawn by HENRY ANDERSON

Stories from the Book of Mormon are told in three books. Each story is illustrated with a full-page picture for the child to color.

PRICE: 35c each, all three for \$1.00

HERALD HOUSE

Independence, Missouri

Bulletin Board

New Church Addresses—Chicago, Illinois

First Chicago Branch
Austin YMCA
501 North Central Avenue
Chicago, Illinois

Chicago Brainerd Branch
8805 South Throop Street
Chicago, Illinois

Servicemen's Addresses

Pvt. Alma H. Farley
U.S. 56104196
Co. D. 20th Inf.
Fort Ord, California

Pvt. Jack W. Coop
U.S. 56121362
Btry. D 31AAA (AW) B.N.
Box 54
Camp Roberts, California

Pvt. Coop's mother will appreciate having members in the area of Camp Roberts contact him.

Ralph S. Philpot
A.D.C. (A) T
VC-7 N.A.S.
Patuxent River, Maryland

Changes of Address

Herbert C. Lively
223 Golden Circle
Independence, Missouri

Mr. and Mrs. B. W. Berridge
709 North Main
Cameron, Missouri

Alan and Gladys Tyree
1307 Bennington
Kansas City, Missouri

Until further notice my address will be 1337 West Forty-second Street, Los Angeles 37, California. Evangelists may write me personally at this address, but copies of blessings should be sent to my address at the Auditorium marked "For Filing" on the outside of the envelope.
ELBERT A. SMITH

Special Services in Mobile District

All ministers and their companions of Mobile District are invited to meet for an observance of the sacrament of the Lord's Supper and an evening of fellowship at Mobile Church, 1200 Baltimore Street, on Saturday, January 10, 7:30 p.m.

Mobile District stewardship emphasis day will be observed at the Mobile church on Sunday, January 11. Bishop J. E. Baldwin is to be the speaker. The day's activities include a fellowship service at 9:00 a.m.; preaching at 10:45; "Information Please" and a drama at 1:30 p.m.; and a dedication service at 3:00. All members in the district are urged to file their annual statement or inventory at this time.

J. A. PRAY
District President

Books Wanted

Mrs. Bert Barr, 932 South Noland, Independence, Missouri, would like to purchase a copy of *The Minister Who Was Different* by Elbert A. Smith. She will appreciate knowing the price and condition of the book before receiving it.

Brooklyn Services

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

Requests for Prayers

Prayers are requested for Mrs. Jerome P. Wyckoff, 217 Clark, Deer Lodge, Montana, who is crippled with arthritis. She will also appreciate receiving mail, since she becomes quite discouraged being unable to use her hands; hearing from friends will make her days happier.

Prayers are requested for Mrs. Jean Murdock who is a patient at St. Luke's Hospital in Kansas City, Missouri.

ENGAGEMENTS

Loveland-Keen

Mrs. Harry R. Keen announces the engagement of her sister, Alta Young of Kansas City, Missouri, to Douglas Eugene Loveland, also of Kansas City. Both went to Graceland College, and Alta attended the University of Kansas City. The wedding will take place in early May.

Squires-Root

Mr. and Mrs. Archie Root of Eugene, Oregon, announce the engagement of their daughter, Lenora Merlynn of Vancouver, Washington, to Cleland O. Squires, also of Vancouver, son of Mr. and Mrs. Ronald Squires. No date has been set for the wedding.

Root-Nelson

Mr. and Mrs. Harold M. Carpenter of Vancouver, Washington, announce the engagement of their daughter, Mary Lou Nelson, to Cpl. Ralph E. Root, son of Mr. and Mrs. L. H. Root of Tillamook, Washington. No date has been set for the wedding.

WEDDINGS

Williams-Hedelius

Elaine Hedelius, daughter of Mr. and Mrs. C. L. Hedelius of East Chicago, Indiana, and Hilton D. Williams, son of Mrs. Martha K. Williams of Malad City, Idaho, were married December 6 at the Reorganized Church in Gary, Indiana. They are making their home in Malad City where Hilton is serving as pastor of the branch.

Richards-Hudson

Marilyn Hudson and Murray Richards were married August 20 by Elder F. L. Dickson. They are making their home in Calgary, Alberta.

Jackel-Englehard

Doris Englehard, daughter of Mr. and Mrs. Louis Englehard of Ellsworth, Michigan, and Raymond T. Jackel of Edinburg, Texas, were married October 24 at the Reorganized Church in Alamo, Texas. Wayne Jackel, brother of the groom, officiated. Both are graduates of Graceland, and the bride is also a graduate of the Independence Sanitarium School of Nursing.

BIRTHS

A daughter, Becci Ann, was born on November 4 to Mr. and Mrs. Clifton Lewis of Arkansas City, Kansas. Mrs. Lewis is the former Julia Ann Andrus.

A son, James Melbourne, was born November 8 to Mr. and Mrs. Rodney D. Carpenter of Vancouver, Washington.

A son, Michael Allen, was born on November 25 to Mr. and Mrs. Darrell Wilson of McAllen, Texas.

A daughter, Myrna Gail June, was born June 23 to Mr. and Mrs. Fraser Richards of Calgary, Alberta. She was blessed on October 25 by Elders A. D. McLeod and F. L. Dickson.

A son, David Christopher, was born September 25 to Mr. and Mrs. Robert L. Jenkins of Calgary, Alberta. He was blessed on November 2 by his grandfather, Elder C. O. Diaper and Elder F. L. Dickson.

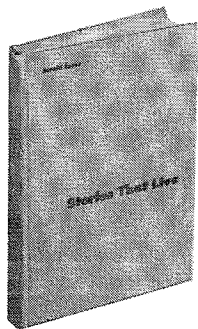
A daughter, Robin Gay, was born on October 18 at the Independence Sanitarium to Mr. and Mrs. B. W. Berridge of Cameron, Missouri.

A daughter, Cheryl Dianne, was born on November 22 to Mr. and Mrs. John Churchman of Miami, Florida. Both parents are graduates of Graceland College, class of 1951. Mrs. Churchman is the former Jane McGraw.

DEATHS

DERRY.—Melvina Isabel Black, was born at Lamoni, Iowa, January 5, 1866, and died December 10, 1952, at the home of a daughter in Nenzel, Nebraska. She was married on October 28, 1886, to Arthur E. Derry, who preceded her in death on May 4, 1938. A son, Raymond, died in infancy. She had been a resident of the Cedar Creek neighborhood for seventy-two years and had belonged to the Reorganized Church since her youth. She was also a member of the Cedar Creek Project Club and the Star Women's Club.

Stories That Live



Sixty-two inspirational stories taken from *Zion's Hope* and *Stepping Stones* about true incidents in the lives of church members. Compiled for children wherever they gather.

\$2.00

HERALD HOUSE
Independence, Missouri

She is survived by a daughter, Mrs. William May, with whom she made her last home; three sons: George of Wayne, Nebraska; Sanford of Elgin, Nebraska; and Melvin of Neligh, Nebraska; eight grandchildren; and eight great-grandchildren. Funeral services were held at the Methodist Church in Elgin, Elder Charles Sodersten officiating. Burial was in the Elgin cemetery.

MARKS.—Lillie A., daughter of Theodore and Gertrude Schafer, was born October 28, 1871, at Pontiac, Illinois, and died December 12, 1952, at a convalescent home in Dixon, Illinois. She was married on February 19, 1899, to Edward Marks; three daughters were born to them. She spent most of her life in Crawford County, teaching school as she reared her family. She also served several years as an assistant at the Children's Home in Lamoni and helped with an Indian school on a reservation in New Mexico. She moved to Independence in 1937, later going to Rest Haven and then to Dixon. She had been a member of the Reorganized Church since July 24, 1892. One daughter preceded her in death.

Surviving are two daughters: Mrs. Virginia Wilson of Albany, Oregon, and Mrs. Myrtle Hopkins of Walnut, Illinois; a sister, Miss Theresia Schafer of Independence; a brother, Cecil Schafer of San Antonio, Texas; and two grandsons. Funeral services were conducted by Elders Fred O. Davies and Arthur Stoff at Walnut Park Church in Independence. Burial was in Mound Grove Cemetery, Independence.

WILLIAMS.—Allen L., was born May 5, 1869, in Jackson County, West Virginia, and died November 29, 1952, in Parkersburg, West Virginia. His wife, the former Harriet Ressel, and three of the five children born to them preceded him in death. He was a member of the Reorganized Church and held the office of deacon.

Surviving are a son, Cecil of Parkersburg, and a daughter, Mrs. Virgie Stephens of Central. Funeral services were in the Vaughan Chapel, Elder Clyde S. Rice officiating. Interment was in Mt. Olivet Cemetery.

WHEATEN.—Havard, son of Mr. and Mrs. George W. Evans, was born November 21, 1917, at Vineland, New Jersey, and died November 16, 1952, at Miami, Florida. On September 7, 1943, he was married to Mildred Bailey; one daughter was born to them. In 1936 he was graduated from Miami Beach Fisher High School, and in 1937 enlisted in the Navy, serving until his discharge in 1940. He enlisted again in 1942 and served until 1946. He had been a member of the Reorganized Church since 1950.

Surviving are his wife; his daughter, Jane; and his parents, all of Miami Beach. Funeral services were conducted at the Philbric Chapel in Coral Gables by Elder Edgar Chevalier, the Reverend H. Fritch of the Community Christian Church, and Chaplain Boston of the Veterans' Hospital. Military rites were held at the graveside in Flagler Memorial Cemetery.

PITCHER.—Rittie Huffaker, was born March 3, 1879, near Princeton, Illinois, and died November 22, 1952, at her home in Des Moines, Iowa. On March 8, 1895, she was married to Walter L. Pitcher; two children were born to them. One son, Merle, died in infancy. Both she and her husband were baptized on May 28, 1898, and were devoted members through the years, working first in Clear Creek Branch and then the Rhodes congregation.

She is survived by her husband; a son, Elbert of Milwaukee, Wisconsin; and two grandchildren. Funeral services were held at the Methodist church in Collins, Iowa, Elders Herbert Scott and Clyde McDonald officiating. Interment was in the Collins cemetery.

SMITH.—Norman, was born February 29, 1876, in Alberta, Canada, and died November 5, 1952, in Missoula, Montana, after five weeks of illness. He moved to Michigan in 1886 and to Montana in 1898, where he worked for the Northern Pacific Railroad until his retirement in 1947. He and his wife had made their home in Vancouver, Washington, since 1948. He was active in the Vancouver Branch until the time of his illness.

He is survived by his wife; two daughters: Norma Manlove and Charlotte Manlove; a stepson, Thompson Himes; and four grandchildren. He was laid to rest beside his first wife in the Bozeman, Montana, cemetery.

SLOCUM.—Minnie Alta, daughter of Mr. and Mrs. Sylvanis Baughman, was born March 20, 1874, at Villisca, Iowa, and died November 11, 1952, at Collins Memorial Hospital in Knoxville, Iowa. On May 29, 1894,

she was married to James L. Slocum, who survives her. She had been a member of the Reorganized Church since July 21, 1917, and also belonged to the Fairview Women's Club, of which she was a charter member.

Besides her husband she leaves two sons: Dr. James Slocum of Des Moines, Iowa, and Donald Slocum of Marion County; four daughters: Mrs. Bertie Perham of Des Moines; Mrs. Ruby Elledge of Danville, Illinois; Mrs. Erma Rowley of Bussy, Iowa; and Mrs. Pearl Park, who has cared for her parents in their home the past three years; seventeen grandchildren; and eight great-grandchildren.

POWELL.—Mary Little, was born January 3, 1880, near Stewartville, Missouri, and died at the age of seventy-two at Stewartville (date of death not given). She was baptized when she was eight years old and gave a life of service to the church, particularly in the field of music. On December 20, 1900, she was married to David C. Powell; four children were born to them. One daughter died in infancy.

She is survived by her husband; a son, Donald; two daughters: Mrs. Clifford Keller and Mrs. D. L. Gibson; three brothers: Harry T., Omer C., and Frank L. Hinderks; two sisters: Mrs. L. B. York and Mrs. Wesley Ballinear; five grandchildren; and two great-grandchildren. Funeral services were conducted by Elders Emery E. Jennings and Donald Harvey. Burial was at Stewartville.

THIEHOFF.—Grace Douglas, was born June 24, 1885, at Stewartville, Missouri, and died November 29, 1952, at Chicago, Illinois. On August 24, 1906, she was married to Albert Thiehoff, who survives her. A member of the Reorganized Church since May 23, 1897, she was well known for her excellent teaching in the field of religious education, particularly on the Book of Mormon. She taught in Omaha, Nebraska; Creston, Iowa; and the Brainerd Branch in Chicago.

Besides her husband she leaves three daughters: Mrs. Merl Grover of Creston; Mrs. Marion F. Cooper of Chicago; and Mrs. Lee Dailey of London, England; two brothers: Jerold and Donald Douglas; two sisters: Mrs. Georgia Tiffany and Mrs. Blanch Obermeir; and eight grandchildren. Funeral services were conducted by Seventy Cecil Ettinger at the Edgar Chapel in Chicago. Interment was in Mount Hope Cemetery, Chicago.

LeBARON.—Glenn C., was born April 3, 1892, in Orangeville, Michigan, and died November 23, 1952, at his home in Seattle, Washington. On June 27, 1937, he was married to Jessie Ward, who survives him. He became a member of the Reorganized Church on July 15, 1951, being the first to be baptized in the recently completed Seattle church. His was also the first funeral conducted in the new church.

Besides his wife he leaves a daughter, Gertrude Moore, also of Seattle; a brother, Lynn LeBaron of Hot Springs, Montana; three sisters: Mrs. Milly Browning of Seattle; Mrs. Gladys Payne of Denver, Colorado; and Mrs. Beulah Whitting of Los Angeles, California; and two grandchildren. Elder Paul Wellington conducted the funeral service. Burial was in Acacia Cemetery.

CADWELL.—Myron Dale, son of Elder and Mrs. Myron Guy Cadwell of Coffeyville, Kansas, was born May 27, 1942, at Independence, Kansas, and died October 22, 1952, in Wesley Hospital, Wichita, Kansas, of bulbar type polio. He was a member of the Reorganized Church, and even at an early age expressed his desires to give his life in service for his Master. He was also a member of

Cub Scout Pack 41 and the Longfellow Boys Choir.

He is survived by his parents; a sister, Sharon Jeanne; a brother, Gary Dallas; his paternal grandmother, Mrs. Grace Cadwell; and his maternal grandparents: Mr. and Mrs. Charles Emery. Private funeral services were conducted at the Rodrick Chapel in Independence, Elder Myron La Pointe officiating.

BARRACLOUGH.—George Francis, was born January 29, 1871, and died November 22, 1952, at his home in Guilford, Missouri. On June 4, 1893, he was baptized into the Reorganized Church; his ordinations included that of teacher in 1893, priest in 1898, elder in 1901, and high priest in 1911. He served as president of the St. Louis District for a number of years and was instrumental in helping to organize branches at Lansdowne, Sawyerville, Troy, and Alton in Illinois; Maryland Heights, Brentwood, and St. Charles in Missouri. On January 6, 1907, he was married to Elsie Marie Nelson. Until 1947 they made their home in East St. Louis, where he was a real estate broker and contractor, then moved to Guilford after his retirement.

He is survived by a sister, Florence Barracough of Edwardsville, Illinois. His wife preceded him in death four years ago. Elder Emery Jennings conducted the funeral service. Burial was at Guilford.

We're on the Air . . .

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 8:30 a.m. (EST) every Sunday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

ALABAMA, Mobile.—WKRK, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

IOWA, Ottumwa.—KBIZ, 1240 on the dial, 11:45 a.m. (CST) Sunday.

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

MISSOURI, Joplin.—KFBS, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

IOWA, Lamoni.—KGRA, 690 on the dial, 9:30 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WSAR, 1480 on the dial, January 20, 1953, 8:15 a.m.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, February 11, 1953, 9:45 a.m.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Introducing

ARTHUR LESLIE GARDNER, Wallsend, New South Wales, Australia (page 16), is a recent General Church appointee now serving in Nebraska. He was graduated from Graceland last spring. While there he was a member of the T.T.T. Club and Lambda Delta Sigma. Before going to Graceland he was active in Zion's League and church school at Wallsend. He was ordained a deacon in 1948 and served as financial agent for the branch. He was ordained an elder in May of this year. His special interests are literature and history.

GUY WILLIAM STEWART, Jr., Lamoni, Iowa (page 8), is one of the younger members, joining the church in 1949. He was in military service from 1947 to 1950 as a radio operator. He has seen both air and ground service.

He was born in Romney, West Virginia, in 1929. In 1950 he was married to Joanne Marie Mousseau. They have an infant daughter. He was graduated from the Romney High School in 1948 and is now a sophomore at Graceland. His hobbies are fishing, reading, and softball. He was ordained a teacher in 1951.

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

M
h

VINEYARD SONG

Drudgery lay deep
In a sodden field
And the long day
Stood unconquered,
Dumb.

How shall I bend my puny back
To break these unyielding clods?
How use ten fingers
And only two feet pushing
Against immensity . . .
My short-sight eyes, my brain
The scrap of Holy Spirit
In my soul,
With only these for tools
How can I force the deadness
Of my sleeping field
To life?

"Take my yoke," the answer came,
"Make broad your shoulders
With this thing of wood,
And hang your heavy
Seed sacks
At its ends.
Make free your hands,
Give rhythm to your marching feet,
Release the bursting song
That is your soul."

For the Lord of the vineyard
Heard my unworded prayer.
Katherine Keck Bear

TAKE MY HAND

Take my hand, Lord,
And help me to understand
The whys to all the problems
And to see the way you've planned.

Teach me thy ways, Lord,
That I may lead another,
Thereby proving with my deeds
That I'm a friend and brother.

Fill my heart with love, Lord,
For all mankind on earth
And give me all the requisites
Of a spiritual birth.

Beth L. Davis

WE PRAY

When we build,
Let us think that we build forever.
Let it not be for present delight,
Nor for present use alone.
Let it be such that our descendants
Will thank us.
And let us think,
As we lay stone upon stone,
That the time is to come when
Those stones will be held sacred
Because our hands have touched them.
Someday the saints will say,
As they look upon the labor
And wrought substance of them,
See—this our fathers did for us.

Marshall McGowen

HAVE YOU SUBSCRIBED TO

Guidelines to Leadership

February's contents include

THE WORK OF THE TEACHER	Merle Guthrie
FORGET NOT THE CHILD	Lola McCollam
FAMILY CO-OPERATION IN PRIESTHOOD VISITING	F. M. McDowell
CHICKEN-HOUSE PHILOSOPHY	Kenneth Newton
YOUR CHURCH PLANT	Lewis E. Scott
BEGINNING AT THE GRASS ROOTS—RESERVES	G. L. DeLapp
MINISTRY AT THE GRASS ROOTS OF THE CHURCH	F. M. McDowell
HELPFUL HINTS FOR DISTRESSED DIRECTORS	Reed Holmes
THE LORD'S DAY	Harold W. Cackler
THAT YOUR PRAYERS BE NOT HINDERED	Alice M. Burgess
MISSION, BRANCH, AND DISTRICT ORGANIZATION	Joint Council
WORSHIP SUGGESTIONS FOR FEBRUARY—SENIOR	Elizabeth Schall
WORSHIP SUGGESTIONS FOR JUNIOR CHURCH	Estella Wight
WHAT MAKES A CHURCH SCHOOL ALIVE?	Herbert Lively
THE YOUNGSTERS WILL LOVE REUNION	Verda E. Bryant
IT MIGHT HAVE BEEN	
LET THE YOUTH ACTIVITY PROGRAMS HELP	Edna Easter

HERALD HOUSE

Independence, Missouri

Contents

EDITORIAL

Let's Make a New Resolution	3
Across the Desk	4

ARTICLES

"Ye Are My Stewards," by Chris B. Hartshorn	5
The Lord's Tenth, by Guy W. Stewart, Jr.	8
A Missionary of the Church, by Alice Montague Case	10
Four Decades of General Church Ministry, by D. O. Chesworth	12
"They Presented Him Gifts," by Lola McCollam	12
Miss Copeland Retires: Tributes	13
How Great Is Thy Calling, by Mrs. G. Leslie DeLapp	14
Task for the New Year, by Les Gardner	16
Graceland Gazette	17
Question Time	18
Briefs	20
Bulletin Board	22

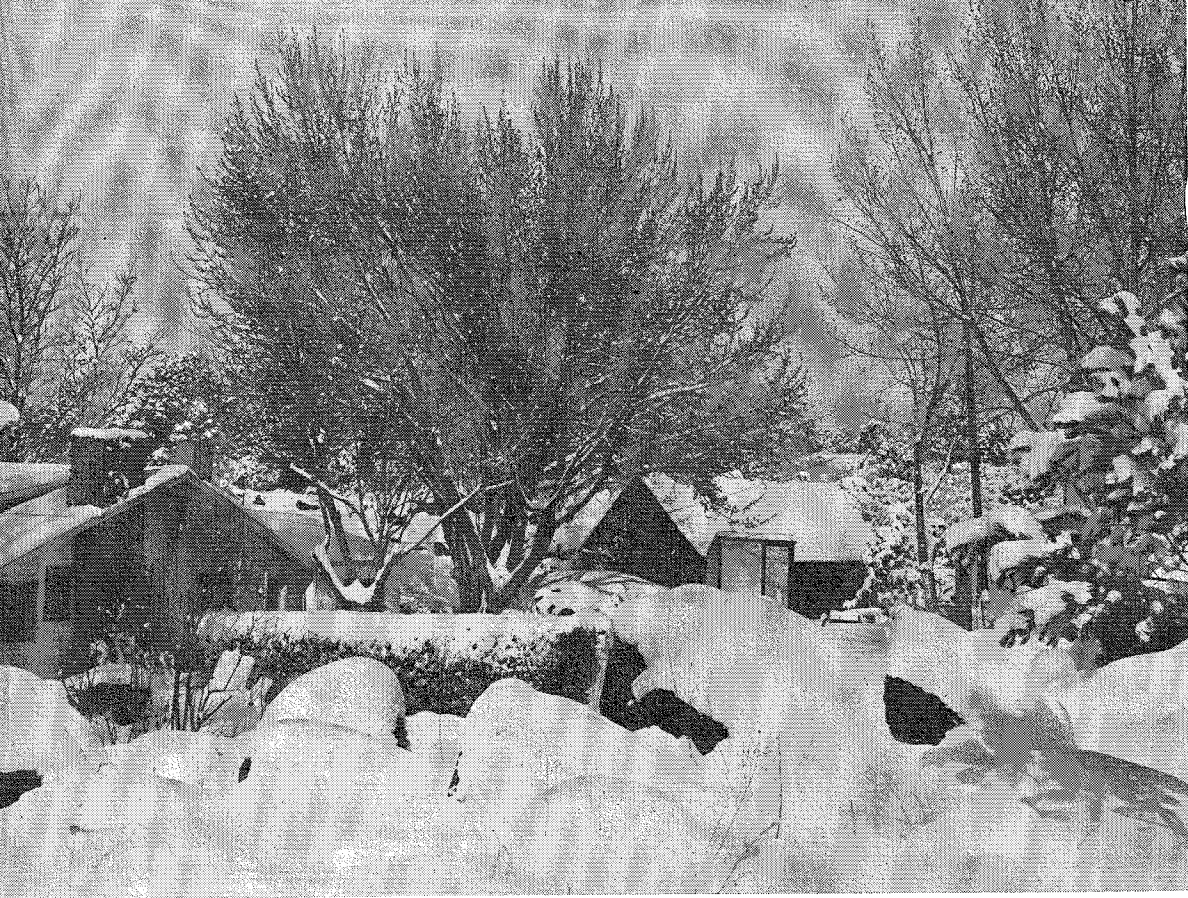


Photo by Gerald R. Rose

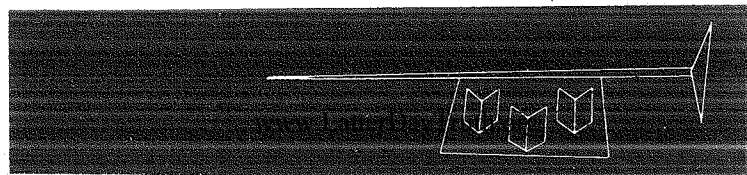
Winter Transformation

Sunken Gardens, Cedaredge, Colorado

the Saints' Herald

January 12, 1953

Volume 100





News and Notes

FROM HEADQUARTERS

PRESIDENT ISRAEL SMITH NEW YEAR'S EVE SPEAKER

President Israel A. Smith recalled "The Achievements of 1952" at the New Year's Eve service held in Stone Church Wednesday evening, December 31, at 8:00 o'clock. Assisting him in the service were Bishop G. Leslie DeLapp, who gave "The Challenge of 1953"; L. F. P. Curry, who gave the invocation; Stake President Charles V. Graham, who offered a prayer for the new year; Elder Glaude A. Smith, who extended pastoral greetings; and Howard W. Harder, who gave the benediction. Special music was provided by the male quartet. Rose Mary Lentell was at the organ.

APOSTLE JENSEN SPEAKS AT STONE CHURCH

Apostle D. Blair Jensen spoke at both the 8:15 and 11:00 o'clock services at Stone Church Sunday morning, December 28. His subject was "Hitherto Hath the Lord Helped Us."

BISHOP LIVINGSTON IS OUT-OF-TOWN SPEAKER

Bishop H. L. Livingston delivered the 11:00 o'clock sermon at Butler, Missouri, on Sunday, December 28.

HOLDS SERIES

Seventy James C. Daugherty reports a series which he held with Missionary Wallace Jackson in Black Gum, Oklahoma, November 30-December 14. Brother Daugherty reports, "Due to the excellent missionary work of Brother Jackson, there were six adults baptized. This united four homes."

CENTER STAKE YOUTH ACTIVE

Orioles of the Center Stake of Zion were active in Christmas caroling. On December 20 they visited the Sanitarium, on December 21, Resthaven, on December 23 they caroled on the Courthouse steps, and on December 24 in one of the local department stores. This activity was under the direction of Lee Hart, stake youth director. Brother Hart also reports that the Stake-wide Zion's League raised \$210 with a Christmas tree stand. This money will help pay for the new trampoline which the group has purchased.

CENTER STAKE YULETIDE YOUTH CONFERENCE

Approximately five hundred young people attended the annual yuletide youth conference sponsored December 26, 27, and 28 by the Zion's Leagues of Independence. Friday evening was Armed Services Night; under the supervision of Roy Schaefer, president of the West College Street League, and Hal and Geneva McKain, leaders, the forty-five packages collected at the meeting will be sent to servicemen. Dick Ankney of Houston, Texas, was master of ceremonies at the variety program Saturday evening held in the basement of the Auditorium. Special features of the program were selections by a seven-piece band composed of Leaguers, readings, a skit by the Gudgeil Park League, and a trampoline show. The conference ended Sunday morning with a fellowship service at Walnut Park Church at which Evan Fry presided.

Lee Hart, stake supervisor of youth, and members of the city-wide cabinet were in charge of making plans for the conference.

We'd Like You to Know . . .

Norman Nelson

NORMAN NELSON joined the Graceland staff in September, 1952, as instructor of agriculture and chemistry.

He was born on August 20, 1924, at Guilford, Missouri. He finished his grade school work in a rural school and was graduated from Guilford High School in 1942. During 1942 and 1943 he completed two quarters of work at Northwest Missouri State Teacher's College, Marysville, Missouri. He then worked on the farm until 1946, at which time he joined the medical corps of the Army. In 1947 he completed his first year at Northwest Missouri State Teacher's College and was graduated from Graceland's Pre-medical course in 1948. Norman majored in agronomy at Iowa State College, Ames, Iowa, being graduated with a B.S. degree in 1950. He did graduate work at Iowa State under a fellowship furnished by the Pacific Coast Borax Company for research concerning the effect of borax on alfalfa, and he became a member of the Iowa State College Staff in 1951. He is a member of Phi Kappa Phi, an all-college honorary society, and Gamma Sigma Delta, an honorary agronomy society.

As hobbies, he enjoys photography, traveling, and tinkering with all types of machinery.

Norman married the former Arladine Adams. They have two sons: Robert Michael ("Mickey"), 19 months, and David Alan, 3 months.

In 1932 he became a member of the Reorganized Church. He was ordained a priest in 1950 and an elder in 1951. He enjoys his work as pastor of the kindergarten department of Lamoni congregation.

The Saints' Herald Vol. 100 January 12, 1953 No. 2

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

The *Saints' Herald* is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 108 South Osage Street, Independence, Missouri.

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

Give Us This Day

"Give us this day our daily bread."—The Lord's Prayer

ON THE WALL above the dining table is a wooden plate—a pretty hand-carved wooden plate that Brother purchased in Switzerland when he was in the military service and brought home to us. On the lower edge is carved the edelweiss, the Swiss national flower. On the upper edge a now unknown woodcarver inscribed these words from the Lord's Prayer: "*Donne-nous aujourd'hui notre pain quotidien*"—"Give us this day our daily bread." That is exactly the way he carved it.

We like to have that prayer above our dining table. It reminds us that we must look to God every day for our blessings. It helps us when we bow our heads to pray, "Father, we thank thee."

IN THIS DANGEROUS AGE, this "*dies irae*"—day of wrath—whose heart is not troubled? Who dares to connot troubled? Who dares to conclude his prayers, satisfied with a request for material bread? Are we not concerned every waking hour with fears and hopes of greater things?

We turn to God in prayer—"Give us this day . . . Lord, give us this day." If we pray at all—and we had better pray—we must look to the universal Friend for many things.

If you were asked to pray for the world, for humanity, for various countries and, finally, for yourself, what would you ask? Let us try praying together.

OUR FATHER, . . . Give us this day . . .

In a world of war and trouble, strife and bickering, give us peace of mind and spirit.

In a world of falsehood and pretenses, of propaganda and artificial fronts, veneers and imitations, of silver-plated ideals over facts of brass, give us honesty and truth, O Lord.

In a world of fanatical hates, of prejudice against other peoples and races and against our own neighbors, give us love, O Lord.

In a world of cruelty, with all the needless pain and profitless suffering it causes, give us the desire to be kind and merciful, O Lord.

In a world of selfishness and grasping greeds, give us generosity, O Lord. Help us first to give our hearts, and all other needed things will follow wherever there is human want.

In a world where tired bodies and more tired minds struggle against mountainous tasks to be done, give us strength to do our work and fortitude to carry the cross that we have been given to bear.

In situations where every effort is made to confuse us, help us to think clearly, to distinguish between good and bad, between better and best, between right and wrong.

Where our own selfish interests are involved, and where judgment is likely to be diverted by desire, help us still to see where our duty lies, and to be willing to pay the cost.

Give us this day, O Lord. Give us this day what is best for us in terms of eternal things.

I SAW PEOPLE gambling with little machines, at tables, and with games. I saw people gambling in speculation and investments. I saw people gambling in the stock market, and in business. And their whole idea was to get something for nothing—to get it away from someone else. They created nothing, they made nothing, they performed no service to society. It was their plan to live by the sweat of other men's brows, the toil of other's hands. I could see that they were secretly praying to their heathen god, whoever he was and whatever he was, "Give me money, O kindly fate, give me money. Give it to me, and not to another. Though he go hungry, let me be fed. Though he be naked, let me be clothed in fine raiment. Though he be poor, let me be rich. Though he be cold, let me be warm. Give to me, thou god, give to me."

IT OCCURRED TO ME that in this one small point lay the whole difference between hell and heaven. Says the selfish one: "Give to *me*." The other prays: "Give *us*." If you follow the "give me" principle, your path will lead to misery. You will not find happiness or peace. If your prayer is "give us," yours is a philosophy that points toward the kingdom of heaven. Which way will you choose?

"Give us this day." In our times of fear and worry, of need and indecision, we reach up to God for help, understanding, and wisdom that we cannot find either within ourselves or among other men. We are on the right way if we include others in our prayers. If we pray alone, we do not understand the genius and purpose of the kingdom. There is a social quality in the greatest of all Christian prayers. L. J. L.

Editorial

Official

A. Neal Deaver Appointed Administrator

The following action was taken by the Board of Trustees of Independence Sanitarium and Hospital on December 19, 1952:

RESOLUTION

WHEREAS, Miss Gertrude E. Copeland is retiring as of January 3, 1953, as Superintendent of the Independence Sanitarium and Hospital, and,

WHEREAS, A separate resolution has been adopted by the Board of Trustees of the Independence Sanitarium and Hospital, expressing appreciation for the thirty years of service so efficiently rendered, and,

WHEREAS, Her retirement leaves a vacancy in this most important administrative office of the Independence Sanitarium and Hospital, therefore be it

Resolved That we do hereby appoint A. Neal Deaver as Administrator of the Independence Sanitarium and Hospital, and do impose upon him the duties and responsibilities vested in this office.

Signed: G. LESLIE DELAPP
Secretary

Across the Desk

THE FIRST PRESIDENCY

Recently I have been exchanging notes concerning the nature of salvation with one of the brethren for whose integrity, intelligence, and sound faith I have the utmost respect. Today he sent me the statement printed below, but indicated that his name should be omitted from any public reference I might make to it. However, he has consented to the presentation I am now making, as have President Smith and President W. Wallace Smith. His statement is given as a point of departure for the study of any who may be interested. F. H. E.

On October 4, 1952, in early morning semi-sleep I found myself in association with several persons, all ordinary humans like myself except one who was so distinctly superior that my attention was

drawn toward him. He was of medium proportion, well formed in every way, and the most perfect as to physical form and nature beyond all whom I had ever seen. There was nothing suggestive of the athlete or the strong man, yet it was apparent that he possessed the acme of physical strength though it was held in quiet reserve. Perfect health and soundness of body showed in every feature and movement of his being. His apparel, though characterized by simplicity, was becoming and beautiful.

What impressed me most was his spiritual nature. I had ample time to behold and ponder, and under the spirit of keen discernment I found his whole nature was open to my understanding. It was as perfect and complete as was his physical nature.

His holiness was not that of innocence as seen in the child but something more substantial. He had been through the life of mortality, suffered temptations, had known weakness and sin, and under the gospel of Christ had struggled against them. Through diligence and prayer for divine help he had overcome, and was approved and accepted of God. He had known the sorrow of repentance, and the joy of forgiveness, and had found cleansing and sanctification through Christ.

He appeared not as an angel in glory, but rather as a man redeemed and clothed upon with immortality, ready to be crowned with eternal life. He was radiant throughout his whole being, with beams of intense joy playing over his countenance like dancing reflections of light upon rippling waters; and looking into his face was like looking into the deep sea. His glory sprang from the joy of victorious achievement associated with the sanctifying grace of the Redeemer. All trace of evil had been expurgated, and he was worthy of the kingdom of God.

This symbol of the perfect man was characterized by a degree of intelligence exceeding all that is earthly. Mortality could not approach it. Nor was his intelligence merely intellectual but such as reflected the inherent nature of Divinity. I have long known that intelligence as spoken of in the Scriptures was more than intellectuality, and this was plainly manifest in this man. The quality was a gift from God, as it is to every man who possesses it, and it cannot be possessed in any other way. It was in this and in the consciousness of perfect sanctity that the glory of God was revealed.

As I pondered the vision I understood that this presentation to me was a symbol or type of any and all men who seek righteousness through Christ and his gospel, and who overcome their own inherent evil by faith. Any man who diligently sets himself the task and is stead-

fast to the end may be this man and gain the kingdom of God.

No message was given except what developed in my own mind, which was sufficient. The great disparity between us made me reticent about speaking. In his presence I felt to mourn over my own condition and that of those about me, and I was about to weep, but awoke wondering, "Can I ever attain such glorious perfection?" It is possible through Christ and his gospel to every man who will strive in faith.

Devotional Messages

Daily Bread is just starting its fifth year, and the editors and publishers are pleased with its reception by the church. Some of those who helped launch this devotional magazine have not written for several months. Perhaps they got weary in well-doing.

A message-a-day which has appeal for a wide age range in the family circle taxes the capacity of a few people to produce. On the other hand, if the many people who feel in their hearts that they want to express a message of love which will draw the children and adults of the church closer to God in daily communion will make a little effort, the burden is not too great.

In making this appeal for your continued support by writing these *Daily Bread* messages, we hope you will bear with us if we ask you to beware of trite illustrations and those stories in which the pretty sayings of children are used. We sometimes have to reject messages because the illustration has been used too frequently already, and some children's sayings which seem quite sweet and significant to parents do not make a distinct contribution to family worship.

If you have not written before and would like to help us, we will be glad to send you a list of "Hints for *Daily Bread* Writers." We ask for continued support by our writers for *Daily Bread* and would particularly commend this assignment to priesthood members as a means of extending their ministry church-wide.



One Fold

By Wayne E. Simmons

And other sheep I have, which are not of this fold; them also I must bring, and they shall bear my voice; and there shall be one fold and one shepherd.

Segregation of Spanish-speaking People

With the establishment of a mission to Spanish-speaking people in America, begun in the church in 1950, there has come a concentration of effort to win the people of the great Southwest to the work. In a four-state area, from the Gulf of Mexico to the Pacific Ocean, are millions of Spanish-speaking people of Mexican origin and of Indian blood, waiting for a good missionary program to call them to the work of the kingdom of God. Most of them are citizens, and those of the younger generation are bilingual. Lack of a knowledge of Spanish ought not to be a serious handicap in ministering to them. The barrier of language is slowly being broken down.

There are yet, however, barriers that make great problems for ministry. The relatively low economic status in which they are found handicaps them. Texas offers a social problem typical of the area, in which these people are unfortunate victims of circumstances for the most part. Tens of thousands of Mexican laborers are pouring into the United States in search of employment, mingling with the population of Spanish-speaking stock already in residence. They are attracted by the "high" wages of two to three dollars a day offered by Texas farmers for field labor—an understandable

attraction when the Mexican field-worker makes only thirty-five to sixty cents a day in Mexico. Hundreds of these immigrants illegally enter the United States every day, and only a few of them go back to Mexico to stay. In Texas they are called "wetbacks," because of their practice of crossing over into the United States by fording the Rio Grande. Immigration officers desperately try to enforce laws that will prevent such entry. However, "wetbacks" have become essential to the economy of so many forms of business and industry—farming, fruit picking, packing, canning, et cetera, that the United States citizens of the Rio Grande Valley, where this problem is acute, are not sympathetic to the enforcement of this law. They are good, willing workers, and they fill a need in a short labor market, for there are not enough United States citizens who will work for such low wages. So Mexico supplies them, involuntarily. As fast as they are deported, they come back, bringing their families, their brothers, and their cousins.

The average American may not try to distinguish between a "wetback" and a citizen of Mexican ancestry. In general, however, people of southern Texas know three major social levels. The "wetbacks" comprise the lowest stratum of society, largely composed of illiterates—people acquainted only with the bare subsistence level of life. The stratum above them is occupied by the Latin-American citizen of the states. He may live in the nicest area in town, in progressive cities like Brownsville, Texas, but in many other areas he may be segregated and pushed into shabby surroundings, regardless of his cultural achievements. In the Rio Grande Valley such people consti-

tute more than 50 per cent of the population. Many a Latin-American youngster attending high school receives honors in his classroom, and a great ovation for his prowess on the football field. Upon graduation, however, he often depends on washing cars or working for substandard wages along with "wetbacks" for the rest of his life, unless he can afford to attend college, or train himself for top-flight jobs.

At the top of the social strata are the self-styled "white" people—locally called Anglo-Americans, the citizenry who are not of Spanish or Indian stock—those who make the rules for segregation. They are outnumbered by the Latins, but they are not outgoverned. Until recently the trained Latin-American citizen was not permitted by industry to compete with the Anglo-American for worthwhile positions.

Since World War II, some of the social and economic barriers have begun to crumble. Latin-American boys who fight for the United States and for the United Nations upon their return to civilian life wield strong influence for changing their society. The law raising minimum wages in industry to seventy-five cents an hour has doubled the average factory worker's wages. Many industries have become progressive enough to pay a man on the basis of his ability, rather than on the basis of how cheaply he can be replaced. They refuse to employ those who have no documentary proof of their right to American residence.

Most towns and cities have now abandoned the practice of putting Latin Americans into separate schools, apart from Anglo-American children. The fraternal organiza-

tions, municipal groups, the Rotary Club, the Chamber of Commerce, Kiwanis, et cetera, are now enlisting Anglos and Latins and are engaged in improving civic conditions. Most segregation barriers have been recognized as impediments to real progress, and are being steadily set aside by mutual consent. However, one segregation practice still stands—a barrier that ought to have fallen first, in the opinion of most Reorganized Latter Day Saints. The churches insist on separate congregations. The Latin American is separated from the Anglo-American as the proverbial goat from the sheep, in the variegated folds of Christendom represented in the area. Latin-American people justifiably resent the practice that places them outside the spiritual fellowship of their Anglo fellow-citizens with whom they associate in schools, business, and community organizations. For every First Methodist Church on Respectable Road, there is an *Iglesia Metodista* on the other side of the tracks. The Central Presbyterian Church on Exclusive Avenue may donate funds to help some Latin American in ministerial study, but the student, when ordained, will never officiate at that church. He will shepherd the larger flock at the *Iglesia Presbiteriana* provided for the Latins at the shabby end of town, far removed from the Country Club.

The Mormons flood these areas with young missionaries, Book of Mormon in hand telling the Lamanites of the coming day of the building of the New Jerusalem, but the converts they make are not placed in the same congregation with "white" Mormons. They place the "remnant of the house of Jacob" in worship situations, apart from their more comfortably housed Anglo congregations. They do not believe in "one fold."

If we of the Reorganized Church of Jesus Christ follow the lead of these man-made churches in segregating the Lamanites in the very land that God has constituted for the

gathering of his people, then we have come too late to the Southwest, and we will have little appeal to the Latin peoples with our message which must cry *Zion* in spirit and *segregation* in practice. We must take our place at the end of a long procession of missionary movements in the area—at the end of the line of experts in winning the Latin from Catholicism, then segregating him. If, however, we are to blaze a new trail, to lead the field of missionary endeavor among the Spanish-speaking peoples in the United States, we must build Latin-Anglo congregations. We must demonstrate the rightness of the words of Jesus's prophecy, "There shall be one fold."

The Curse on the Lamanites

Inasmuch as they [Lamanites] will not hearken unto thy words, they shall be cut off from the presence of the Lord. . . . And he had caused the cursing to come upon them, yea, even a sore cursing, because of their iniquity. For behold, they had hardened their hearts against him, that they had become like unto flint; Wherefore, as they were white, and exceeding fair and delightsome, that they might not be enticing unto my people, the Lord God did cause a skin of blackness to come upon them. And thus saith the Lord God, I will cause that they shall be loathsome unto thy people, **save they shall repent of their iniquities*. And cursed shall be the seed of him that mixeth with their seed; for they shall be cursed with the same cursing.—II Nephi 4: 31-37.

It is far happier for a missionary to see a prospective Lamanite candidate for baptism welcomed into a strong branch or mission where he will have good pastoral ministry. In fact, missionary policy, as outlined by the Council of Twelve, has been to concentrate efforts local to such groups, when possible, so that the newly baptized members might be nurtured and put to work in a healthy, growing group of fellow-citizens for the kingdom. Missions may well be started and later developed to branch status in a Mexican area of town, not, however, because of race, but because of proximity to more Spanish-speaking Reorganized Latter Day Saint homes. However, a

small number of Reorganized Latter Day Saints have expressed concern for the proposal to open the fold to Lamanites. They ask: "What about the curse God placed on them? Wasn't that God's own plan—to segregate them? Just how far are we expected to go in fellowshipping with them? This 'one fold' is all right, as long as they keep their own place [away from Anglo-Americans]. But what happens if we let our young people mix with them? One of them might want to marry my daughter!"

Such questions reveal the questioner's distance from the kingdom. He is determined to maintain Nordic supremacy in the church of Jesus Christ, the head of which, when he was on earth, was a Jew.

The fact is that the problem of color ought not to be a prime consideration in our treatment of the Latin American, for many of them are as white as Anglo-Americans, and the others are, for the most part, no darker than many Mediterranean peoples whom we freely admit into our society. However, the question about the curse placed on the Lamanites deserves a hearing. If this is a curse which is to stand forever, unto and beyond our day, unqualified by any action on the part of Lamanite people, then it is a barrier to fellowship with Indian people that we ought to observe. And of course, if so, there can be no "one fold."

However, the scriptural phrase, "save they shall repent of their iniquities," shows the Lord's qualification of the curse. Upon the repentance of the Lamanites, the curse will be replaced with a promise. Jacob, Nephi's brother, warns the Nephites to repent of their own iniquity and offers prophetic hope of the lifting of the curse.

Behold, the Lamanites, your brethren, whom ye hate, because of their filthiness and the cursings which hath come upon their skins, are more righteous than you; for they have not forgotten the commandments of the Lord, which was given unto our fathers, that they should have, save it were one wife: . . . wherefore, because of this observance in keeping this

commandment, the Lord God will not destroy them, but will be merciful unto them; and **one day they shall become a blessed people. . . . O my brethren, I fear, that unless ye shall repent of your sins, that their skins will be whiter than yours, when ye shall be brought with them before the throne of God.*—Jacob 2: 54-59.

Members of the Restored Church should thrill to the knowledge of the instrumentality they must exercise in lifting the curse of the Lamanites. Nephi tells us how it shall come about.

For after the book of which I have spoken [Book of Mormon] shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; **and they shall carry them forth unto the remnant of our seed. . . . And the gospel of Jesus Christ shall be declared among them; wherefore . . . their scales of darkness shall begin to fall from their eyes: and many generations shall not pass away among them, save they shall be a white and a delightful people.*—II Nephi 12: 80-84.

Seldom read, perhaps, are the words that follow, that promise the same blessing unto the Jews.

And it shall come to pass that the Jews which are scattered, also shall begin to believe in Christ: and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ, shall also become a delightful people.—II Nephi 12: 85, 86.

Thus it may be seen that the real curse is not so much one of darkness in color—for the Jews are not segregated because of color—as one of having “scales of darkness” in their eyes, instead of spiritual understanding of the things of Christ. The gospel eventually may be expected to correct both the physical and spiritual aspects of the curse.

The Nephites understood that the Lamanites should have the opportunity to obey the gospel and, when converted, to worship with them together in one fold. They believed in the gathering principle. There came a time when the Nephites and the Lamanites banded together to fight a common enemy, even as

Latins and Anglos stand shoulder to shoulder on modern battle fronts. We read how the Lamanites came to be numbered with the Nephites and how great was the blessing they received in consequence.

And it came to pass in the thirteenth year, there began to be wars and contentions throughout all the land; for the Gadianton robbers had become so numerous . . . that it became expedient that all the people, both the Nephites, and the Lamanites, should take up arms against them; therefore all the Lamanites, who had become converted unto the Lord, did unite with their brethren, the Nephites. . . . And it came to pass that **those Lamanites who had united with the Nephites, were numbered among the Nephites; and their curse was taken from them, and their skin became white like unto the Nephites; and their young men and their daughters became exceeding fair, and they were numbered among the Nephites and were called Nephites. And thus ended the thirteenth year.*—III Nephi 1: 48-53.

What a marvelous thing to come in the space of one year! Because the two groups united and were numbered together, the curse was lifted. In this we may see a principle. Something more than the taking of the gospel to the Lamanites will be required of us. Like the Nephites, we must resolve to number them with us, discarding the terms “Latin American,” “Indian,” and “Mexican,” and substituting the words “Saint,” and “brother.” In so doing, we may be instruments to make prophecy come true, to truly bring a oneness in the fold. The Lord has indicated in Nephi’s prophecy (II Nephi 12: 84) that “*many *generations shall not pass away among them, save they shall be a white and a delightful people.*” This indicates the length of our program—generations of numbering them together may come before they shall all be free of the curse. It may happen to some in one year, or in one generation, as it happened in the Golden Age of the Nephites.

And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites. . . . There were no robbers, nor murderers,

neither were there Lamanites, nor any manner of ites; but they were in one, the children of Christ, and heirs to the kingdom of God.—IV Nephi 1: 3, 20.

Children of Germans born in this country are not called Germans. They are Americans. The same may be said of most peoples. However, the American whose parents owned the land where many cities of the United States now stand, because he is segregated by American society, still suffers under the curse and stigma of society, even though he may be a member of the Restored Church. He is “Mexican,” and we are “white.”

Making One Fold

It is one thing to treasure the Book of Mormon and to long for the day of the accomplishment of its prophecies. It is a better form of discipleship to assist their fulfillment. Reorganized Latter Day Saints have a choice to make and a policy to form in their ministry to any people, whether Lamanite or Jew, Oriental or Caucasian. If we shall break down the last great barrier to the coming kingdom—distrust of the man who speaks a different language, or has a different complexion—we may help to usher in the establishment of the kingdom in our generation. Many groups of the Southwest are working toward this end. Both in the Rio Grande Valley Branch and its mission at Brownsville, under the supervision of Elder Gene Bowden and Priest Wayne Jackel, steps are being taken to build Spanish-speaking converts into the same congregation with Anglos. At the mission a church school class is conducted in Spanish for the benefit of those who are not bilingual. During the preaching hour, sermons in English are interpreted in Spanish, or classwork in the study of English is afforded them. Brother Jackel is proficient in Spanish as is Brother Hubert Manning who works with this group. The people of the Valley

(Continued on page 23.)

Marion and Marilla Elswick

By Marcella Schenck

HE WAS OUR BRANCH PRESIDENT. She was his wife. They were a team in the gospel.

The General Church would know little about them except a couple of cards in the files of the statistician's office that would record their names, births, blessings, baptisms, marriage, priesthood, branch, and later on their deaths.

Then why write about them? Because there are so many other teams in the gospel—man and wife together—as steadfast as were these two who meant so much to my spiritual welfare and the little white church in Carson. You can find them everywhere—Australia, England, Canada, Alaska, Hawaii, North, East, South, and West. I can name a few familiar names—Pete and Laura Fredrickson, Dan and Ellen Hougas, Tom and Emma Hougas, Calvin and Laura Sears, Brethren and Sisters Booker, Hansen, Mortimore, Carlile, Greene, Derry, Lane, Gamet, Tucker. Their roll call almost has no end. If I write of the one team I knew best, perhaps you can change the names and make this fit your own home branch. But I shall not be able to separate Marion and Rilla from my life story, because that is how I knew them.

MARION ELSWICK was a short, stockily built man of light complexion. He had a halt in his speech. He said he was a Moses needing an Aaron, but we said the Lord saw best to send him instead a combination of Mary and Martha. We knew her as Rilla, a spare thin woman with a golden heart.

Solomon was indeed wise. He knew her life ages before her existence. He wrote of such in his Proverbs, the last chapter. She could open her lips when necessary to champion a cause of the oppressed; her value was "far above rubies"; the secrets of a pastor could safely be entrusted with her; she did "good and not evil all the days of her life"; she stretched "out her hand to the poor; yea, she reached forth her hands to the needy"; her husband sat among the elders; she looked "well to the ways of her household" and ate not "the

bread of idleness"; her children called "her blessed and her husband also." I have not the slightest doubt that her works praised her at the gates of glory when she passed over. Her like is in your branch, too.

MARION AND RILLA were there at the beginning of our branch. I imagine they put more dollars into the building than any other family. After that they held it together with labor, love, and devotion.

This is what a brother of mine once wrote about Marion Elswick, who acted as our pastor:

Nearly everyone liked to hear Brother Elswick read the Bible. He couldn't preach like the Apostles and Seventies who came sometimes to hold meetings at the little white church in Carson. He never preached. He just talked. Everyone liked him, especially the little tow-headed boy who was I.

The tow-headed boy liked Brother Elswick because he was kind to poor children. He always seemed to pick out the most unnoticed ones to shake hands with and never saw that their wrists were chapped to almost a dirty look or that a little boy might be wearing overalls or hand-me-downs to church. He talked to little boys almost as if they were men.

This little boy tried to push out quietly, but he couldn't right away because the people began visiting in the aisles. He hid his hands in his pockets, crossed his legs to cover the patch on the knee of his pants. Soon he tried again to push out toward the door. Brother Elswick was there. He shook the boy's hand and patted him on the back. Now the child was glad he had not been able to sneak out. That pastor's pat meant something.

A CHILDHOOD MEMORY of Brother Elswick stands out in an incident concerning the election of church school teachers one January Sunday. As I remember it, we had five or six classes in our small branch—an adult class, a young people's class, two intermediate classes, a primary class—and there may have been a beginner's class. The intermediate groups were the largest and were divided into a boys' class and a girls' class. The boys were happy to have Edna Elswick, the pastor's daughter, as their teacher. We girls worshiped Merle Gifford who was ours. To show how much the boys liked Edna, I again quote my brother: "She was a real angel, not an angel pictured on a wall."

Election of church school teachers was a very democratic affair. We began with the older class who nominated and voted. The young people used slips of paper, balloted, and the majority ruled. This same process came down to our intermediate groups. One year we girls voted first, the next year it was the boys turn.

THIS YEAR it happened that the boys were to vote first. They liked Edna as much as we girls adored Merle, but we were so smug in our satisfaction that we never dreamed what was brewing. The boys only meant to have a bit of fun. Liking to tease and having made it up previously, they balloted unanimously for Miss Gifford.

We girls gave one horrified gasp. We hadn't a thing in the world against Edna, but we didn't like this. We whispered the word along the line and with scowls and gritting teeth we stubbornly refused to vote. What did our pastor do? He laughed. Could you believe it? He laughed! Then he suggested that we be good sports. But we wouldn't be. He sent us out to the entry to decide upon another choice. We went to the entry where we expressed scathing opinions of boys in general and these brothers and acquaintances in particular. We could not use the word "friends" in the mood that possessed us.

After considerable time, Brother Elswick came to the entry and suggested the matter wait over. We returned to finish the service, and "God Is Marching His Army" would have been a fitting closing song for us girls.

At home I glowered at my brothers the rest of the day. The boys were triumphant. Dad grinned. Mother scolded first the boys and then me. By the next Sunday Brother Elswick and the teachers concerned had reached a conclusion. Miss Gifford decided she could handle all of us in one group. Edna took over a primary class. I hope the dear girl was never hurt over the affair. It was never mentioned again.

THREE OR FOUR YEARS slipped by, quiet years in which we were maturing. If sickness touched our flock, Brother Elswick was there to pray or turn a hand where needed. Sister Rilla was

there also with nourishing food and nursing care. If she saw that a dress was frayed, from somewhere the dear lady found a scrap and made over the dress so that it looked well at church.

At length, I grew into a giggling girl. At about the same time a number of others had grown taller and were considered ready for the young people's class. Sister Clara Briggs was the teacher and as saintly a lady as ever graced a congregation. She gave high standards to us, and we loved her. But who can predict an adolescent? One Sunday in February our youthful spirits were effervescing. Someone had left a hatchet on a chair in our class behind the organ. When we marched up there after the opening services the innocent hatchet lay there to become an instrument of much distraction. First, it was put beneath some unsuspecting lad or lass as a surprise when they almost sat upon it, next it grew into a game of girls keeping the hatchet from boys and vice versa. The lesson story lost its interest and moral. We were a noisy bunch. Too noisy!

Certain parents must have been absent. As a rule, no matter what the age, a person doesn't get away with too much when all classes are housed in one room. But our conduct was not relayed to our parents by Brother Elswick. At least I never heard anything about it at home, nor did my brothers. The next Sunday, Sister Briggs remained quietly in the adult class, and when we marched up behind the organ, there was Brother Elswick with Bible, quarterly, and spectacles. He sat down among us and began teaching. There was no mention of the Sunday before until he wove it quietly in toward the end of the lesson. Then he told us that Sister Briggs had taken our actions as personal against herself. She had cried after church and refused to come back. What were we going to do about it? It was an astonishing revelation to us that our actions had caused her sorrow. We loved the dear lady, gentle and gracious always. We were no end sorry and promised everything.

The next Sunday Sister Briggs was back in her place. The church school had a new secretary whose name was Marcella. I have often wondered if the girl instigated the hatchet trouble. Youth remembers so little of how it all began.

It seemed I was to slip back into my class when my secretarial work was finished, but I began to loiter. I had a left-out feeling when I entered late and did not have my finger on the pulse of the lesson. Was my pastor watching my reaction? I do not know, but I think so. After three months, I was approached with the idea of taking over a class of beginners. I was only thirteen, but Brother Elswick was sure I could do the work

because I had so much experience with little brothers and sisters in my home.

So it came about that the mischievous girl went no longer to the class behind the organ. Now, being responsible for the behavior of four or five tiny tots, she began herself to be more serious minded.

I WOULD NOT HAVE YOU THINK that Brother and Sister Elswick were too perfect. They were human as the rest of us. I am looking back over the years with love. I can remember in youthful days of thinking him rather narrow-minded about our attending other churches in the town. There were four other denominations besides our own in this small town of six hundred people. I once told him that if faith couldn't hold us after we stepped foot in another church, maybe there was something wrong with our faith. Maybe he was right, and I was wrong. I know now that I was too outspoken. He probably knew young people better than I knew myself.

Brother Elswick was opposed to mixing finances with preaching services and prayer meetings. We could discuss them at business meeting. We could take up a collection at church school, but no plate was ever passed at any time. It seemed rather repulsive to him. Often at his priesthood visits the financial upkeep of our little branch was discussed and moneys gathered. As to "money changers in the temple," he had his private views and stuck by them.

By the time I was sixteen or seventeen, I was thrilled with *Religio*, the Zion's League of our day. Our magazine, *Autumn Leaves*, contained suggestions for programs. If it read "original poem," "debate," or "original story" we had it. Someone must *try*, however feeble the effort. I think it was good for us. At seventeen I found myself secretary of our *Religio* group. That summer all the officers, except myself, had to be out of town, and the whole responsibility fell upon me—or so my pastor insisted. Would he offer the prayers? No, it was time for me to begin. Would he teach where an instructor was absent? No, by now I should be able to handle more than beginners.

Brother Elswick had to give me a lot of encouragement on that vocal praying. "Listen," he said, "*Religio* is for the training of our young people. We older ones must sit back. If you make mistakes, you will profit by them. There may be others in the branch who can lead music better than my Alta, but in *Religio* she will take her turn. If you pray two sentences vocally this week, maybe next week you can pray three."

I wish I had heeded his advice more thoroughly. In recent years I have neglected those vocal prayers.

I HAD BEEN TEACHING three years when I felt the need of more education and began thinking of college. One day Brother and Sister Elswick asked me to linger after church. They wanted to talk with me.

"We hear," said he, "that you are planning to go to college."

"Yes," said I, "the new state laws make it rather imperative."

"Where are you going?" asked she.

I had thought of Tabor College. It was near, and besides I had won a scholarship there when I had been graduated from high school. The scholarship would help on expenses.

"We want you to go to Graceland," said she.

It was too far away, in my thinking, and too expensive. I had not planned on that.

"We can help this way," explained Brother Elswick. "We purchased some Graceland scholarships for our children. Some don't plan to use theirs. We want you to accept one."

I promised to think it over and see about returning the money to them. No—that was not what they wanted. They were offering me a gift.

"All we ask," said Brother Elswick, "is that you make good in the church. We want you to attend our own college. We want you to grow in the church."

So it came about that my thoughts were directed Gracelandward. If I have been able to make good in the church, much of the credit belongs to this gospel team. But I wonder if they knew when they sent me forth to *grow in the church* how few times I would worship again in the little white church at Carson.

I often missed that pastor and his wife who loved their flock. I missed the Saints with whom I grew up. Our ties were as close as kinship, even as you find it in your branch.

The grass has long been green over the graves of these good Saints. How good it was that there remained an Edna, also an Irvin, from another faithful family, to carry on the responsibilities! The little branch still may struggle for existence, even as other small groups do. If in the hours of discouragement a pastor and his wife wonder if the effort is worth while, I have this to say, "If from your church doors can go forth an Alta to become the half of another gospel team far away; or a Doris with her capabilities and loyalties; a Jean whose quiet faith shall be an inspiration to many; a Joan with her leadership for youth; or boys whose posterity rise up to bless the church, then you and those after you have not labored in vain."

God bless the gospel teams, man and wife together, wherever they may be.

In Memoriam to

Joseph H. Anthony

as given by E. J. Gleazer, Jr.

IT IS OFTEN SAID that you can tell a man's character by the literature he reads. And I believe Joseph Anthony's character is best shown by the literature he read.

I want to read some verses which he had underlined from poems that he loved very dearly. One of these poems is "Rabbi Ben Ezra" by Robert Browning.

Grow old along with me!
The best is yet to be,
The last of life, for which the first was made.
Our times are in His hand
Who saith, "A whole I planned;
Youth shows but half. Trust God; see all,
nor be afraid!"

Another bit of poetry he loved and read many times was—

For I have learned
To look on nature, not as in the hour
Of thoughtless youth; but hearing oftentimes
The still, sad music of humanity,
Nor harsh nor grating, though of ample power
To chasten and subdue. And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man:
A motion and a spirit that impels
All thinking things, all objects of all thought,
And rolls through all things. Therefore am
I still

A lover of the meadows and the woods,
And mountains; and of all that we behold
From this green earth; of all the mighty world
Of eye, and ear—both what they half create,
And what perceive; well pleased to recognize
In nature and the language of the sense
The anchor of my purest thoughts, the nurse,
The guide, the guardian of my heart, and soul
Of all my moral being.

Nature never did betray
The heart that loved her; 'tis her privilege,
Through all the years of this our life, to lead
From joy to joy: for she can so inform
The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men,
Nor greetings where no kindness is, nor all
The dreary intercourse of daily life,
Shall e'er prevail against us, or disturb
Our cheerful faith, that all which we behold
Is full of blessings.

JOE ANTHONY had taken the clapper from the old church bell and had planned to mount it with a plaque cast from the bell metal as a monument to the brick church. As a dedication, he had started a poem, "To the Bell in the Old Church Tower."

Borne clearly upon the air waves,
Far above the prairie sod,
Your voice brought hope and courage
To a people seeking God.

Then there is a poem from his latest book, *Lamoni's Passing Parade*, which I would like to read.

THE PASSING PARADE

Down the road of life they pass, each day
we see them go
Along the way—a column vast—with measured step and slow.
No trumpet sounds its lusty call, no gaudy streamers flung,
No pomp or show adorns their march toward the setting sun.

Their way the common way of life, they form life's great parade,
Living, loving, toiling, dying, marching unafraid.
In youth we glance but turn away, no sign foreboding see,
This constant tread of marching feet concerns not you or me.

But years roll on with quickened pace, and ere the time seems long
We find ourselves unconsciously included with the throng.
Then down this time-worn trail we tread, caught in the vast parade,
And silently accept our place with stoic mien and staid.

Though our part is commonplace with virtues oft unsung,
Along this course we carry on and toil till life is done;
And while we journey on our way the years speed on apace,
God grant we leave some token rare to those who take our place.

As we gained inspiration when we followed others' lead,
May we in turn give worth-while aid to those we find in need;
For strength is gained when once we share the treasures we have panned
From out life's stream and passed them on to other worthy hands.

We take the place of others who have gone this way before,
May those to come lend wisdom vast and prestige to the corps,
That all may nurture tolerance and work in unity
And thus complete the cycle planned for all humanity.

That from its dim beginning e'en until the end of time
The course of human effort form a firm, unbroken line:
That the spirit of true brotherhood the Great Creator made
May glorify this heritage—the passing world parade.

IN EARLY YOUTH an individual rarely dedicates his entire life with clarity of purpose and well-defined understanding. Yet every chapter of Mr. Anthony's interesting life lingers on two objects: the town of Lamoni and the Reorganized Church of Jesus Christ of Latter Day Saints. His talents have been manifold, but his work was done with a singleness of purpose—to perpetuate the principles of the Great Leader.

Joseph Herman Anthony, youngest son of Mr. and Mrs. R. J. Anthony, was born at Wilbur, Nebraska, August 22, 1884. In June, 1890, he moved with his family to the Salt Lake City area where his father labored in the Rocky Mountain Mission for the Reorganized Church. This was an impressionable period in his life and in 1895 his father baptized him into the Reorganized Church.

In April, 1897, when Joseph was thirteen years old, the family moved to Lamoni. Here he entered West Side School, where he made many friends which were to remain an important influence throughout his entire life.

In 1905 he was united in marriage to Margaret B. White, daughter of Mr. and Mrs. D. C. White. For a time he worked as a harness maker for Herb Teale, who came to be a very close friend and confidant and who later advised him to accept a position with the Herald Publishing House. It was here he became interested in writing. His *Birds of a Feather* and *Matty*, running serially in the *Stepping Stones*, were later published in book form.

HIS HEART'S INTEREST, however, was instrumental music, and after the Herald House moved to Independence, he was asked to initiate a band and orchestra project in the Lamoni Public Schools and Graceland College. In this capacity he served the college twenty-six years and the schools for twenty-one years. He was a pioneer in the educational instrumental music movement in the state of Iowa and is widely recognized in this field. Not only have many music teachers developed under his direction but hundreds of students give him credit for moral guidance and inspiration.

He was ordained an elder in 1939 and accepted this charge with greatest humility. For many years he participated in youth work at the Lamoni reunions and Nauvoo youth camps, supervising various phases of handicraft he considered vital to young people.

In 1944 he became ill, and at this time climaxed his service to Lamoni in writing *The Passing Parade*, his tribute to the town in which he had lived fifty-five years.

He died October 27, 1952, at Leon, Iowa. He enjoyed his many friends and

relatives and was especially devoted to his family: Margaret, his wife; Mr. and Mrs. D. Herman Anthony and daughter, Barbara Jean, of Des Moines; Mrs. Helen Claiborne and daughter, Norma Wray, of West Bend; Mr. and Mrs. R. C. Wyckoff of Heidelberg, Germany; and Mr. and Mrs. Paul A. Anthony and sons, Wayne, Dick, and Bobby Joe, of Des Moines. One daughter, Pauline, preceded him in death. His brothers, L. G. Anthony of Lamoni, D. S. Anthony of San Antonio, Texas, and one sister, Mrs. H. H. Gold of Chicago mourn his passing.

WE HAVE COME TOGETHER in this sanctuary this afternoon to memorialize the contribution made to our lives and to this community by Joseph Anthony. We are here also to seek those resources and that intelligence which can clarify our vision of life, its purposes, and our individual part in the eternal pattern.

Joe Anthony was a friend of mine as he was of so many of you assembled here. He made no attempt to force himself upon people. But there was in him a genuine affection for young and old alike. People were his stock in trade. In the expressions of his many talents there was this dominant chord of a basic interest in others. Along with this love for his fellow-humans, Joe forged ties of loyalty. He was inclined to have faith in his fellow-men. Occasionally, as happens to anyone who loves deeply, there were disappointments or hurts. But there were the great compensations of heights of friendship not known to those who fear to give their hearts in outward expression.

Perhaps Joseph Anthony could understand the sadness of Jesus as he wept over the city of Jerusalem or His pain at the betrayal by Judas and yet the triumphant decision made in the Garden of Gethsemane—that notwithstanding the pain, which is an associate of love, and notwithstanding the inadequate response of His disciples, the way was now clear; His relationship with His Heavenly Father was never more certain, and Jesus could go to the cross and say simply, "Father, it is finished; thy will be done." He who has never known sorrow has never known real happiness. He who has never known grief has not known transcending joy. He who has not loved deeply, without reservation, has not known the heights to which a life can rise.

UNCLE JOE, as he was known to many, was a teacher. He did not seek station in life, prestige, or riches. His reward was in the achievement and the growth of those he taught. Through their expression he found fulfillment. A gen-

eration of Graceland and Lamoni students knew the kindness of his tutelage. They found his love for the beauty of music to be a contagious thing. He was not an autocrat at the teacher's desk, but rather one who could beguile the task of learning by leadership, by evoking interest, by encouraging teamwork. Joe had the primary requisite of the good teacher—an abiding interest in the student. And, as is true with the good teacher, he did not stand in the way of his students' growth. Rather, he bade them Godspeed in their development. And eagerly he sought news of their achievement and gave evidence of sincere joy at their success.

Joseph Anthony was a craftsman. He was talented in more ways than are usually assigned to a man. As a writer he recorded what he considered the way of the good life in books for youngsters, who read them with appreciation. For the town of Lamoni he set down personal sketches of the varied personalities that have formed the community in which we live. He wrote the copy, set the type, and printed the book.

As a musician his contributions were many. Joe was deeply influenced by the history and atmosphere of Nauvoo. In imagination's eye he saw the devotion, the consecration, the vision and sacrifice of those people who sought to do God's will in community life and at tremendous odds. As one of the early participants in the youth camp movement, he walked by the Mississippi River at night and recorded the vibrations of his heart in the hymn, "Where Other Feet Have Trod."

Where other feet have trod, where other hearts have loved;
We come today, devout, resolved—
We will follow our God.
Our lives will speak anew, faith in a prophet true,
Proof as of yore the world he bore,
Where other feet have trod.

Our friend and brother loved Graceland College. His pen gave expression to this sentiment in the melody and words of "Forward Now, Old Gold and Blue." Surely there is evidence here of the kind of person he was. An artist reveals his personality in the form of his creations.

We must never know defeat; we dare not e're give in.
Graceland, dear, your flag we bear, our duty plain we see.
We'll fight for you, we'll die for you,
O Graceland, fight to victory.

And in another mood, when the students needed a football song, Joe arose one morning and wrote the Graceland Yellowjacket song, which with its driving tempo is heard each school year.

And in the beauty of finished wood, this craftsman revealed his love for the church of his choice. From the ruins of

the old brick church he took scores of wood remnants, cleaned them, fashioned them together, polished them, and made a pulpit which was used in the Coliseum and now stands in a part of this building. This served to remind the Saints for twenty years that just as out of the ashes there had come this article of utility and beauty through the efforts and devotion and skill of a man's hands, as surely there could rise out of those ashes by the same token a new sanctuary, a new house of God.

THE JOE ANTHONY I knew was a man of God. Quietly he went his way doing good. He did not lay up treasures on earth—but I am sure he laid up treasures in heaven. He was a humble man. He did not seek the spotlight. This town is a better place because he lived here. Many of us are better people because we knew him. In a kindly, informal way, and perhaps unknowingly, he taught many of us the virtues of the Master. In my contacts with him, I was reminded of the Great Teacher who also was not given to show, who also was a master carpenter, who also revealed kindly good humor, and who also saw beauty in the flowers of the field, the flight of the swallow, the promise in a child's face, the miracle of an unfolding life. He was a man acquainted with grief, but he lived most abundantly. He reminded me of the one who said, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

There were things to do that Joseph Anthony did not get accomplished. The physical tabernacle did not have the strength to see to fulfillment all the desires of this man's heart. For such a one the promise of eternal life gives hope and assurance. Who is there who can say in the light of the spirit we feel here that this man's work is ended? Rather may not the talents mellowed and refined by experience now be ready for their fuller expression, for their more complete ministry as his spirit moves on. The details of what is to be cannot be comprehended by us, but of this we are sure: the testimony of the Spirit of God, of the best we know, of our hearts as we stand in quiet contemplation under the stars at night, is that those who have known love here shall know love there, that those who have served here shall have opportunities for greater service there. It is inconceivable that a soul which has become rich and fine, but fettered by physical handicap that binds its strivings, should not go on to a new kind of expression.

The Life of Hubert Case

Part II

IT IS A BEAUTIFUL SCENE as the boat approaches Papeete. The island is mountainous and clothed with trees, shrubs, and grass. The pilot boat came out to meet the ship. I was much surprised that many of the men aboard the boat climbed up the ship's side and looked around, peeping in at portholes and causing the man in charge to reprimand some of them. I understood this better after we got ashore and went up to Brother Gilbert's house. The curious fellows were all there with the rest of our people who were in Papeete at that time.

Brother Wilmer Gilbert was waiting for us on the pier. He welcomed us for Brother and Sister Devore, as they were in the Tuamotus and so troubled with seasickness that they preferred to send a substitute.

We walked up the beautiful drive that runs along close to the shore from the landing to the part of Papeete where our people were located. It was very hard for me to walk that far as I had not eaten and retained my food for thirty-five days.

Reception by Church People

All our church members who were in Papeete were gathered in Brother Gilbert's house waiting for us. As we entered they began singing a song of welcome, and then we had to shake hands with every person present. After a little while they took their leave, and by the time each had shaken hands and said, "*Ia ora na*" we all knew that phrase used for greeting or going.

Brother Gilbert began getting dinner. Sister Burton helped him. Captain Burton had to return to the ship to look after business matters. I rested on Brother Gilbert's bed while Hubert tried to help. By and by we had dinner. How good it was to eat and realize that what I swallowed would stay down! In a day or so I

had fully recovered my strength and was able to do my share of the work.

The Mission House was prepared for Captain and Sister Burton. We used Pae's house (pronounced Pie), one large room and a porch. A sort of kitchen was at one end, the bed at the other, and a table with two or three chairs—just for utility, not for beauty. We found this true of all the houses where we went.

One Sunday we had prepared to spend the day at Tiona (Zion). This was another little village of our people where T. W. Smith had lived part of the time. We drove out in an old two-seated spring wagon. It was four or five miles out of Papeete, situated on a hill. There was no wagon road up the hill, so we had to walk. This was hard on Brother Burton, who perspired profusely. We had a nice meeting in the church that Brother Smith had caused to be built. Many of our people from Papeete were there. They had arranged a dinner and had the table set out of doors. When they led us to our places around one end of the table, I was amused and rather startled to see my own silver knives and forks staring up at me. When we got back to Brother Gilbert's house, there were my knives and forks just where we had left them after breakfast that morning. We never lost anything through dishonesty while we were among those natives. In other places the people were not so well mannered.

Almost at once the French government began to be unpleasant about the "Evanelia." Owned by Americans and sailed by Americans—what right had she in French waters? After quite a long delay, the dispute was settled by making the native Bishop Metuaore the owner of the vessel and hiring a native captain. This was approved, but it took long hours of tiresome meetings for Captain Burton and Brother Gilbert,

By Alice Montague Case

who always had to be with Brother Burton because he knew both Tahitian and English. Finally it was arranged so that we could sail for Kaukura to meet Brother and Sister Devore.

Visit to Kaukura

About the middle of January, 1895, we prepared for this visit. When we went aboard the boat I was filled with consternation! There were thirty-five people in sight—where once there had been seven. Their luggage was piled in every available space. As Brothers Scott and Neimann had returned to America, one berth was not needed for the Americans, so they piled it high with chests and boxes. One enterprising lad chose the chest nearest our berth for his bed. I spent most of the first night on board keeping his feet out of my face. He was not there the next night.

The weather was not very good, and we kept going, going, and not arriving anywhere. We had no cook, and nobody had much to eat but hard bread such as sailors formerly used, so Brother Gilbert became desperate. He came down and made a fire, hunted until he found some cans of beef and some potatoes. In the biggest kettle he could find, he made some nourishing soup. Everybody, including me, was glad to eat it. That is the only cooking I remember anyone doing on that trip.

On the tenth day Captain Burton got out his nautical machinery and "took the sun." He found we were badly off our course and took over the running of the ship. We landed in Kaukura next day, after he prevented our going clear by on the wrong side. There we met Brother and Sister Devore, who were very happy to see us all. They had been there quite a long while and were

earnestly trying to do the best they could, though neither of them spoke the language fluently.

We had brought our melodeon, and Brother Gilbert helped us with the singing. I have forgotten to say that Brother Will McGrath was on board also with our crowd from Papeete. He could not stand staying there and seeing all his friends leave for another island. Besides it was his object to see all he could of the island world.

The friendliness of the people won our hearts. We tried hard to be able to converse with them, but had not yet mastered enough of the language to prolong the talk. Hubert and Will were much ahead of me in talking with them. They would go out among them and learn words and sentences by hearing them said. I was learning by book. I had borrowed a dictionary and was trying to make myself a copy of it. It was quite an undertaking to copy in script and was some time before I finished it. I still have it.

At Makatea

We were supposed to go next to Niau, which was the home island of Pohemiti, but the wind was not favorable and Brother Burton was not on board to tell us where we were—so the captain decided we would go to Makatea. I have forgotten to say that Will McGrath went out from Kaukura in the small boat with us to reach the "Evanelia" as we started to see us off. It happened he was not in sight when the boat started back to shore, so he was obliged to go along with us. His clothes were on Kaukura where he intended to stay with Brother Devore. When we reached Makatea he went ashore with us, and we three went on studying the language and doing what we could about helping the natives. He shared Hubert's clothes.

Makatea is just a mountaintop rising from the sea. The mountain rises in a stony wall broken here and there by openings like caves. We climbed up to those places and found instead of floors of sand they

were like ponds of water extending far back into the earth. Then a half or quarter of a wall would rise, separating it from another lake of water. The natives told us that T. W. Smith baptized nearly the whole population of that island in one of those pools in the caves.

The little town was situated in a small half circle of valley land where the mountain drew back. There were about one hundred people living there. Vessels could not land there, and frequently passed by on the other side of the island. We wondered why the village had not been built over there in a similar valley. Probably it was because that was the windward side, and a high wind might do damage in such a valley.

One day while we were writing our copies of the dictionary the cry arose, "A ship! A ship!" It was the "Trevaroa," and her captain came in with another man to call on us. He said that Mrs. Devore was on board and as soon as she was ready the boat would bring her in. She soon came, and we were very glad to see her. She had planned this visit as the Sunday school was soon to have its *Mahana oaoa*, or picnic day. She wanted to see that it was done right, as she was superintendent of the Sunday school in all the groups. She took charge at once and we all helped her in every way we could. It was over before long and was indeed quite a nice picnic.

Black Leprosy

This island was the place where we saw our first victim of black leprosy. Hubert and I, with Will of course, went to call on a man who, the natives told us, was sick. We asked him what his trouble was. He unwrapped a not too fresh bandage from his leg. As soon as Will caught sight of the series of black spots on the leg, he caught Hubert by the arm. "Don't you touch him, Hubert! That's black leprosy! I've seen it in Chinatown!" He almost pulled Hubert with him out of the door. I said a few words to the poor man, then said, "*Ia ora na*," and followed them out.

Black leprosy is not easily contagious. We didn't know anything about it at that time, but saw quite a bit of it later. Sister Devore had cautioned us always to wash our hands after we had shaken hands with a number of natives, but she had not mentioned leprosy. We saw many of them after that on various islands.

First Conference

The time soon arrived when we were to meet the "Evanelia" at the place of landing. We had to walk across the top of the island. Steps were hewn in the rock so one could climb to the top. After that it was mostly level, but we had to walk single file. It was not far as the island is not very big.

We have heard since that some product has been discovered there that has made fortunes for the finders. I'm afraid they spoiled the natural beauty of the place. We were soon on board and starting for Rairoa where the conference was to be. After two or three days of sailing, we arrived at our destination. If Brother Burton had had charge, it would have taken about half the time. We found the natives friendly as usual, and they had a nice lodging place for us, and also for Sister Devore, who was with us on the "Evanelia." Shortly after we got there, the Kaukura people came with Brother Devore. Brother Newton also came from one of the more distant islands. He was an Englishman, and the "h's" he constantly put in interfered with his use of the native language. He had fully made up his mind to return to America as soon as conference was over, which he did. We had a good conference. The meetings were quiet with almost no altercation. When the sessions were over, Brother Gilbert announced that he was considering returning to the States to get a companion before he finished this mission, and in due time he did.

(To be continued.)

Obsession for Folly

By Emma M. Phillips

BETTY CHAPMAN eased herself forward from the depth of the big chair as she smiled up into the pleasant face of Earla Kivel, leader of the Fairview women's department. Four years ago when Betty and her husband, Ben, had moved to Fairview, Mrs. Kivel had been in charge of the women's department. Betty had admired her from the first meeting, and the admiration had increased during the four years the older woman had served as leader.

Betty took a folded slip of paper from the small basket that Mrs. Kivel was holding. The paper would contain the name of the woman who would be her secret sister for the coming year. She glanced about the room. Here was an average group of women—some neat, some dowdy. Some talked too much about nonessential things; some were serious and deep enough to outreach the pastor. Most of the women were older than Betty. One of them would be her secret sister, and she would also be the secret sister of one of them.

Cautiously she unfolded the paper she held—Hettie Refus. She folded it quickly and looked about her. It couldn't be. She must have read the name wrong. Cautiously she unfolded the slip of paper again. The name was Hettie Refus. Betty folded the paper and shoved it into the bottom of her crowded purse. Why did she have to get that woman? Any one in the group would have been better.

She looked across the room at the tall stern woman who was to be her secret sister for the coming year. Mrs. Refus was also her next-door neighbor, and there was a fence between their houses. The fence didn't annoy Betty and her husband as much as the hole in it did. Mr. and Mrs. Refus owned a police dog and a flock of chickens. The dog was always wiggling through the hole to play with Betty's two-year-old son Dick. The play always ended with the child's being knocked down and frightened by the huge dog. The chickens were always coming through the hole to scratch in the garden. Whenever Ben spoke to Mr. Refus about the matter, his answer was always, "I'll get that hole fixed as soon as I can." And every time he said that, it seemed his wife would call him into the house immediately. Betty was sure that Mrs. Refus eavesdropped on every conversation that their husbands had about the hole in the fence.

AND NOW SHE WOULD HAVE to send presents to that woman for a whole year. "I won't do it," Betty told herself, "I'll trade the name with someone." She thrust her hand into her purse and began searching for the paper. After the sudden impulse had passed, she began to reason with herself that she couldn't possibly ask to exchange the name. Such things just weren't done among adults. It would make her appear juvenile. Her fumbling hand found the paper and gave it a tight wish - this - was - black - magic squeeze.

Betty snapped her purse shut again. "I'll send her gifts," she hissed to her inner self. "I'll send Mrs. Hettie Refus gifts just like the ones she would be sending me if I were her secret sister. I'll send her the stingiest, meanest gifts I possibly can."

That evening when it was impossible for her small son to hear the conversation, she told her plans to her husband. Ben listened to her attentively, but he made no comment. Betty talked on and on, every minute becoming more enthusiastic with her strategy for vengeance. "I'll get even with her," she declared, then asked, "Don't you think that is the best way to handle the situation?"

"That, Honey, depends on who you are trying to be."

"Who I am trying to be? What do you mean?"

"If you are trying to be like Mrs. Refus, your plans are fine. But if you want to be Betty Chapman, your plans are wrong. You aren't a mean person, but you'll be known by the colors you fly. You sound as though you want to fly the same colors as Mrs. Refus, and that's not natural for you."

Betty pushed her moist palms against her forehead. "Oh, no! I wouldn't want people to think about me the way they do about her. What'll I do?"

"Send her the gifts you would normally send a secret sister. Pretend you are buying for that little old lady up the street—the one who gives me the cheery 'hello' every morning when I'm going to work."

"Mrs. Tuttle?"

"Yes, that's the one. She'd make a good secret sister."

"I wish she were my secret sister. I've worked myself into such a nervous pitch over this I feel sick inside."

THAT NIGHT was full of restless dreams for Betty. Instead of sleep-

ing she visioned gifts she might make and gifts she might buy. Any woman in the department would have made a better secret sister than her next-door neighbor. She thought about the gifts that she might make for Mrs. Tuttle and for the other women. During her restless sleep she gladly planned gifts for all of them. But always, after planning a gift there appeared that angular stern face of Hettie Refus.

In the morning when the alarm clock gave its shrill cry, Betty was still trying to sleep. She shut off the alarm and got up. Before she was dressed she had the solution to her problem. She would give Mrs. Refus much nicer gifts than she would ordinarily give to a secret sister. She would shower her with beautiful gifts all during the year. She would be sure to attend the end of the year meeting next January, for she wanted to see the pained expression on Mrs. Refus' face. Betty decided that she would spend the year working toward that one minute when she would be able to humiliate her neighbor.

That very month, January, she sent Mrs. Refus an expensive handkerchief and a friendly little card announcing that the gift was just a symbol of how happy she was over her selection of a secret sister. In February she sent three gifts: A heart-shaped box of candy for valentine's day, and a box of homemade cookies on Washington's and Lincoln's birthdays.

Mrs. Refus brought her presents over to show her neighbors. Ben smiled as he sampled the cookies. "These are good," he declared. "How about getting that recipe for Betty? I'd like some of these in my lunch."

"I'll leave you some," beamed Mrs. Refus, "and I'll leave some for Dick to nibble on, but I can't get you the recipe until next January when I find out who my secret sister is." She turned to Betty, "What did you get from your secret sister?"

Betty had to tell her that there had been no gifts and no cards as yet.

WHEN EASTER CAME Betty sent Mrs. Refus one of the latest church books. Again Mrs. Refus brought her gift over for Betty and Ben to see. "If you don't have a copy of this book," she said, "I'll let you borrow mine. It's marvelous reading. Whoever my secret sister is, she certainly has a wonderful choice of gifts." Betty looked at the woman so happy over her gift, but she thought only of the way she would look when she found out who was sending the gifts.

The Easter mail brought Betty a simple handkerchief folded into a simpler greeting card.

It was in June that the playful police dog wriggled through the hole in the fence again to play with Dick. He knocked the child down and caused him to cut his lip on a sharp stone. Betty was furious. She went immediately to Mrs. Refus. Both women were angry, and they made no efforts to conceal the fact. Because no settlement could be reached under such conditions, Betty left.

She went around the fence into her own yard and found the mailman had left a package for her—a birthday gift from her secret sister. She took it into the house and opened it. It contained an ugly brown apron. The cloth was so thin that a few washings would wear it out. Betty put her hands over her face in an effort to hold back tears of anger.

Dick stood in front of her, "Mama cry."

Betty forced a smile. "It's almost time for Superman on television, dear. You turn it on, and Mama will watch it with you."

Betty watched television, but she kept thinking about the next gift she would send Mrs. Refus. Instead of seeing Superman she visioned how ashamed her neighbor would be next January. She planned the gift she would send in July for a wedding anniversary present.

During the following days Betty spent every spare minute she could embroidering a luncheon cloth on which she had stamped wedding bells. With every stitch she took in the complicated work she quietly enjoyed thinking about how she was hurting Mrs. Refus. That woman would be so angry with her that she would likely put a cement foundation on the fence and build it three feet higher. There would be no more chickens in the garden, or playful big dogs, and best of all no more Mrs. Refus running in to brag about her gifts.

WHEN MRS. REFUS received her luncheon cloth as a wedding gift she not only brought it over to show Betty and Ben, but took it to the women's meeting to show everyone in the department. The cloth was a work of art. Betty didn't mind not being able to receive the compliments on her work; she thought of greater compensation to come.

It was at the same meeting that Betty made an important discovery. They were making cloth dolls and toys to sell at a bazaar. Mrs. Refus had stopped by Mrs. Kivel's to get a bag of cloth scraps that the leader wanted the women's department to have. "Mrs. Kivel isn't feeling well," explained Mrs. Refus. "I saw her yesterday in the store, and I told her since I was bringing scraps of cloth here I might as well bring hers too." She tipped over the bag and dumped the scraps on clean newspapers on the floor.

There, amid the bright pieces of cloth, Betty saw scraps of the hideous brown cloth from which her apron had been made. She picked it up and studied it. This cloth came from either Mrs. Kivel or Mrs. Refus. That meant that one of them was her secret sister. She sat staring at the cloth, wondering which woman had sent her those inferior gifts.

She heard the voice of Mrs. Refus directed to her. "That brown cloth must have come from Mrs. Kivel. I never saw it before."

"There," thought Betty, "is my answer. Mrs. Refus is my secret sister. She sent me those gifts. And she won't admit it, of course. Oh, won't she be a sick woman next January when she finds out that I am her secret sister."

That evening, after Dick was in bed, Betty started to tell Ben about her discovery. But she didn't. Ben didn't exactly share her joy in plotting against her neighbor.

IN AUGUST Betty received an embroidered luncheon cloth from her secret sister. It was by no means as beautiful as the cloth she had made, but it was superior to the brown apron. In September she received a box of chocolates. "My gifts are getting better," she told herself, "since Mrs. Refus knows that I have discovered her secret."

It was in September also that Betty sent an apron to Mrs. Refus for Labor Day. The material and the workmanship of the apron far surpassed that of the brown one she had received. "Sometime when she is wearing the apron I made," Betty told herself, "I'll wear my awe-inspiring creation."

As winter came Betty thought more and more about the January meeting. Her plan for revenge became an obsession she could not overthrow. Even at the most inopportune times she found herself thinking about it. She would wake up in the night to find herself unconsciously setting the stage for the January meeting. She wished she could talk to Ben about her feelings, but she knew she would get no sympathy from him. Her only consolation was that January was not far away. Then her deception would end, and she would be free to live a cheerful, friendly life again.

Betty sent Mrs. Refus a gift for Halloween, but she received none from her secret sister. She sent attractive gifts for Thanksgiving and Christmas but received only small gifts herself.

THEN CAME the January meeting. Here each woman presented her secret sister with a gift book for the church's library. Betty had purchased a copy of *Stories That Live*, and in the front of it she had written: To my secret sister, Hettie Refus from Betty Chapman.

Betty watched Mrs. Refus unwrap the book. This was the moment she had waited for a whole year. She mused that Mrs. Refus might even be angry enough to throw the book at her. Her neighbor removed the paper and read the title of the book. She opened the book and read the message that Betty had written. There was little expression on her face. She turned to Betty and spoke casually, "Thank you, Betty. Thank you for all the nice gifts you have sent me." That's all there was to it. Betty was disappointed.

Soon the time came for Betty to unwrap her book. It was a big book, much more expensive than any of the gifts she had received during the year. The inscription in the front read: "This book is presented to the church library by EARLA KIVEL in honor of her secret sister Betty Chapman." Betty was stunned beyond words. There flashed over her the sudden realization that Mrs. Kivel was a gracious woman only when she was in a position to be admired by those she was leading.

Betty's plans had gone entirely awry. She thought of the hours she had spent in vain, trying to hurt Mrs. Refus. It would have been better if she had tried to help the woman. Betty realized that she had done herself more harm than she had Mrs. Refus.

WHILE SHE PREPARED the evening meal she continued to think about how foolish she had been during the year. She knew now that she had not really enjoyed her cruel plans. Her musing stopped suddenly as she heard Dick screaming in the back yard.

When she reached the yard Mr. Refus was standing there with a noisy rooster dangling by the feet from his hand. Mrs. Refus was kneeling in front of Dick. She turned to Betty, "The rooster tried to spur Dick. It didn't reach him though; it only frightened him."

Betty took Dick in her arms. His body was trembling. His tears were moist against her neck. "Won't you do something about—?"

(Continued on page 22.)

Home Column

This Side of Perfection

By Ione Sartwell



GERRY TOSSED her church school supplies on the living room table so carelessly that several little leftover Kirtland Temples fluttered to the floor, followed by a box of crayons. She stooped hurriedly to pick them up and then bolted toward her own room.

Mrs. Maxwell caught a glimpse of angry tears as she went, but she was not too surprised. She had sensed a storm brewing in the yes-and-no answers Gerry had given her all the way home. Her first impulse now was to follow her daughter to find out what was troubling her, but, restraining it for the time being, she turned instead toward the kitchen. "Better to cry a little of the anger off her chest first," she said to herself, "then we'll see what we can do."

FEW BRANCHES could boast a more enthusiastic worker than Gerry Maxwell. It was not empty enthusiasm either, for she could always be depended on to do more than her share. Moreover, she was usually good-natured about it, but, as Mrs. Maxwell well knew, her good nature was limited by her impatience toward others of less enthusiasm and dependability. Charity for the indifferent came hard.

Half an hour later, then, since Gerry had not appeared, Mrs. Maxwell knocked softly on her door and entered to find her sitting sullenly by the window. The storm was over but the clouds had not fled.

QUESTIONS were not necessary. "It's those kids!" Gerry began in a voice choked with tears she now struggled to restrain. "They wouldn't pay a *bit* of attention. And when I told Brother Hanford how his son was behaving," here she turned to her mother as if begging her to understand her upset emotions, "he just laughed and said 'Well, kids will be kids, you

know.' " Her voice broke on an angry sob, but she continued, "Just how do parents expect children to learn anything in church school if they don't know enough to teach them to behave!"

"It takes a lot of patience, Gerry," reminded her mother.

"Oh, it isn't just this time, Mom, you know that." She was appealing again to make her understand. "It's just that this time is the breaking point, and I've decided I'm through—absolutely through! I'm never going to teach a class again. In fact—"

"Why didn't you sing in the choir today?" interrupted Mrs. Maxwell. She thought to change the subject for a moment to divert Gerry's angry resolutions, but she realized immediately that she had selected a poor one.

"Because!" Here Gerry showed signs of pouting. "Donna asked to sit next to me so she could follow the alto better, and she sings so awful I just decided I'd rather not sing at all than sing beside her. Anyway," she excused herself, "Helen doesn't know how to direct. She makes us drag everything."

"You're awfully critical today," remonstrated her mother with determined mildness. "After all, we're not a perfect church by any means. We—"

"Well, why not?" Gerry cut in sharply. "If we're supposed to be God's church and *he's* perfect, why shouldn't we at least be showing some progress toward perfection? I don't think we've gotten one speck more perfect since—well, since I was baptized, for instance, and that was ten years ago."

"Do you know of a church that *is* close to perfection?" asked her mother.

"I don't know," Gerry replied with just a touch of stubbornness. "But I'm going to sit back and watch for awhile. Until I do find one I'll leave them all alone. I'm just wasting my time this way."

New Horizons

Mrs. Maxwell gasped, "Oh, but—" Then, seeing her son Tom playing little pitcher in the doorway, she changed quietly to, "Well, come on, we had better eat dinner now."

MRS. MAXWELL was glad they had planned to go to Grandpa's and Grandma's for the afternoon. Perhaps a pleasant day in the country would take the edge off Sunday morning cares. She was glad, too, that they hadn't planned to return in time for church. If Gerry's hurt pride should be healed in the country air it would be better not to open the wound again too soon.

But Gerry's pride did not recover so easily—not this time. She had curbed and silenced her impatience, even disgust, too often. She went to bed worrying a little over how she should tell Brother Sterling that she could not take part in the prayer service Wednesday night as she had promised. She was to talk on what preparation she was making for the reunion, but she was not going to the reunion. Not now. She wasn't going to the prayer meeting either. And next Sunday she wasn't going to church or church school. She wouldn't have to worry any more that someone would ask her to play the organ at the last minute. She wouldn't have to teach little imps what they didn't want to know, or listen to that draggy choir or—

Gerry knew she had found it at last. It had taken her a long time. Her feet were sore. Why, she must have walked a hundred miles today looking for a perfect church. One hundred miles and how many churches? Oh, millions. No, there couldn't be millions of churches; it must be thousands of churches. Oh, well, it didn't matter because she had found it now. It was right there before her, and she would just walk in and—

Let's see. Where should she offer her services first? The choir was her favorite. She glided into a seat. Ah, the conductor was perfect. The voices around her were perfect, so she opened her mouth and joined in. She had sung only a few bars when she suddenly felt eyes looking at her—first one pair of eyes, then two, then three, then the whole choir. Then a rumble seemed to pass through the group. "You're flat," it seemed to say, "you're flat, you're flat." "Oh, no," exclaimed Gerry. "I never sing flat in our choir—" "You sing flat in this choir," said the director. "This is a perfect choir . . . a perfect choir . . . a perfect choir . . ."

Gerry ran down the hall. If she couldn't sing, she could teach, and suddenly she found herself confronting a group of junior boys and girls sitting quietly in their seats waiting for her to begin. "Let's be qui—" No, that wasn't necessary. There was not a sound in the room. "Aaah, why did Joseph Smith go to the woods to pray?" she heard herself saying. Ten little faces stared at her incredulously. "What a silly question," they seemed to say. "We learned that in the beginners' class." "What happened in the woods?" she continued lamely. The ten little faces seemed to be closing in on her. "Ask

us something hard. We're a perfect class . . . a perfect class . . . a perfect class . . ."

She knew what she'd do. If she couldn't sing and she couldn't teach, she'd—yes, she would—she'd pick up all the paper airplanes and clean the gum off the seats and put all the songbooks back in their pockets. She ran to the main auditorium. After she finished that, she'd . . . but where were the airplanes and the gum and the songbooks? She ran from one row to the other. She stooped and looked under the seats. She ran her hands over the tops of the seats and found them dustless. Now, frantically, she ran back to the classroom. She'd pick up all the crayons and chalk and straighten the chairs. But there were no crayons in sight, nor chalk, and the chairs were all in order.

What was that noise? It was the church bell . . . ringing. . . . "This is a perfect church," it seemed to say, "a perfect church . . . a perfect church . . ." And then a little girl was crying, "What can I do, Mama? What can I do, Mama? What can I do?" Why, that was herself, Gerry, at her mother's knee one night following an inspiring family altar. She was only three then. And now—she looked over the orderly classroom with the church bell still ringing in her ears, "This is a perfect church . . ."

GERRY FOUND THE ALARM had almost run itself down by the time she wakened enough to turn it off.

When Wednesday evening came, Mrs. Maxwell prepared to go to prayer meeting as usual. Tom was ready, too. Gerry, she noticed, had been quiet and thoughtful ever since Sunday, apparently trying to work out her problem by herself. Tonight might tell how well she had succeeded.

At seven-fifteen Gerry joined the two of them, dressed and ready to go, just a trifle too nonchalantly.

"Hey!" Kid brothers don't waste time in wondering. "I thought you weren't going to church any more?"

Gerry flushed and glanced at her mother. Then, recovering her usual good nature, she answered with a grin, "Well—ah—I decided I couldn't afford to lose my job."

Where Danger Lies

I am more deadly than the screaming shell of a howitzer; I ruin without killing. I tear down homes; I break hearts and wreck lives. I have no respect for truth or justice, no mercy for the defenseless.

You will find me in the pews of the pious and the haunts of the unholy. I am wily, cunning, malicious—and I gather strength with age. I make my way where greed, mistrust, and dishonor are unknown. I feed on good and bad alike. My victims are as numerous as the sands of the sea, and often as innocent. I never forgive, and seldom forget. My name is Gossip.—Selected by MRS. ANNA ROBERSON

Letters

Fanshawe Women's Department Sends Out SOS!

On September 20, of this year, our church was completely destroyed by fire. Naturally, we feel our loss very keenly. At first we were dazed by the shock, but now after a few weeks have passed our courage is gathering momentum, and we have found our "bearings."

The building of our new church is now under way. The foundation has been laid, and further plans and preparations have been made.

The work is being done by the men of the church. Every man available has been more than willing to do his share. A wonderful spirit of co-operation and fine fellowship prevails among them as they work diligently toward our new goal.

We are happy to state that we have the sympathy and the interest of the community as a whole. Many nonmembers have already assisted in the work, and we have been given permission to use the school building as a meeting place until our new church is erected. For this privilege we are very thankful.

We realize that the building of our new church will be a long, slow process. This experience is a challenge to our faith, and we women feel that we must rally to the cause. We know that with God's help, and through our own efforts, we can rebuild.

As a means of raising funds, our women's department has established a sewing center where we make new garments to be sold and also renovate used clothing for "rummage sales."

Those who wish to contribute may send articles of clothing to our president, Mrs. Jim Holderfield, Fanshawe, Oklahoma. We will gladly pay postage on all packages received.

GRACE HOOKS
Secretary

Note of Thanks

I am grateful for the many cards and letters I received during the three weeks I was a patient at Research Hospital. I also appreciate the prayers offered in my behalf; I feel that I have been wonderfully blessed. I am thankful, too, to the elders who came to administer to me.

RENA PHILLIPS

Osborn, Missouri

Birth of a Mission

On October 31 of this year, Robert S. Farnham, Lamoni Stake President, asked me to assume the responsibility of beginning a group of Saints in the Grant City area. This was a tremendous assignment with only a very few of us to work at it.

We immediately began calling on the members in the area and making plans for church services. As a result, we now hold church school each Sunday morning and a church history class each Thursday night in our home. We are progressing slowly but surely. We have the promise of help from Graceland College and Stake Missionary Virgil Billings after the first of the year.

We need the prayers of the Saints that our efforts will bear fruit pleasing unto God.

We began this venture penniless as far as the treasury was concerned, but we are gradually building a fund through which we can

buy the necessities of such church activity. We also are beginning a building fund for the establishment of an active branch in Grant City, with a new church home as our goal. Therefore, certain projects will of necessity be carried on to raise these funds. The first one of importance is the selling of a booklet which my wife has prepared.

Grant City, Missouri KELTON SHIPLEY

Wants Members to Contact Friend

If there are any members in or near Forester, Arkansas, I would like for them to contact Mrs. Jim Angel. She does not belong to the church, but has been reading our literature and seems interested.

I will appreciate the prayers of the Saints for my home and members of my family that they may have the faith and strength to do God's will and that they may have the opportunity to help build his kingdom.

MRS. E. D. PROVINCE

Box 106

Socorro, New Mexico

Letter of Appreciation

Although I have been a member of the Reorganized Church for over fifty-six years this is the first time I have written a letter for the *Herald*. I first heard the gospel in Grand Rapids, Michigan. After being convinced of its truth, I wanted to be baptized, but it was winter and my mother would not give her consent since I would have to be immersed in the river. I prayed many times that God would make it possible for me to be baptized, and one day as I knelt praying I heard a voice say, "Fear not, I will take care of you." I had not expected God to speak to me, but I was very grateful, and soon after this experience Mother gave her consent. I have never forgotten those words, and often they have been a comfort to me.

In 1902 I was married to George DeTray, and in 1905 we moved to Independence. I found it a fine place to rear a family. I have always tried to do the best I could in whatever department I was asked to work, and I can testify that trying to live this gospel brings the greatest satisfaction life offers.

On August 8 I had the misfortune to break my hip and was taken to the Sanitarium for six weeks. This was the fourth time I had been a patient there, and from my experiences with the kind nurses and skilled doctors, as well as the Master Physician, I can truly say the Sanitarium is a house of God. I have also appreciated the visits of the chaplain and the help extended by other members of the priesthood. I am still in bed, but I expect to be up soon.

I want to thank the many friends who sent cards, flowers, and gifts to cheer. I am grateful for the prayers offered in my behalf and for the blessings I have received through administration. May God help all who labor for his kingdom.

FERN DETRAY

1042 West Orchard

Independence, Missouri

Living Hypocrisy

Reading *The Call at Evening* and seeing the inspiring example of one of your members has caused a definite change in my life. I decided to overcome temper tantrums, faulty relations with those about me, and discontentment with my lot. First of all I found it necessary for me to thoroughly search myself, my attitudes, ambitions, motives, thoughts, and actions. This wasn't easy; the change didn't come overnight. There have been setbacks, and I realize I still have much improvement to make. However, I had reached the point where I was

losing the respect, love, and friendship of certain people who were important to me, and I knew I must change.

During visiting hours at the tuberculosis sanatorium, where I was a patient, I managed to be all sweetness and light so that I could impress people. However, in everyday life I griped, criticized, helped grudgingly, and made life unpleasant for the woman who shared my room. In fact, I arranged for her to be moved out, because she talked so much about her family. I figured that no one would find out; anyway, I felt justified in doing it. I knew that her feelings would be hurt, but I reasoned that she would get over it all right in a short while. All this time I was praying daily, giving money to churches and charity, plus reading an article a day from a religious publication. I felt safe, satisfied, and self-righteous. Then repercussions began to come; people didn't understand as I had expected them to. Finally I realized that I was totally inadequate to change by myself, so I knelt and humbly prayed that God would forgive me and asked his help in knowing what I should do to make amends.

I am still weak, but with each new conquest comes added strength to do right and more determination to overcome the faults which warped my life. Now that I know it for what it is, hypocrisy is less a part of me. I am regaining the respect I had lost; I am finding inner peace.

PAULINE SLESACK

Upon This Rock

In the December 8, 1952, *Herald* on page 18 in Question Time, A. D. says, "I am stuck on the meaning of the word, 'Prevail,' in Jesus' statement, 'Upon this rock I will build my church and the gates of hell shall not prevail against it' (Matt. 16:18). The Catholics say it proves that there will be no apostasy and quote, 'Lo I am with you always, even unto the end of the world' (Matt. 28:20). I am investigating your church."

That is an old Catholic argument. I would like to give my answer to it. "And I say also unto thee, That thou art Peter; and upon this rock—the revealed truth that Jesus is the Christ—"I will build my church, and the gates of hell shall not prevail against it"—the church.

"For Christ also once suffered for sins, the just for the unjust, being put to death in the flesh, but quickened by the Spirit, that he might bring us to God."—I Peter 3:18. By this spirit he went and preached to the spirits in prison, which were disobedient in the days when Noah was preparing the ark at God's command, wherein eight souls were saved from the flood (verse 20).

"Because of this, is the gospel preached to them who are dead, that they might be judged according to men in the flesh, but live in the spirit according to the will of God."—I Peter 4:6. Jesus went into hell; the gates did not prevail against the church. He (Jesus) took the church into hell. How did he get there? See Revelation 1:18: "I am he that liveth, and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell and of death." When Jesus went into hell, the church went into hell. The gates of hell did not prevail against the church.

In Revelation 20:12 we read: "And I saw the dead"—wicked dead that had been in hell at the end of the thousand years—"... and the dead were judged out of those things which were written in the books."

It seems plain that Jesus was talking about the gates of hell not destroying the church when he would take the church into hell.

I am a retired seventy. On November 30 my wife and I celebrated our sixtieth wedding anniversary. The church has been the biggest thing in our lives.

Mapleton, Kansas

LEE QUICK

Question Time

Question:

How could the matter of not breaking the laws of the land, if you do God's will (D. and C. 58:5), apply in Nazi Germany and Communist countries, and to the apostles in Acts 4 and 5? Surely God wouldn't command Christians to obey Hitler's laws for war and Communist laws that prohibit Christian preaching!

New York

C. D. Q.

Answer:

There are two statements in the Doctrine and Covenants that might lead one to suppose that the obligation to obey the law of the land has universal application and could conceivably require one to perform acts contrary to conscience and to divine law. We shall present an analysis of these statements on the basis of a general principle without attempting to apply them to contemporary governments.

The first reads, "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be."—D. and C. 58:5.

If this is to be regarded as a universal law, unrestricted as to time and place, how could we justify Daniel who, in obedience to the first commandment, chose the lions' den rather than to bow the knee to Nebuchadnezzar's golden image to which homage was required by the law of the land?

If it is a universal law, then we must condemn the American Revolution which was a revolt against an established law. Of this revolution, foreseen in vision by Nephi, the Book of Mormon speaks: "And I beheld that the power of God was with them; and also that the wrath of God was upon all those that were gathered together against them to battle" (I Nephi 3:154). The Doctrine and Covenants speaks of this land as having been "redeemed . . . by the shedding of blood" (98:10).

A careful reading of Section 58 will reveal that direction is being given with respect to the acquiring and distributing of lands in Jackson County, Missouri. The prophet evidently is speaking of the constitutional law of the United States. The people were continually warned that all things "should be done in order,"

and were specifically instructed to "purchase" the land according to the law. Undoubtedly, the prophet had in mind the necessity for the proper securing of titles, et cetera, in the division of lands purchased out of the church treasury as inheritances to individual members. It might very well have applied, however, to all the laws of the United States, for despite the fact that the government failed to protect the Saints from unjust persecution, strict obedience to the law of the land was insisted upon by the church. That the constitution of the United States was divinely approved is indicated in Section 98:10h, which reads, "for this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose." Again in Section 95:2 we read:

Concerning the laws of the land, It is my will that my people should observe to do all things whatsoever I command them, and that law of the land, *which is constitutional*, supporting that principle of freedom, in maintaining rights and privileges belongs to all mankind and is justifiable before me; . . . befriending that law *which is the constitutional law* of the land; and as pertaining to law of man, whatsoever is more or less than these, cometh of evil.

The second statement in Doctrine and Covenants that might be misinterpreted is found in Section 112:5 which is not a revelation but does give some indication of the interpretation placed on D. and C. 95:2 and 98:10 by the Saints of that day and by President Joseph Smith. It reads:

We believe that all men are bound to sustain and uphold the respective governments in which they reside, *while protected in their inherent and inalienable rights* by the laws of such governments, . . . holding sacred the freedom of conscience.

Obviously, there is no obligation to uphold a law, obedience to which would require violation of a divine law or an inherent right. Lengthy discussion might ensue as to what constitutes an inherent right, but freedom of worship would certainly be one.

"Sedition and rebellion are unbecoming every citizen thus protected" (D. and C. 112:5), and only the most monstrous injustice and iniquity would justify any deviation from the path of support of one's government. It must be recognized, however, that the state is more than the government. It is one body, made up

of the institutions, the customs, and the culture of a people. The government is an integral part of the state insofar as it expresses the purposes and the will of the state. If, as an organ of the body, the government fails to function in harmony with its true purpose, the body becomes sick; the more serious the disease the greater its deviation from its true purpose. To preserve life, curative measures may have to be taken. Only after the most exhaustive means have been employed to aid the afflicted organ to effect its own cure, however, is the drastic measure of forcible action (revolution) justified. Such action should be taken only with a full awareness of all of the horrors that may result from revolution. It is a better condition for the patient to be sick with the possibility of eventual but slow recovery than to risk death from the effects of too drastic a treatment.

It may be concluded, therefore, that the admonition to keep the law of the land does not provide divine sanction for support of laws that require violation of the inherent rights of man.

G. E. TICKEMYER

Question:

Did early Americans include the "lost tribes"? III Nephi 8:4 isn't definite.

New York

C. D. Q.

Answer:

Other Nephite Scriptures taken with III Nephi 8:4 make it very definite that while the Nephites in America were of the "lost sheep" of whom Jesus said, "Other sheep I have which are not of this fold," there were still others of the lost tribes of Israel who were yet to hear the voice of Jesus, and who would keep record of the same. (See II Nephi 12:64-74, III Nephi 7:13-29, and III Nephi 8:4. Also note Ether 6:10-12, Isa. 11:11-13, Jer. 16:14-19; 31:7-9.)

HAROLD I. VELT

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

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

Briefs

Branch Officers Elected

PETROLIA, ONTARIO.—The following officers were elected at the annual business meeting: pastor, John Bowman of Sarnia; secretary-treasurer, hostess, and branch recorder, Mrs. Jack Taylor; church school director and music director, Mrs. Jack Churchill; women's leader, Mrs. Lettie Syer; finance committee, Pastor John Bowman, Mrs. Jack Taylor, and Jack Taylor; book steward, Mrs. C. V. Hamil; publicity agent, C. V. Hamil; custodian and branch solicitor, Jack Taylor.

The infant son of Mr. and Mrs. Charles Bidner was blessed by Elder John McDonald of Montreal. James John Taylor and William John Albert Hamil have been baptized and confirmed. They were confirmed by Elder Arthur Berkley of Chatham and Elder John McDonald of Montreal.—Reported by C. V. HAMIL

Thanksgiving Service Held

BALTIMORE, MARYLAND.—During the week end of September 4, Patriarch Willard Hield was present. He gave patriarchal blessings to Elinore Briggs, Joyce Fisher, and to Wonza Simmers. Sister Hield spoke to the women's group and Brother Hield gave the Sunday message.

The women's group sponsored their first big dinner and bazaar. Proceeds will go to the building fund. A talent project is currently producing a nice sum for the building fund also.

The Graceland program was under the direction of Sister Paul Edwards.

A baptism service was held in the Dundalk YMCA pool on November 15. Irvin Jones was baptized by A. A. Mehlich; Robert Keller and Robert Simmers were baptized by Arthur Edwards, Sr. It is interesting to note that R. Simmers was baptized from a wheel chair. Confirmation services were on the following Sunday, November 22.

Thanksgiving Day services were of a high quality, produced largely by the labor and devotion of the pastor who transformed the rented hall by the use of lighting, drapes, candles, and recorded organ music. The two newly baptized boys, Robert Keller and Irvin Jones, walked down the aisles carrying candles and lighted six other candles, citing the six principles of the gospel.—Reported by WONZA SIMMERS

Youth Retreat Held

ONTARIO DISTRICT.—The annual youth retreat was held October 11-13 at Camp Geneva, near Orillia, Ontario.

The theme for the week end was "Who Am I?" J. C. Stuart of London opened the series with a class on Saturday evening, "Man's Unending Search for Himself." Missionary William McMurray, Bishop Leslie Kohlman, and Elder John Booth continued the series with classes on related subjects.

On Sunday morning the campers had a prayer service using the theme, "Who Am I—Where Am I Going?" Besides the classes and preaching service on Sunday the campers hiked through the woods along the lake shore.

The young people were very much aware of a living God made evident by the beautiful surroundings of the camp, which is on the shore of Lake Couchiching.—Reported by THELMA I. PEARSON AND HARRY HORSLEY

Play Tournament Held

SANTA ANA, CALIFORNIA.—The annual business meeting was held on September 10 with District President John Davis present. Pastor Rodney Engel presided over the meeting. Officers elected for the coming year are Rodney Engel, pastor; Bill Farley, secretary-recorder and solicitor; Lee Casey, treasurer; Mrs. Charles Calkins, director of religious education; Wayne Hewes, young people's director; Warren Tait, director of music; Allie Hewes, director of drama; Hattie Tait, women's leader; Mildred Calkins, publicity agent; Betty Black, *Herald* correspondent; Madeline Ostertag, auditor; Warren Best, custodian; and Phyllis Carmichael, historian. The budget was voted on

and Evangelist Louis J. Ostertag gave the benediction.

A Book of Mormon lecture was conducted by Elder Roy Hewes during the evening worship hour on September 14 and 21.

The branch was host to the young people from the Southern California District on September 20 and 21. A series of events was started with a beach party at Corona del Mar. Following this, the annual tournament of plays was held with seven branches participating. Bakersfield mission was awarded first prize and the second prize went to the San Diego Branch. The following morning a breakfast for the young people was given at the Carmichael home.

Apostle E. J. Gleazer presented a sermon the evening of September 30.

A farewell party was given for Dennis Norman who has left for Officer Candidate School in Florida. The branch presented him with a Book of Mormon.

Glen Holmes and his staff from Los Angeles presented a teacher's workshop on October 11. Many helpful and stimulating ideas were presented. Following the workshop class, a dinner was held in the lower auditorium.

The Zion's League visited the Riverside mission and the Ontario Branch to participate in a tournament of volleyball games. Santa Ana took the lead in both instances.

A costume Halloween party was held at the Woslum home on October 31.

A potluck luncheon was held at the Parson home on November 2, followed by volleyball games between the Zion's League and the young adults, with the Zion's League taking the lead.

Two children were blessed on November 2. They were Alan Wayne, son of Wayne and Lola Calliham; and David Alan, son of Mr. and Mrs. Harchuck. Both children were blessed by Bishop D. B. Carmichael and Elder Roy F. Hewes.

Five members from Santa Ana attended the Religious Education Institute at San Diego on November 8 and 9.

A pre-festive turkey dinner was given November 14. An offering was taken to assist the Auditorium fund. Al Farley was presented a book from the branch as a farewell gift before leaving for the army.

A Thanksgiving vesper service was given on November 26. A special offering was taken for the Auditorium fund.

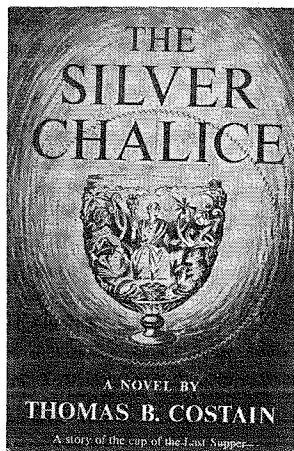
Elder Carl F. Ruoff from Compton conducted a six-week class on "Joseph Smith the Translator."

During November a traveling basket was circulated by the women's department in order to raise donations for the Auditorium drive.—Reported by BETTY BLACK

New Mission Organized

ORLANDO, FLORIDA.—The following officers were elected for the coming year: Elder William R. Martin, pastor and branch president; Gladys W. Crane, secretary; Deacon Paul Kaiser, treasurer; Priest Novy Bowman, church school director; Jane Roberts, leader of women; Doris A. Fredrick, minister of music; Susan Williams, auditor; Priest Howard Roberts, young people's leader; Bettye F. Kuhnert, *Herald* reporter; Priest William Williams, branch solicitor; Janet F. Costello, local publicity; Teacher Russell A. Martin, statistician; and Janet F. Costello, official greeter.

On November 1, the church women presented a drama entitled "Challenge of the Cross," directed by Jane Roberts. The cast included Maxine Bowman, Ora Kelley, Geraldine Martin, Verona Martin, Susan Williams, Mary Sue Hostetler, and Bettye Kuhnert. Illustrative music during the program was presented by a trio consisting of Doris A. Fredrick, Audentia F. Moran, and Janet F. Costello.



Read

The Silver Chalice

by Thomas B. Costain

You'll enjoy reading this new, challenging novel about the cup used at the Last Supper. A truly inspiring book.

\$3.85

HERALD HOUSE
Independence, Missouri

Mount Dora, Florida, mission was organized on November 5 under the direction of Elders William R. Martin and H. P. Kelley of Orlando. Priest Robert I. Wise was chosen and sustained as mission leader; Gladys Crane, treasurer; Evelyn Wise, secretary; and Mildred Anderson, music director. The mission meets at 1154 Fifth Avenue, Mount Dora, Florida, on Sunday mornings and for midweek fellowship services on Wednesday nights.

The time of the Orlando midweek fellowship services has been changed to Wednesday nights at 7:30 instead of Thursdays at 8:00 p.m.

Out-of-town guests during the past several months who have participated in the preaching services are Priest Fred Weddle, Texas, who recently returned from Korea, Evangelist LeRoy Squire of New York, and Elder T. A. Der-shimer of Pennsylvania.—Reported by BETTYE KUHNERT

Missionary Series Held

BUFFALO, NEW YORK.—A missionary series was held by Seventy Stanley Johnson November 20-26. The lectures were illustrated with slides.

A special confirmation service was held November 23 when Phyllis Palmer was confirmed by Elders P. L. Weegar and Harold Van Buskirk.—Reported by ROGER SULLIVAN

Twelve Candidates Baptized

EAST BAY BRANCH, BERKELEY, CALIFORNIA.—On Sunday, December 7, twelve persons were baptized as the result of effort expended in family meetings, family instruction, and the general instruction of the church. Six of these baptisms were adults, two were adolescents, and four were children.

Seven of those baptized were of one family. At the suggestion of Brother Orval Belville and the desire of the family, they attended church school in East Bay Branch. An alert kindergarten worker, Sister Dora Welboan, heard them mention their desire for more information about the church. She gave this information to the missionary supervisor, Elder Edward Lewis, who began conducting family meetings immediately. Since this family lived in Concord, some twenty miles from the city, this demanded considerable effort on the part of the one conducting the meetings. However, steady and consistent telling of the story won the family and resulted in the baptism of the following: Mrs. Orval Belville, Mr. and Mrs. Robert Belville, Mr. and Mrs. Arthur Hommond, and Wilda and Wynema Hommond.

Mr. James C. Davenport, who has been attending the branch for a number of years with his wife, Sister Belle Davenport, was also baptized. His enthusiasm was displayed by the immediate desire to be put to work. He assisted on the evening of his baptism with the ushering at the church. The young people baptized were Rogene and Robert Thomas and the children were Ruth Hawley and Dennis Melton.

Confirmation service was held immediately after the baptisms, followed by a Communion service.—Reported by THOMAS R. BEIL

Branch in the News

WOODBRIIDGE, ONTARIO.—The women's department held a turkey dinner on November 4, serving over three hundred people. This is an annual enterprise. Many from Toronto and Humber Bay Branches were present. Members meet twice a month for study and social endeavor.

Twenty-four of the Zion's League enjoyed their annual Labor Day week end on Robert's Island, Georgian Bay, as guests of Pastor and Mrs. Archer. Swimming, boating, fishing and volleyball were included in the activities as

well as a fellowship service Sunday morning. Campfires were held on Saturday and Sunday evenings.

The League held a Halloween party in the church basement on October 28.

Miss Mary Cooper has entered nurse's training in East General Hospital, Toronto, and was presented with an umbrella by choir members and book ends by the Zion's League.

At the annual branch business meeting, Elder William Archer, Willowdale, who has served faithfully in the capacity of pastor for many years was re-elected. Other officers elected were counselors, Elder Bartley Farr, Elder Bruce Broadfoot; church school director, Lorne Goodwill; women's department leader, Olive Greenwood; young people's supervisor, Bruce Broadfoot; secretary, Edna Goodwill; music director, Gerald Trueblood; organist, Helen Broadfoot; treasurer, Bruce Broadfoot; historian, Isabel Goodwill; book steward, Al. Leonard; auditors, John Greenwood, Al. Leonard, Maxwell Jackson; publicity reporter, Edith Beggs.

President F. Henry Edwards was guest speaker at the anniversary services in June and Bishop Kohlman at the Harvest Home services in September.

The choir is under the direction of Gerald Trueblood.

Missionary William McMurray held church and cottage meetings during a two-week series last winter and plans are being made to have a two-week series at the church this winter with Elder Al Pelletier as the speaker. Eighteen people have been baptized since January of 1951, the newest member being Mrs. Burrell who was baptized last August.

Marriage vows were exchanged by Wanda Goodwill and Ross Morgan, Audrey Kitchener and Elwood Draper. Elder Archer officiated on both these occasions.

The two children of Mr. and Mrs. Biggs were blessed November 23 with Elders William Archer and John Booth officiating.

The Reorganized Church of Jesus Christ is a weekly news feature on the "Attend the church of your choice" page of the *Wood-bridge News*. Here is given an account of our activities and a summary of the sermons. This

is a publicity contributed to this local paper for a year and a half, and the appreciation and co-operation of the editor is gratifying.—Reported by EDITH G. BEGGS

One Fold

(Continued from page 7.)

are anxious that this mission not be called a Latin-American mission. It is to be a group of Saints, composed of brethren, not Latins and Anglos.

Texas is a fertile field for such development. San Antonio has fine Latin-American members who are now an integral part of the branch and mission there. All of them are bilingual. It will be necessary to concentrate on bilingual people until our churches have trained leaders who can teach those who speak only Spanish. One of the first programs for study for the latter group is that of conversational English.

Out of the branches and missions of the Reorganized Church in the Southwest, and elsewhere in areas populated by Indian peoples, must come new missionaries, young men of Lamanite blood, perhaps, who will be the products of brotherhood in "one fold." *These may be white, spiritually and physically—living proofs that the curse is lifted from those who repent and are numbered among the people of Christ.* Theirs will be a rich ministry in restoring the Lamanites to Israel. We assist the work, now, as we bring such potential workers into the fold in which we enjoy the protection and the promises of the Shepherd.

I will show unto this people, that I had other sheep . . . for, behold, I will gather them as a hen gathereth her chickens under her wings.—Doctrine and Covenants 3: 15.

Before the great day of the Lord shall come, Jacob shall flourish in the wilderness; and the Lamanites shall blossom as the rose. Zion shall flourish upon the hills, and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed.—Doctrine and Covenants 49: 5.

*Portions of Scripture are italicized by the author only to emphasize their content.

This is the season of the year to begin thinking about filing your inventory and getting ready to keep your accounts for the next year. The church has prepared the following to help you:

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

herald house

INDEPENDENCE, MISSOURI

Obsession for Folly

(Continued from page 15.)

Her words were cut short by Mrs. Refus. "We most certainly will do something and right now." She turned to her husband. "All right," she said, "you've been wanting to kill them. Do it now." Mr. Refus left for the chicken house.

Mrs. Refus took a step toward Betty. "I have been a mean, nasty person most of my life. I was brought up to be like that. I thought I had to fight my way through life. I never knew what kindness meant until you sent me all those wonderful gifts. Nothing so nice as that ever happened to me before. My husband and I have been talking about it, and we've decided to kill the chickens. We're going to give the dog to my brother in the country, and we're going to tear down the fence. We are going to be good neighbors."

Dick had stopped crying, but there were tears in the eyes of Mrs. Refus. The noise in the chicken house stopped.

Mr. Refus hung the body of the rooster on their clothesline. Beside it he hung the body of a plump hen. "That hen is for Dick," he explained. "The rooster will be a tough number."

Betty carried her son into the warm kitchen of her house. As she washed his face for supper she said a silent prayer, "Thank you, God, for making my folly have a good ending. And I promise you that from now on I'm going to be just Betty Chapman. Being mean isn't natural with me, and I pray I never let it be."

Bulletin Board

We're on the Air . . .

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 8:30 a.m. (EST) every Sunday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

IOWA, Ottumwa.—KBIZ, 1240 on the dial, 11:45 a.m. (CST) Sunday.

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

MISSOURI, Joplin.—KFSB, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

IOWA, Lamoni.—KGRA, 690 on the dial, 9:30 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WSAR, 1480 on the dial, January 20, 1953, 8:15 a.m.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, February 11, 1953, 9:45 a.m.

OHIO, Dover-New Philadelphia.—WJER, 1450 on the dial, 11:15-11:30 a.m., January 12, 19, 26.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Notice to Members in India

I would like to get the addresses of members of the church and of the priesthood who are now stationed or living in India as service personnel or in civilian life.

REED M. HOLMES

Formal Opening of the New Church in Council Bluffs

The opening of the new church at Council Bluffs, Iowa, will be held on January 18, 1953. President Israel A. Smith, Bishop G. L. DeLapp, and Apostle Roscoe E. Davey will be present to participate in the activities. The first service will be a prayer meeting at 9:00 a.m., followed by preaching at 11:00 by President Israel A. Smith. Bishop G. L. DeLapp will speak at 2:30 in the afternoon. There will be guide service before and after the afternoon service for those who wish to see the entire building. At 7:30 p.m. Apostle Roscoe E. Davey will preach his first sermon of a two-week series in the new church. Friends wishing to attend any or all of these meetings are welcome.

V. D. RUCH
Pastor

Book Wanted

John W. Baldwin, McKenzie, Alabama, would like to obtain a copy of *Objections: Book of Mormon and Doctrine and Covenants*.

Change of Address

Mr. and Mrs. Norman Cox
1023 Fugate
Houston, Texas

Serviceman's Address

Pvt. Carlin L. Talcott
U.S. 55258533
176th Arm'd F. A. Bn.
Btry. "B"
A.P.O. 301, c/o Postmaster
San Francisco, Calif.

Pvt. Talcott is a graduate of Graceland, class of '52. At present he is on duty in Korea.

Notice to Members in Guam

Anna Mae Fischer would like to contact other members living on the island of Guam. The telephone number is 15-6112. Correspondence should be addressed to her in care of her husband:

A/1C Edward E. Fischer
A.F. 37209938
Hdqts. 1958th AACs Sqn. Box 13
A.P.O. 334, c/o Postmaster
San Francisco, California

Request for Prayers

Mrs. Mike Flores, 811 Oliver Avenue, Aurora, Illinois, requests prayers for her husband who is bedfast with an incurable illness called progressive muscular atrophy. He will also appreciate getting letters from any of the members who care to write.

ENGAGEMENTS

Ferrett-Judd

Mr. and Mrs. Perce R. Judd of New York, New York, formerly of Adelaide, Australia, announce the engagement of their daughter, Beryl Elizabeth, to Ralph Edward Ferrett, son of Mr. and Mrs. Clarence Ferrett of Sydney, Australia.

Flanders-Harding

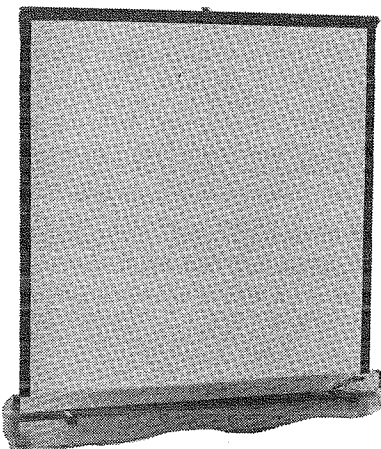
Mr. and Mrs. C. R. Harding of Council Bluffs, Iowa, announce the engagement of their daughter, Sally Ann, of Pontiac, Michigan, to Robert Bruce Flanders, son of Mrs. Lillian Flanders of Independence, Missouri. The wedding will take place in the summer.

WEDDINGS

Norwood-Kyle

Sharon Kyle, daughter of Mr. and Mrs. Roy Kyle of Butte, Montana, and Charles William Norwood, son of Mr. and Mrs. Her-

PROJECTION SCREEN



Here is a portable, mat-white projection screen for your visual ministry. The 36"x36" screen folds into a compact case, 37" long, 3" diameter. The washable surface will never crease or wrinkle. Order the Sto-A-Way projection screen.

\$9.95

HERALD HOUSE

Independence, Missouri

man C. Norwood of Bozeman, Montana, were married December 21 at the Reorganized Church in Bozeman, Elder Harvey Eliason officiating. They are making their home in Butte.

BIRTHS

A daughter, Cynthia Gay, was born on December 12 to Mr. and Mrs. Clarence Troyer of Independence, Missouri. Mrs. Troyer is the former Dorothy Sumption. Both parents are graduates of Graceland College.

A son, Samuel Eugene, was born April 8 to Harry and Mary Ellen Turner of Bremerton, Washington. He was blessed June 15 by Evangelist A. W. Lundeen and Elder Charles Glover.

A son, Gary Allen, was born September 2 to Mr. and Mrs. John Ganson of Bremerton, Washington. Mrs. Ganson is the former Dorothy Bruse.

A son, Paul Greg, was born October 30 to Mr. and Mrs. Paul Williams of Bremerton, Washington. Mrs. Williams is the former Doris Westgren.

A daughter, Patricia Annette, was born on October 11 to Mr. and Mrs. Eugene Tabor of Lamoni, Iowa. Mrs. Tabor is the former Betty Butts. Both parents are Graceland graduates.

DEATHS

KINNAMAN.—Elizabeth, daughter of William and Mary Lewis, was born December 6, 1868, in Brookfield, Ohio, and died November 22, 1952, at the home of a daughter in Philadelphia, Pennsylvania. As a small child she moved with her parents to a homestead near Columbus, Nebraska, where they lived six years, then moved to a farm near Stewartsville, Missouri, then to St. Joseph, where she spent the rest of her life except the past five years when she lived with her daughter. On May 1, 1889, she was married to Don Carlos Kinnaman. She had been a member of the Reorganized Church since her youth.

Surviving are two daughters: Mrs. J. W. Sauer of New York City and Mrs. John Zimmermann of Philadelphia; three sons: D. C. of Philadelphia; John of Bergenfield, New Jersey; and Norman of High Point, North Carolina; two sisters: Mrs. George Johnson of Des Moines, Iowa, and Mrs. Mark Holman of Independence, Missouri; ten grandchildren; and eleven great-grandchildren. Funeral services were conducted by Elders Eugene Theys and Emery E. Jennings.

VAN WINKLE.—Florence Ida, was born March 18, 1870, in Mississippi County, Missouri, and died November 9, 1952, at the Weber Nursing Home in Coffeyville, Kansas. She is survived by her husband, W. T. Van Winkle, to whose bedside her funeral service was relayed by loud speaker and telephone; and a stepdaughter, Mrs. W. P. Hart. The funeral was conducted by Elder Myron Cadwell at the Ford Chapel. Burial was in Springhill Cemetery.

RIVERS.—Carrie Etta, daughter of Peter and Nancy Milbourne Van Valkenburg, was born March 4, 1879, and died November 29, 1952. She had spent her entire life in Buchanan County, Missouri, and was a member of the Reorganized Church.

Surviving are two sons: Leo Hockaday of St. Joseph, Missouri, and Ocie Hockaday of Tacoma, Washington; five daughters: Mrs. Beulah Warner, Mrs. Crystal Switzer, and Mrs. Margaret Wagner of St. Joseph, Missouri; Mrs. Irene Beltzer of Huntington Park, California; and Mrs. Bessie York of Seattle, Washington; twenty-eight grandchildren; and twenty-seven great-grandchildren. Funeral services were conducted by Elder Emery E. Jennings. Burial was at St. Joseph.

BUTLER.—Don Lee, was born August 8, 1929, in Jackson County, Missouri, and was killed in an automobile accident December 21, 1952, near Independence, Missouri. He attended Grain Valley High School and was employed by the Independence Stove and Furnace Company until he entered the Navy in February, 1948. He spent eighteen months on Guam, later being transferred to the U.S.S. "DeHaven." His ship was the second in Inchon Harbor in the famous "sitting duck" operation of the Korean War. He received his discharge in February, 1952, and again became an employee of the furnace company. He had been a member of the Reorganized Church since July 2, 1940.

He is survived by his parents, Mr. and Mrs. Lester Butler of Oak Grove, Missouri; a brother, W. D. Butler of Oskaloosa, Iowa; four sisters: Mrs. Thelma Orendac of Kansas

City, Missouri; Mrs. Helen Hilliard of Valrico, Florida; Mrs. Shirley Hubble of Independence, Missouri; and Mrs. Roseanna Alley of Marion, Ohio; his maternal grandparents: Mr. and Mrs. J. R. White of Kingsville, Missouri; and his paternal grandmother, Mrs. Jennie Butler of Independence, Missouri. Funeral services were conducted by Elders Leonard Smith and John Quick at the Speaks Chapel in Independence. Interment was in Mound Grove Cemetery.

LANG.—Lucy E., was born July 15, 1881, at Range, Alabama, and died November 27, 1952. She had been a member of the Reorganized Church since 1916. She is survived by her husband, William; four daughters: Mrs. Cecil Grayson, Mrs. J. E. Bill, Mrs. Mack Smith, and Mrs. Morris Arrington; three sons: Mack E., W. R., and Alma; one sister; five brothers; eighteen grandchildren; and six great-grandchildren. Elder W. H. Drake conducted the funeral service. Interment was in Johnson Cemetery.

DIAMOND.—Alice Alberta Evans, was born October 14, 1871, in Allegheny City, Pennsylvania, and died December 8, 1952, at Okeene Hospital. As a child she moved with her parents to West Virginia and then to Pennsylvania. On July 4, 1888, she was married to A. L. Diamond of Belvidere, Kansas, and the following year they homesteaded near Lacy. Here in their half-dugout and log house six children were born to them. Mr. Diamond and four of the children preceded her in death. She had been a member of the Reorganized Church since 1913 and had served as secretary of the branch and the women's group, and teacher of a church school class. She was active also in community projects.

Surviving are a son, Roy Diamond of Eagle City; a daughter, Emma Christensen of Denver, Colorado; a half brother, John Drenhart of Oklahoma City, Oklahoma; seven grandchildren; and ten great-grandchildren.

Oregon District Program for January, February, March, April, and May, 1953

MISSION TO BRANCH ORGANIZATION

Organization of Springfield-Eugene to branch January 18
Organization of Oregon City to branch January 25
Organization of Hopewell to branch February 8
Organization of Roseburg to branch February 22
Organization of Klamath Falls to branch March 22
Organization of Bend to branch April 12
District priesthood and wife meetings at Central Portland Church
Tuesday, January 13, 7:30-10:00 p.m. Subject: "Keep the Law"
Tuesday, February 17, 7:30-10:00 p.m. Subject: Report on Bishop and businessmen's meeting in Independence, Missouri
Tuesday, March 17, 7:30-10:00 p.m. Subject: "Our Zion's League Program."
Monday, April 6, 7:30-10:00 p.m. Subject: "A Prophetic Church"
Tuesday, May 12, 7:30-10:00 p.m. Communion and Lord's Supper.

These priesthood classes are for all priesthood members and their wives. The district president will have charge of priesthood classes and demonstrations, while Sister Verhei will instruct the women. Each night one hour will be devoted to answering questions and giving demonstrations.

SPECIAL MEETINGS

February 12-15: some businessmen of the district will attend meetings at Independence, Missouri

March 6-10 Carl Mesle, General Church Youth Supervisor, will be in Oregon District to direct some Zion's League activities. March 7 and 8 there will be a young people's convention in Portland at the Central Church.

May 29, 30, and 31 Apostie E. J. Gleazer and Missionary George A. Njeim will conduct a priesthood and women's convention in Portland for the district.

J. L. VERHEI, District President

Thank You, God

by BILL AND BERNARD MARTIN



This is a delightfully illustrated book of prayers and other devotional material for children. It is an ideal book for the children's department.

only \$1.25

Herald House Independence, Missouri

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

M
h

SHOPPING LIST

Reading in an old magazine a few days ago I came across the following quotation from an unknown author and pass it along for its simple but effective admonition to repentance: "One of these days I must go shopping. I am completely out of self-respect. I want to exchange the self-righteousness I picked up the other day for some humility which they say is less expensive and wears longer. I want to look at some tolerance which is being used for wraps this season. Someone showed me some pretty samples of peace. We are a little low on that and one can never have too much of it. And by the way, I must try to match some patience that my neighbor wears. It is very becoming to her, and I think it might look well on me. I might try on that little garment of long-suffering they are displaying. I never thought I wanted to wear it, but I feel myself coming to it. Also I must not forget to have my sense of appreciation mended and look around for some inexpensive everyday goodness. It is surprising how quickly one's stock of goodness is depleted."

F. H. E.

SUSAN'S FAITH

Aunt Mabel gave little Susan a kitten for Christmas. Susan and her parents lived in an apartment belonging to the grandparents, and it was the general consensus of opinion among the adults in the family that the cat shouldn't be kept. But Susan had fallen in love with the little animal and was determined that she should keep her kitty. At dinner time Susan was asked to give thanks for the food. She folded her hands, bowed her head, and said simply, "Please bless me and help me to keep my cat." That was all. Then she raised her head, looked across the table at her grandfather and said, "Aha, Granddaddy, Jesus is on my side now."

SADI NAGEL

ON HANDSHAKING

One time I heard a minister give an excellent sermon. While speaking, he was poised, confident, dynamic, and his remarks sparkled and crackled with wit, interest, and clarity. After the sermon I passed by him to express appreciation for his excellent ministry. As I extended my hand, his smile was bright enough, but his handshake—ugh! It felt as if, rather than his hand, he had slipped a dead mackerel or a wet dishrag into my palm. As I squeezed his unresisting appendage, I half-expected to wring water out of it.

For some reason my admiration of the man decreased because of his weak handshake. And since then I have always appreciated a good, firm, substantial grip.

A good practice in winning friends and influencing people is to really bear down when shaking hands. Of course, when you feel bone crushing under your grasp, ease up; you are overdoing it. But in the long run you will lose more friends and make more bad impressions by letting people squeeze some limp fingers than by squeezing back, even a little too hard sometimes.

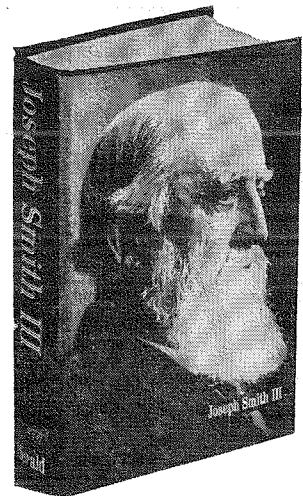
LADD DURYEA

Joseph Smith III and the Restoration

edited by Audentia Anderson and Bertha Hulmes

The price of JOSEPH SMITH III is \$6.00 as of January 1. This 600 page volume is the autobiography of the second president of the church as compiled and edited by his daughter and granddaughter. The book gives intimate, eyewitness accounts of many outstanding events during the life of Joseph Smith III.

\$6.00



HERALD HOUSE

Independence, Missouri

Contents

EDITORIAL

Give Us This Day	3
Across the Desk	4

OFFICIAL

A. Neal Deaver Appointed Administrator at the Sanitarium	4
--	---

ARTICLES

One Fold, by Wayne E. Simmons	5
Personalities: Marion and Marilla Elswick, by Marcella Schenck	8
In Memoriam to Joseph H. Anthony, by E. J. Gleazer, Jr.	10
A Missionary of the Church: Hubert Case, by Alice Montague Case	12
Obsession for Folly, by Emma M. Phillips	14
This Side of Perfection, by Ione Sartwell	16
Letters	18
Question Time	19
Briefs	20
Bulletin Board	22



A William Graves Photo

Joseph Smith's Homestead

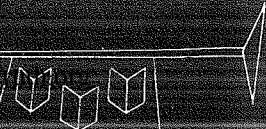
Nauvoo, Illinois

the Saints' Herald

January 19, 1953

Volume 100

www.Lds.org



News and Notes

FROM HEADQUARTERS

PRESIDENT GUEST SPEAKER

President Israel A. Smith was the morning guest speaker at the first service in the new church at Council Bluffs, Iowa, on January 18.

ENGLEWOOD CONGREGATION DEDICATED

The Englewood congregation dedicated their church on January 11, with President Israel A. Smith as the speaker. This congregation has been under the pastoral care of Elder Ted Scott, but now is under the pastorship of Elder William LaGrèce. The congregation paid their General Church loan in five years, rather than the allotted time of ten years.

PRESIDENT EDWARDS IN COLUMBUS

President F. Henry Edwards was the guest speaker in Columbus, Ohio, January 4 and 5. He was present at the Communion service at South Church on Sunday morning. During the afternoon of the same day he met with the pastors of the Columbus District, and that evening he was a guest speaker at a joint service at North Church.

W. W. SMITH AT STONE CHURCH

President W. Wallace Smith was associated with Apostle Percy Farrow and the Stone Church pastor, Elder Glaude A. Smith, in the fellowship service for the women of the Center Stake on January 8 in their first Preparation Day of 1953.

APOSTLES TO CENTRAL AMERICA

Apostle Charles R. Hield was in Southwest Texas District recently where he attended a reunion committee meeting. He reports the Saints are enlarging the dining hall at the reunion grounds and it will meet the needs of twice as many people. They are also building four new buildings for children's work. It is anticipated that this year's reunion will be one fourth larger than last year's.

Brother Hield left with Apostle Paul M. Hanson on January 19 for Mexico, Guatemala, Honduras, and El Salvador. They will take pictures of the ruins and plan to do missionary work with the group in Guatemala.

APOSTLE OAKMAN TO EUROPE

Apostle Arthur A. Oakman sails for Europe on the "Queen Mary" on January 23. Friends wishing to write so as to reach him on board ship should address letters as follows: Apostle Arthur A. Oakman, c/o Cunard Steamship Company, New York City, Sailing January 23, RMS "Queen Mary." Most of Brother Oakman's time will be spent in Germany and the new address will be Eichstrasse 14A Hannover, Germany.

CURRICULUM COMMITTEE MEETS

The Curriculum Advisory Committee met in Independence, December 29 and 30. Those attending were Raymond L. Booker, Mobile, Alabama; Albert Fisher, Boston, Massachusetts; L. Wayne Updike, Highland Park, Michigan; R. A. Cheville, Clifford Cole, and Charlotte Gould, Lamoni, Iowa; Mrs. Richard Matson, Kansas City, Missouri; Mrs. G. L. DeLapp, Eleanor Sandy, Arthur Rock, Ruby Williamson, Reed M. Holmes, John Darling, and Edna Easter, Independence, Missouri. Glen Holmes of Los Angeles was the only member of the committee who could not be present for the meeting. This was the second meeting of the entire committee, and another meeting is scheduled for August 27-29. The committee considered the objectives of Christian education and age group characteristics.

(Continued on page 21.)



We'd Like You to Know . . .

Marilyn Sorden

MISS MARILYN SORDEN has been librarian at Graceland College since 1945. She also teaches courses in the use of the library and children's literature.

Marilyn was born in London, England, on October 24, 1921, while her parents, Missionary and Mrs. Dan Sorden, were there under General Church appointment. The first five years of her life were spent abroad, two years in England and three in Jerusalem. She attended fifteen grade schools from the West Coast to Oklahoma and was happy to settle down in Lamoni for her high school work while her father was President of the Lamoni Stake. She was graduated from Lamoni High School in 1939 and from Graceland College in 1941. She received her B.A. with a major in English at the University of Iowa. She enjoys school very much and has spent several summers doing graduate work at the University of Illinois. She received her master's degree in Library Science this fall.

Before coming to Graceland Miss Sorden worked one year in a ration board office in Salt Lake City and taught high school English in northeastern Iowa.

Marilyn has a happy outlook on life and is looking forward to a number of interesting things. She would like to attend more summer sessions at universities, get a summer job in some other field of work, travel for a whole summer, and in time return to Europe and Palestine. She has several ambitions for the growth of the library which now contains twenty thousand books. She recalls the former library which contained mostly donated books. She would like to see it become a very complete center of all kinds of literature which would be helpful for people of varied occupations, and especially a center of study for religious education leaders, priesthood institutes, et cetera.

Marilyn joined the Reorganized Church in 1930. She enjoys working with primaries and was supervisor of the Lamoni primary department for seven years. Since 1927 she has missed only one General Conference.

The Saints' Herald Vol. 100 January 19, 1953 No. 3

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

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

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

How to Make an Offering

A MINISTER was planning to give an offering talk in which he intended to urge the people to contribute as much as they possibly could. Before he made his speech, he privately told one of the more affluent members of the congregation, "Now this doesn't mean you. You could finance this whole project yourself, but that wouldn't be fair. These other folks have a right to share in this."

It is common practice for the ministry to direct the people of the congregations to give as much as they can. Only rarely do we hear one saying, "Give less than you can." The story of the widow who was asked to make a little cake for the prophet with her last bit of meal and the story of another who cast in her mite into the treasury, from which incident Jesus drew a lesson about giving, are often used to bolster the argument that one should give all that's possible on every occasion.

On the other hand, we are also referred to the philosophy that every man should look after his own family needs. The Scripture, "He that provideth not for his own denies the faith and is worse than an infidel," is often quoted to support the position that some should be withheld when the offering plate is passed. We talk about our religion being "guided by wisdom," which frequently is interpreted, "That means I'm not supposed to make a fool of myself by overdoing this thing."

Where lies the right? How can one determine how much he should give? Having made an offering, how does he know that it was adequate?

EVERY OFFERING should be motivated by gratitude and love and should be guided by wisdom. But these factors can be mixed in proper proportions only as we have an overall pattern of reference. We should form a habit of giving liberally in recognition to God for his generous

providence. This daily attitude of thankfulness is a large part of the background out of which every offering should arise.

Those who recognize themselves as stewards and who understand something of God's plan for mankind have embarked upon a program pointing toward completing their inheritance. They are glad for the right and the ability to work. They enjoy and appreciate the right of possession of the fruits of their labor. Because they have acknowledged God as the provider of all, they have recognized that the individual inheritance is to be built from funds and assets which have been tithed. This has led them to the process of making their accounting annually. Once a year they "check up" on their progress. One of the purposes of this annual accounting is to determine whether or not adequate steps are being taken toward the completing of the inheritance. Such a program looks toward providing the fixed investments (the home), the working capital (the car, personal possessions, and so forth), and both temporal security (health insurance, life insurance, and operating reserves) and spiritual security (participating status in the work of God—the church). It includes the matter of sharing in the cost of providing an adequate church home for one's family. These inheritance costs are to be planned for and met regularly just as are the costs of other needed items.

THUS THE OFFERING each Sunday is to be considered as a part of the total financial program of the individual. Once a year, one should re-examine his plan. Usually that plan will call for a contribution of a certain amount each Sunday. It is not important from the financial standpoint whether one's annual planning calls for making his contribution each Sunday or whether he makes his contribution in one lump

sum annually. The important thing is that the offering should be related to one's total financial and spiritual program and to the program of the church. Most people fail, however, to give an adequate offering if they do it just once a year. For that reason, the amount that the annual accounting shows should be given as an offering should be divided into fifty-two parts, and one part should be given each Sunday.

There is another good reason why one should make an offering each Sunday rather than just once a year—giving offerings is habit-forming. It is well for a person to arrange all his activities so that they create good habits. Habits result from actions. We are what our actions make us. The habit of giving is one that most needs to be cultivated if the church is to succeed, for as has been stated, "Zion shall be built by sacrifice."

An important aspect of giving an offering is the understanding on the part of the individual as to what the offering represents. He should think of it as a token or symbol of his own willingness to give of himself for divine purposes and to forego his own desires. One of the fundamentals of effective worship is that in the early part of our approach to God we come to him with an offering of ourselves. We say to God,

So you're planning a Zion. You say your purposes shall not come to naught. Failure is unthinkable. Zion will be. Well, I want to help in any way that I can. I'm serious about this. Here's my offering to show that I mean business. I'm not just *pretending* that I want to help. This represents a certain portion of my time. I worked to earn it, and I want it to be used in building this Zion. But I'm not thinking of this as money alone. I do this frequently to indicate that I'm always ready to help. In short, I'm always available for the task.

(Continued on page 11.)

Editorial

Official

Notice of Professional and Business Men's Institute

It may be that there are some of our good professional and business men whose names have not been given to us for invitation to the Professional and Business Men's Institute, to be held February 11 to 14, inclusive. As has been stated previously, it is not intended that any should be excluded. We would therefore suggest that those who would like to attend feel free to get in touch with us. We are anxious to know the approximate number that will be in attendance.

While at this writing all invitations have not been sent out, the response from those already sent is most encouraging.

THE FIRST PRESIDENCY
Israel A. Smith

THE PRESIDING BISHOPRIC
G. L. DeLapp

Across the Desk

THE FIRST PRESIDENCY

The following comes to us from Elder Carl F. Crum of Tokyo. It is a report of the conference in Seoul, Korea, conducted by a group of the members who are military personnel in the Far East.

The devotion to the Restoration of these men in uniform is indeed commendable. A great deal of effort was required to make such a conference possible. Major Caldwell, who has recently been ordained to the office of elder, and his associates are to be praised for their efforts, as should the men in uniform whose love for the church prompted them to participate in this unusual event.

Through the efforts of Major Millard Caldwell, after much hard work and several weeks of preparation, a group of Reorganized Latter Day Saint boys were privileged to get together on November 1 and 2, 1952, for a church convention in Seoul, Korea. Through the co-operation and assistance of the chief chaplain of the Eighth Army, information was sent out to the various units about the time and place of the meetings. Official

permission was granted for any member of the Reorganized Church in Korea to obtain a seventy-two-hour pass in order to be in attendance at these services.

When registration was completed it was discovered that out of twenty-four present only sixteen were members of the Reorganized Church, the others being members of the Utah Mormon Church. These withdrew even though they were invited to remain. Undoubtedly the smallness of numbers was due to the misunderstanding as to which church was sponsoring the meeting. Every effort had been made to identify the "Reorganized Church."

The boys started to arrive at the Seoul City Command Headquarters during the afternoon of October 31. As they arrived they were met by Major Caldwell (priest) and M/Sgt. Seth O. Osborn (elder) who had arrived early to act as receptionists and to get each man registered. Provision had been made for every person to bring blankets and mess equipment. Meals were provided in the Army mess hall.

The first service was a priesthood meeting at 1300 hours Saturday, November 1, with Elder Osborn in charge. At 1500 hours on Saturday a business meeting and preaching service was held with Priest Alma Blair in charge, assisted by Kenneth R. Fry and Thomas E. Kemple. Priest Millard F. Caldwell gave the opening address and welcoming remarks. Elder Carl F. Crum of Tokyo could not be in attendance because of his inability to get passport clearance, and Colonel D. A. Gough (priest) was prevented from being present because of work assignments.

At the business session plans were made for a monthly news letter to be circulated to all members in this theater of operations. Plans were discussed for sponsoring a Korean boy to attend Graceland College next term. Thomas Kemple has already accumulated \$700.00 toward this project. He estimates that another four hundred dollars must be raised. It is hoped that the Saints will assist in this project and can contact Tommy at his address given below.* Each member pledged himself to—

- a. Push operation opportunity
- b. Attempt to spread the Restoration Story within his locale
- c. Keep in touch with each other through items for the news letter

On Sunday morning, November 2, a sunrise Communion service was held, followed by seven prayers and seven testimonies which proved to be a feast for hungry souls and an experience that will be long remembered. Following this service Priest Alma Blair and Deacon Roy Givens each delivered a sermonette. Both spoke from Scriptures with texts in keeping with the theme, "The Call to

Service." The small chapel assigned for these meetings contained an organ and Cpl. Dale I. Swall played for all services. Some small Saints' Hymnals furnished by Cpl. James R. Farley, which he had received from his parents in Kansas City, made possible the singing of Latter Day Saint songs.

Checking out time came all too soon at 1600 hours Sunday afternoon. Some of the men left by jeep, some by rail, one or two by air. Representatives had come from every branch of the armed forces, from Pusan to Capital Hill, from the coast of the peninsula to the west. Some had been away from home as long as one and a half years; others had only recently left their loved ones. Some had not been in an R.L.D.S. meeting, or in touch with the Saints for many months. All left with smiles on their faces, happy in the blessings they had been granted.

Those in attendance were:

Pvt. Grant M. Salzman, Cody, Wyoming; M/Sgt. Seth O. Osborn, Lawton, Oklahoma; Maj. Millard F. Caldwell, Riverside, California; Pfc. Roy E. Givens, Wellsburg, West Virginia; Pfc. Alma Blair, Independence, Missouri; Cpl. Roger F. Hayer, Lamoni, Iowa; Pfc. Kenneth R. Fry, Cameron, Missouri; Cpl. Dale I. Swall, Greenwood, Missouri; Cpl. James R. Farley, Kansas City, Missouri; Cpl. Thomas E. Kemple, Kansas City, Missouri; Pfc. Carrol D. Berg, Waterbury, Nebraska; Sgt. Richard D. O'Dell, Independence, Missouri; S/Sgt. Rex D. Gardner, Atlanta, Georgia; Capt. Charles E. Cockroft, Providence, Rhode Island; Cpl. Harry M. Van Nieuwenhuyze, Memphis, Tennessee; Lynn R. Mayberry, Ogden, Utah.

CARL F. CRUM
General Service Admin.
Emergency Procurement Service
Hq. FEC, APO 500, c/o P.M.
San Francisco, California

*Cpl. Thomas E. Kemple
RA 173222 O
82nd EAB H & S Co.
A.P.O. 970, c/o P.M.
San Francisco, California

Notice to Prospective Graceland Students

Because Graceland was unable to accept all the students who applied last September, and because of the large number of early applications already received for next fall, the Graceland Student Selection Committee wishes to advise all prospective students, parents, and friends of the procedure which will be followed in admitting students for 1953-54. The Committee must carefully control the number of students. If the number

(Continued on page 21.)



The Kingdom of God

A church that can make it a fact

By Apostle R. E. Davey

A sermon given June 22, 1952, at the Campus in Independence

And there appeared a great sign in heaven, in the likeness of things on the earth; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And the woman being with child, cried, travailing in birth, and pained to be delivered. And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God and his throne. And there appeared another sign in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth. And the dragon stood before the woman which was delivered, ready to devour her child after it was born. And the woman fled into the wilderness, where she had a place prepared of God, that they should feed her there a thousand two hundred and threescore years. . . . And the dragon prevailed not against Michael, neither the child, nor the woman which was the church of God, who had been delivered of her pains, and brought forth the kingdom of our God and his Christ.

—Revelation 12: 1-5, 7, I.V.

THE HOPE OF TOMORROW'S WORLD is resident in the challenging ideal of the kingdom of God which Jesus Christ placed as the keystone of the arch in his message to the children of men. Without the kingdom of God we perish! Even our best thinkers frankly admit they have no solution for the problems that seem to grow in intensity with the passing of each year. Instead of being able by our own abilities to solve these problems, we find ourselves becoming more and more perplexed, groping like blind men for a wall.

Jesus Christ, the Son of God, came among the children of men nineteen hundred years ago and issued to those who would accept him as their leader, their Savior, and their Redeemer the challenge of the kingdom of God on earth, urging them to place that kingdom first and foremost in their concern. "Seek ye first to build up the kingdom of God and establish his righteousness," he said, and then all these other things—how we shall be fed, clothed, and sheltered—will fall into their rightful places. We have had a tendency to get the cart before the horse, and to be concerned about temporalities and financial security. Then, after all these things have been taken care of, if there is any talent, means, or time left over we consecrate it to the kingdom of God. But the

kingdom cannot be built on this basis.

It is going to be built by sacrifice, self-discipline, and devotion on the part of those who catch the vision of the kingdom revealed in the person and message of Jesus Christ. The vision of the kingdom of God on earth and its far-reaching influence must so grip their hearts that they put it first in their interest and labors.

I REMEMBER ON ONE OCCASION when I was preaching upon this marvelous ideal of the kingdom of God and the hope it holds for the future of the world, that at the close of the service a man—not a member of the church—came to me and said, "That was certainly a wonderful ideal that you presented to us tonight." Then he paused a few seconds and added, "But of course we human beings aren't able to accomplish such an ideal as that."

I smiled and said, "You're telling me."

Then he said, "Do you mean to tell me that you don't believe we can do it either? Why then do you preach such things?"

And I answered, "If man by his own wisdom and abilities could have met the existing problems of the world and achieved such an ideal as this, he would have done so a long

time ago. Many good people have sacrificed, and some have suffered and died, in order to achieve ideals that would bring into existence the utopia of the ages. As we look at our world today, we are forced to recognize that we are further from this ideal than ever. We cannot do it alone.

"I am preaching this ideal because I believe God is very definitely in the equation. Whenever God and man have worked together, the impossible has always been accomplished. And I believe it will be accomplished in this instance. I would not waste fifteen minutes of my time endeavoring to advance this ideal if I did not firmly believe that God is interested in and concerned with the building of his kingdom, which is to serve as an ensign to the nations. The ideal is given of him, and many scriptural prophecies assert that he purposes to bring it to pass. Through Jesus Christ he places in our hands the tools by which it can be achieved. We recognize that we face a gigantic task in attempting to build a society of Christian righteousness in which all our activities—social, economic, and recreational—shall be dominated by the Spirit of Christ in a world filled with self-

ishness, greed, and hate. But people consecrated to such an ideal, having in their possession the 'tools' provided in the gospel and church, plus the presence of the Spirit and power of God, can bring it to pass."

As we look at our world with all its sorrow, its hates and selfishness, its war, and threats of war, as well as its outstanding achievements of worth-while things, we see it is what it is because we are what we are—because we do things the way we do, because we have the ideals, motives and purposes in life that we have.

Certainly it is clearly evident that the only way the world can ever be made better or that any higher or more desirable type of society can possibly be established is by some means changing the life, attitudes, and purposes of society. I desire to read an observation or two so that we may know what some of our leading men think about this basic fact we are endeavoring to emphasize, and that Christ emphasized so long ago when he gave his gospel of regeneration.

THE FIRST ONE I desire to quote is a man who, a number of years ago, was a prominent socialist agitator and organizer in England, John Spargo. After spending nearly his whole life in such endeavors, he finally discovered a great truth which changed his whole outlook on the way the world can solve its problems. This quotation is from an article he wrote that was published in *Nation's Business* magazine:

It is all too obvious and certain that the attainment of a perfect social state depends not upon economic readjustment alone but upon the deeper and profounder processes of moral regeneration. The minds and wills of the citizens as individuals must be socialized and brought into harmony with the moral laws of God before there can be a perfect social state. It is for this reason that, vastly important as I know economic and political reforms to be, I am no longer content to devote myself to the movements aiming only at such reforms, but find myself turning with new understanding and deepening faith to the larger conception of the social problem which perceives that economic well-being is not the solution but only a part of it. There can be no adequate solution of the problem unless and until the minds and wills and deeds of men are brought into conscious and willing subjection to the moral laws.

What a tremendous truth! Before we solve our problems we shall have to learn this lesson well, and then translate it into action, deed, and conduct. We're not going to build a Christian society just by some economic and political manipulations. First we must develop the quality of life that will make us want to rightly use our economic and social opportunities. Until this is a fact, all else is vain.

The following observation by a prominent educator of the United States, Dr. Charles Ellwood, is found in one of his university textbooks, *Sociology in Its Psychological Aspect*:

The higher types of social co-ordination require a corresponding development in the intelligence and self-control in the individuals concerned; hence also more complete types of social organization require a similar development in individuals. It is not true, therefore, that social evolution can proceed independently of individual development. Upon the moral and mental development of the individual depends the heights to which social organization can be carried. The nature of the individual marks the limits of social development at any particular stage. (Page 196)

John Marchal Barker of the University of Boston, in his book, *The Social Gospel and the New Era*, writes:

You cannot build a good society out of poor material. Social results follow as the Christian life becomes incarnate in being and conduct. Social quickenings have always followed spiritual awakenings.

I want to read now an observation from a book written by G. T. W. Patrick of the University of Iowa, *The Psychology of Social Reconstruction* (social reconstruction is what we are talking about when we speak of building the kingdom of God):

Any workable plan for social reconstruction must be based upon an accurate knowledge of the human units which are to constitute the new society. No social system has any chance of success which is not planned with immediate reference to the materials of which the society is composed. A bridge builder has to give quite as much attention to the strength of materials as he has to the use and beauty of his structure. Human beings are the materials of our social order. But our theoretical social reorganization schemes are often planned only to accomplish certain ends and banish certain evils with very little consideration to the strength or weakness of the materials of which they are composed; namely, the human element. It would appear therefore that the reconstruction program of the future must proceed along other lines than those of our present popular movements. We must cease our efforts to make men more comfortable and begin to make them better. Civilization does not depend upon the increase of wealth or upon its equal distribution. . . . It depends upon producing men and women who possess initiative, daring, and constructive power, and it depends upon discipline, poise, loyalty, devotion, and mental and moral health. Most of all perhaps it depends upon the conservation and development of the moral values and issues of life.

FROM SUCH AUTHORITIES as these we see that, before a better society can be built, consideration first must be given to producing better people. They must be brought into conscious and willing subjection to the moral laws of God. Most certainly this is the task of religion and the church. How important, then, becomes the mission of the church. No wonder Christ said, "I will build my church," and took time during the three

years of his intensive ministry to do just that. Yes, our only hope of advancing and developing society, of building a higher type of social relationship, is based on the transformation that must of necessity take place in the lives, hearts, and attitudes of the people who are going to constitute that new Christian society. Christ came among men to establish his gospel and to build his church so as to provide us with the "tools" that are needed to accomplish this task, to transform us into the kind of people God can use in the building of his kingdom.

I want to read from Dr. Charles Ellwood again, this time from his book, *The Reconstruction of Religion*:

The church is the institution organized to embody concretely the religious life of society. Only through suitable organization can the religious life express itself and be developed in the mass of individuals. The more highly developed a religion is the more pronounced will be its institutional character, and the more completely it will become organized. . . . The church is the institution which stands for the organized religious life of man. Without it that life would be powerless and utterly incapable of transforming human society. Viewed from this standpoint, the church is the most important of all human institutions.

How important the church as an organization is if through it religion is to transform society and build a better world, the kingdom of God!

FROM THE STANDPOINT of transforming human society, and building here upon the earth the kind of society that can bless the children of men, emancipate and free them from the things which today curse, damn, and destroy, it can be seen that there must be a church specifically organized for the task in hand; and this church with its God-given task of changing people to build the kingdom of God certainly becomes the most important of all institutions. We think our schools are important and pay large sums in taxes to maintain them. They are important, tremendously so, but compared to the means by which the kingdom of God is going to be achieved, they must fall into second place. The means of building the kingdom stand paramount.

Undoubtedly Christ recognized this when he promised, "I will build my church," and then fulfilled his promise. Frankly, I cannot conceive of so great a task as the building of the kingdom of God on earth being achieved apart from the complete functioning of the divine institution Jesus Christ provided. To say that we do not need a church, that we can get along just as well without it, is to pit our judgment against the judgment of Christ. Certainly he would not have been so foolish as to take the pains to provide a church if our very natures did not demand it.

Then again, there are a lot of people who say it does not make any difference what the type and nature of a church is just so those who belong to it are honest and sincere. But such an idea as that certainly was not in the mind of Christ, for although there were several organized expressions of religion in his day (several of them of Israel and stemming out of the Mosaic law) he ignored every one of them and said, "I will build *my* church."

If all there is in the Christian religion is that which concerns the inner spiritual satisfaction of the individual alone, then there is not a great deal of importance attached to the type and nature of a church's organization. But if there is aim and purpose in it, a goal to be achieved—such as the building of the kingdom of God on earth—then just how the church is organized, the officers provided, and the message taught make a tremendous difference. Nothing short of that which Christ himself provided in the New Testament church will suffice. It is only logical that Christ, who issued the challenge of the kingdom, would know what was necessary in the church which he provided as the means of its accomplishment.

THE SCRIPTURES tell us clearly that when Christ began to build his church he gathered about him a large number of disciples, then chose and ordained twelve from among them that he called apostles. Subsequently he ordained seventies, and sent them out two by two in missionary capacity. He laid the basic foundation of his church organization, and then, as it moved down through the New Testament experiences under the guiding influence of his Spirit, it developed and unfolded until it became the complete New Testament church.

The apostle Paul had such an appreciation of the church and the important function it had to perform that when he was addressing the elders of the church from Ephesus whom he had summoned to meet him at Troas, he said, "Take heed therefore unto yourselves, and all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

Christ purchased the church with the blood he shed on Calvary's cross. Many forget this fact when they begin talking about the atoning influence of the blood of Christ and would try to divorce the atonement from the church and have it as expansive as the whole universe. They would have it that anywhere, under any condition, as long as in some way, shape, or form, a person acknowledges Christ, he comes under the atoning influence of his blood that was shed on the cross.

But that is not what the Scriptures teach. Paul tells us that it was for the church, implying that it applies to those who, by obedience to the gospel of Christ, have become members. I am not responsible for this statement. I am simply pointing out what the Word of God tells us. It was for the purchase of the church that Christ shed his blood upon the cross. The church, then, must be tremendously important.

THE APOSTLE PAUL gives quite a clear understanding as to the type and nature of that church, its organic structure, its officers, and its purpose, starting with the three apostles who were "pillars" in the church, forming the presidency, or presiding quorum of the church; the general body of the twelve apostles; the seventy, high priests, evangelists, elders, bishops, priests, teachers, and deacons. Each of these officers had a specific function that there might be an effectual functioning of the whole, and that as a result the body of the church might develop that type of perfection which would build the kingdom of God.

Let me read what Paul says in regard to the organization of the church:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers [This is a thumbnail description of the organic structure of the church. Other officers are mentioned in other citations.] for the perfecting of the saints [Yes, this is the function of the church, to enable those who obey the gospel to grow toward perfection.], for the work of the ministry, for the edifying of the body of Christ; till we, in the unity of the faith, all come to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.—Ephesians 4: 11-13.

As we move toward this high ideal, which the apostle Paul says the church of Jesus Christ was established to make possible, and we measure reasonably well toward its realization—to reach "the measure of the stature of the fulness of Christ"—and then under the guidance and influence of the church we associate ourselves together in kingdom of God relationships, I do not believe it would take any stretch of the imagination to realize what kind of society would result. It would be the kingdom of God on earth.

Then Paul continues, saying:

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up unto him in all things, which is the head, even Christ; from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.—Verses 14-16.

EACH PART OF THE CHURCH is essential and necessary, performing its particular task, ministering to the needs of the children of men, and especially the disciples, as occasion requires and necessitates, so that they shall grow toward the measure of the stature of the fullness of Christ, and then associate them together in kingdom of God relationships.

Parked around us are a large number of automobiles. These automobiles are more or less efficient. In their tanks is gasoline—the power of motivation. But before it can do anything to propel the cars over the highways it must find expression through some organic means, the internal combustion engine. The more efficient the engine is, with each part serving its particular function, the more power is obtained from the gasoline, and the more surely and satisfactorily we travel. That is precisely what we find as far as the organic structure of the church is concerned. Christ gave his gospel which "is the power of God unto salvation," but before it could find expression and be developed in the lives of people there had to be provided some means, some organization through which it could function. To meet this need Christ built his church, placing every officer in it that he knew was necessary. It is self-evident that the more complete and efficient the church is, the more effectively and powerfully will the gospel function in the lives of people, and the more readily will they become the kind of people God must have to build the kingdom.

We would not expect to get results from our cars if several of the major working parts of the engine were to be discarded. What would an automobile mechanic think if you were to have your car towed into his garage and told him that you could not understand why it would not run, and then upon lifting the hood, he discovered there were no distributor and no spark plugs. Then when he looked inside the engine there were no connecting rods or crank shaft.

Something like that is what happened to the church Christ built as it moved down through the early Christian centuries. Somehow men came to the conclusion that some of the officers provided by our Heavenly Father through Jesus Christ were no longer necessary, that they could get along just as well without them, so they were discarded. Sometimes they attempted to substitute something else. Now mankind wonders why Christianity after nineteen hundred years has not been able to bring forth more fruitage in Christian living, in and among the so-called Christian nations, to justify its existence.

How could it accomplish its mission with so many parts of the engine—the organic structure of the church—completely missing? How could it be expected to work? Jesus provided us with a church which, when every part works with every other part, moves us toward the realization of the kingdom of God. When some of the important officers provided for in that church were discarded, it became impossible for it, and the gospel functioning through it, to accomplish its task.

THE APOSTLE PAUL compares the church to the human body. God has placed in our bodies all of the organs and members that he knew were necessary, each one with its specific function. All are necessary for the proper functioning of the body. If any of the members of the body are lost or impaired, the function of the body is hindered to that extent. We lose our eyesight, we cannot function as efficiently as before. We lose our hearing, a leg, an arm, and each loss renders the body less and less efficient until eventually it is useless. No more can the purpose of the church be achieved if it loses some of its vital parts.

When the kingdom of God is achieved, it will be built as a result of the gospel of Christ functioning efficiently through the church of the living God provided for us by Jesus Christ nineteen hundred years ago. It is going to require every part of that church, every officer God put in it.

The extent to which the church will function effectively in the lives of the people and bring to pass God's purpose through them depends upon what men do who have been called of God to the various offices in the organization of the church. It is not enough to have the provision of these officers in theory only. An officer does not mean much unless he is functioning, producing results, magnifying his office and calling in all diligence, devotion, and sincerity. The building of the kingdom of God, so greatly needed in our world today, is waiting the day when those who have accepted the call of God to the various offices in the priesthood of the church will endeavor, by the grace of God and the power of his Spirit, to discharge their responsibilities and become polished shafts in the hand of God in ministering to the needs of people.

As I have emphasized, nothing is more needed in our world today than the realization of the kingdom of God. The world stands in an agony of expectation waiting for its appearance. Nothing is more essential to the building of the kingdom than the church that Christ built when he fulfilled his promise, "I will build my church."

Several years ago one of the large Protestant churches in the United States held a ministerial convention. It evidenced a fine Christian spirit by inviting a number of other religious organizations to send representatives. Brother Floyd McDowell was requested to attend in response to this invitation. At the convention one day tithing, stewardships, and the kingdom of God were being discussed. The discussion was quite vague, dealing mostly in generalities. After the session Brother McDowell talked with one of the leading ministers of this organization. He asked the man if he thought his church would be able to make an actual concrete contribution toward the building of this Christian society on earth, the kingdom of God. The minister looked at Brother McDowell for a few moments and finally shook his head. He said, "Doctor McDowell, I am afraid we will not be able to make any definite contribution toward the actual realization of the kingdom of God. We are not organized for the job. We are just a group of congregations loosely associated together." And then he made a statement that surprised Brother McDowell. "I have become somewhat acquainted with your church and its organization. If the kingdom of God is ever built, it will be built by a church like yours that is organized for the task in hand."

IS THE CHURCH IMPORTANT? Does it make any difference how it is organized? It certainly made a difference to Christ, and it most certainly makes just as much difference today. Our basic natures are the same as the people in that day; our needs are the same; the task of the building of the kingdom is the same.

If we are going to answer the call of Jesus Christ to build his kingdom, then we must seek and find his church, making sure that it is the same kind of institution that the New Testament evidences; and then having found it, we must see that it is put to work definitely in our own experiences. Just being a member of the church does not assure salvation; in fact, it may bring condemnation. I find my Bible telling me that if through obedience to the gospel and membership in the church I am cleansed of my former sins, and then I continue to walk in the same old way that I walked in before—if I transact the same sharp business deals, cutting corners if it pays; conduct myself the same way in my home, quarreling, jangling, selfishly taking more than my share; fuss with my neighbors; and such like—I am under greater condemnation than nonmembers who do the same things. I am worse off than I was before I heard about the church. The fact that I have had the light and understanding the church gave me brings great-

er condemnation. There are many of us who pride ourselves on belonging to the church of Christ, restored by the power of God in these last days, who are going to find our membership condemning us when we stand before the tribunal bar of God's judgment. The church can save; the church can condemn—it depends on what we do about it. In the church we find the priesthood ministry, which if we will profit by it, will change and transform our attitudes toward God, our fellow-men, and ourselves. It will make of us the kind of people who can build the kingdom, and that is precisely what God intended when he established his church. And in these last days God has brought forth by his own divine revelation the re-establishment of the church as it was in the days of the New Testament, the same divinely organized church that Christ established when he fulfilled his promise, "I will build my church."

This church has within it the power to transform the lives, attitudes, and motives of people, and then so unify them into one great body of crusaders who can and will build the kingdom of God, bringing assurance, deliverance, and salvation to the world.

May God grant that each of us shall grow in our appreciation and understanding of the provision made by God for our redemption, so that we shall give it the place in our lives it should occupy and become kingdom-building people. Then God's kingdom will come and his will be done on earth as it is in heaven.

Editor Expresses Regret

Mademoiselle for December '52 publishes a letter written by President Smith in which he takes to task Helen Beal Woodward for giving currency to the Mormon claim that Joseph Smith is responsible for the doctrine of polygamy. A condensation of a chapter from Mrs. Woodward's forthcoming book, *The Bold Women*, was published in the October issue. The author expresses thanks for his "kind and reasonable letter," and disclaims any intention of taking sides in the controversy over the issue. She says: "In that story of a forgotten woman's ambition and brief, dramatic notoriety, the Mormon background was intended to be background and nothing more. If my way of telling that story has offended anybody's religious sensibilities, I am truly very sorry.

"I shall make sure, when my book appears, that your church's objection to the Utah-Mormon account of the Nauvoo period is duly stated."

The magazine editor also expresses regret. We commend both Mrs. Woodward and *Mademoiselle* for their willingness to consider our protest and give us courteous consideration.

Question Time

Question:

Is there any reference outside Latter Day Saintism to "reformed Egyptian"? If so, where can I find this in the library?
New York

C. D. Q.

Answer:

I know of no such reference except in works commenting on the statement in the Book of Mormon. It is well known that Egyptian was changed considerably before being lost and recovered again to the world. In your library see the *Encyclopaedia Britannica* or any good encyclopedia. But concerning changes made by the Nephites in America, it is plain that the "reformed Egyptian" to which they referred was that developed among themselves. (We will italicize the appropriate words for emphasis.) "And now, behold, we have written this record according to our knowledge in the characters which are called *among us* the reformed Egyptian, being handed down and altered by *us*, according to *our* manner of speech."—Mormon 4: 98.

HAROLD I. VELT

Question:

Joseph Smith is supposed to have seen God and Christ, yet Exodus 33: 20, John 1: 18, and I Timothy 6: 16 say this is impossible. Is the only answer that these texts are mistranslations?
New York

C. D. Q.

Answer:

A number of other biblical statements clearly indicate that God has been seen as a visible personage. Exodus 33: 20, John 1: 18, I Timothy 6: 16 and I John 4: 11 consequently should not be considered as conclusive, according to the King James Version, that God never has been seen visibly. Scriptures that state otherwise are Gen. 17: 1, which relates that the Lord "appeared unto Abram" (Abraham), and after conversing with him, "went up from Abraham." Gen. 32: 29, 30: Jacob saw "God face to face." Ex. 24: 9-12: Moses, Aaron, Nadab, Abihu, and seventy of the elders of Israel "saw the God of Israel." Ex. 33: 11: "And the Lord spake unto Moses face to face, as a man speaketh unto his friend." Ex. 33: 21-23 says that because of sin certain ones were not allowed to

see God's face, but were to see "his back parts." Deut. 5: 4: "The Lord talked with you face to face in the mount." Acts 7: 55: Stephen saw "the glory of God, and Jesus standing on the right hand of God."

These citations indicate the Lord's having been seen actually, rather than in the sense of conscious awareness of his presence without a visible appearance. It is to be noted, then, that either these references or the ones stating that God never has been seen are in contradiction, and one set or the other is inconsistent with the facts involved.

After the resurrection and ascension of Christ, he again assumed the glory he had with the Father prior to his coming into the world through the portals of flesh (John 17: 5; I Tim. 3: 16). In this state he is "the brightness of his [God's] glory, and the express image of his [God's] person" (Heb. 1: 3). The same John, whose testimony is cited in John 1: 18 as declaring that God has not been seen, testifies in Revelation 1: 12-18 of having seen the glorified Christ and gives a vivid description of his appearance. In this glory Christ is like God, the Father (I John 5: 20). It ought to be concluded that inasmuch as the glorified Christ could be seen, God, the Father, also could be seen.

Now consider the rendition of the Inspired Version of the Bible. Exodus 33: 20: "... for there shall no man among them see me at this time, and live, for they are exceeding sinful. And no sinful man hath at any time, neither shall there be any sinful man at any time, that shall see my face and live." John 1: 19: "And no man hath seen God at any time, except he hath borne record of the Son." I Timothy 6: 16: "Whom no man hath seen, nor can see, unto whom no man can approach, only he who hath the light and the hope of immortality dwelling in him." I John 4: 12: "No man hath seen God at any time, except them who believe."

These inspired corrections supply a harmony consistent with the Scriptures as a whole. They are recommended to you as the logical explanation of the statements in question.

E. Y. HUNKER

Question:

The nonmember mother of one of our church members died today. She had re-

quested that her body be cremated. Her church refuses to conduct the service of interment because it opposes cremation. What is the attitude of our church and can our ministers conduct the service?
California

B. J. S.

Answer:

Circumstances of burial and attitudes of relatives should reflect proper respect and love befitting Christian people. The actual method of disposal of mortal remains of the deceased, however, does not present a moral problem. The real self is only temporarily identified with the body, and after separation the body is only an empty and useless husk. Sentiment and social custom are the only factors to be considered.

If deliberate cremation were to forever prevent the reuniting of the spirit with the physical form and should thus constitute an immoral act, then we would be confronted with a difficult problem in the case of those whose bodies are cremated through accidental causes. Victims of the atom bomb, whose bodies are disintegrated by its force, would suffer eternal as well as mortal destruction. The slow disintegration of the flesh and bones of the deceased through decay is actually a process of oxidation which destroys mortal remains just as effectively as does fire.

Science tells us that the physical elements of which the body is composed undergo complete change every seven years.

God created man in the beginning, and he can also reassemble the elements of the physical body for its promised resurrection.

In the case of many persons, sentiment restrains them from consenting to cremation of members of their own families, but the church does not forbid its ministry to those who prefer said disposal.

G. E. TICKEMYER

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

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

The Measure of the Man

Editor's note: The "Dear Son" letter which follows was a mother's way of helping her son to see that a happy marriage does not entirely depend on getting "the right girl." This son had shown his mother a letter he had written his sweetheart in which he had laid down some rather exacting principles of conduct for her.

Dear Son:

Happy birthday! Today you are sixteen. You've had your first date, and probably you've had your first kiss, too. I hope you kissed her gently and with a dawning wonder that this is what girls were made for. That's what I want to talk to you about in this letter—love. Love in general and love in particular. The kind of love between a man and a woman that makes a marriage.

I hope in the sixteen years between the time you were born and this moment when you read this that you have learned a great deal about love from us, your parents. I hope you have learned it from watching us when we didn't know you were there and from listening to us when we didn't know you were within earshot. The kind of love you have seen and heard from us will affect you all your life just as the kind of love we witnessed between our parents has affected us. And the kind of love you establish with the girl you marry will affect all those who come after you. That's how important it is, and that's why I'm writing you this letter.

The kind of love your father and I have isn't accidental. It didn't burst into being the moment we saw each other. We didn't find it waiting for us at our marriage altar. And it didn't spring out from behind an anniversary cake somewhere along the line. It was simply there all the time, growing. For the relationship of love between us is a manufactured thing made out of the ingredients of character we brought to our marriage. You see, the important thing isn't how much you can get out of marriage, but how much you can put into it. The

important thing isn't the list of impossible qualifications you demand of the wife you are looking for, but the kind of person you can offer her as a husband.

Let's put it this way: I'm not much concerned with your future wife—who she will be or what she will be like—but I am concerned with you, the kind of man you will become, the kind of husband you will be to my daughter-in-law. You should be concerned about that man, too. Before you presume to dictate the qualities of the wife you want to find, be sure that you have found in yourself the man you can be proud to offer her as a husband. Let's not worry about finding the girl. Let's find the man first, and the rest will take care of itself.

I honestly believe that we have to learn all the virtues by observing them in other people and trying to copy them in our own lives. We are born selfish, but we see and feel the effects of generosity, and so we try to learn to be generous in our hearts by actually practicing generosity. For most of us it's a long, hard training period; we have to work hard at being generous before it becomes an integral part of our natures. It's the same with learning to love. We learn to love by being loved and then trying to copy that love in our own lives. *Being* loved comes first. That's our department—your father's and mine. It's our job to teach you to love by loving you. We learned it from our parents, and they learned it from theirs. We could carry it all the way back to God and find that mankind learned to love because He first loved his children.

There is something special about God's kind of love. Sometimes we humans miss that special quality, and without it love becomes a cheap imitation. God's love is a

completely disinterested love. He doesn't love us for what he can get out of us. He doesn't love just a few people and ignore the existence of all others. He doesn't love with reservations. In human love it is impossible to really love one person or the few people closest to us without creating in ourselves a new capacity for loving the multitudes who people our world. If our love for one does not increase our ability to love the many then we do not really love the one.

Love is not possessive. As the ultimate example, God has not enslaved us by chains of dependence or predestination. He is not ruthlessly determined to make us over in his own image. Instead, he has given us our free agency, the full right to develop our individual personalities. Similarly, human love cannot be possessive. We love most truly when we leave the loved one free.

Lastly, my son, in order to really love others you must learn to love yourself . . . God's way. When he commanded us to "love thy neighbor as thyself," he presupposed that we would love ourselves. Self-contempt stunts our capacity to love and leaves us emotionally ill. Self-love gives a feeling of dignity that endows all men with dignity. Self-love gives a feeling of fellowship with the world that makes all men your brothers. Self-love gives a feeling of individual value that makes all men precious to you. Self-love gives a feeling of humility that makes it possible for you to serve all men gladly.

Earlier I said that we learn all the virtues by observing them in others and trying to copy them in our own lives. Since then I have talked only about love. I have done that because I think love is the basic virtue. Once you have really learned to love, all the other virtues will be added unto you. We *want* to be generous to those we love. We *want* to be thoughtful of them. We *want* to be tender, compassionate, honest, pure,

(Continued on page 23.)

G. N. Briggs

1874 - 1952

MANY MEMBERS of the church were saddened to learn of the recent death of George Nathaniel Briggs on December 26. Most of his friends and admirers were alumni of Graceland College with which his twenty-nine years as president identified him. But many others of the church family who think of Graceland are quite apt to associate with it this man who left national and international educational activities to help a struggling institution.

During the first twenty-five years the students of Graceland were enrolled mainly in preparatory, academy, and commercial departments. Its college department offered few courses and these were not accredited. Consequently, few students were attracted. Thirteen presidents had come and gone in those twenty-five years. Yet this man who had served the U. S. government for fourteen years, working up from a teaching position to head the Philippine Normal School in Manila, came to serve the church college.

President Briggs envisioned his task as he came to Lamoni in the fall of 1915 as twofold: (1) to select a faculty whose training, vision, and devotion were adequate to the need; and (2) to promote financial support for a physical plant and the personnel to meet his goals. A man of smaller caliber and less administrative ability could hardly have done the job. His ability in selecting and training men for the government made him the man of the hour. The church is glad to acknowledge this debt again at the time of his passing. He was ever modest, kindly, patient, and indefatigable in his devotion to Graceland and the church.

He was born at Tabor, Iowa, on May 10, 1874, to Riley W. and Clara Briggs. After finishing his high school training in Carson, Iowa, he attended Iowa State Teachers College, from which he received his degree of Bachelor of Didactics in 1893. Four years later he received his B.A. from State University of

Iowa. He took some undergraduate work in law from Drake University of Des Moines. He took graduate work at both Chicago University and the University of Minnesota, receiving an honorary degree of LL.D. in 1923.

WHEN THE PHILIPPINE ISLANDS became an American protectorate in 1901, Brother Briggs was selected as one of a thousand teachers sent to the Islands to help prepare the inhabitants for independence. His natural administrative ability was soon recognized, and he was promoted from one post to another until he became the superintendent of the Normal School, the highest institution of learning organ-

How to Make an Offering

(Continued from page 3.)

This offering of ourselves has been made in the covenant of baptism, and since it applies for the remainder of our lives, it is not necessary for us to repeat our baptism each time we again wish to signify to the Lord that we are willing to assist him. A restatement of our willingness, however, is good for us. The material offering also takes its place as a symbol of our spiritual willingness to give of ourselves. It is a token or a symbol of our dedication. It may not always be adequate, but it is always accurate.

A COMMON ERROR, though one rarely admitted, is that the offering is a form of appeasement which we give to the Lord in return for which we receive forgiveness. People often make the mistake of measuring righteousness in terms of dollars. It is this error which gives men of money more influence in the churches of today than they deserve. It is this philosophy in reverse that tends to lead many people to discount the value of the soul of one who is poor. Before God, the offering is always measured in terms of

ized by the government in the Islands. For his exhibit on education at the Panama-Pacific Exposition at San Francisco, California, in 1915 he was awarded a gold medal of honor. He was secretary of the Iowa Association of College Presidents for sixteen years.

In 1944 President Briggs felt that he had reached the age (70) when "a younger man should be designated to take over the administrative affairs at the college." The college board accepted his resignation and elected him to the position of President Emeritus of the board and college so that his counsel and vision would still be available. Thereafter he graciously helped as far as his health permitted.

A man of strong character, saintly integrity, and devotion has gone to a well-earned reward. C. B. H.

the degree to which it adequately testifies of one's inclination to give commensurate with his ability.

On certain occasions, such as Easter, Sanitarium Day, and Thanksgiving one often feels the urge to help with the work of the church in a special way. Then the question becomes not "How much can I give?" but "Of that which was planned to be mine, how much can I give up?" This is above the Sunday by Sunday contribution which one planned to make. This is a "special" offering. It calls for more emphasis on love and gratitude, and less on the personal program. Accomplishment in this type of offering lifts one from the area of "giving" to the area of "giving up" for God. Here is the opportunity to push oneself to the limits of his ability and receive a plaudit similar to the commendation the Master gave the widow who contributed her mite. From this opportunity, no minister need hesitate to say, "Give all you can." The spiritual rewards are always proportional to what one is willing to deny himself for God.

L. WAYNE UPDIKE, *Guest Editor*

The Life of Hubert Case

Part III

Experiences at Rarotonga

We found when we reached Tahiti that our mail had been sent to Rairoa. It was a terrible disappointment. Until one has tried going without mail for a month at a time, one just doesn't know what that means.

We stayed in the mission house on this occasion. It was roomier than any other house we had lived in since we came to the mission. We put it in order and proceeded to enjoy life in the tropics. I had not been at all well while on Rairoa, but seemed much better on Tahiti. We spent some time at Tiona, and both of us kept studying to improve our use of the language. By that time Hubert was preaching in the native tongue, having made his first effort on Rairoa just before conference began.

When we returned to Papeete, we had a letter from Brother Devore, asking us if we would be willing to go to Rarotonga. This is an island of the Cook group, on the way from Tahiti to New Zealand. The steamer from Australia and New Zealand made a monthly trip from there to Tahiti, stopping at Rarotonga.

We decided to go, even though we had little time to prepare. The steamer was already in, and we had not packed anything. On inquiring, we learned it would leave early on Sunday, so we began to get ready immediately. Of course we took all our belongings. Our idea of South Sea Island natives was that they were all alike. Mostly they are, but not when they are obeying someone who has authority over them. We were to learn that later. I was touched when the women shed tears, and even some of the men could not speak for sobbing. Meturaore made the prayer for us in our living room, crowded with the congregation from the church. We had heard their way of kissing was to rub noses, and for the first time we had our noses rubbed in the caressing way that means a kiss. We should have known that there was something different we were running into, but we didn't. However, the Almighty has his own way of helping his people out of difficulties.

Seven Lost Sheep

We didn't know a soul on the island of Rarotonga and had only a list of the names of seven persons (natives) previ-

ously baptized by one of our men, Kehauri, who had been lost in a storm in a small vessel with several others. They finally were swept ashore in the wreck of their boat. The natives took care of them, and in the long time they had to wait for a chance to return to Tahiti Kehauri preached the gospel to them. He succeeded in baptizing seven of them. They were the ones we were to seek. The list told us where they lived, but that was all.

We had to go to a restaurant for our dinner that day. It was a good dinner, but we still remember most vividly that it was the first and only drink of ice-cold water we had tasted since we left the United States.

We went aboard at noon. As we neared the wharf, we met Mr. J. L. Young, a merchant that Hubert knew slightly. He asked where we were going, and if we knew anyone there. We said we didn't.

"Wait a minute," said he, "and I'll give you a letter of introduction to the only man I know in Rarotonga." He hurried into his near-by office, and came out with the letter. We thanked him and went on board.

I was hardly sick at all on the steamer. I played the piano and enjoyed myself. But next day was not so good and no more enjoyment for me until we were at anchor in Rarotonga harbor Wednesday noon. After attending to all formalities, we took our hand luggage and started walking up the long wharf toward the village.

Captain Taylor

When we were about half way there we saw a man drive his team up to the edge of the wharf, tie the horses, and start walking toward us and the ship. He asked whom we were looking for, and Hubert said we knew no one but had a letter of introduction to Captain Taylor. He said, "Well, I am Captain Taylor." He took the letter and read it. Then he said, "If you will go up there to my buggy, get in, and wait until I finish my business on the ship, I'll see what I can do to help you."

We sat in the buggy and looked with interest at the street and houses which could be seen from where we were. Soon Captain Taylor returned and climbed into the buggy. He seemed to know where to go to find the people whose names we had. When we reached the

By Alice Montague Case

place, after driving some six miles, not one of the people named was there. It was their home, but they had gone to another island as natives do. With no one to depend on we wondered what to do.

"Well," Captain Taylor said as we turned back to the town, "we'll try something else." He drove to his own house, and told us to stay there on the porch until he returned. We had no idea what he had in mind. But after a while he came back and told us to come with him. So we climbed in the buggy again, and he drove up a long hill that seemed to put us far above the town.

We came to a nice large house more ornate than most. Captain Taylor explained that this house was built for the governor of the island to occupy, but he was an old man and did not have a team of horses, so the hill was too much for him. He and his wife rented a house down in the village. An Adventist couple were renting the place, and he had brought us here to stay all night. They had told him they would keep us. We went in and were very kindly received. There was only the man, his wife, and their sixteen-year-old daughter. They were as pleased apparently to have unexpected company as if some relatives had come. We had a pleasant evening, and a good bed to sleep in.

Next morning I noticed that Mrs. Owen did not seem very well, so I helped the daughter with the breakfast and the dishes. As we carried the dishes to the outside kitchen, she said, "I feel as if my sister had come to visit us!" I felt very flattered.

That day Captain Taylor introduced Hubert to the chief judge of the island, Judge Tepou. He was really the leader of the natives on the entire island, though there were three queens, one for each geographical division of the island.

A Temporary Home

Tepou was interested, and before a half day was gone, he had found us two good rooms in a house on the main street. We remained with the Owens another night as it took some time for the present renters to move out and give us possession though as usual they hadn't much to move. Our stuff was brought up from the wharf, and we took posses-

sion of the rooms next day. We had to cook mostly on an outdoor fire; although we had a tiny coal-oil stove indoors.

There was a good bed in the bedroom with a tick filled with kapok which grows there. It makes a soft bed, but it is not hot like feathers. Fortunately I had brought a mirror, an old sofa, a round table, our melodeon, an old dresser (in which I kept my utensils and food) and three chairs, one minus a seat. We fixed that when we found some slats from a shipping crate.

Neighbors Came Calling

When we were moved in, we opened the melodeon and began to sing. First the front porch was crowded, then Tepou came over and walked inside. Soon the house was full as well as the porch. Hubert asked Tepou if he thought there would be any objection to his preaching to the people. Tepou didn't think there would be. So after trying to talk to them a little to see if they could understand Tahitian, and seeing that the most of them could, he told them that tomorrow night we would sing for them again and he would preach to them. Tepou volunteered to interpret if necessary, so we started next night.

On the second night when Hubert started to preach he used the Tahitian language, but as he continued and the Spirit came upon him, he found himself using words that he knew must be of their language, as they were different from Tahitian. He continued that way each night and Judge Tepou said he used many words of the Rarotongan language, and all the people who listened understood.

It was mostly the music that attracted them, and the house was full of them. They sat on the floor (only Tepou, Hubert, and I had chairs) and the porch was full too. They paid good attention, and we felt very hopeful. This went on for five nights. On the sixth night our congregation was nil. Nobody came.

The Hand of the Enemy

We knew the reason. On that day we had seen the Episcopalian minister walking up and down the road talking and gesticulating. Of course he feared for his flock. These people all belonged to his church which had for several years been the only Protestant church on the island. The London Missionary Society had sent him here ten years or more before, and he felt nobody had a right to try to get his natives to join any other church. He was very much opposed to the Adventist people, too, who had come to stay, building themselves good houses in all three divisions of the island. The chief minister of the Adventists was also

a practicing physician. We have already spoken of the Owen family, and there were one or two more families or parts of families who attended their Sabbath school and church.

By the way, this was the very place to suit the Advent faith. By some mistake made long before we were there, they had thought themselves on the side of the date line which had changed a day from the usual calendar. So everybody living there kept the Sabbath on Saturday, which compelled us to have two Sundays. I did some sewing, but kept out of sight of any of them, native or white. Mostly we read or took walks.

A Native Housewarming

Not long after we found our rooms, a native (the son of Tepou, called Jimmie Tepou) finished building himself a house just a little way north of where we lived. As soon as it was finished, he made a great feast and invited everyone he saw to come to his housewarming. Of course we went. Four tables, at least thirty feet long, stretched the length of the room. They had cloths over them and were all set. When most of the people were assembled, they were seated, first a man, then a woman, all up and down the table.

Hubert was seated beside Queen Makea, the highest of the three queens. All of them were there. They didn't do much talking, for the queen didn't know English, and we didn't know Rarotongan. My partner was a white man, a sea captain. We were introduced, but it did no good. The only thing he said—and that repeatedly—was "Please pass the ham!" I passed it and wished he would keep it in front of himself, but he didn't. There was nice chicken, too, beautifully baked, but the captain would not eat it while there was ham.

At this dinner we met other white people whom we had not seen before. Among them were Captain and Mrs. Piltz. She was from San Francisco and the only American I had met who was not a missionary. In the course of our conversation she asked me if I played the piano. I said I did, and she asked if I would give music lessons. I told her I would, and she immediately engaged me to come to her house to give lessons to herself and her stepdaughter, Teuira.

We felt as if we had stumbled on manna. We were getting very low on funds with no prospect for any more. Metuaore had spent all he had of tithing money to send us here, and we did not receive any allowance from America all the time we stayed in the islands. It took about six months to send a letter from Rarotonga to America and receive an answer.

When we were among our own church natives they gave us money, besides providing our food. Many of them had given me cloth for dresses, so we were all right when we were with them. But this was different. I was extremely glad to be able to earn a little.

A Funeral

Next day Dr. Caldwell and Mr. Owen called and told us Mrs. Owen was very sick and wondered if we would sit up with her that night. We said of course we would gladly do it. But when we went up to their home on the hill, we found we would sit with her dead body. We stayed that night, and next day they asked Hubert if we would help to make a quartet to sing at her funeral, which we did, and I played the organ in the Episcopal minister's church. All the Advent people came, a few white people who wanted to see what was done, and several rows of seats were filled with natives, who did not understand a word of the sermon.

Help From Music Lessons

Next Monday Mrs. Piltz sent her stepdaughter down with the horse and buggy to take me up to their house. I had expected to walk, and I surely appreciated her kindness. She did that every day I went, twice a week. Always I gave the daughter her lesson before lunch, ate with them, and gave Mrs. Piltz her lesson afterward; then Teuira would drive me home. This we did on Monday and Thursday for months.

Hubert continued his Sunday evening meetings for a while. Sometimes there would be a dozen, sometimes less. As we were getting so low on funds, we concluded we could get along without milk every day. The lady who had been delivering milk was a German woman whose name was Engelke. She also had married a sea captain who had quit the sea. One morning she was trying to turn her horse and buggy around and became mixed up with a tree. Hubert saw her and ran across to help her. When she was headed in the right direction, she drove over to our place and came in to meet me. We talked awhile, then told her we felt we would have to give up the milk as we were short of money. She replied with a sharp glance at me, "You need that milk and are going to get it, if you never can pay me." She could see that we were expecting a baby; so was she. So she continued to bring the milk, and often stopped for a brief visit. I tell these things to show the kindness of the white people toward us.

(Continued next week)

A New Church for Phoenix

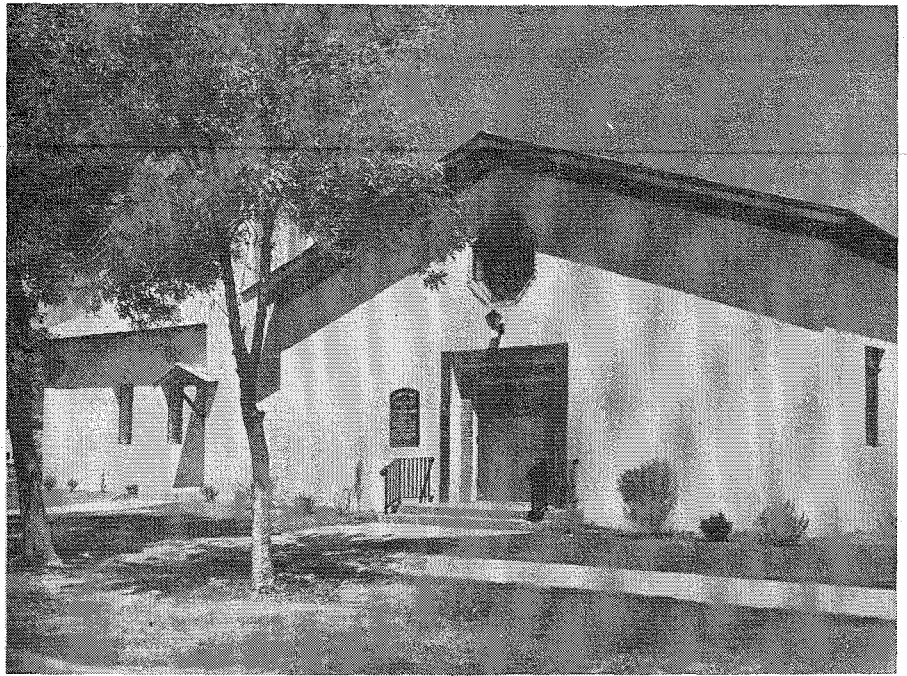
By Georgia Speer

Historian

A HAMMER lying on the workbench is proof that an artisan is about and will likely come to use it. And the appearance of a public building indicates its function in the community. In taking possession of their new house of worship, the Saints in Phoenix feel that they have come into possession of a fine tool, laid in place by many artisans, and with a future as great as the capacities of those who use it. In appreciation for some of those who devote themselves to the fashioning of this tool, this short history has been compiled from documents that are a part of this heritage given the Phoenix congregation.

In the fall of 1908 there began a work that showed little promise of having any lasting effect in the community. A mother and daughter (Sister Clare Sturges and daughter, Elva, now Mrs. Arthur Oakman) met in the home of Brother and Sister Pender to hold Sunday school class. Their first few meetings had the additional presence of Elder Alvin Knisley, who had come to the state for the purpose of organizing a group at the mining town of Bisbee. From this beginning, however, there sprang a very determined movement that would not be put down.

From 1908 until 1920 the church had no home. Sunday school meetings continued a year at the Pender residence. A hall was rented for a time, private homes again, then another hall. On Sunday evenings, Brother Pender preached in the City Hall Plaza or on the streets. Early efforts to effect a branch organization failed twice in this infant group. Then Brother James Yates came in 1914, and for four years during his residence here acted as branch president and conducted regular meetings in his home. When Conference appointment took him elsewhere meetings were held in other private homes, then in an Adventist Hall, still later in another better located hall until in January, 1920, these nomadic wanderings came to an end. Membership had grown to about sixty, and the group decided to build a church. In four months it was complete enough to house the first meeting. This brought evening preaching into the church building, and Wednesday prayer service became a regular weekly activity. At the first meeting



Photograph by R. M. Kunkle

two men were called to the priesthood and two others indicated for later call. The voice of the Spirit was heard, as though divine recognition had come to bless the accomplishment and the twelve years' preparatory work. "Be ye comforted in the message of my Spirit, saith the Lord through the voice of the servant I have chosen to speak these things" were the closing words of the message given designating the new helpers to their work.

FRUITFUL YEARS followed, and the membership grew to 112. The streets on which the building was located were paved, and this financial responsibility was assumed gladly by the people. A mortgage of \$1,250 on the building became a goal for unified effort toward liquidation. Visiting priesthood brought encouragement and inspiration from the Center Place. Many study classes and social activities were entered into with harmony and a spirit of thanksgiving. On Sundays the hall was almost filled. Enthusiasm—the special blessing of the small group—was abundant, and financial difficulties, differences of opinion, family problems, and welfare needs all seemed to dissolve before this unified people. Activity was somewhat sporadic because of the long and unrelieved hot season. Many members left the state for the worst three months. There were many health seekers who came only for the warm winter. But it was a good time, a period of growth.

Again the voice of the leader was heard, this time not in prophecy but of his own understanding of his people. The leader was Brother J. R. Johnson. In the midst of happiness and enthusiasm

he called upon the members to preserve their unity and love for one another and prepare for a testing time that would come. There was to be a severe trial to both leaders and membership. Later, and before outward evidence of trouble came, he resigned and Brother F. C. Coberly took his place as pastor.

Brother Coberly presided through good times and ill, for the testing time did come about two years after the warning was given. Murmurings of dissension throughout the church rose to a clamor, and administrative details loomed so important as to form irreconcilable barriers to unity of purpose. What is generally known as the "1925 controversy" cut the Phoenix membership almost in half. Several times Brother Coberly was replaced as pastor during these trying times but returned again and again to take up his work when other pastors moved away or for other reasons resigned. Toward the end of his long period of guidance he saw a reassembling of the people, but for the most part his duty was to provide strong leadership to members prone to discouragement and financial trial. He tirelessly ministered with his especial gift, healing, day and night. He was to be depended upon to be in his place for each announced meeting be the attendance twelve or sixty. He found himself many times the only available member of the priesthood to meet a need.

A PERIOD OF TEN YEARS went by. Many efforts to revive interest were made, but attendance thinned out more and more. At last there came a time when it seemed completely hopeless. In October, 1932, the Apostle in charge presided over a meeting for the purpose of

looking into the possibility of selling the building; he was very much distressed. Phoenix was one of only three branches in the state, and it seemed wrong to dissolve it. As he sat on the platform considering these things, it was given him to know that one would come to this meeting who was to be put in charge. A stranger came. So the Apostle charged the congregation with the responsibility of continuing to hold the church. In a short time this stranger became pastor of the branch. He was able to pour into it such a measure of personal enthusiasm and vigor that there was a renewal of confidence, and finally spiritual strength again. This pastor was Brother Howard Miller, who served from 1932 until 1943, when he was sent on General Church appointment to Hawaii.

BROTHER MILLER, during his years as leader, worked toward establishing state-wide interest. His position as salesman took him on business trips throughout the state, and he combined his selling with personal visits in every town where he could locate members. Later, when he established his own business, he found still more freedom to move among these isolated Saints. Rallies in the church at Phoenix were held from time to time; for there the Phoenix women furnished midday meals and housing for the visitors. A one-sheet letter was circulated among isolated members. Into this bulletin went announcements of Phoenix activities, General Church news, and *Herald* items.

In 1938 a mission was started in Prescott, 120 miles north of Phoenix, to which priesthood members from Phoenix took the Communion once a month for three years. Church school was conducted each week by Brother and Sister Manley Stayton in their home. When they moved to Phoenix this mission was discontinued. A mission was revived in Glendale, nine miles west of Phoenix. Meetings were held at various places there. Afternoon classes were held for some time in the home of Sister Della Higginbotham in Mesa, eighteen miles east of Phoenix. These activities are mentioned because of their effect on the growth of the branch. They were served by priesthood members living in Phoenix, and in turn brought to the city enthusiastic visitors from surrounding areas.

THE MORTGAGE on the building all this time had hung threateningly over the heads of the people. Interest was overdue, the paving assessment seemed beyond any possibility of payment, and the roof needed replacement. In a membership of health seekers with no income, financial needs were many. During most of this time there were but six regular wage earners in the group.

These problems, however, were to bring about a greater spirit of co-operation. A new roof was nailed in place by the men of the branch. Repairs and paint were added in the same way. In 1937 it was disclosed there was still \$1,100 of the original \$1,250 debt still unpaid; this challenge to their very existence was met with a decision to make payments of \$60 a month until the principal was cleared. Active members made pledges to the very limit of their ability, and met them. Sister Miller, assisted by Sister Olive McSherry, canvassed all on the membership roll, giving them opportunity to help if they would. In a way hard to understand, with the nation's depression at its height, this campaign bore fruit, and after eighteen years the property was ready to turn over to the General Church.

For this dedication service, on November 13, 1938, there was a congregation that taxed the capacity of the church. President Israel Smith and Apostle John Rushton were on the platform for the 11:00 o'clock dedication service. Dinner was served on the church lawn, and at 2:00 p.m. the service for turning the deed over to Brother Smith was held. With it were the keys to the building, which Brother Smith then turned back to the local deacon, John Senter, Sr., to keep the building for and on behalf of the Bishopric. At the evening meeting Brother Rushton gave an inspiring talk. Some time later there arrived from the Center Place a gift from Brother Israel, a token of his first official act in the Presidency of the Church. It was a pulpit Bible, appropriately inscribed. This Bible may still be seen in the new pulpit of the new Phoenix church.

HAVING SHAKEN OFF this financial debt the church began to prosper in many ways. An evaporative cooler was added for the comfort of those who spent summers in the city. A baptismal font was built into the building. Zion's League was added to church activities. The women's department was reorganized. Brother K. Tsuji from Hawaii was added to the membership and took over the teaching of church school classes.

It soon became evident that Brother Tsuji was in need of more room for this work, and in December, 1939, a residence just north of the church was added to the property. This was used for classes, and later junior church also under the direction of Brother Tsuji was added. This building was cleared of its mortgage four years later. With the enlarged and constantly growing membership, one event alone brought into the treasury an amount equal to more than a quarter of the mortgage that had so long been a plague. This event was a sacrifice dinner held at the end of a month during which each member took it upon himself

to make real sacrifices and dedicate the money saved to the payment of the debt. When the collection was made, in a gathering of seventy-five persons, there was over \$500, all in small contributions.

Many such activities received the support of the members. A succession of General Church appointees gave encouragement. In 1942 Brother Barmore was sent into the district to serve. Elders John Banks and David Larmour succeeded him, and from time to time short terms have been served by others as conditions have permitted.

IN 1942 Arizona held her first statewide youth camp. It was small—attended by about a dozen young people from the two branches, Phoenix and Tucson. The young people were taken by Brother Miller in his truck to Granite Dells in northern Arizona to stay overnight. At this camp there was such a spirit of uplift and inspiration that camping was made a yearly event. Though Brother Miller was not again able to meet with this group, enthusiasm for the venture was so high that his successor in the pastorate, Brother Paul Bear, became camp supervisor. The second meeting was held for three days, and adults were invited. All camp work was done by those attending, and expenses were thus held to a level which permitted anyone who wished to attend. The "youth" theme of its beginning was preserved for many years. For each adult meeting, one of parallel interest was arranged for the children. From this grew the present Arizona Reunion, regularly organized and supervised by General Church appointees. It is now held in a more central location, at Mt. Lemmon near Tucson. Said to be the only regularly scheduled reunion held in unorganized church territory, it is in session for eight days each year and has an attendance of around 150.

During the war years not many families were without grief, and Elder Bear's spiritual ministry to the Saints was of high order. The prayer services he conducted were comforting and powerful. He was able to bring to the people several prophecies concerning their work, their personal growth, and their spiritual effort. It was a time of financial prosperity and growing confusions of purpose. Membership had grown until it was again felt there must be more room. When a building fund was established, interest waxed and waned over a time. A half-dozen members contributed \$100 each in an effort to give real substance to the sum. Several U. S. Defense Bonds were donated. But it was several years

(Continued on page 22.)

Parents in Partnership With God

By Lottie Clarke Diggle

WHEN TWO YOUNG PERSONS enter into the holy bonds of matrimony, each promising to love and honor the other, one wonders if they realize the full meaning of the word "honor"—which is to esteem, to treat with deference and respect. Every person has a right to preserve his or her human dignity, to retain individuality and a sense of personal worth. To belittle or ridicule husband or wife before others is not only humiliating to the victim, but is an unpardonable breach of good taste. If there must be criticism it should be in privacy.

No wife should have to suffer the humiliation of begging for every dollar for the upkeep of the home; and when the husband corrects the children, however much the mother disagrees with his attitude, she should reserve her objections until they are alone. I was a guest in a home when the father, a man of gentleness and dignity, rebuked one of the sons for a misdemeanor. The mother, to my intense embarrassment and his, reversed his decision. Infinite tact and forbearance may be required when a husband tells the same dull story at every gathering or a wife monopolizes the conversation with silly chatter.

Christianity and chivalry have ever gone hand in hand. The pagan Indian stalks ahead on the trail, leaving his squaw to carry their papoose on her back and drag home and skin the deer he has slain. The Arab rides majestically on their one donkey, while his patient spouse trots after as best she can. Under the gospel law, man uses his superior strength to serve and protect rather than to dominate. Followers of Christ are glad to share time, talents, finances, joys, and problems. Full co-operation is an essential for successful marriage. Evangelist Ben

Hewitt once said, "My wife does so many lovely things for me that I can hardly keep up with her."

MARRIAGE IS THE UNION of two incomplete human beings, having a common purpose, to create a perfect whole. One is reminded of a three-legged race where the participants are tied together and wish to run together, but at first one jerks this way and the other that way until they fall. Soon, with perseverance, patience, and practice they attain a unity and rhythm of movement that enables them to travel together without mishap.

Marriage might be compared to two sides of a triangle which unite at a given point. With the advent of the child the triangle is complete. Miraculously bestowed on two fallible human beings is the most precious thing in the universe, a little child: perfect, plastic, easily molded for better or for worse. A great responsibility rests upon Christian young people which, if realized, might almost overwhelm them were it not for their dependence upon God. If there were ever a time when the Scripture given to the boy Joseph Smith, "If any of you lack wisdom," could fill a great need, it is when parents are beset with problems of diet, illness, discipline, and religious training in connection with their children, and self-control in relation to themselves.

It is natural for the mother, whose work is at least doubled with the advent of the baby, to devote herself to its physical well-being. Too many young mothers make the mistake of concentrating all their interest in the

care of the child to the neglect of the man they promised to love and honor. He feels neglected and in some cases is even jealous of his own child. In many marriages what should become a bond of increased union has been the entering wedge for dissension and divorce.

CHILDREN have other hungers than physical. They have four definite needs: activity, security, love, and a feeling of importance. Parents should not complain that Ricky is never still or that he gets into everything. He is only normal, and one can thank God that he is not paralytic or mentally retarded.

Every child must be loved by both parents and have manifestations of that love if he is to grow up well adjusted. The era of institutional care when the child was left alone and unloved in his crib is outdated. Foster homes are recommended in this enlightened age. Even when the child must be corrected or punished he should not be left in doubt for one minute that his naughtiness has left him bereft of his parents' love.

A sense of security is the birthright of every child. Fortunate indeed is that little one who is born into a home where peace, unity, and love prevail. He needs to feel wanted, sure of both parents, with his home a haven. He needs the pride of belonging and of being on equal footing with his companions. The pitiful situation of a child of divorced parents is all too common. Favoritism is another source of insecurity. The father favors the son and the mother the daughter, or vice versa. The unfortunate child may be continually criticized until discouragement and a sense of futility or resentment develops.

Every human being needs to feel important, to know that he matters and is needed. This need continues

Home Column

from the cradle to the grave. How sad to see a grandmother who, living with her children, is not allowed to help or make her contribution to the family welfare. How tragic during the depression when men, out of work, became bitter and difficult to live with! Children, too, are persons; they need praise, encouragement, the chance to help and to be given a measure of responsibility. They should never be ridiculed or punished before others, but given the same measure of courtesy accorded an adult if they are to develop a sense of personal worth that will aid them in making future adjustments.

During the Victorian age, and even extending into the twentieth century, it was believed that children should be seen and not heard and that to spare the rod was to spoil the child. Then the pendulum swung as far as possible in the opposite direction. Psychologists taught that corporal punishment was taboo and that children should be allowed to express themselves. This creed was interpreted to mean that if Jimmy took apart his father's watch, or hauled his little sister around the living room in the roasting pan, he was only expressing himself and must not be corrected. The result was an infestation of vandalism and sadism among children that alarmed authorities and parents alike. Hence the third and perhaps the sanest attitude of the three has developed from the mistakes of the two trends. Corporal punishment for some children on occasion is permissible, and while Jimmy is still allowed to express himself, he must not interfere with the rights and privileges of others.

REOGANIZED LATTER DAY SAINT parents sense their responsibility to guide their children to grow up to love and serve the church. Example is of course the first requisite, and added to it is the desire to inculcate in the child a spontaneous love for the gospel and a firm faith in God. This requires tact, knowl-

edge, and wisdom, which gift can be had for the asking.

Let not anxiety, however, make the mistake of compulsion. The Reverend Charles Templeton, famous Canadian evangelist, said that he personally knew intimately the family of Edwin Boyd, notorious bank robber, whose crimes have made first-page news the last few months. There were three boys and one girl in the family. The mother, who was very religious and dominating, forced the children to go to church and Sunday school. She served churchianity to the family Sundays and week days, with the result that all three boys have criminal records, although the daughter became a missionary. One of the

sons told Mr. Templeton that he was sick of having religion crammed down his throat all the time.

All too soon children grow up and leave home. They need to be well armed for the battle of life. Let us ask ourselves: "Are we well grounded in the gospel of the Son of God? Have we learned from precept and example to make righteous decisions? Have we taken with us the shield of faith? Have we learned to depend upon God as an ever present friend whom we need not fear to consult in time of need?" If such is the case, we need have no fear for the future of our loved ones who so lately were sheltered in the four walls of home.

A Way to Witness

I MET a wonderful new neighbor today. The moving van had just pulled away, leaving us with an impossible pile of crates and wooden boxes of assorted sizes and shapes, nearly all of them right in the middle of the living room floor. John and I looked at each other with a sigh, hardly knowing where to start, hardly caring. We were both bone-tired from a long, cross-country drive, and although finding an apartment immediately had seemed like good luck, at this moment our new home looked cold and unfriendly.

"Hello," said my new neighbor with a warm smile. She crossed the yard, holding a child by each hand. "I came over to get acquainted."

Her friendly manner took away some of the tiredness. We sat down a moment to rest and visit. "Don't bother about your dinner. I have it all planned," she said casually.

I was so surprised I hardly knew what to say. Here was a stranger with plans for our dinner already running through her head. Since she was an army wife, too, how completely she understood that all those crates looked exactly alike to me so that I had not the slightest notion which one even held my can opener.

Dinner was soon on our table, and I'm sure we never ate a better meal. It was brought over in gay dishes—the type of meal to tempt a tired appetite.

I'll bake a chocolate pie just as soon as I locate my pie plates, and take it to my gracious neighbor. That could never be repayment, though, for her generous gesture. That will just let her know I want to be thoughtful, too.

You may have a stranger living next door to you. Have you met her? Have you taken time out of your busy schedule to make her your friend? You meet so many worth-while people that way and enlarge and broaden your own appreciation of life.

We often think of witnessing for Christ and our Zionitic way of life in terms of "preaching the gospel" to those who will listen. I think being a warmhearted neighbor, generous with your help and your understanding to meet another's problem or another's need is one of the very finest ways of witnessing, don't you?

LOUISE WRIGLEY

Interlude

By Shirley Hunter

MY RELIGIOUS AUTOBIOGRAPHY is a spiritual metamorphosis. Being a rather serious child, I was always interested in the nature of things, and at an early age began to cast about to find the nature of God. However, I *was* a child, and my first attempts appear—from the level on which I am now living—as embryonic, just as my present attempts will appear in the development of years to come.

I recall that at the age of eight or nine I was riding on the drawbar of my father's tractor when it occurred to me that the God who performed miracles in early days could still do it; so I proceeded at once to pray that he would create for me a fairy to leap lightly from clod to clod for my entertainment. I prayed most earnestly, ceasing only to peep out periodically to see if my prayers had been answered yet. When nothing happened I threw God out and became a youthful atheist. The wound healed quickly, and through the experiences of the intervening years, I have come to know that God does perform miracles, but not as proof that he exists.

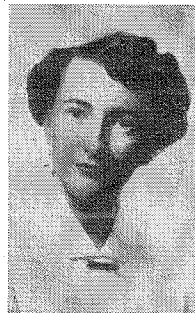
As a youngster I went to Sunday school and church regularly and willingly, though I wasn't much impressed by the dull Bible stories. That is, not until I met Lois. She was my junior teacher, and I never had met anyone so devoted to a purpose. Our close association grew, and even today I turn to her with my problems. She showed me what it means to serve God and to love people. Her life is a testimony that God still lives and moves in the lives of people.

DURING MY LATE HIGH SCHOOL days I began to question my religion—not the foundation and bases themselves, but the whole pattern of truth and life. It was all rather

nebulous, and hung in suspended animation in the back of my mind for some time. I attended a church camp for the first time just after I was graduated, and it was here that I met many church youth and found that in them lay the key to what I was searching for. As we sang around campfires and held prayer meetings and testimonials, I found others voicing the questions I had twisting around in my mind: What does it mean to be good? What is the place

Here Is the Writer . . .

SHIRLEY HUNTER attended Graceland for one year, then transferred to the University of Iowa College of Nursing from which she plans to graduate with a B.S. in nursing in 1954. Here she has served as both judiciary board member and unit chairman in Currier Hall, and this year is vice-president of the junior nursing class. She also sings in the Westlawn Chorus. At Graceland she wrote for the "Tower" and the "Acacia" and served as judiciary chairman at Walker. "My interests," she says, "are varied. I enjoy all sports, reading, writing, and—of course, nursing."



of God in my life, and my place in his world? What about the conflict that exists between science and religion? But now that I sensed the importance of people in the answers, I entered Graceland College that fall with an interest in them and in God that I had not held before.

The intellectual pursuits of college, when centered in a search for truth, led me to understand the nature of God's work in his universe. The spark of divinity that I had come to sense in men proved to me that Divinity exists, and from my

observations, I could see that great men—really great men—were drawing sustenance from some higher power and combining it with their own inherent powers with the end result of a good man. I met intelligent men, foreign students, people of all ages and from all levels of life, and together we found that science and religion are not conflicting, but consistent. I saw miracles in the lives of the people I knew, I found miracles in the textbooks I studied, I sensed miracles in the depth of the life around me. It was easy then to accept the idea that miracles are happenings in accordance with laws not yet fully understood by men. Science and religion are coincident. It broadened my childish concept; I understood how "these things shall follow them that believe."

I DISCOVERED IN GOD the qualities of sympathetic love, kindness, humor, integrity, and personal interest in every man, and discarded forever my former idea of him as aloof and impersonal. My relationship with him and with other people led me to another realization—that of the divinity of the Bible. Now that I could grasp the spiritual potential that men have, I could see what God is and the power that Jesus has because of his close communion with God. Because of this, he is the only one in history who could atone for man. Furthermore, I found that there are so many conflicting ideas about the Bible and so many mistakes in translation that men need additional revelation to give the principles meaning and embellishment to fit today's dynamic, developing life.

I left Graceland, the dear little chapel I had come to love, the talks with others on man's moral obligations, our classes with emphasis on the social responsibility of Christians,

New Horizons

Young People in the News

Honorable Mention to All-American High School Football Star

RUSSELL HAMPTON, son of Mr. and Mrs. Harry E. Hampton of Bakersfield, California, has made an outstanding contribution on the Graceland football team this fall; this is just one of a long line of football honors to his credit. Last spring Russell was given honorable mention with the All-American high school team players selected annually by the Wigwam Wisemen of America. Previously he had made the Californian's all-valley and all-state teams. Last year he was captain of the Bakersfield High School "Driller" Football Team and president of the "Big B" athletic club. The "Drillers" won the valley championship for 1951-52.

Russell received bids to apply for the honor of playing in the East-West "All-American" game which was held in the East last summer. Later he was asked to play in the North-South California game, which

the little winding rock path that poses as a quiet, tranquil co-ordinator of the busy town behind and the search for truth on the "Hill" ahead. I left, but I paused to receive the crowning climax of my spiritual experiences there, my patriarchal blessing, bestowed on me by "Doc" Cheville. The personal message of that blessing unified my life and gave it purpose by putting the ethereal quality of my college, my church, and my God into a form that could guide me in the new experiences ahead. It pointed up to me the meaning of spirituality—the joining of emotion and knowledge into one way of life.

My autobiography is not complete, only because life does not end here. I have questions still unanswered, problems yet unsolved, a God unfathomed. And this is but an interlude.

was held at the Coliseum in Los Angeles last August 7. He turned down both bids because he felt it was necessary for him to work all summer in order to attend college.

Last June at graduation from Bakersfield High School, a school with an enrollment of four thousand students, Russell was one of ten to receive an award pin for outstanding service to his school during his four years as a student. He was also awarded the coveted Sam Lynn trophy. This is given annually to the athlete who, in the opinion of the coaches, is the most outstanding representative of the school's sports program, both on and off the athletic field.

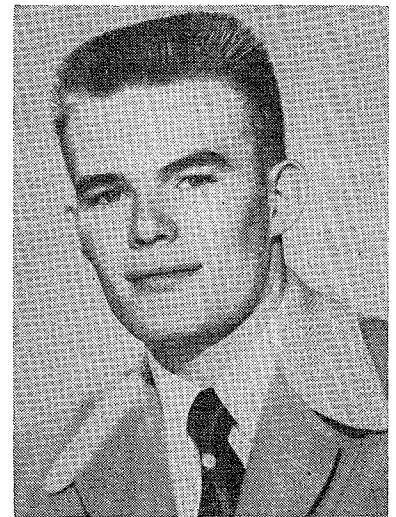
For three consecutive years he also received the school's award for being the most outstanding student on the football team.

RUSSELL HAS BEEN an active member of the Bakersfield Zion's League and has attended church and church school regularly. He has assisted with ushering and in preworship services. His father has been pastor of the Bakersfield mission for the past eight years, and there has been plenty of work for Russell to do.

The family always took it for granted that Russell would attend Graceland. But until he went to reunion last summer, he had made plans to attend the University of California at Los Angeles. This is the story his mother tells:

When graduation was over many people contacted Russell and much pressure was put upon him to enroll in a state university. He was awarded scholarships to attend the University of California at Berkeley, and the University of California at Los Angeles.

After much serious consideration and many prayers he made his deci-



Russell Hampton

sion to attend UCLA. But we know now that none of us seemed to feel just right about the decision.

When reunion time came Russell felt that he would have to stay home to work as he knew his employer would not allow him any time off. The rest of our family attended reunion at Pacific Palisades for the entire week. On Friday night Russell joined us there. By Sunday a great and new decision had been made in our family—Russell was going to Graceland.

A revelation was given through Brother Peter Whalley at the final reunion prayer meeting. The youth, particularly the young men of the church, were admonished to prepare themselves for a greater work and new responsibilities.

Further instruction was given by President W. Wallace Smith in the closing sermon of the reunion concerning work, activities, and responsibilities of the membership, especially the young people. We feel our prayers were answered at that reunion.

This fall Russ was one of five Gracelanders who placed on the interstate all-conference football team. He is currently a member of the varsity basketball squad.

MARY COOPER

Briefs

Ordination Service Held

GRAND VALLEY, ONTARIO.—An ordination service was held in the church the morning of November 16. Under the hands of Gordon Farrow, district president, Leslie W. Kohlman, bishop, and Fred C. McLean, counselor to the district president, the following were ordained: Donald Gordon Richardson, priest; Ronald Edwin Richardson, teacher; Vincent Laverne Hodgson, deacon; and Lloyd Taylor, deacon.—Reported by R. J. FARTHING

Babies Blessed

MERLIN, ONTARIO.—Elder Fred Brown is president of the branch, with Elders Charles Atkinson and Glen Atkinson as counselors. Elbert Atkinson, assisted by Clare Brown and Keith Haskell, directs the church school. Max Smart is leader of the young people, while Glen Atkinson conducts a study period for young adults and Charles Atkinson is teacher for the adults each Thursday evening.

Sister Helen Atkinson assisted by Sister Annie Stubble works with the children. They have formed a 4:30 Club which meets each Tuesday at the church. They presented a Christmas program at the church school party.

The women's department, with Sister Bertha Brown as leader, assisted by Sister Lila Allgiers, held a successful bazaar November 28 at which \$184.00 was raised.

Clare Brown, son of Brother and Sister Fred Brown, was ordained to the office of priest on November 9 by his uncle, Evangelist R. T. Brown, and his father, Elder Fred Brown.

Evangelist and Sister Brown spent a week with the Saints in September.

Leone Dawson, daughter of Brother and Sister Ralph Dawson, sailed for London, England, in November. She is employed as a laboratory technician in St. Thomas Hospital and expects to remain there a year.

Pamela Joan, daughter of Clare and Joan Brown, was born July 17 and blessed No-

ember 8 by her grandfather, Elder Fred Brown, and Evangelist R. T. Brown.

Carolyn Mildred, daughter of Floyd and Eileen Brown, was blessed on November 8 by her grandfather, Elder Fred Brown, and Evangelist R. T. Brown. She was born on July 24.

Margo Susan, daughter of Max and Harol-dene Smart, was born March 16 and blessed November 9 by Elders Glen Atkinson and Charles Atkinson.—Reported by ADDIE DAWSON

New Branch in British Isles

SKEWEN, SOUTH WALES.—November 15 and 16 was a special occasion for the Saints at Skewen in South Wales. Elder Donald V. Lents, mission president, and Elder Thomas Worth, district president, were in attendance for the purpose of organizing the Skewen group into a branch to be known as the Skewen Branch. The recommendation for this came originally from the Llanelly Branch pastor, Elder Walter Cowley, who until now has supervised this group. The recommendation had the approval of the General Church officers concerned and the unanimous concurrence of the September district conference.

The Skewen group has had regular Sunday services for some time in a hired hall, under the local direction of Elder Don C. Hughes. November 15 was the day set for the actual organization which was effected by Elder Tom Worth. In a special service for the occasion he outlined the purpose and procedure of the meeting and emphasized the importance of branch organization. Twenty-three people were present. Nineteen are listed as charter members of the new branch, and the officers elected are as follows: pastor, Don C. Hughes; counselors, Priests Sam Pattinson and Douglas Jones; secretary-treasurer, Beatrice Evans; recorder and historian, S. Pattinson; women's leader, Lily Farrage; church school director, Aubrey Evans; young people's leader, Stuart Moule; director of music, Verna Hughes; auditors, Charles Farrage and Melita Farrage.

Worship services were arranged for next day when, in the afternoon, Elder Tom Worth

preached on "An Appreciation of the Restoration," and Elder Walter Cowley presided. The evening sermon was by Elder Donald V. Lents and followed the theme, "Why Tarriest Thou?"—Reported by TOM WORTH

League Has Project

MIAMI, FLORIDA.—Graceland College Day was observed October 26, with Elder Ed Fisher in charge.

A Halloween party was held in the home of Elder Edgar Chevalier for the Zion's League. The project chosen by the League for the year is to beautify the church grounds.

Elder and Mrs. N. L. Booker and Deacon and Mrs. William Dippel attended the Doctrine and Covenants Institute in Independence. They also visited Bishop Leslie Kohlman and family of Guelph, Ontario.

Recent visitors to the branch were Elder and Mrs. Gordon Barnes of Pensacola, Florida, and their son, Private Glenn T. Barnes, and his wife Betty who came from Ft. Ord, California. Betty is the daughter of Priest and Mrs. Clarence White. Glenn left for overseas duty on November 15.

For the past several months, instead of a Sunday night preaching service, different men of the priesthood have conducted class periods.

The women's department has divided into two classes. One class is studying the *Commentary on the Doctrine and Covenants* by Edwards and the other is studying a course on child psychology.

On November 30, Priest Roy McGahagan of Tampa, accompanied by his wife, was the speaker for the eleven o'clock service.

The church is located on the corner of 67 Avenue and 15 Street.—Reported by MRS. EDGAR A. CHEVALIER

Annual Election Held

MYRTLE POINT, OREGON.—The branch held its annual business meeting on August 24 under the direction of District President J. L. Verhei.

The officers' reports were given and approved and the budget for the coming year was presented and unanimously approved.

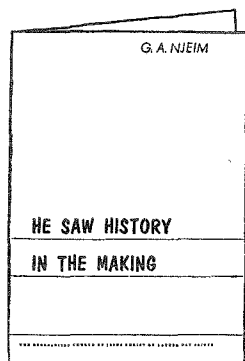
The following officers were elected: Thomas E. Coffman, pastor; Mrs. Thomas Coffman, secretary; Charles McCrachen, treasurer; Mrs. Allison Roberts, church school director; Mrs. Fred Zumwalt, women's leader; Mrs. Lula Gnad, historian; Vern Brewer, auditor; Mrs. Vern Brewer, publicity; Miss Margaret Gnad, librarian; Mrs. Thomas Coffman, music leader; Mrs. Jasper Streeter, Zion's League leader; and Noel King, social leader.—Reported by MRS. VERN BREWER

Missionary Holds Series

JACKSON, MICHIGAN.—Missionary Elder Stanley Lee Pfohl held a series of meetings November 16-23. The theme was "The Story of the Restoration," illustrated with slides. Prior to the series Brother Pfohl was in Jackson for two weeks of preparation with the priesthood. Pastor John R. Cox visited the homes of Saints and nonmembers with Brother Pfohl. The women's department also met in preparation meetings with the missionary elder. They went in twos, visiting the homes in the neighborhood of the church.

Sister Grace Surbrook was baptized at the conclusion of the series on November 30.

Confirmation services were held on December 7 in the church. Brother Pfohl confirmed Sister Surbrook, assisted by Pastor John R. Cox and Elder Stanley Price.—Reported by NANCY TURNER



He Saw History in the Making

by G. A. Njeim

Here is an approach for those who are trying to determine the true source of inspiration that came to Joseph Smith and who are seriously looking for a verification of the truthfulness of the Restored Gospel.

75c

HERALD HOUSE

Independence, Missouri

Notice to Students

(Continued from page 4.)

should fall too low, the college would have difficulty in meeting its financial obligations. If the number should rise too high, there would be insufficient housing, classes, and dining facilities. The yearly budget determines the minimum number of students necessary to maintain a healthy college. The Board of Trustees determines the maximum number of students that can be served adequately. Last year the maximum was 585.

These factors will influence enrollment in the coming year:

1. Students returning for their second year are accepted first. In 1951 there were 318 freshmen; 220 of them returned this year. At present there are 366 freshmen. This indicates that the freshman class next fall may have to be slightly smaller than it was last September, unless the total enrollment is allowed to rise.

2. National trends and present correspondence indicate a heavy demand for enrollment next fall.

In order that all applicants may receive a fair and thorough consideration, the Student Selection Committee needs to receive applications soon. The Committee considers each applicant separately. Among the factors influencing their decision are the following:

1. Date of application
2. An academic record which gives reasonable promise of success in college.
3. Clearly stated educational goals
4. An approved financial plan
5. Pattern of social background and behavior
6. Geographic distribution throughout the church.

The Student Selection Committee will meet on the following dates: February 2, March 2, March 16, March 30, April 13, and April 27. After May 1, the Committee will meet as often as the need requires.

All credentials must be complete before an applicant's name is presented to the Committee. These credentials include these items:

- Application for admission
- Application for housing (except for Lamoni students and married students)
- Dormitory deposit of \$15.00
- Financial plan
- High school transcript

Applicants who need student employment or scholarship loans should submit these applications also. Each of these applications must be accompanied by a \$10.00 deposit. Dormitory and work deposits are refunded unless the student violates his agreements with the college.

WILLIAM GOULD
Director of Admissions

News and Notes

(Continued from page 2.)

Z. Z. RENFROE TO TEXAS

Seventy Z. Z. Renfroe left for the Rio Grande Valley and San Antonio, Texas, January 7. This is his first visit to the area in over three years.

RUSSELL RALSTON IN INDEPENDENCE

Seventy Russell Ralston was in Independence, January 7-12, to work with the committee on evangelism for the Quorum of Seventy. He reports a white gift program was held in the branch at Salt Lake City on the Sunday evening prior to Christmas, and a New Year's Eve vesper service was also held. Brother Ralston reports that these two services were outstanding in the quality of worship they conveyed.

STAKE HAS BAPTISMS

Thirteen people were baptized in the Kansas City Stake on the first Sunday of the new year. Stake President F. O. Davies reports that eight people were baptized at the eleven o'clock service at Central Church and one other candidate was baptized there in the afternoon. Four more baptisms on that day were reported for the other congregations in the stake.

WEDDLE TO THE SOUTH

Franklyn S. Weddle, General Church music director, left Independence for the Southern Mission January 14. He will be gone until February 3. He will be in the following places: Pascagoula, Mississippi; Mobile, Alabama; Pensacola, Orlando, Miami, and Tampa, Florida; Brewton and Montgomery, Alabama. He will conduct institutes at Pensacola, Orlando, and Montgomery.

EVANGELIST IN GUATEMALA

Evangelist Ray Whiting is in Guatemala City, Guatemala, for missionary purposes for approximately three weeks. He traveled there with Mr. and Mrs. George Young and is working with them and Jose Aranda in an evangelistic endeavor. Mrs. Young is the daughter of Brother Whiting.

TO BE IN IRAN

Elder and Mrs. R. L. Amsberry, formerly of Dennison, Iowa, are in Washington, D. C., preparing to leave for Iran. They planned to be in Washington for about three weeks for orientation before leaving. Brother Amsberry will be a Vocational Agriculture Educationalist for the United States government.

MEN ILL

Evangelist Myron A. McConley has been seriously ill, having recently undergone surgery at the Independence Sanitarium and Hospital. His condition has been critical.

Oscar W. Newton, secretary in the office of the First Presidency since 1911, is convalescing from a serious illness and hospitalization at the Sanitarium.

RECEPTION HELD FOR PASTOR

The Walnut Park congregation of the Center Stake held a reception to welcome their pastor Elder Herbert C. Lively, formerly of the Kansas City Stake, and his family on January 4.

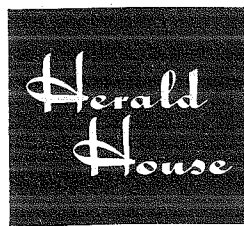
WILLIAM LA GRECE NEW PASTOR AT ENGLEWOOD

Elder William LaGrece was installed as pastor of the Englewood congregation in Independence on Sunday, December 28, at 11:00 o'clock. Elder Ted P. Scott, who has served the past four years as pastor of this congregation, was in charge of the service, and Stake President Charles V. Graham was the speaker.

The Sacred Book of Ancient America

By HAROLD I. VOLT

This is our most recent book about the Book of Mormon. Author Volt examines and proves the testimonies of many who support the truths of the Book of Mormon.



\$2.00

Independence,
Missouri

A New Church for Phoenix

(Continued from page 15.)

before the fund grew to a size where it seemed the time was right for making actual plans. There was a desire among some to move from the old quarters—a wish that eventually had to yield before the inflated property values of all newer sections of the city. It was finally agreed that remaining in the present well-populated and well-landscaped district would permit a larger sum to be put into the building, and even then it became necessary for the group to accept a loan from the Houses of Worship Revolving Fund of the General Church for the completion of the new building.

Under the present pastor, Brother W. W. Wood of Windsor, Ontario, all the divergent plans were consolidated for this building. The picture shown is the finished church. It is a remodeling of the original building with a new auditorium added in such a way as to appear one structure. The material is brick, stuccoed and painted white. The interior is of open beam construction with natural wood pews and pulpit furnishings. The rostrum and aisles are carpeted. A recessed baptismal font is curtained to harmonize with the color of the walls. Gold draperies were selected to accent the wood trim. The "old" part, which is called the junior chapel, appears as the wing to the left. In it are classrooms and the junior auditorium. The building very comfortably takes care of the present membership and its activities.

Bulletin Board

We're on the Air . . .

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 8:30 a.m. (EST) every Sunday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

IOWA, Ottumwa.—KBIZ, 1240 on the dial, 11:45 a.m. (CST) Sunday.

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

MISSOURI, Joplin.—KFSB, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

IOWA, Lamoni.—KGRA, 690 on the dial, 9:30 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WSAR, 1480 on the dial, January 20, 1953, 8:15 a.m.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, February 11, 1953, 9:45 a.m.

OHIO, Dover-New Philadelphia.—WJER, 1450 on the dial, 11:15-11:30 a.m., January 12, 19, 26.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Book Wanted

Les Gardner, c/o The Auditorium, Independence, Missouri, would like to obtain a copy of *The Church and Evangelism*. He would like to know the price and condition of the book before receiving it.

Servicemen's Addresses

Pfc. Floyd S. Watkins
US 55149873
176 Signal Repair Company
A.P.O. 46, c/o Postmaster
New York, New York

Pvt. Hershel L. Gray
U.S. 52155198
Hq. Btry. 865th A.A.A. A.W. B.N. (sp)
A.P.O. 301 c/o P.M.
San Francisco, California

Change of Address

Mr. and Mrs. George H. Brindley
18 Federal Street
Elmwood 10, Connecticut

Chickasaw Mission Services

Services are now being held each Sunday at the Chickasaw Theatre (temporary meeting place) in Chickasaw, Alabama, by members of the Chickasaw Mission of Mobile Branch. Church school begins at 10:00 a.m. and preaching or Communion at 11:00. The mission pastor is Gomer Miller, Rural Route 9, Box 348, Mobile (telephone 37659).

Requests for Prayers

Prayers are requested for Mrs. John Teeters, 1331 South Osage, Independence, Missouri, who is suffering with arthritis.

Mrs. Ellen Goss, Coweta, Oklahoma, requests prayers. She has heart trouble and a chest ailment.

A. G. Buller, Parker, South Dakota, requests prayers for his daughter, Mrs. Ed White of Raymond, South Dakota, who is in the hospital undergoing treatment for cancer. She is the mother of twelve children.

ENGAGEMENTS

Judd-Turley

Mr. and Mrs. A. L. Turley of Bald Knob, Arkansas, announce the engagement of their daughter, Doris Jean, to Perce E. Judd, son of Mr. and Mrs. P. R. Judd of New York City, formerly of Adelaide, Australia. The wedding will take place March 21 in Bald Knob.

Potts-Elledge

Mr. and Mrs. Theodore T. Elledge of Independence, Missouri, announce the engagement of their daughter, Barbara Joyce, to Donald A. Potts, son of Mrs. Anna B. Potts of Long Island, New York. Both are graduates of Graceland College. No wedding date has been set.

Young-Light

Mr. and Mrs. Ray Light of Sheldon, Illinois, announce the engagement of their foster daughter, Joan Toth, to Lloyd Young, son of Mr. and Mrs. R. J. Young of La Moure, North Dakota. Joan is a senior at Iowa State College. Lloyd, a Graceland graduate of 1950, is doing graduate work at Iowa State. The wedding will take place in June.

Green-Bozarth

Mr. and Mrs. Darwin L. Bozarth of Lee's Summit, Missouri, announce the engagement of their daughter, Ivy Lorraine, to Clifford E. Green, son of Mr. and Mrs. Robert A. Muehlebach of Lee's Summit, Missouri. Clifford is a student in the School of Agriculture at the University of Missouri. No date has been set for the wedding.

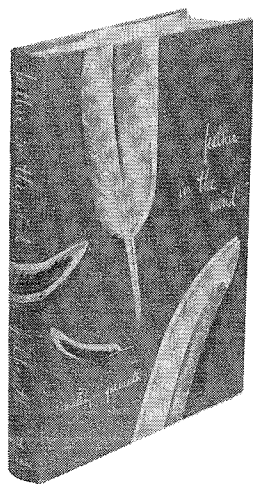
WEDDINGS

Weiss-Adams

Marie Dolores Adams, daughter of Mr. and Mrs. Willie C. Adams of Chariton, Iowa, and Richard W. Weiss, son of Mrs. Coral Weiss of Dow City, Iowa, were married December

Feather in the Wind

By MADELYN GALBRAITH



This book, the most recent of our church fiction publications, is the interesting story of an American family living in Texas and Mexico. The events leading to their conversion and the story of their active lives as church members will inspire you.

\$3.00

HERALD HOUSE
Independence, Missouri

21 at the Reorganized Church in Chariton by Elder G. C. Adams, grandfather of the bride. They are making their home at Columbia, Missouri, where the groom is attending the University.

Bickel-Haferkamp

Carol Dee Haferkamp, daughter of Mr. and Mrs. Walter C. Haferkamp of Temple City, California, and Charles E. Bickel, son of Mr. and Mrs. Charles F. Bickel of San Gabriel, California, were married December 21 at the Michillinda Community Presbyterian Church. Elder Blaine Bender, pastor of the Temple City congregation, performed the double-ring ceremony. The couple will live in San Gabriel.

Greer-Vincent

Sylvia Vincent, daughter of Mr. and Mrs. Elmer Vincent of Akron, Colorado, and Wesley Greer, son of Mr. and Mrs. William Greer of Muskogee, Oklahoma, were married December 23 by Elder Joseph E. Hufford. Sylvia is a graduate of Graceland College, class of '49, and Wes is a graduate of Oklahoma A. and M. They are making their home in Pleasant View, Colorado.

Speer-Stephens

Charlotte May Stephens, daughter of Mr. and Mrs. Charles C. Stephens of Eureka, California, and Thomas T. Speer, son of Mr. and Mrs. M. T. Speer of Phoenix, Arizona, were married December 23, at the Reorganized Church in Phoenix. Priest Leonard Speer, brother of the groom, performed the wedding ceremony. The couple will make their home in Seattle, Washington, where the groom (a graduate of Graceland College) is stationed with the coast guard until he is assigned to Alaska. His bride will join him there later.

BIRTHS

A daughter, Julie Ann, was born on October 23 to Mr. and Mrs. George Edward Greene of Chandler, Arizona. She was blessed on December 14 by her paternal grandfather, Elder I. Raymond Greene, and Elder K. Tsuji at the church in Phoenix. Mrs. Greene is the former Lois Stevens.

Mr. and Mrs. Robert Van Fleet of Independence, Missouri, announce the birth of a son, David Robert, born December 27. Mrs. Van Fleet is the former Ruth Berryman of Royal Oak, Michigan. Both parents attended Graceland College.

Twin daughters, Linda Kay and Lois Mae, were born September 17 to Mr. and Mrs. Everett G. Nielsen of Portsmouth, Iowa. They were blessed December 28 at Persia, Iowa, by Elders E. L. Edwards and John M. Jensen.

A daughter, Margaret Anne, was born on November 5 to Anne and Vernon Pettit of Aurora, Illinois. She was blessed on November 30 by Elders Paul Gouty and Arnold J. Settles.

A daughter, Mary Frances, was born on December 11 to Mr. and Mrs. Ronald C. Smith of Wenatchee, Washington.

A son, Charles Allen, was born on December 18, 1952, to S/Sgt. and Mrs. Jack Jolicoeur of Ontario, California. Mrs. Jolicoeur is the former Marjorie Swain.

A daughter, Mildred Marie, was born on November 9 to Mr. and Mrs. Frederick Troeh of Twin Falls, Idaho. The father is pastor of Twin Falls mission.

DEATHS

FRIEND.—Emma, was born September 29, 1849, in Salem, Ohio, and died November 2, 1952, at the home of her daughter, Mrs. Rilla Wright, in Flint, Michigan. At the age of 103 she could still recall going to Michigan in a covered wagon with her husband and their daughter. She had been a member of the Reorganized Church over fifty years, having been baptized in Pigeon River by Elder Dirk Schreur.

She is survived by her daughter; four grandchildren; two great-grandchildren; and six great-great-grandchildren. Funeral services were conducted by Elder Arthur DuRose at the Groves Memorial Chapel at Flint. Burial was in the Flint Memorial Park.

CRENSHAW.—Arthur W., was born in Jackson County, Missouri, in 1870, and died December 20, 1952, at the Independence Sanitarium. He was married on February 23, 1893, to Mary Waddell, who survives him.

Five children were born to them; one son, Herbert, preceded him in death.

Besides his wife he leaves three sons: Ralph E. of Des Moines, Iowa; Chester C. and Dell D. of Independence, Missouri; a daughter, Mrs. F. L. Kelley of Wichita, Kansas; three brothers: Marvin Crenshaw of Columbia, Missouri; Ernest Crenshaw of Blue Springs, Missouri; and Irvin Crenshaw of Buckner, Missouri; two sisters: Miss Gertrude Crenshaw of Buckner and Mrs. Eva Brown of Grain Valley, Missouri; six grandchildren; and eight great-grandchildren. Funeral services were held at the Carson Chapel in Independence.

JACOBS.—Cornelia Grace, daughter of Pleun and Ida May Roobol, was born January 16, 1898, near Gallatin Gateway, Montana, (date of death not given). She was married to Milton Schuyler and one son was born to them. Mr. Schuyler preceded her in death, and on November 15, 1942, she was married to Henry Jacobs, who survives her.

Besides her husband she leaves her father; three sisters: Mrs. C. L. McCampbell of Santa Ana, California; Alice Myrstel of Big Timber; and Mrs. Melvin Peterson of Bozeman; a brother, Darrell of Butte; a stepson, Don Jacobs; and two stepdaughters: Erlene Andes and Veda Jacobs. Her son preceded her in death on March 5, 1950.

CAMPBELL.—Jennie Kemp, daughter of Henry and Sarah Kemp, was born June 22, 1861, at Cash Valley, Utah, and died December 17, 1952, in Independence, Missouri, which had been her home since 1880. On April 17, 1887, she was married to Willis O. Campbell; four children were born to them. Her husband died on May 1, 1941. For a while after his death she made her home with her daughter in Kansas City, but returned to Independence two years ago to live with her son, Orville. She had been a member of the Reorganized Church since 1874.

Surviving are three sons: Frank Leslie of Van Buren, Arkansas; Orville of Independence; and William Clyde of Chatham, New Jersey; a daughter, Mrs. Henrietta Leavens of Kansas City, Missouri; seven grandchildren; and twelve great-grandchildren. Funeral services were conducted by Elder Glaude A. Smith at the Carson Chapel in Independence. Interment was in Mound Grove Cemetery.

Correction

Two typographical errors appeared in the obituary of Anna B. Rowley (December 29 issue of the *Herald*). Mrs. Rowley's maiden name was Maggard, rather than Waggard, and the name Teo Burcell should be Ted Burcell.

The Measure of the Man

(Continued from page 10)

courteous, loyal, and all the things that are "of good report."

Learning to love is a lifetime job. It isn't easy. But the rewards are great and among them is the knowledge that while you are learning you will be discovering in yourself a man capable of being a good husband to my daughter-in-law, a man capable of being a good father to my grandchildren, a man capable of starting the cycle over again by teaching a new generation of children how to love.

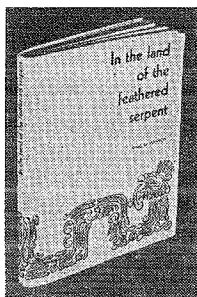
When you have found the man, it will be time enough to think about looking around for the wife. She will be there looking for you. My dear, I hope you will find someone gentle and gay, strong enough to stand beside you in the wildest wind, someone who has courage and is acquainted with fear, someone of integrity and appreciation of selfhood. And when you have found each other, I hope she will find you worth loving.

Have a happy day, my son. And good hunting in the days ahead.

Lovingly,
Mother

In the Land of the Feathered Serpent

by PAUL M. HANSON



This outstanding book is a revelation of the archaeological discoveries which so closely support our belief in the Book of Mormon. In addition the book contains unusual photography of Mexico, Central and South America.

\$3.00

HERALD HOUSE
Independence, Missouri

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

M
h

WHAT IS SUCCESS?

When I was young and times were hard, success was my ambition. I thought it best to disregard all else but that condition. I studied long (perhaps too long) how other men succeeded; that soon beyond the aimless throng, my place would be conceded. So seeking for a favored spot, I fought and kept on fighting. The plight of others mattered not; success seemed so inviting. Then one day from a clear blue sky, my soul was lightning riven. I found, as Paul, the reason why life on earth was given. True success means happiness, to you and to all others. Upon the road to blessedness we travel with our brothers. Success! Ah, what a mighty word, when righteousness is blended with each man's deeds; when envy is served and selfishness surrendered.

Alma Coombs

DESTINY

One of the passing generations but not yet passe, the one and only C. Ed. Miller, not long ago quoted from memory the following poem which he offered as a tribute to the memory of Joseph Smith:

A man is thought a knave or fool,
Or bigot, plotting crime,
Who, for the advancement of his race,
Is wiser than his time.

For him the hemlock shall distill,
For him the axe is bared,
For him the gibbet shall be built,
For him the stake prepared!

Him shall the scorn and wrath of men
Pursue with deadly aim,
While envy, malice, hate, and lies
Shall desecrate his name.

I. A. Smith

THE SALT OF THE EARTH

Salt is something we need. It is necessary to life. Without it we would not last long. It must be good. The dictionary says that salt is to season, to purify, to cure—a compound of chloride and sodium possessing valuable anti-septic properties. It is that which preserves from corruption and gives flavor a character.

Thus we understand Jesus to mean, when he says, "Ye are the salt of the earth," you—my disciples, all who follow me—must possess the character that flavors the world of men. You must possess the saving, purifying properties that will cure all the evils of mankind. This is a tremendous challenge. You must possess the saving qualities like unto salt or you can do little if any good.

Jesus depends upon all of us to do good. He depends upon us to do his will. If we would build the kingdom we must build according to his instructions.

"Please pass the salt" is an expression we hear many times. This should be a constant reminder of our responsibility, "Ye are the salt of the earth," the Christian flavor in daily living.

John Sheehy

Guidelines

to Leadership

Guidelines to Leadership is a monthly magazine concerned with improving church activity. It is an important tool for everyone—primary teacher to appointee.

Contents include forty pages of material prepared under the direction of the various church departments.

Subscribe to *Guidelines to Leadership* today!



SUBSCRIPTION RATES

\$2.00 per year in United States

\$2.25 per year in Canada

\$2.50 per year in Other Countries

Herald House

Independence, Missouri

Contents

EDITORIAL

How to Make an Offering, by L. Wayne Updike 3
Across the Desk 4

OFFICIAL

Notice of Professional and Business Men's Institute 4

ARTICLES

Notice to Prospective Graceland Students 4
The Kingdom of God, by Apostle R. E. Davey 5
Question Time 9
The Measure of the Man 10
G. N. Briggs—1874-1952 11
A Missionary of the Church: Hubert Case, Part III, by Alice Montague Case 12
A New Church for Phoenix, by Georgia Speer 14
Parents in Partnership With God, by Lottie Clarke Diggle 16
A Way to Witness, by Louise Wrigley 17
Interlude, by Shirley Hunter 18
Young People in the News: Russell Hampton, by Mary Cooper 19
Briefs 20
Bulletin Board 22



A William Graves Photo

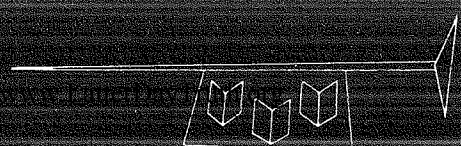
Winter Woodland

Nauvoo, Illinois

the Saints' Herald

January 26, 1953

Volume 100



News and Notes

FROM HEADQUARTERS

PRESIDENT IN IOWA

The first service was held in the new church at Council Bluffs, Iowa, on January 18. President Israel A. Smith was the guest speaker at the morning service.

DEDICATES CHURCH IN MICHIGAN

President W. Wallace Smith left Independence January 16, to be present at the dedication service for the Cash, Michigan, church which was held January 18. Elder Eldon Winters is pastor of the Cash Branch, and Elder John Blackstock is district president.

STAKE COMMUNION SERVICE

"Seek Ye First to Build Up the Kingdom of God" was the theme for the annual priesthood Communion service held January 9, at the Stone Church. There was an attendance of 375 priesthood members. Bishop G. L. DeLapp gave the Communion message, and following a testimonial period, President Israel A. Smith gave the prayer of consecration. Stake President C. V. Graham reports that the testimonies were of outstandingly high quality.

APOSTLE FARROW IN KENTUCKY

Apostle Percy E. Farrow conducted a series in Louisville, Kentucky, December 14-21. He reports excellent attendance and interest. The pastor of the branch is Elder James B. Welch.

CONDUCTS PRIESTHOOD INSTITUTES

Dr. F. M. McDowell reports a successful series of priesthood institutes conducted with Apostle C. George Mesley in four districts in Michigan during December. They also spent one evening with the priesthood of the London District in Ontario. Emphasis was given throughout to the setting up of a long-time priesthood education program growing out of the peculiar needs in each district to be administered by the administrative officers in each instance. Brother McDowell reports a continued close co-operation with administrative officers in selected areas in the conducting of intensive experimental programs in priesthood education. Recent contacts with such administrative officers include Northwest Iowa District, Rhode Island District, Far West Stake, Lamoni Stake, and Central Missouri Stake.

MISSIONARY SERIES PLANNED

A Sunday night missionary series, beginning February 1 and ending March 8, will be held in the Center Stake. The congregations will have the following speakers: Blue Ridge, Eugene A. Theys; East Independence, E. Norman Cox; Eden Heights, C. V. Graham; Englewood, Almer Sheehy; Enoch Hill, L. J. Richards; Gudgell Park, Vern Brown; Liberty Street, Merle Guthrie; Mt. Washington, William E. Timms; Second Church, Arthur Stoft; Slover Park, W. E. Wakeman; South Crysler, Charles Neff; Spring Branch, Warren B. Haskins; Stone Church, Glaude A. Smith; Walnut Park, Herbert C. Lively; Walnut Park Mission, Henry Schaefer (to be held in Brother Schaefer's home); and Sugar Creek, Lee Hart. Liberty Street will begin their series on February 8. The over-all theme for the series is "Hear Ye Him."



We'd Like You to Know . . .

Ina P. Hattey, R.N.

It isn't any wonder that Ina Hattey has the kind of dreams for the future which she has. When a woman has handled and cared for as many thousand new-born infants as she has it is natural to be concerned for their welfare and for that of their new mothers, many of whom have turned to her almost pathetically for guidance and help. When a day-old baby is placed in his mother's arms for the first time at the Independence Sanitarium and Hospital, Ina Hattey usually is not far away. She'll be handy if there are questions or if the little one needs to be taught how to nurse. Her hope for the San's future is to be able to initiate a clinic for teaching young mothers how to care for the new infant in the home.

That smile on her face as she looks at the little ones in her arms is natural. It comes from her heart, and her heart is given in service to the mothers and infants of Independence and the church. As nursery supervisor she helps the student nurses handle the babies. She directs activities in the nursery only, and instructs the new mother about the child's care after they leave the hospital.

Ina has lived in Independence all her life. She was baptized at the Stone Church in 1908, attended the Independence high school, Kansas City Junior College, and the Independence Sanitarium and Hospital School of Nursing. Nursing has had the most important place in her life for many years.

She is also a musician and was awarded a scholarship in voice study with Paul Craig for two years. She sang solos in the Stone Church and for the Independence Music Club until a recent illness.

She lives near the San with friends—Mr. and Mrs. A. R. Moler. Her first loves at home are her nieces and nephews, whom she enjoys watching grow up to be well-mannered, well-adjusted young men and women. Her first love at work is to send the little ones home with their mothers as well-mannered, well-adjusted babies performing as parents hope they will. Also her little "adopted" babies are her pride and joy, and the happiness they bring to their parents is her happiness.

The Saints' Herald

Vol. 100 January 26, 1953 No. 4

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

The *Saints' Herald* is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 108 South Osage Street, Independence, Missouri.

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

The Burden

"Cast thy burden upon the Lord, and he shall sustain thee."—Psalm 55: 22.

A TIME COMES in your life when you wake up in the morning to be confronted by a load of responsibility—too much work to do, problems too difficult to solve, and unpleasant tasks to perform. You may almost wish you had not awakened that day. Only in sleep have you been able to escape your troubles. For every waking moment you are keenly aware of a great burden upon mind and heart. You need help, and you need it now.

If you are a reader of the Bible, God's word is your treasure house. You may remember some such promise as this: "Cast thy burden upon the Lord, and he shall sustain thee."

Just how does that work?

There is a way, and many people have found it. It is possible for you to find that way too.

A WOMAN who reads these pages wrote to us in recent weeks regarding a severe trial that had come to her. She and her husband had been working apart because of serious illness in the family. He has been laboring on the home in anticipation of the time when they would be together again.

Death released a suffering parent from his pains, and it seemed that the time had come when this woman could be at home. How happily she looked forward to it. How grateful she was for it.

Then a heavy blow struck. The doctor told her that her husband had not long to live. Their happiness together would be brief. The home, prepared with so much toil and loving care, would soon be empty again. And she was warned not to tell her husband. She felt the tragedy of her

burden, and she knew she could not carry it all alone.

We quote this sentence from her letter: "Finally I decided the problem was too big for me, and I would have to leave it in the hands of my Master."

It was this decision that brought her new strength and a return of peace to mind and heart. How God will solve her problem, she does not yet know. But she feels the assurance that he is remembering her and her needs, and she has faith that he will work out a solution for her somehow.

We sometimes meet death in the midst of life. And then, turning to God, we find life again, right there in the midst of death. It is a great victory when we come to the understanding that at the very heart of the universe is the great loving, indestructible, enduring Life.

PERHAPS it was only yesterday that you felt you could not endure the long hours ahead of you. For a few minutes alone you went down on your knees in prayer. You laid your burden before the Lord. You wept at the foot of the throne. You reached up your hands pleading for help.

And help came.

Your burden was not made lighter, but you were given strength to bear it. Your pain of body and spirit was eased for a time. Light shone upon the path before you, where all had been darkness. And through the day, as you went from one thing to another you felt a helpful spiritual presence, giving you love and strength.

But that was yesterday.

IN THE NIGHT the shadows were around you again, and when dawn came you felt more tired than when you went to bed. Where was the strength that sustained you yesterday? Would you have to endure the rigors of this day alone?

So you turned to prayer again. It seemed that the blessing you received was not as great, but it was enough that you could carry on. God did not give you a crutch, to make a permanent spiritual cripple of you. He gave you a boost so that you could walk by yourself. He never takes over the whole job. He always leaves something for you to do.

REMEMBER the occasion, related in the first chapter of Deuteronomy, when Moses was training the people of Israel in the art of self-government. The nation was increasing in numbers, and Moses found it impossible to judge all the people's differences. So he appointed magistrates according to their numbers. But he continued to serve as an appellate court. He said to them, "The cause that is too hard for you, bring it unto me, and I will hear it" (verse 17).

The God of heaven is training us in the art of self-control and self-management. We are to do everything we can for ourselves. Only through this effort, discipline, and pain do we come to mature mind, spirit, and character. But he says to us, "The cause that is too hard for you, bring it unto me, and I will hear it."

"Cast thy burden upon the Lord." No matter how big it is, no matter how hard it is to bear, no matter what pain and grief may accompany it, he will give you help. "And he shall sustain thee." That is the promise. And that is your hope.

L. J. L.

Editorial

Official

Reorganization of Oklahoma Districts

At the recent Joint Council of the First Presidency, Council of Twelve, and Presiding Bishopric, the Tulsa District and the Oklahoma City District were formed from the present Central Oklahoma District and two counties of the Western Oklahoma District.

The Western Oklahoma District continues as heretofore except for the addition of Grant and Garfield Counties.

The new Tulsa District consists of Kay, Osage, Washington, Noble, Pawnee, Payne, Creek, Rogers, Tulsa, Okmulgee, Wagoner, Muskogee, Cherokee, and Adair Counties.

The new Oklahoma City District consists of Kingfisher, Logan, Canadian, Oklahoma, Lincoln, Okfuskee, Caddo, Grady, Cleveland, Pottawatomie, Seminole, Hughes, McIntosh, Sequoyah, McClain, Pontotoc, Pittsburg, Haskell, Latimer, and Le Flore Counties.

These changes became effective as of January 1, 1953. Local conferences are being called by Apostle Jensen to determine district personnel.

THE FIRST PRESIDENCY
By W. Wallace Smith

Official Boy Scout Sunday, February 8

The Boy Scouts of America have invited us to join in observing the traditional Boy Scout Sunday on February 8. This date will represent the forty-third anniversary of Scouting in the States and will be observed as part of Boy Scout Week, February 7-14.

The theme of the week is "The Whole Family." It is a theme which can be used profitably in our pulpits whether or not we have Cubs and Scouts in our congregations. Because

we are deeply interested in family ministry and because Boy Scouting is the official boys' program of our church, it would seem wise, wherever possible, to observe this day.

Our recognition of the home as the "cradle" of kingdom builders should make it relatively easy to relate our February church theme, "The Available Kingdom," to a service in recognition of "the whole family."

Cubs, Scouts, and Explorers are to be encouraged to attend the churches of their choice with their own families. Many of the more than three million members of Scouting will have no regular church home of their own. The observance of Scout Sunday, therefore, should be particularly effective this year as part of our general missionary effort.

THE FIRST PRESIDENCY

Change of Bishop's Agent Assignment, Kirtland District

At his request Brother Joseph Kochis is being relieved of the work of bishop's agent in the Kirtland District, and this work is being assigned to Bishop J. F. Wildermuth, 29617 Lake Shore Boulevard, Willoughby, Ohio. Solicitors of this district are hereby notified to send their reports for the month of January, 1953, and each succeeding month thereafter to Bishop Wildermuth at this address.

We are most appreciative of the good service given by Brother Kochis as bishop's agent in the Kirtland District. We are grateful also for the good support given him in his office by the Saints of this district, and are assured that the same support and co-operation will be accorded Bishop Wildermuth as he assumes responsibility for this work.

THE PRESIDING BISHOPRIC
By W. N. Johnson

Approved
THE FIRST PRESIDENCY
By Israel A. Smith

"Herald Sunday" Changed

Because February 8, originally selected for "Herald Sunday," falls on National Boy Scout Sunday which is observed in many of the larger congregations, it has been considered wise to change the date of observing "Herald Sunday" to March 8. Suggestions and materials to help on this occasion will be sent out soon.

Auditorium Income

It will be some time before we will have complete returns for the year on the Auditorium, as December is usually a big month and it will take a while to tabulate the returns; but at the close of November only four districts had met their full quota. The first to go over the top was South-eastern Illinois, with contributions of \$2,452.39 and a quota of \$2,000.00. The other districts were Northern Indiana, with a quota of \$1,750.00 and an income of \$1,800.86; Eastern Montana with a quota of \$500.00 and contributions of \$504.55; and Central Nebraska with a quota of \$300.00 and contributions of \$318.23. We are hopeful that many more districts and stakes will meet their quotas when the December income is in and tabulated.

(Since writing the above we have received a telegram from Bishop Stephen Robinson on the attainment of the Des Moines District of its quota for the Auditorium. We hope there are many other districts that will have achieved this during the month of December. We are glad to get the information from Bishop Robinson so that it could be incorporated with this notice.)

The total receipts up to and including the month of November amounted to \$107,650.66. We are hopeful that the income for December will show an improvement in the total year's effort to raise funds for this much-needed construction work on the Auditorium.

There are those in the church who are really sacrificing to make their

(Continued on page 9.)

www.LatterDayTruth.org

Influence of the Bible

By Israel A. Smith

THE ISSUANCE OF A NEW TRANSLATION of the Bible and the tremendous publicity given it by way of outright advertising and articles in most of our magazines and newspapers have caused us to reconsider the place of the Bible in the minds and hearts of the American people. Perhaps it is not presumptuous for us to do so, though I would not essay to talk about the Bible in other lands. However, I suspect that the Bible is more revered in some foreign places, such as England, than it is here.

Of course, throughout history there have been those who have "stood against" the Bible, as we have always had agnostics and scoffers and traducers of Jesus Christ and the Christian religion.

An interesting story is told of a society of infidels in England, men of erudition and learning, who often assembled for the purpose of impeaching the Bible and strengthening each other in their unbelief. In the progress of this society, agreement was finally reached to burn the book, since it was the cause of so much disquiet to them.

Every preparation for the ceremony was made and a brilliant young man of accepted standing was chosen to have charge. Amidst supporting applause of now jovial associates, since the die for them was cast, it is said that he took hold of the large Bible which had been selected for the burning, to place it in or on the fire, when he began to tremble and faint, upon which he returned the Bible to the table whence he took it, remarking with feeling, "We will not burn *that* book until we get a *better!*"

We trust that no critics of the Bible, now that the world has what is said to be a *better*, will have any desire to burn the older translations.

As a happy sequel to the foregoing story it is said that the young man who refused to put the torch to the Bible later became a Christian and died happy in his better faith expressing hopes of forgiveness and blessedness from the book he once wanted to burn and destroy. The fear of impending death is often a solvent that softens what some men profess rigidly to believe.

FAMOUS MEN have spoken of their convictions as to the Bible, but they spoke when men generally were Bible readers. It is tragic, of course, that there is today such general ignorance of the Bible and so few people in proportion to the population who make this book a source of divine instruction.

Lord Byron once wrote to a friend, saying that firm believers in the Bible have a great advantage over all others, for this simple reason:

If it be true, they will have their reward hereafter, and if there be no hereafter, they can be but with the infidel in his eternal sleep, having had the assistance of an exalted hope through life, without subsequent disappointment, since—at the worst, for them—"out of nothing, nothing can arise, not even sorrow."

After Byron's death there was found in his Bible the following:

Within this awful volume lies
The mystery of mysteries;
Oh, happiest they of human race
To whom our God has given grace
To hear, to read, to fear, to pray,
To lift the latch and force the way!
But better had they ne'er been born
Who read to doubt, or read to scorn.

One need not subscribe to the belief that the Bible is infallible to give hearty encouragement to it as something that is highly essential in the lives of people. One can well believe that there are errors in all of the various translations, carefully discriminating between obvious truth and apparent error. It is still one of the greatest of books.

PERHAPS THE READERS of the *Herald* would appreciate a symposium of notable statements about the Bible from famous persons well known to history. It is likely that most of them never entertained any thought that the Bible known to them and of which they spoke could possibly contain error, and most of them wholeheartedly liked the idea that the "canon of Scripture was closed," as for instance, Francis Bacon who said:

I believe that the word of God, whereby his will is revealed, continued in revelation and tradition with Moses, and that the Scriptures were from Moses' time . . . shut and closed, so as not to receive any new addition.

Milton, the blind poet, said:

. . . God having to this end ordained his Gospel to be the revelation of his power and wisdom in Christ Jesus. And this is one depth of his wisdom, that he could so plainly reveal so great a measure of it to the gross, distorted apprehension of decayed mankind. Let others, therefore, dread and shun the Scriptures for their darkness.

William Penn affirmed:

I do declare to the whole world that we believe the Scriptures to contain a declaration of the mind and will of God . . . that they ought also to be read, believed, and fulfilled in our day, being useful for reproof and instruction, that the man of God may be perfect.

A story has been told of a deist who was publicly understood to work against Christianity, who denounced the Bible as a forgery, but who at one time was found instruct-

ing his children from the New Testament. When upbraided for his apparent inconsistency, he said that it was necessary to teach children morality, and that nowhere was there to be found "such morality as in the Bible."

It was reported of Napoleon that he expressed the highest admiration for "the purity, the sublimity, the beauty of the morality" the New Testament contained.

John Quincy Adams, president of the United States and a great statesman wrote:

I have for many years made it a practice to read through the Bible once every year. My custom is to read four or five chapters every morning, immediately after rising from my bed. It employs about an hour of my time, and seems to me the most suitable manner of beginning the day. In what light soever we regard the Bible, whether with reference to revelation, to history, or to morality, it is an invaluable and inexhaustible mine of knowledge and virtue.

Rousseau, noted French philosopher, said:

This divine book, the only one which is indispensable to the Christian, need only to be read with reflection to inspire love for its author, and the most ardent desire to obey its precepts. Never did virtue speak so sweet a language; never was the most profound wisdom expressed with so much energy and simplicity. No one can arise from its perusal without feeling himself better than he was before. Is it possible that a book at once so simple and sublime should be merely the work of man? Is it possible that the sacred personage whose history it contains should himself be a mere man? Do we find that he assumed the tone of an enthusiast or ambitious sectary? What sweetness, what purity in his manners! What an affecting gracefulness in his delivery! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind, what sublimity, what truth in his replies! How great the command over his passions! Where is the man, where is the philosopher, who could so live and so die, without weakness and without ostentation?

When Plato described his imaginary good man, loaded with all the shame of guilt, yet meriting the highest rewards of

virtue, he described exactly the character of Jesus Christ; . . .

John Locke said:

The morality of the gospels doth so far excel that of all other books that, to give a man full knowledge of true morality, I would send him no other book than the New Testament. . . . The shortest and surest way for a young man to attain to true knowledge of the Christian religion is to study the Holy Scriptures, especially the New Testament . . . which has God for its author, salvation for its end, and truth, without any mixture of error, for its matter.

Joseph Addison, great English author, wrote:

After perusing the book of Psalms, let a judge of the beauties of poetry read a literal translation of Horace or Pindar, and he will find in these two last such an absurdity and confusion of style, with such a comparative poverty of imagination, as will make him sensible of the vast superiority of Scripture style.

Selden, who was said to have been one of the most celebrated of philosophers of his day said that notwithstanding he ". . . had been so laborious in inquiries and curious in his collection and had possessed himself of a treasure of books and manuscripts upon all subjects, yet he could rest his soul on none save the Scriptures."

THE FOLLOWING STORY of Sir Walter Scott is well known. In his last illness he asked for an attendant to bring him "a book." When inquiry was made as to what book, he answered, "There is but one—the Bible."

Apparently the controversy respecting the teaching of religion in the public schools is not new, for in the days of Fisher Ames (1758-1808) he lamented the disuse of the Bible in the schools, and thus wrote:

Should not the Bible regain the place it once held as a school book? Its morals are pure, its examples captivating and noble. The reverence for the Sacred Book that is thus early impressed lasts long. If not impressed in infancy, it probably never takes firm hold of the mind. One consideration more is important. In no book is there so good English, so pure

and so elegant, and by teaching all the same book they will speak alike, and the Bible will justly remain the standard of language as well as of faith.

The foregoing in support of the Bible and the place it should occupy in the lives of men and women is, of course, but a small part of what could be presented with profit, and we trust that the material offered may be of use to *Herald* readers.

In closing, however, let us not forget the unique place the Book of Mormon should have with our people, as also the Book of Doctrine and Covenants. Indeed we have in the Three Standard Books of the church a rich mine for the inspiration of our people.

An Old Concordance

The General Church Research Library has received from Brother C. W. Clark of Independence an old German Bible Concordance, dated 1677, which indicates that it is 275 years old. It is very ornate in coloring and binding, the lettering on the several flyleaves being done in beautiful, colored, old style printing. It was sent to Brother Clark by Brother N. L. Ard of Chicago for presentation to the Church Library.

This is an interesting book, and if its history could be traced it would undoubtedly prove valuable. Brother Henry Schaeffer of Independence translated a portion of the introduction. According to his translation the Concordance is the work of a scholar, M. Frederick Lankischen, who undertook the task at the request of the Count of Saxony for the members of the early Lutheran Church.

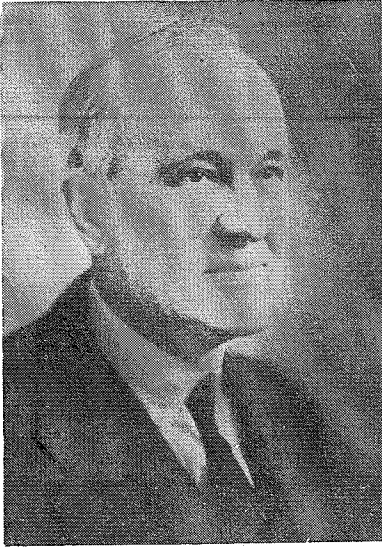
We sincerely thank Brother Ard and Brother Clark for this contribution to the Research Library which is associated with the Historian's office. Such contributions are always appreciated.

JOHN BLACKMORE
Church Historian

An Enduring Heritage

Funeral sermon of G. N. Briggs given at Lamoni, Iowa, church, December 28, 1952

By Roy A. Cheville



G. N. Briggs

I have a goodly heritage.

—Psalm 16: 16

SO SANG the Psalmist in a hymn of hope and gratitude. With assurance he testified, "The Lord is the portion of mine inheritance." Usually the ancients estimated their blessings in terms of material prosperity. Here, however, was a prophetic soul of two and a half millenniums ago who could think in terms of something more enduring. He saw the choicest inheritance as his communion with God and the qualities of soul that came with it. He sang of gladness and assurance and hope. Out of a fullness of heart he witnessed, "I have a goodly heritage."

Our Interest in Material Inheritances

We have long been interested in transfer of material inheritances. We have formulated laws after laws about them. Way back in ancient times the Babylonians and the Egyptians and then the Romans went into detail about them. English codes went into particulars. American legislation has followed. In former times the estate was to be left undivided that thereby the family name would be preserved in the oldest son. The property kept intact was to constitute a memorial.

In recent years this transfer has become less sure. Inheritance taxes have eaten at funds. Democracy has called for more equal distribution. Socialist theory has advocated the abolition of inheritance in order to further equality among children. In England many an ancestral estate has been dissolved.

The Uncertainty of Material Property

Today we do not discount the gifts of parents to their offspring. I am saying that such inheritances are ephemeral. Jesus saw them as transitory and subject to decay through "moth and rust" and liable to loss as thieves would break in and steal. In our time we see men who were once wealthy now poor through shifts in economic conditions. In a sense these things are external to the man. The energy, the thrift, the creativeness, the personal values—all these and more—are a part of the soul. These things are spiritual.

Opening a Will

A year ago my brother and I sat in the office of a lawyer. An envelope sealed some ten years before was opened, and we heard the reading of my father's will. I noted the designation of properties inasmuch as my brother and I were named coexecutors. I was touched by the stipulation that we were to serve "without bond"—our father had confidence in his two sons. Yet both of us sensed without saying a word that the things mentioned in the document did not constitute the major heritage.

My father was a farmer and loved the soil and growing things. He was forthright in speech and almost dogmatic on the surface. Underneath lay a tender heart and an artistry that

never found adequate expression. After hearing of properties that could be measured in moneys, I thought of some things more enduring that transcended these. Three counsels stand out: (1) Do an honest day's work; (2) Keep your credit good; (3) Take care of the stock in the barn and pens. No tank was to be left empty when cattle were thirsty. No horse was to go unfed. Here was a spiritual inheritance that rose above description.

What Socrates Left

A few evenings ago I read again Plato's account of the death of Socrates. He had no property to leave. At the last he requested a beloved disciple to pay a small debt for him. When his sorrowing friends asked him about manner of burial, he remarked, "Be of good cheer . . . and say that you are burying my body only." He knew that the eternal Socrates could not be disposed of. The intellectual courage, honesty, the serenity of spirit as he faced the unknown afterlife, the passion for justice and truth constitute a priceless bequest to the ages.

Roster of Immortals

This week I have been reading Kepler's recent book, *A Journey With the Saints*. The preface gives Baron von Huegal's qualities of a saint. The foremost is "radiance." This means the unconscious and continuous giving of his spiritual qualities to those around him. It involves an unassuming heroism that has its source in the courage of Christ who never wavered in his spiritual certainty. I met again in this company the ancients such as Cyprian and Augustine and the moderns such as

Rufus Jones, Albert Schweitzer, and Toyohiko Kagawa. I added such as Paul of Tarsus and John Bunyan who could take their inheritance to jail with them. How impoverished would be our world without the bequests of these saintly souls who gave without thinking about giving.

The Potential Eternal in Us

Every one of us has the potentiality to develop an enduring bequest to the ages. It need not be listed on monuments or in printed records. These "saints" of the earth just mentioned did not seek recognition. Thornton Wilder puts this affirmation in the thoughts of one of his characters in *Our Town*: "I don't care what they say with their mouths—everybody knows that something is eternal. And it ain't houses and it ain't names, and it ain't earth, and it ain't stars—everybody knows in their bones that *something* is eternal, and that something has to do with human beings. All the greatest people that ever lived have been telling us that for five thousand years, and yet you'd be surprised how people are always losing hold of it. There's something way down deep that's eternal about every human being."

In our better moments we sense this eternal something in every one of us. This is what endures when fads and fancies pass away. The eternal begets the eternal.

What We Leave

In the neighborhood in which I grew up, one question was sure to be asked when a man died. It was "How much did he leave?" Of course that meant the acres of ground, the head of stock, the money in the bank. Generally another question followed, "How did he leave it?" This inquired whether it was encumbered by mortgage, designated to specific receivers, and the like. The questions are still good ones, but there needs to be some direction in shaping the reply. The measurement of a man's heritage constitutes a measurement of us. I read again Paul's second letter to his beloved Timothy. What a heritage is left in the impact of this spiritually dynamic apostle on the young missionary! What a treasury is caught up in his farewell testimony: "I have fought a good fight, I have finished my course, I have kept the faith." Paul probably left Timothy a few parchments, a cloak or two, and a few personal belongings. These have long since been forgotten. The spirit of the apostle carries on through the ages.

We Make Selection

Every one of these saints of yesteryears were flesh and blood persons. They had

their idiosyncracies, frailties, and lesser moments. It is good that we have power of selectiveness. We do not and should not forget the less attractive sides of the natures of these good men and women. It is also good that we have the ability to place emphasis on the things that are uplifting. The habit of concentrating on the inspiring while recognizing the existence of the uninspiring is a mark of saintly character. We do this with our friends. We hope they will be equally gracious with us. Today, I am going to exercise this manner of observation as I look at the inheritance left to us by him whom we memorialize.

His Enduring Contribution

What George N. Briggs has left in material property I do not know. At the moment this does not concern me. What he has left in spiritual property I can partially evaluate, for I have already been a recipient. What remains for him today is what he gave away. When we think of his heritage we turn at once to Graceland College, in which stewardship he gave so freely.

He came to Graceland in September, 1915. Four years later I met him. Since 1919 I have known him closely, worked with him, and remembered him. I shall resist the temptation to be reminiscent and stop only to select those qualities that constitute for us a spiritual inheritance. I shall select three that are significantly meaningful to all of us.

1. Stimulation of Others

What a man does to others constitutes an index of the quality of his character. The teacher of Nazareth inspired his disciples to "become." In this sense George N. Briggs has left a remarkable inheritance. He was always encouraging others to make something worthwhile out of their lives. He was not worried about their surpassing him. He expected them to. When he came to Graceland there was almost an itinerant faculty. The new president set out to gather a staff of competence. These people were to have the best of preparation in the first-class universities of the country. They must have the loyalty that would prompt them to stay at Graceland.

All this I know, for I was one of those he invited to go on and then return to the college. A committee sat in his office when I was called in. President Briggs was sitting in the swivel chair before the roll-top desk. He usually began with some generalization and then led to his point. So he began, "I'm sure we all recognize the need . . ." He spoke of the proposed development of a chair of religion and related it to the work of the church. Then he continued, as was his custom, "For some time we have been

looking for someone who . . ." That is where I came in. He turned to me with a direct question about my interest in launching out into this new field. He wanted a personal commitment and a willingness to work. Then he wanted to know what school I would recommend. It was new to me, and I had nothing to suggest. "We need a university of unquestioned reputation. I would suggest the University of Chicago." He advised me to stay on for my master's degree. He was happy when I completed the bachelor of divinity requirements. He placed his hand on my shoulder and said, "Well done, my boy," when at long last I brought to him my doctor of philosophy diploma. What he did for me he did for many others. Yes, he knew that he must stimulate others to carry on after his days of service should end.

2. Planned Effectiveness

George N. Briggs never expected manna to fall from heaven without human effort. I am sure he believed that if God needed such a miracle, it could be performed, but I am equally sure he did not expect the Saints to obtain their daily bread in such an effortless way. Our college was unaccredited when he came. He planned carefully so that the school would be worthy of accreditation when he should ask. A year after his coming the state universities of Iowa and Missouri gave their endorsement. By 1920 the North Central Association was ready to give approval. This systematic, long-time planning for merit remains an inestimable heritage in institutional and personal life.

3. Personal Stewardship

George N. Briggs did not come to Graceland College to get a job. He already had a position of standing and good remuneration. He came to Lamoni to serve his church. He came to a place of gathering to "rear a family." Once he told me of his coming. Back in 1900 he had been asked to take the presidency. He was honest enough to say he was not ready. Several years later while sitting in a meeting of the National Education Association in Philadelphia, as I recall, he had a quiet but telling experience in which he foresaw that he would be asked to come to Graceland. He kept all this to himself. When approached again in the summer of 1915 he was ready to make reply. During his twenty-nine years of leadership, he did not speak in public of this experience and of his sense of call. Yet it was deep in his heart. It is an indispensable heritage for each of us and for our college, our town, and our church.

Unto Us All

It would be out of place for me to exhort you to accept these inheritances. You of the family will single out the parts that will enrich your lives most. We who worked with him will pay our best tribute by carrying on the Graceland he consigned to us. Some have said that in the oil painting which hangs in the Ad Building the eyes follow so they seem to include us from every angle. Likewise the bequest of his life can touch us all. In response I pray the prayer of Kipling, written in the high days of the British Empire, in 1906.

Father in heaven, who lovest all,
O help thy children when they call,
That they may build from age to age
An undefiled heritage.

Another Leave-taking

It was a never-to-be forgotten meeting early in 1944 when the faculty heard President Briggs announce that on the previous day the Board of Trustees had accepted his resignation. An eloquent silence prevailed after he had struggled through his statement. One does not leave a position to which he has given twenty-nine years of his life without a tug at the heartstrings. After what seemed a long silence I managed to say, "President Briggs, there is so much we'd like to say but we haven't words now—but, we'll carry on." Today we have another leave-taking. Now as then, we feel it time for him to go. Again, we say, "We haven't words now—but, we'll carry on."

We have a goodly heritage.

OFFICIAL

(Continued from page 4.)

contribution to the Auditorium. Recently it came to our attention that one of our good, loyal members sacrificed a day's freedom on Christmas Day to work at a job no one else wanted to take; even though he deprived himself of association with his family, he felt the urgency of the need for completing the Auditorium and made his contribution of the day's receipts earned on Christmas to the Auditorium Fund. It will take this kind of interest and devotion to the church to make this total project successful. We are grateful that there are those who are making such sacrificial contributions.

THE PRESIDING BISHOPRIC
By G. L. DeLapp

Report of Baptisms

We have finished the year 1952 with a decided upturn in the number of baptisms reported to the Department of Statistics. There were 541 reported in December. This is the highest number in December since the present system of reporting was instituted in 1920. It is 145 more than were reported last December.

In spite of the high total for December, the total for the year is 489 less than for 1951. For 1951 the total was 4,952, and 1952 has a total of 4,463.

Stakes and districts having the five highest totals of baptisms reported in December are as follows: Center Stake of Zion, 36; Kansas City Stake, 36; Central Oklahoma District, 32; Far West Stake, 24; Lamoni Stake and Los Angeles Stake, each 23.

Branches having the five highest totals of baptisms reported in December are as follows: Tulsa, Oklahoma, 15; East Bay, California, 12; Omaha, Nebraska, 10; Wichita, Kansas, 10; and Hagerman, Idaho, 9.

Sincerely yours,

THE DEPARTMENT OF STATISTICS
By Merle P. Guthrie

Across the Desk

THE FIRST PRESIDENCY

It is a pleasure to share the following with *Herald* readers:

We have recently passed through the Christmas season in the German Mission and are very happy to be able to report a fine response to our church preparations for this year. Each of our groups had special services on Christmas day, and each reports a good attendance and the presence of the Spirit of the Master.

Recently while in Kaiserslautern, Chaplain Floyd Engstrom, of our church, informed me that the Army had a surprise for our church mission. As we further discussed this matter I was very happy to learn that it was a check for \$103.70 to be given to the German Mission for the furtherance of our work. Each month one Sunday's offering is turned over to a charitable organization. This results from a EUCOM ruling of the U.S. Army. This policy was begun in September, so our church received the third offering in this program.

Brother Engstrom is doing a fine work in his calling and is well respected by his associates. The position of our church is considerably strengthened by his presence in our German Mission.

The Saints of the German Mission are determined to forward the cause of the Master in the new year. As we anticipate the opportunities that shall come, we move forward with anxiety and joy. This past year has been a momentous one for the mission. A new mission house has been successfully constructed and was dedicated by President Israel A. Smith. Brethren Oakman and Livingston visited the mission and ministered to the Saints. Also this past year we were privileged

to receive some splendid ministry from Elder Compier of Holland. Each of these men has assisted in strengthening our work in this part of God's vineyard.

We pledge our continued service and shall endeavor to move forward over here as shall the Saints throughout the world. May God continue to bless you brethren for the cause of Zion. Our prayers and hopes accompany you in your important calling.

LOUIS ZONKER

Eich Str. 14A
Hannover, Germany
December 29, 1952

This was written in Australia on December 18:

Though Christmas is a strange experience this year, with the thermometer around one hundred degrees and reunion beginning on Christmas Day, the spirit of its real significance is not forgotten.

In a way which only those who have been so far away from home and friends at such a time can appreciate, our thoughts have frequently turned in your direction in the recent weeks. Lest we sound ungrateful, let us hasten to add that the new friendships and additional opportunities which enrich our lives here contribute to our total gratitude for life and its blessings through the gospel.

Recent experiences in missionary campaigns in the four Sydney branches add to our assurance that we have been highly favored with divine grace through the restoration of the fullness of the gospel. The sense of being called of God into the fellowship of the ministry of his Son is the rallying point of all our energies, as we are particularly aware under these circumstances and at this season.

The M. L. DRAPERS

The Life of Hubert Case Part IV

An Answer to Prayer

One day when Hubert was alone he decided to go up into the woods on the hillside for quiet prayer. This he did. He said to the Lord, "If I am your servant, and there is anything I can do for your cause in this place, then provide some way by which we may live." He knew God would answer his prayer, for he then received the assurance of the Spirit. He started back down the hill and had walked only a few rods when he met a native. This man had been very friendly toward him and listened eagerly to the preaching. He told Hubert his minister told them to starve us so that we would leave the island, then added, "This is my land," showing him the boundaries. He cut a large bunch of bananas which he gave him, saying, "Don't tell where you got this, but come and get more or anything else I have here, when you want." Hubert felt very much cheered by what the man said. He took the bananas to the house and walked on toward the town.

Another Friend

He entered the store of a man named Goodwin. He was not in the main part of the village, but on the outskirts. After greeting him kindly, Mr. Goodwin said, "Did you know that the minister of the London Missionary Society has written a very bad pamphlet against you?"

Hubert said, "No, I did not know it." Mr. Goodwin then showed him a copy written in the Rarotongan dialect, which Hubert was unable to read. He replied, "No, I did not know it, and now that I do, I cannot reply to it, because I do not know the language. Also I have no funds to hire it translated or to print a reply."

Then Mr. Goodwin said, "I don't want to be personal or prying, but do you have anything to live on?" Hubert told him we had no money at all. Mr. Goodwin walked behind his counter and handed him \$35.00 saying, "I am no Christian, but I do believe in doing unto others as I would they should do unto me." He added, "When that is gone and you have not heard from America, come back and get more." Hubert did have to go back, and was again given the same amount, although he said, "I don't know when I can repay you."

"Again I say, I give it to you freely, you need not pay it back," he was told. Two years later we were able to pay it

through the generosity of our native members in the Tuamotus.

With Mr. Goodwin's help and our native friend's fruit and vegetables, we managed to get through the next few weeks. When our mail came there were usually a few contributions from home folk that were very gratefully received. One dollar of U.S. money was worth \$2.00 in South American money, which was generally used all through the islands we visited. I was obliged to use some of the cash for cloth to make clothes for the expected child. Being able to sew on the machine or by hand helped make the money go farther.

During the latter part of July, the ship "Pitcairn" which belonged to the Advent Church came to Rarotonga. On board were Mr. Owen's other daughter and husband. We were so glad for Mr. Owen and Lura, the sixteen-year-old daughter, who had been so very lonely since her mother died. The Adventists brought several of their visiting friends to see us and took us on board their ship to show us all the sights. It was much larger than the "Evanelia." All these people were Americans, and very friendly toward us, perhaps because of that.

Last Weeks on Rarotonga

On July 4 we resolved to pay our respects to the governor and his lady, so we went to their home and introduced ourselves. But there was no need of introduction. Both knew who we were and were very friendly. Hubert tried to explain that we were not Mormons, but of the Reorganized Church. "Yes," said Mr. Moss, "I think the difference between those two churches is just this: the Mormon church occupies the same position toward the church Joseph Smith organized as the Catholic church does toward the church organized by Jesus Christ."

Hubert replied, "You have it exactly right." And no more was said on the subject. No one on the island was more sociable and friendly than they. Hubert continued his efforts to find some evidences of Kehauri's preaching. He had met a young man named Proctor who was trying the experiment of living wholly on fruits of different kinds. As he seemed to have no work to do, whenever Hubert wanted to walk, he was ready to accompany him. So they frequently walked ten miles or more, and after eating some fruit, or in Hubert's case, trying to find someone to listen to the gospel, perhaps eating fruit or fasting, they made their

By Alice Montague Case

way back to Avarus. One day as they walked in their usual direction toward Matavera, where Kehauri had preached to the natives, they stopped at the house of an Englishman whom they had never met.

A Vision Fulfilled

Hubert had some tracts to distribute, and when the man invited them in, he handed him a number of tracts, one of each kind which he held. The old man gave him a keen look, counted the tracts he had given him, and asked him to sit down. He then told him that three months before he had seen him in a vision—that Hubert had handed him just the number of papers which he now held in his hand. The old man went on to say that before the vision he had been praying and fasting, asking God to heal him of his infirmities. He testified that an angel had visited him, healing him of his infirmities, and told him of Hubert's coming. Missionary work is not in vain, where God confirms the word as he has promised.

A Lost Sheep Found

One day as I was sitting near the open door sewing, I saw a native coming up the walk. His face was aglow, and he almost ran up the walk. I said to Hubert, "Here comes a Latter Day Saint!" Hubert took about three steps to the door onto the porch, and the native threw himself on his knees, grasping Hubert around the knees. "My mitinare! My mitinare!" (My missionary!) he exclaimed. It proved to be one of the natives whom Kehauri had baptized. He had just returned from another island of the group. His name was Ioane Pura-hua (the first name is native for John). He had heard of our coming and returned at the first opportunity. We were very glad to see him, and he came to our house almost every day from that time on. However, he seemed to have no influence on any of the other natives, and I am sure he tried many times before he went away to convert them to his beliefs.

Hubert employed his idle time in trying to make a bed for our expected addition to the family. Ioane proved very helpful. He knew how to use tools, and he also knew where to borrow what was needed. It did not take them long to finish, and it was really a good looking little bed.

The neighborhood children learned that we would pay them small coins for baskets of tomatoes now and then. They did not follow the advice of the preacher who had said to starve us out, and they helped us a lot.

One day Mrs. Piltz invited me to drive around the island with her. If she had invited Hubert also, I would have been better pleased. But we were just a carriage-load of women. The rest of the island was new to most of us. There was much more tillable land than I had expected to see. Quite a lot of it was being farmed, and crops were growing nicely. We started at 9 a.m., drove till noon; ate our picnic lunch, and went on. We drove again until 5:30 p.m., and then went home. I do not know how far we went, but I think it was 35 miles. I had not ridden that far for a long time and was very tired.

About this time Meau, owner of the house we lived in, died. He stayed just across the street from our place, and we found out how the natives did when one of their number passed away. For a little while all was quiet. Then Mr. Hutchings, the Episcopal minister, came and had prayer with the assembled relatives and friends. As soon as he was gone, there was a pandemonium of wails, sobs, and ejaculations. We had never heard anything like it in our past experiences with the Tahitian people. What was worse, as soon as one group wore themselves out, another would begin. We had almost no sleep that night. We were thankful that he had to be buried the next day. We attended his funeral and all the natives were very quiet and dignified. Hutchings preached, or rather he read the ritual in the Church of England book. As soon as Meau was buried, his sister began nagging at us about one thing or another.

The Missing Silver

Also about this time, in looking into my trunk one day, I discovered a knife, fork, and spoon were missing from the silver I had not been using. Of course there was no way of telling who had taken it, but we learned from this incident that these natives were not to be trusted, as our friends in Tahiti and the Tuamotus were. That was one reason why we were very willing to find another place to live.

When we began looking for another house I went to Mrs. Moss's home to spend the day while Hubert hunted for a place that would do.

A Child Born in a New Home

Late in the afternoon he found a room with kitchen and porch privileges. We were soon moved, as I had packed all

our trunks and boxes before we left that morning. The people where we were to live were Australians, Mr. and Mrs. Harding. They had four children of their own. They were kind people, and we liked them very much. It was in this room that our baby (Cicely) was born, and we knew then that God's hand had led us there. Here we could have the services of Dr. Caldwell and Maud Young, his nurse. If it had not been for Dr. Caldwell both the baby and I would have died. As it was, baby was all right and I soon was able to be up. We remember the first time Mr. and Mrs. Moss came to see the baby. I walked to meet them with Cicely in my arms. Mrs. Moss started to tell me to sit down, but she caught sight of the baby's face, and exclaimed, "Oh! What a beautiful little baby!" Then Mr. Moss hurried forward too.

Kindness From Other People

Never have we seen anywhere people more kind who might have been excused if they had taken no notice of us. Instead, Mrs. Moss was my most frequent caller, and had, months before, sent me a canvas porch chair when she saw I had nothing but the straight-backed kitchen chairs.

Mrs. Piltz also was like a sister; often in the last few months of our stay she would offer Hubert the horse and buggy to take me for a ride. Our good friend Mrs. Engelke, who had come to the little Adventist hospital in the early part of December, was found to have a large tumor, and after the operation she passed away. I was not able to go to see her, but Hubert attended her funeral. We went out to see Captain Engelke as soon as I was able to ride that far to thank him for all his kindness in furnishing us milk when we could not pay for it. He was much pleased to see us and sent us home with gifts of vegetables, pineapples, and other fruit.

About this time we had word from Metuaore that he had money for our passage on the steamer when we were ready to come. This was indeed good news for us. Cicely was about a month old and it would be two more weeks before the steamer would come, so we began making preparations right away. I have forgotten to mention old Ioane's gift to the baby. The first time he came to see her, he left underneath his chair a woven native mat made of paudanus, about four by nine feet in size; also a polished coconut bowl, which the natives use for drinking. The rug is their bed, with a pillow added. We used the rug after we came home, but not to sleep on. It was about as thick as a piece of pasteboard. His grief was great when he found we were going back to Tahiti.

Return to Papeete

The steamer called at several places, making short stops. We arrived in Papeete at night and could not land until morning. As soon as we docked and people began hurrying ashore, the captain told Hubert we would have to stay on the boat until we found out whether our fares would be paid. Metuaore soon came and he and Hubert went with the captain to pay our debt. Before he returned, Ahuura came on board and found Cicely and me. She asked to take the baby, and of course I laid her in her arms; she was loud in the child's praise, but suddenly turned and walked on to the wharf and up to the street; then she started running; I watched as I could do nothing else. I knew she wanted to show the baby to others before we got there.

The Saints were all assembled when we got there and Cicely had been passed from hand to hand until she was glad to see familiar faces (for babies do know familiar faces even at six weeks). After a talk of greeting, we began to arrange things so that we could live in the mission house during our stay in Papeete.

There were a number of things Hubert was supposed to attend to while we were there, and in every branch there were three services on Sunday besides church school. We had prayer union for the women on Thursday afternoons and prayer meeting Wednesday night, so we kept busy.

The "Evanelia" Overhauled

The next day after we landed, the "Evanelia" came into port. It was shortly after breakfast next morning when someone ran past the kitchen window and into the door. It was Will McGrath, and were we pleased to see one another! He immediately wanted to see the baby who was asleep in her little bed. He tiptoed in and came out with the hushed comment, "Isn't she pretty?" Naturally we agreed.

There was quite a bit of spare time each day after the business was done, so Hubert and Will decided to see the sights of old Tahiti. They climbed the mountain to the Fort which had been built when the French first came to Tahiti. Several times in the next few days, they climbed to different viewpoints and noted all the sights they had not already seen.

The "Evanelia" had been overhauled and had new masts which increased her speed. This was part of the business Brother Devore had delegated to Hubert—to see the firm that did the job and to find what the bill was, so that it could be presented to the Conference.

(To be continued.)

Books

When God Moves In

When God Moves In, by Arnold H. Lowe (author of *The Importance of Being Ourselves* and *Start Where You Are*). Harper and Brothers, New York, 191 pages, \$2.50.

When God Moves In is not a great book, nor one which says anything particularly new, but it does say some things which very much need to be reiterated and taken to heart by the people of this generation. It is divided into twenty-four chapters, each one fairly short and more or less complete in itself, though when read together they form a consecutive whole. This arrangement makes the book convenient for "pick-up" reading. It could be a source book for many good sermon ideas.

The book is a treatise on the need for a center for life—individual life, social life, commercial life, and national life. God should be that center. When God moves in and is placed in his rightful position at the center of things, all of life changes. Without him, we find that our reliance on material resources is misplaced; that all of our much-vaunted prowess with material things comes to nought in the final test; that our lives get out of balance and go to pieces; and that we become obsessed with a growing sense of our own futility.

Sooner or later, into each life comes some great challenge—some devastating calamity, some great sorrow, some tragedy or illness or loss. Then of all times we need to let God move in. If we have let him move in long before, so much the better. We never need to be defeated by life. We are defeated only by something within us which denies us the resources of Divinity. When God is allowed to move into our lives, where he becomes known as a dear friend and a daily companion in living, we are prepared for any crisis that may come. We can see life in proper focus and live it in proper balance. We are sure of God's love and forgiveness; there is no tendency to self-recrimination for that which we cannot help—no tendency to regard trouble as an undeserved punishment.

When God moves in we are protected against our successes as well as our defeats. When we are successful the humility generated by our association with God will remind us that we are only instruments in his hands.

One of the tragedies of our age is that we have never made up our minds about Christ. We are unwilling to let him go,

but we are also unwilling to accept him fully. We are willing to worship, but not to follow or obey. We are willing to confess him as a great example, a great teacher, but not as the Son of God—the Way, the Truth, the Life.

Another tragedy of our age is that we are only halfway to the kingdom. We have gone only halfway because we are afraid to pay the full price. We are "not far" from the kingdom, but still we are not there.

Many of us, instead of maturing spiritually, have lost ground since childhood. Dr. Lowe in his concluding chapter asks, "How far is today's faith from our faith

as children? Have you lost even your childhood faith, or has your faith grown up? Do you still pray as a child, or as a mature, God-centered, Christ-motivated person? Now that you are grown, what does Christ mean to you? Have you lost something, or gained something, since the beginning?"

The time to place God in the center of our lives, says Dr. Lowe, is now. History will not wait for us. Men as individuals sometimes have a second chance; but no nation in history has ever had a second chance. "Some day" will be too late. "The more convenient season" never comes.

EVAN A. FRY

BOY SCOUTS HONOR THE WHOLE FAMILY

THE WHOLE FAMILY will be honored this year in churches observing Boy Scout Sunday on February 8, as Scouting in America observes its forty-third anniversary. The family theme is one which should especially warm the hearts of all pastors and be easily related to the General Church theme for February, "The Available Kingdom."

A splendid missionary opportunity is also provided local branches by Scouting which, through local and national publicity, will be urging the families of Cubs, Scouts, and Explorer Scouts to attend church together. The boys will be invited to wear their uniforms but to sit with their families rather than in separate groups.

Scouting recognizes that many boys have no church homes and places upon its troop leaders a heavy responsibility to see that all Cubs and Scouts are encouraged to attend regularly a church of their choice. As a long-time user of the Scout programs, we are not only invited but are expected to help provide spiritual nurture to boys who have no church of their own.

If a Cub or Scout chooses to attend our church on Scout Sunday, or any other time, we have an obligation to make him welcome and to invite him into our fellowship. If he can be persuaded to bring his entire family to church on Scout Sunday, we have one more opportunity for missionary work.

The purposes of Scouting are to "build character" and "train for citizenship." The Boy Scouts recognize that "no boy develops into the best kind of citizen without recognizing his obligation to God." All churches are invited to participate in this crusade to save boys from the secular influences and selfish motives of life. When the pastor of one church can say, "I have counted thirteen families brought into our congregation through the influence of Scouting," then we should be alert to the missionary possibilities of Scouting, both during Scout week and every other week of the year.

Church members who give leadership to Scouting groups within our church are urged to co-operate with their pastors in inviting the families of all boys of the troop or pack to attend church with their sons on Scout Sunday. They may also suggest ways wherein the boys of troop leaders might assist in the service, remembering that the Scout Sunday service is primarily a church rather than a Scout service.

Church members who give leadership to Scout units meeting under other than church sponsorship should remember their obligation to encourage all families of Scouts under their jurisdiction to attend church. If they have no particular church of their own or feel lead by the influence of the Scout leader or den mother to attend his or her church, then by all means the leader should assure them that they will be welcome. The pastor should be informed of this possibility so he may make suitable preparations for their reception and recognition.

Scout week, observed this year from February 7-14, also provides an excellent opportunity for Courts of Honor, Blue and Gold dinners, and other special events through which additional recognition may be extended to families of members and nonmembers alike. In a day of high divorce rates and family instability this splendid opportunity should not be overlooked to help tie families together through a ministry of love to them and their children.

The Scout Sunday and Scout week theme of "The Whole Family" ties into the 1953 theme of "The Whole Scout Family" and into the three-year crusade of Scouting entitled "Forward on Liberty's Team." Further suggestions for the observance of Scout Sunday may be found in *Scouting Magazine*, which all Scout leaders receive. It also may be secured from the local council office.

CARL MESLE

Question Time

used by Joseph Smith as the ground of his work, and incorporated into the Inspired Version, was made.

In the Inspired Version this passage stands by divine authority and with divine attestation. If it had been expunged we would have lost something of value.

CHARLES FRY

Question:

What are some of the "other books" that are to establish the truth of the Bible? (I Nephi 3: 190-192)
N. Y. C. D. Q.

Answer:

Six hundred years before Christ the Lord showed Nephi by vision the successive events of world history down to the last days, including the coming of the "Gentiles" to America after its discovery, and of their bringing the Bible to the remnants of the land—the Indians—he said, "And after it had come forth unto them, I beheld other books which came forth by the power of the Lamb, from the Gentiles unto them. . . . These last records which thou hast seen among the Gentiles shall establish the truth of the first"—that is, the Bible.

The Book of Mormon came "by the power of the Lamb" in 1830, one of its purposes being not to supplant nor "destroy that which they have received [the Bible], but to build it up." However, the Book of Mormon as translated by Joseph Smith was only a part of the whole book given into his hands, the untranslated part being sealed and not then to be opened but reserved for a future day. The book was returned to the angel for safekeeping until the Lord should direct its revelation. That sealed part will be one of the "other books" yet to come forth and will more fully establish the truth of the Bible which has suffered great depreciation through modern criticism.

The Book of Mormon mentions the "plates of brass," containing Israel's Scriptures down to 600 B. C. with a pre-Israelite account reaching back to the beginning. The Nephite people in America kept a record of sacred things for nearly one thousand years. The promise is that both are to come forth to the remnants of Israel on this land when the time comes for their conversion. The Lord has told us that the Book of Enoch is to come. A fullness of John's writings is also promised. The Lord tells of other unknown writings of Moses which "because of wickedness, it is not had among the children of men" (D. and C. 104: 29b; 90: 1c, 3a; 63: 6b; 22: 16). Many other Scriptures are mentioned, reserved for a future day.

CHARLES FRY

Question:

I John 5: 7 is not in any ancient Bible manuscript, but is included in III Nephi 11: 27. Critics claim this shows the Book of Mormon copied this translation. What do you have to answer the charge regarding this specific text?
N.Y. C.D.Q.

Answer:

The passage reads in John: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one," but the passage is not found in the reference given or elsewhere in the Book of Mormon, though in III Nephi 5: 38 a harmonious thought is expressed in slightly different language. The questioner probably refers to its retention in the Inspired Version of the Bible, and we answer on that basis.

The work of Joseph Smith as pertaining to the Bible was neither a literary revision nor a translational revision reviewing the work of its translators, for he was by training neither a literary man nor a translator. But he *was* qualified as a servant of God, by the gift and power of the Holy Ghost, to pass upon the integrity of the word which had come down from ancient date as the word of God, but having passed through the manipulations of human minds by copying and translation, had suffered, as is well known, innumerable perversions by which the verity of the divine word in many instances had become clouded or destroyed.

This work was done by divine command and direction and was performed by the spirit of revelation and inspiration, not by any educational skill possessed by Joseph Smith. His qualification was the same as that possessed by the ancient authors and writers of the sacred word who often wrote by revelation. The only point to be considered as to the passage in question is not whether it had been in the original manuscript, or whether it had been translated correctly, but whether it was divinely true. Was it God's truth and such as his Spirit could certify to in the hearts of the children of men? If so, then it should be retained.

We believe it was upon this basis that every important change (and there were many incidental ones) made in the text of the Authorized Version which was

Question:

What is the church's practice and belief concerning the ordinance of administration for the sick to nonmembers?
Missouri C. A.

Answer:

When nonmembers request the holy ordinance of administration and understand the purpose of it, the elders should anoint with oil and offer a prayer of faith. The scriptural warrant as found in the epistle of James places no limitations, such as church membership, upon the practice of asking God in this holy, ordained, and appointed manner for physical blessings.

There is a statement in the 1934 issue of the *Priesthood Manual* which is contrary to this. However, it has been corrected in the revised 1949 issue of the *Priesthood Manual*. On page 49 this statement is made: "Sharing this ordinance with our nonmember friends is certainly worth while and a fine opportunity for us to give some good ministry, providing our nonmember friend has an understanding of our belief and practices."

With the knowledge and support of the leading officials of the church, the Chaplain of the Independence Sanitarium and Hospital daily conducts and supervises the administration to patients who are not members of the church, but who ask in faith believing for the spiritual and physical blessings that may be conferred upon them by the powers of heaven through the ordinance of administration to the sick.

A. W. SHEEHY

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

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

Our Heritage of Spiritual Power

OFTEN DURING WINDSTORMS I have marveled at the power of the wind. I have seen great trees bent by it; I have spent nights with only candles for light as a result of the force of it. The wind has been powerful enough to stop our great transportation system. In fact, as its greatest power, the wind is capable of completely halting our civilization. If we were asked to create wind, we would say—and rightly so—that we cannot. It is a power far greater than we are, and as mortals we tend to say that things which do not have shape, color, form, and dimension are beyond our comprehension.

Spiritual power does not have these properties of shape, color, form, and dimension so we tend to refuse or try to understand it. It is powerful. I have seen lives completely redirected by spiritual power. It sways us much as the wind sways the trees. It can completely halt our present way of life, stop all this worldliness, and turn us toward God's way. Just as we have no power over the wind, we often say we have no power over spiritual forces; yet we are given the task of developing spiritual power.

Many of us look back to the "good old days" for evidences of spiritual power and tend to feel that it is not present among us now. It is true that there has been, throughout the history of the church, a surge of an intangible force that I feel has been responsible for the spiritual conditions of the people of God.

I OFTEN THINK of the young boy who left the grove to tell of his wonderful vision. I am sure that Joseph Smith, much like the young boys of our day and age, was bubbling over with excitement, for it had been a wonderful and strange experience. And just as we, when something wonderful has happened to us, he could not help telling those about

him. How dejected he must have felt when they refused to accept his story in the spirit in which he knew it had happened. I can almost feel the loneliness he experienced as he went about the town after that. I don't imagine his school friends were even cordial. They probably scoffed at him and most likely thought up some peculiar nicknames for him. I wonder why he didn't decide to forget about the whole thing. Maybe if he hadn't mentioned it for a year or so, others would have forgotten about it and accepted him again within their circle of friendship. I have wondered what I would do if I had to face the same situation today.

As he grew older, Joseph Smith followed God's direction to translate the Book of Mormon. The people of those days were as human as we, and if we heard that our neighbor had some ancient plates of gold, we would be right there wanting to see them. Don't you often wonder why Joseph Smith persisted in following God's command? Why didn't he show these men the plates, for it surely couldn't do any harm? They, in their humanness, refused to believe he had them when he refused to show the proof. He could have quieted their jeers if he had disobeyed God. Could we have been as true to a mission?

On April 6, 1830, six young men met in Fayette, New York, to organize Christ's church. All of those men were very young. Today we would feel a little doubt as to their ability to handle such a job. And there were so few of them! Now, if we had only six to church some Sunday night, we might feel tempted to stay away with the rest of the congregation. Why did these six young men feel that they could set out on the great task of building Zion?

SEVERAL YEARS AGO I was privileged to be at Kirtland during reunion. One night, after we had driven several miles away from the

By Lois Moore
(Mrs. Philip Moore)
(See page 23.)

Temple, we stopped to look back. There stood the Temple atop the hill, glistening in the floodlights. It does truly glisten because of the sacrifice of the women of the early church. The Saints at Kirtland were commanded by God to build a temple. The women gave their china and glassware to be ground up and used in the cement work. In that day, this was a real sacrifice, for those women could not run downtown and replace their household goods the next day, as we can. The Kirtland Temple stands today as a testimony of the sacrifice of those men and women of the early church. I have some very lovely china, given to me as a wedding present. I wonder how I would feel if someone wanted to break it up, even for such a good cause.

The Saints went on from Kirtland to Independence. This was the realization of a great dream. They expected to build a city there and to dwell in it with God and Christ. How disillusioned they must have been when they found nothing but bitterness and persecution. If we had been at Haun's Mill and seen whole families wiped out and not even been able to care for the dead, what would we have done? If we had worked hard and long to build a home in Independence and then seen a mob destroy it in a few minutes, if we had seen the printing press, for which the people of the church had worked so hard, thrown out into the street and the manuscripts and printed pages tossed to the wind, how would we have felt? If we had gone with the church to Nauvoo, worked hard to build a city again, then seen it destroyed and our leader taken from us and killed by a mob, would we have given up? Not in all our church history has there ever been recorded the suggestion that they give up and go back to Ohio, New York,

or Pennsylvania and live their lives separately in peace.

To the contrary, the Saints refused to give up at all, and it is my opinion that most of those who were misled were sincere in their efforts to do as God wanted them to do. But some were very determined that they should not leave God, and indeed they did not. In 1852 God directed them to reorganize the church. They didn't seem to have any doubts as to what they wanted to do. I should think it would have been easier to have forgotten the whole matter.

I wonder why young Joseph ever asked God what he should do about "this thing called Mormonism." After all the trouble it had caused his father, it would have seemed wiser for him to live his days in peace, respected by his neighbors as a successful farmer. But something within would not leave him alone, and he said, when he went to the church at Amboy to take his father's place as a prophet of God, "I come in obedience to a power not my own."

THE EARLY-DAY MISSIONARIES suffered much in their effort to spread the true gospel. They suffered from lack of food and clothing. A classic story of our church is one in which a missionary in England had to sell his overcoat in order to pay the postage to get his copies of the *Herald*. It took courage for these men to go tell the story, and some of us can't seem to get up enough courage to tell our next-door neighbor about our most cherished possession.

I sat spellbound recently while listening to Apostle Paul Hanson tell the story of his mother and father and their struggle to find Christ's church. They endured a long pioneer journey from the old country to America and across the plains to Utah only to discover that things were not as they believed they should be. Finally they were led to a missionary of the Reorganized Church, were baptized under cover of darkness, "escaped" from Utah and settled in Iowa. They suffered cold,

rain, heat, and dust on those trips across the vast, unsettled country; yet some of us feel that a rainy Sunday morning is a good time to stay at home and rest up for the week ahead.

Finally the Saints returned to Independence. They had grown in peace at Lamoni. From outward appearances it would have seemed to be a very foolish move to go to Independence. After all, they had suffered dearly there in years past. Could they endure that again? They must have had a very confident faith that God would indeed be with them.

No human being could have endured any of these persecutions and continued in this great work without spiritual power. There must have been a great compelling force from within or they would have faltered. This, then, is our heritage in the church. God gave those men and women the resources by which to develop such power, and since he is a just God he has given us the same potentialities; it is our responsibility to keep this heritage alive.

SOME PEOPLE are doing their very best to develop this spiritual fortitude. All of us know members who have given much in order to do their best for Christ and his work. Some men have put Christ and his work ahead of their personal safety. Most of us knew, in the summer of 1939, that Europe was set to bubble over; yet one of our men had the courage to go into Germany to transact the work of the Lord. I don't think many of us would have enjoyed the trip, nor would we have wanted to go with the first missionary to Germany after the war. Even now the world seems to be seething; most of us enjoy the comparative security of the Western Hemisphere, yet our men are serving over the world.

Some appointees have left positions of importance to give their

time and talents to the church. One gave up his place as a university professor; another gave up an opportunity that would have tempted most young men in the world of professional baseball with all its fame and glory. Some have placed the work of the church above their families and have left their loved ones at home while they worked for the Lord's vineyard, not a week or two, but for a year. One young man recently baptized at Graceland College knew he never would be welcome again in his parents' home in Salt Lake City after joining our church. Yet he had the power from within to do as he thought God would have him do.

All of us know people within our own groups who seem always to have the strength to do that one extra thing for the church, or who are able, where so many of us fall down, to put the church first at all times. I can recall when one of our young women was able to turn down offer after offer of positions in the big churches of the town to direct their choirs at a substantial monetary return in order to work in her own small church, and she gave years of service to that congregation.

We have seen, too, branches that have been so long content within themselves develop the spiritual power within their people so that they grew both in numbers and in the quality of worship.

BUT WE HAVE to be realistic and not look only through rose-colored glasses. In some circumstances the situation is not so good. We visited the pastor of one of our large branches who had in his study a map of the city. On this map he had different colored pins for the membership of the branch: pink for active members, blue for homes of priesthood members, brown for in-

(Continued on page 19.)

Home Column

I Will Testify of Him

By Dick Howard

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, unto the end of the world. Amen.—Matthew 28: 18, 19.

WHEN I ENROLLED in a class called "Fundamentals of Debate" here at the University of Kansas, I had no idea that because of this class, my concept of and my relationship with Jesus Christ would be so enriched and deepened. Nor did I suspect that I would be given the chance to testify to this class of His great love and purpose for mankind.

Recently, however, our debate professor asked each of us to speak on the topic, "This I Believe." We were to tell the class something of our philosophies of life—one thing in our philosophies which gives us more happiness than anything else.

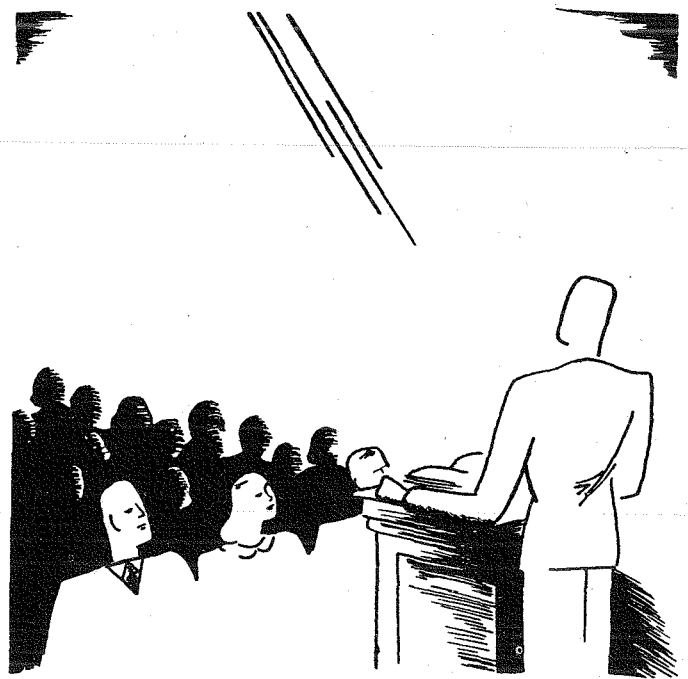
Although I rejoiced in the hope of telling the class something of the infinite love of God for his children, I was frankly relieved that I was scheduled to speak on the second day. For, on the first day, I listened to others speak, and this listening experience did much to define the nature of my testimony. As one person spoke, dogmatically trying to convince and persuade us to believe that his church was the only true church of God and the only means of salvation, I watched the expressions of rebellion and scorn, the exchange of mocking smiles, winks, and raised eyebrows. I knew then with warm assurance that my talk would be a simple testimony of Christ. Those who listened could laugh off any attempt to prove, or argue, or debate doctrine. But somehow I was certain that a sincere testimony of Christ would be appropriate to this situation.

I was reassured again as I prayerfully prepared my speech, and even more so as I gave the speech, watching intently the faces, and particularly the eyes of those in the room. I am indebted to C. S. Lewis, author of *The Case for Christianity*, a book to which I made constant reference in my preparation. Even more am I indebted to President F. Henry Edwards, author of *The Life and Ministry of Jesus*, a book which has enabled me to know Christ increasingly during the past six months. Most of all, I am indebted to the Master's Spirit, which has uplifted me and directed me whenever I have integrated my faculties enough to utilize it. I offer my testimony of Christ as it stands now, young, inexperienced, and yet eagerly striving for deeper meaning and increasing adequacy of expression.

* * *

THIS I BELIEVE

Right now, there is a burning desire within me to tell you a little about the thing which, in essence, *is* my happiness, the source from which springs my purpose



for being. But I find myself groping for means of expressing even the small bit of this great idea which my mind and heart has conceived. This idea is and always will be the focal point of my life's experience, and I expect that if I work at it, it shall grow in meaning as long as I keep myself in the right relationship to it.

First, let me say that my primary concern here is something much removed from an attempt to persuade, or to impose my beliefs upon you, or merely to fulfill an assignment. My philosophy, my religion, lends itself to anything but argument or debate. My religion means too much to me to be discussed in detail in this particular situation. I am here today wanting very much to tell to attentive minds and hearts something of the great and infinite love of God, a small particle of which I've become acquainted with during the last two and one half years.

I would like to say that all the component parts of which I call happiness; for example, family ties, my church, and my role as a minister in that church, any small ability to love people which might be mine, the happiness which I share with my wife-to-be, my love for the out-of-doors, and the many other things which round out this happy life, issues from one central source of all joy and love. That source is Jesus Christ, the Son of the living God. The thing about Jesus which means so much to me isn't anything he said primarily. It wasn't his perfect example of godlike living that I'm most grateful for. It can't be summed up in his Sermon on the Mount. The thing for which I'm most grateful is the manner and purpose for which he suffered, bled, and died on the cross for you and me. It is strange that the only earthly man who never sinned was the only one who could leave with us such an unforgettable picture of just how low and deplorable sin could be as he looked up to God from the cross and said, "Forgive them, Father, for they know not what they do."

I've often wondered why it was so necessary for Christ to do this on my behalf. Some say that he volunteered simply because he wanted to bear our punishment for us. It seems rather silly to think that if God were ready to let us off easy he would make an innocent person suffer for the faults of the sinful. There's not much point in this, if you think of punishment in the police-court sense. But when I begin to view this punishment as paying off a debt, or getting out of a hole, then I can refer to common experience to see that usually whenever a person gets into a hole, the burden for bringing him out of the hole usually falls upon a friend—a friend who has plenty of assets to pay the bill.

IT SEEMS that just about the time Christ came to earth, man had really fallen into a hole. He had set himself up and behaved as if he belonged only to himself. He wasn't merely an imperfection needing improvements, but a rebel on the wrong track—one who needed sorely to disarm and go full speed astern until he would arrive at a point where he could start life all over again anew. In short, he needed to repent. But here is the catch—man had withdrawn so completely from God that he wasn't capable of repenting. He was so wicked he needed to repent more than anything, yet he was too wicked to repent. It takes a quality of goodness to repent. The only person who could do a perfect job of repenting would be a perfect person, and he wouldn't need to.

Until two and one half years ago, I had no idea of just what repentance implied. Perhaps it was because I had never experienced any vestige of true repentance. I still have shallow insight into what it requires, but I feel that repentance is the key to happiness in the fullest measure. And it isn't something I go through before God will take me back. Repentance is simply a description of the act of going back to God. If I were to ask God to forgive me, which is the same as saying if I were to ask God to take me back without making the effort to go back to him, I would really be asking him to let me go back without going back. This, of course, is impossible. And yet, the same badness which makes me need repentance makes me unable to repent. The only way for me to repent is for God to help me. He helps me by giving me a bit of himself; he lends me a spark of his reasoning powers which enables me to think. He endows me with a particle of his great love, which enables me to love others. Like teaching a child to write, or to shake hands—one must hold the child's hand and form the letters, or shake his hand. He forms the letters or shakes his hand because he is being guided. God loves and reasons and holds our hand while we do it.

IF WE HADN'T FALLEN, we wouldn't need God's help to pull us out of the hole. But we do need him to help us do something which, in his own nature as Supreme Being of the universe, he never does at all—

that is, to surrender, to submit, to suffer, to die. Nothing in God's nature approximates this process at all. The very door through which I must pass, I can't find unless God takes my hand, opens the door, and guides me through. This is a door through which God, *in his own nature*, has never passed.

But God through his Son became a man. To me, this is the one grand and glorious blessing of all time. This is the one source of all the happiness I have ever experienced or will ever know. Because of Christ's appearance, our human nature, capable of suffering and dying, was combined with the nature of God in one person. Only he could help us out of the hole. He could (and did) surrender his will, suffer and die on the cross because he was man. He did it perfectly because he was God. Because of this perfect example of repentance, I know that I can do the same act only if God does it in me, *just as God did it in Christ*. As Christ surrendered his will to God, suffered the discipline of resisting temptations beyond human description, and died on the cross to go on to eternal life, so I can (though not perfectly here on this earth) travel the same road that God did as man. I believe my attempt to enact this continued repentance will succeed to the extent that I share Christ's dying, just as my reasoning powers succeed only because they are but a speck of sawdust from the huge tree of his intelligence. But I know I couldn't share this dying of the Son of God unless he had died, and he couldn't have died had he not become man. This is how Christ paid my debt. This is how he helps me out of the hole into which I fall all along the road of life. When I fall, it is my own doing. When I climb back out, God through his Son Jesus Christ has lifted me out.

I want to share the humility and suffering of Christ, for only in doing this can I share in his conquest of death and find a new life after death—a life which will bring perfection and perfect happiness. To this end, I surrender my will to that of the Master and join hands with him as together we work out God's purposes in my life.

* * *

HOW OLD ARE YOU?" was the first question asked me by the professor when I finished my talk. Then he said something which humbled me to my very depths: "I'd give anything if I could have had things worked out like that when I was your age. . . . I would have gone into the ministry as I had originally planned."

Another asked, "What is your purpose in life? I feel as if you implied it, but could you clarify those last few words?" I answered, "My purpose is to search out the

New Horizons

will of God and then to be sure I fulfill it, nothing less. Of course I'll get into a lot of holes along the road, and that is where repentance enters in. I must be continually 'going back to God,' the author of my life."

The girl in the next row then asked, "What church do you belong to?" I was never so happy to say, "The Reorganized Church of Jesus Christ of Latter Day Saints." She said, "But I didn't think your church stressed repentance so much as other Protestant churches." While she spoke, I prayed hard; then I said, "Our church exists to bring people into as close a relationship with God as it can, and repentance is one basic principle through which this is made possible. Really, we are not a Protestant church at all. We are so busy affirming the gospel of Christ that we hesitate to expend time and energy in protesting the beliefs and practices of other faiths."

I was indeed happy that twenty more people had heard and understood (I hope) a little more about Christ and his love for us. One thing they didn't know—that experience gave me a firmer grip upon the inviting hands of God, a grip which I believe is becoming more inseparable with each day I try to walk with him. I encourage all young people of the church to join in this great, challenging, humbling experience of testifying of Christ. He has said, "... and lo, I am with you always, unto the end of the world."



Observe Sixtieth Wedding Anniversary

Elder and Mrs. Lee Quick of Mapleton, Kansas, were honored on their sixtieth wedding anniversary, November 30, when their children held open house for them. Elder Quick was under General Church appointment from 1900 until his superannuation in 1942.

They have five living children: Fred Quick, Mrs. Frank McCollam, and Mrs. Arthur Dennis of Mapleton; Mrs. Melvin Shipley of Miami, Oklahoma; and Mrs. Lloyd Wede of Los Angeles, California. They also have sixteen grandchildren and twenty great-grandchildren.

Letters

Letter of Gratitude

I want to express my thanks through the *Herald* to all who prayed for me during my illness, especially the members of Fanshawe Branch who also fasted for me. I know their prayers were answered, for I was relieved of so much suffering when nothing else seemed to help.

I am fifteen years old. I have been a member of the church since 1951 when Brother William Haden held a series of meetings at Fanshawe; my father, mother, and brother also were baptized at that time. The following Christmas I developed a serious heart ailment, as the result of having had rheumatic fever. I was forced to lie on my back all the time because my heart was so enlarged; I had no appetite, and the pains in my legs were almost unbearable. I know I could not have lived long had it not been for the mercy of a kind Heavenly Father. Now I am able to attend church again. I always invite my friends to go with me. I cannot go to school or enjoy sports as I used to, but it's good not to be confined to bed. May God bless all who remembered me in my time of suffering.

BETTY HERRINGTON

Route 1
Wister, Oklahoma

Note of Thanks

I take this opportunity to thank all who remembered me during the holiday season. I cannot acknowledge each gift and greeting personally as I have no vision in my right eye and only half vision in my left, which makes reading and writing difficult for me. I can still talk, however, and I have preached six times in the past seven weeks at a church ten miles from the city.

Saints' Home J. C. McCONNAUGHY
Lamoni, Iowa

Helps to Interest a Nonmember

A few days ago a friend commented that she noticed we seem to think the same way about many things. With this as a basis for talking about the church, I asked her if she would like to read *The Call at Evening*. She took it with her, and tonight returned with the request for more material of this kind, so I gave her *The Solid Rock* and one of our tracts.

I feel that I am very fortunate in being able to help in this way. I am happy that I know something of God's plan and that my husband and children do too; still that is not enough. I feel it is my duty to win others to this better life also.

342 North Eleventh MRS. WILLIAM WHITE
Corvallis, Oregon

Christianity in Action

Before Christmas my wife and I sent some money to a church member in Germany. In the accompanying letter I told him to use it any way he thought best, at the same time suggesting he might take the family out to a Christmas dinner, feeling sure they have few "dinners out," as we say over here.

Today I received a letter from him in which he says:

We are very glad about the money. I believe it will be the best to change the money and spend it on an old, poor woman from the East Sector for Christmas. Christmas is also a big day here in Germany, and we do what we can to help the poorest members of our branch. Here in Berlin it is very cold today.

Handbook of Financial Law

This is the book you will need to help you file your financial statement this year. It is a valuable reference for every priesthood member and for anyone interpreting the financial law.

PRICE: 25c each; 25 for \$5.50; 50 for \$10;
100 for \$17.50; 200 for \$30.

HERALD HOUSE INDEPENDENCE, MISSOURI

These people lost all they possessed during the war, and, according to our standards, are still very much in need of the things which make home and life comfortable. The man's income is not more a month than he could easily earn in a week here in the United States.

They are lovely people, and his use of the money is really and truly Christianity in action. They were lovely to us when we were in Berlin in 1951.

MARK H. SIEGFRIED

1417 West Walnut
Independence, Missouri

Gift to the Nation

December 22, 1952

Even though I am in the Air Force and far away from home this evening my faith has been strengthened as never before. Ordinarily, being in charge of quarters is a lonely all-night job and, being extra duty, it is not of particular pleasure to perform. All week I had been planning to portray Nephi in the Christmas program and pageant to be presented at the San Antonio Branch. At the last minute my squadron had other plans for me and perhaps the Almighty One above was a guiding hand in my assignment tonight.

It is well past midnight now, but I am filled with the desire to share this experience with *Herald* readers and perhaps with the church as a whole. The *Messiah* has been advertised as the Christmas gift of our church to the nation. Truer words were never spoken. Many men have passed into the orderly room this evening during the presentation of the *Messiah*—many of them did not leave as quickly as they entered, for I believe my duty tonight was one of evangelism to others more lonely for home than am I. The words of the *Messiah* were words of hope and Christmas cheer. It was my privilege to tell these men that the choir represented my church and was composed of members of it. Then, too, when presented with the chance, I unfolded as much of the history and mission of our church as I could.

So, as a member of the priesthood, I was able, in the orderly room of my squadron, to spread the gospel of my church merely by the flick of a dial and tuning in to the wonderful medium of music, helping to minister with this music to the listening ears.

When the presentation was over and the room again empty, I knew no present could be sweeter. I looked toward the star shining on the chapel steeple, and could say with faith and hope, "Thanks to the church for this great gift; may it continue to yearly bless this nation with the words of the Christmas story in these times of strife."

A/1c RICHARD T. PORTER

539 Rigsby Avenue
San Antonio, Texas

From a Lonely Member

I have been a member of this church fifty-six years. All my children are married, and I live alone. I get quite lonesome. I ask the prayers of the Saints that our little group here in Ponca City may accomplish the work it has undertaken to spread the gospel in this part of the state. We do want to live to be worthy of the name "Saint."

114 East Gary Street
Ponca City, Oklahoma

LULA JACKSON

From a Subscriber

I enclose a check for the renewal of our subscription to *Herald* and *Daily Bread*. Both are good, and *Daily Bread* definitely fills our need for the right start for the day. In the peace and quiet of the morning the Scripture and lesson are bread from heaven—and they are easy enough for a child to understand. We thank all who help in this good work. We do appreciate it.

POP AND MOM CHEVALIER

Mr. and Mrs. Arthur Chevalier,
Tampa, Florida

Heritage of Spiritual Power

(Continued from page 15.)

active members, and red for prospective members. Then he had some black pins in the map. When he questioned him about these he explained that they were for "dead" members. These are the ones who come to church occasionally but never seem to be a part of the group; they hear little of the sermon and retain still less. I'm afraid there are branches that are spiritually dead too. They have no missionary drive and sometimes seem to apologize to the community for even existing.

One of the greatest evidences of the lack of spiritual power in the world is the number of decadent homes. Unfortunately this same atmosphere seems to have crept dangerously near some of our church homes. We can notice it when we have branches with no active youth; where we have parents sending their children to church school instead of bringing them; where we find parents attending evening services but letting the children go their own ways.

IN PLACES where people have failed to keep contact with the great sources of spiritual power revealed anew to the world by the restored gospel, the women of the church must bear their share of the blame. Whenever the church has gone forward in varied expressions of spiritual power, the women have done their part in sustaining that accomplishment. There are three areas in which women have been able to hinder or help this spiritual growth.

First, there comes the realization that the amount of work my priesthood husband can do in the church depends upon me. The responsibility of my husband's priesthood lies upon my shoulders in so far as I am able to help or hinder him in carrying out the duties and responsibilities of his office. If, on Wednesday evening, I have dinner ready a little early and my home under complete control, with nothing to disturb or dismay, then I have helped prepare him for the prayer meeting to come. If, on the other hand, I have planned some work for him to do on Wednesday night to keep him home, or if I grumble about being left alone on the night he plans to do some priesthood visiting, then I am hindering him in his calling. Too, if a wife limits the work that her nonpriesthood husband does in the church, she may hinder any call to the priesthood that might be his.

Second, the whole world admits that in this day women largely control the training of the children. We have been told by the Lord that we could have been redeemed, but we have not learned to be obedient to the things which he requires (Doctrine and Covenants 102: 2). Therefore, if this generation does not gain this great goal, it is up to the women of the church to train a generation so obedient to God's laws and so consecrated to the work of the church that it will be able, with God, to build Zion.

Third, we are responsible for the quality of spiritual power within our own lives. If we would develop lives of such great spiritual power we cannot help building a greater quality of spiritual power in the church as a whole, for the dream of Zion is as close as our spiritual condition permits (Doctrine and Covenants 140: 5).

We have much to say and do with this development of spiritual power. Without it the church will never go forward as it has in the past. Let us then, seriously, look for those ways by which we, individually and collectively, will be able to increase and carry on this great heritage within our church. We owe such devotion to the generation that will follow us in Christ's work.



O Worship the King

by Franklyn S. Weddle

and

Arthur A. Oakman

Do you have this manual of helps and materials for priesthood, ministers of music and others who assist in worship? Makes an ideal gift for every church worker.

\$2.00

Herald House

Independence, Missouri

Briefs

Mission Organized

HULETT, WYOMING.—The mission was organized on December 7. A prayer service was held in the auditorium of the high school building. Following a special number by Dorothy O'Haver, Debra Lea, daughter of Elder and Sister Dale Larsen, was blessed under the hands of Elders L. S. Troyer and George Mef-ferd. Following this ordinance, preaching service was held with Brother Troyer as speaker. There were fifty-four people at the services. A basket lunch was served following the service.

Services were resumed in the afternoon. W. Aubery Long was ordained to the office of elder. This was performed by Elder E. C. Judson of Wheatland, Wyoming, who is the resident pastor of this unorganized territory. A special vocal number was then given by Danny Long.

Elder E. C. Judson spoke at the service prior to the organization of the local group into a mission. The organization was presided over by Seventy Luther S. Troyer, missionary in charge.

Elder W. Aubery Long was placed as pastor of the new mission, and Priest Merlin O'Haver as assistant pastor, church school director, and solicitor. Alice M. Long was placed as secretary, historian and music director; Lillian O'Haver, treasurer; Gertrude Mahoney, women's leader; Gale Jolley, publicity agent and young people's leader; and John S. Mahoney, auditor.

There were 68 in attendance at the afternoon services.

Preaching services were held each evening of the three days following with Seventy L. S. Troyer as speaker.—Reported by GALE JOLLEY

Work Among Spanish-speaking People

RIO GRANDE VALLEY BRANCH, ALAMO, TEXAS.—Evangelist William Patterson was in the branch during the month of November. He gave blessings and ministered to

the Saints. Apostle and Sister Charles R. Hield were also present in November. Brother and Sister Wayne Simmons are also ministering to the Spanish-speaking people. Brother Wayne Jackel baptized a Latin-American couple, Pedro and Lilia Cordona of Weslaco. Brother Jackel holds services in Spanish every Sunday at the Brownsville mission for the Latin Americans.—Reported by BLANCHE SOLOMON

Evangelist in Area

IDAHO DISTRICT.—Seventy Wayne Smith held a series in Pocatello and baptized the following: Charlie Nelson and son Larry, Mr. and Mrs. Gene Cheney, and Robert N. Brown and son Duane. The New Plymouth group reports the ordination of Dale E. Uehlin as a priest, the baptism of Mr. and Mrs. Butler and two young sons, three young people at Graceland this fall, and another one who is scheduled to leave in January for Graceland.

District President Harry Fry and wife are touring the district and holding services. Brother Fry is preaching and Sister Fry is contributing as soloist and leading in the music where needed.

Under the ministry of Priests Wayne Burgess and Myron Montgomery, Thursday evening prayer services have been initiated at the Pocatello mission, and also a Zion's League group has been started.

The Boise group has been very active lately. The Ladasa Club sponsored a turkey dinner and bazaar December 5. The proceeds will be contributed to the Auditorium. The Ladasa Club Christmas party was held December 17 at Opal Sutherland's home and the adult class Christmas party was held December 18 with an exchange of gifts.

Mr. and Mrs. W. F. Gilley of Eugene had their baby daughter blessed in Boise on November 30.

Evangelist J. F. Curtis, accompanied by District President Harry S. Fry and Mrs. Fry, made a tour of the missions and branches in Idaho in December. Brother Curtis has been in the ministry for about fifty-three years. He was a member of the Council of Twelve for twenty-nine years, during which time he traveled extensively

abroad with Apostle Paul M. Hanson. He traveled through the European countries and down into Africa, in Canada and all of the United States except three states. He was in Boise, December 10 and 14; Nampa, December 11; New Plymouth, December 12, 13, and 14; Hagerman, December 15; Rupert, December 16; Pocatello, December 17 and 18; Twin Falls, December 19; and back to his home in Spokane, Washington, December 21.—Reported by RUBY Y. BROWN

Gracelanders Occupy Pulpit

PITTSBURG, KANSAS.—Thelona Stevens was in the branch December 13 and 14. She was the guest of Pastor and Mrs. T. W. Bath. At their home Saturday evening Mrs. Stevens met with teachers and department heads of Scammon and Pittsburg. E. G. Gilbert, district director of religious education, and his wife were present also. They are from Miami, Oklahoma. On Sunday morning, Mrs. Stevens conducted the combined adult classes and also spoke at the morning service.

The women's department is divided into five groups this year, according to locality. Mrs. J. W. Jones is the local leader. The South Group had its Christmas party at the church cottage December 16. Families were guests.

Apostle Arthur Oakman and District President Stephen Black spoke at the district women's meeting at Carthage, Missouri, on December 4. Mrs. T. W. Bath, district women's leader, conducted the meeting.

During the month of November, four students of Pittsburg State College, former Gracelanders, occupied the pulpit on Sunday evenings. They were William Propst, Russell Johnston, Conrad Faulk, and Newell Yates.

The Pittsburg choir assisted at Carthage, Missouri, November 12, during Apostle Oakman's series of meetings. The choir sang at Joplin, Missouri, during Elder Roy Weldon's lectures in October. Robert Trimble is music director. The choir gave a Christmas program December 14.

Pittsburg was host to the district young people at their retreat November 8 and 9. District Leader Harry Shank from Carthage and other local leaders were in charge. Apostle Oakman was the guest speaker. Pittsburg youth leaders are Mr. and Mrs. Warren Jackson. The young people had a chili supper December 1 and cleared \$18. About forty-five young people attended a roller skating party on December 8. The Zion's League has an early morning Communion prayer service each month. Rosa Lea Gates is president of the League.

Pastor T. W. Bath officiated at the wedding of Barbara Landrum and Kenneth Cooper at the church November 23. Mrs. James Gates and Mrs. Robert Trimble gave a shower for Barbara on October 27.—Reported by ESTHER HELLER

Budget for Branch Set Up

GREAT BEND, KANSAS.—A housewarming was given for Priest Kenneth Ingram and his family on November 30. Surprise gifts were given in the afternoon.

On December 7 a meeting was held and the budget for 1953 was set up.

The women's department raised \$114 on the food sale and bazaar held November 22.

The Thanksgiving program was given following church school November 30.—Reported by MRS. RUTH SNAPP

Baptismal Service Held

PHOENIX, ARIZONA.—On December 21, James Daniel Fletcher was baptized by Elder Marion Blakely. The confirmation was by High Priest Frank McDonald on December 28.

Leland Glenn Havelly, fourteen-year-old son of Mr. and Mrs. Dana Havelly, Mesa, Arizona, died November 29, in an auto accident.

Rules and Resolutions

Here is the new pocket-size book of rules governing branch, district, and General Conference business meetings. This semiflexible, red imitation leather bound book also contains Conference resolutions which have present and future bearing on church procedure.



\$2.00

INDEPENDENCE, MISSOURI

Four Candidates Baptized

SAN ANTONIO, TEXAS.—Missionary Charles Kornman has been actively engaged in group preaching with the results of four more baptisms on December 14. The candidates were Mrs. Margarite Raney, Mrs. Margarite Temple, Mrs. Louise Temple, and Billie Temple. This brings the number of baptisms for San Antonio to twenty-four for the year of 1952.

The little daughter of Mr. and Mrs. Edward Raney, Phillis Ann, was blessed on December 14 by Pastor Floyd E. Jett and Elder F. P. Hall.—Reported by RUTH A. HARP

Women's Group Organized

SALEM, OREGON.—A young women's circle has been formed within the women's department of the branch. The branch women's leader, Sister Irene Speed, attended the first organization meeting. Officers elected are Shirley Landon, president; Mary Lou Swain, vice-president; Nadine Clark, secretary; and Clara Coburn, treasurer. An Indian name, Menica, meaning "love," has been chosen. The first group project, a bake sale, was successfully carried out.—Reported by MARY LOU SWAIN

Women's Group Active

CHILLIWACK, BRITISH COLUMBIA.—Following the regular church school hour on November 16, an ordination service was held. Alfred Beer, Sr., was ordained to the office of elder under the hands of Elder Edwin Spargo of Vancouver and Elder Robert Day of Chilliwack. Thomas Charles Beer was ordained to the office of deacon by High Priest S. G. Clark of Vancouver and Elder Duncan Calder of Chilliwack.

Brother Spargo gave the charge to the candidates and Brother Calvin Taylor, pastor of the Vancouver Branch, gave the charge to the congregation. The Institute Hall, the place of worship, was filled to capacity as several came from Vancouver for the special service. Rose-dale Saints also came to worship on the occasion.

The women's group of Chilliwack held a bazaar recently. Although there is only a membership of approximately twelve, \$175 was raised. At the last women's meeting, it was voted to donate \$200 to the church building fund.

Plans are developing so that the branch will have a building of their own.—Reported by FLORENCE A. BEER

Ordained to Priesthood

ST. CHARLES, MISSOURI.—Elder James W. Myers, pastor of the branch, baptized Mrs. Russell Reider September 21. Elder Goetz and Elder Myers confirmed her.

Brother Charles A. Sappington was ordained to the office of priest on November 2. Pastor Myers, assisted by Elders Bowman and Goetz, ordained him.—Reported by FLORENCE HOLLANDER

Branch Officers Elected

KIMBALL, ONTARIO.—The annual branch business meeting was held in July with District President John Banks presiding. The following were elected or sustained: pastor, John Harkness; church school director and young people's leader, Edgar Ellenor; junior church school director, Nelda McDonald; music director, Lois Shaw; pianist, Janet Louise Tye; women's leader, Rayme Shaw; publicity agent and book steward, Emma Shaw.

Three young men were ordained on July 20. Gordon McDonald and Leslie Shaw were ordained to the office of priest, and Jim Shaw was ordained to the office of deacon.

Missionary William McMurray held a series of meetings November 9-23.

Four babies were blessed on November 23. They were Leslie Andrew Cecil, son of Mr. and Mrs. Leslie Munday, by Elders John Harkness and William McMurray; Vonda Joan, daughter of Mr. and Mrs. Vaughn White, by the grandfather, Elder Clarence Smith of Bothwell, assisted by Elder Duncan Clathworthy; Barbara Stellamae, daughter of Mr. and Mrs. Stanley Atkinson, by Elders Duncan Clathworthy and Clarence Smith; and Owen Lee, son of Mr. and Mrs. William McDonald, by Elders McMurray and Harkness.

Ruth Ann Richmond was baptized on December 7 by Priest Gordon McDonald. She was confirmed by Elders McMurray and Harkness.

The women's group sponsored several projects during the past year. Three food and bake sales were held, and refreshment booths in September and at the annual fair in October were also sponsored. In November a tea, food and bake sale, and annual bazaar brought the fund to \$375 which was given to the branch secretary for branch expenses.

District President John Banks held a leadership training course for six weeks.

The choir under the direction of Sister Lois Shaw has given of its services.

A branch supper was held December 29.—Reported by EMMA SHAW

Young People Present Cantata

SAULT STE MARIE, ONTARIO.—The men and women at the Davey Home for Aged were presented a Christmas cantata sponsored by the young people on December 16.

The church school concert was presented on December 18.

Brother Albert F. Edwards was ordained to the office of priest at the morning service on December 21. He and his family are now leaving to make their home in Nova Scotia.

The combined choirs of Sault, Ontario, and Sault, Michigan, under the direction of Sister Oris C. Flood sponsored a musical service on December 21 and the following week the service was repeated in the Sault, Michigan, church.—Reported by WINNIFRED SPENCER



Church Men in the News

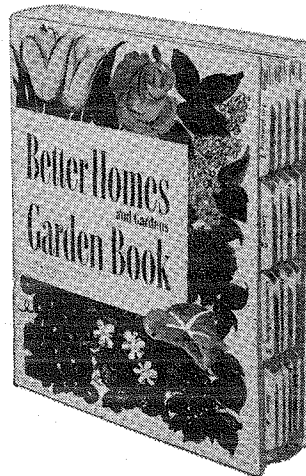
E. P. Darnell to Missouri Legislature

Elder Edward P. Darnell, who has been serving as pastor of the Warrensburg, Missouri, congregation, was successful in his race as representative of Johnson County last fall. He ran on the Republican ticket and has been asked to membership on the Child Welfare and Taxation Committees in the Republican House which meets on January 7. He says, "The three things I am most interested in are Old-Age Pensions, Secondary Road Maintenance, and Ceiling on Taxation."

Brother Darnell is a general agent and district manager for a life insurance company; he is also a high priest and member of the Central Missouri Stake High Council. In the Lions' Club he has served in several offices, including that of president, in his nineteen years of membership. He is also a Boy Scout executive, having served as training program chairman and in various other offices, including that of Scoutmaster.

Garden Book

At last . . . a garden book that makes gardening easy, practical



How to grow beautiful flowers, prize-winning fruits and vegetables, how to make your lawns velvety smooth, how to make use of every square foot of space in your yard for beauty, privacy. All this and more is clearly explained in pictures and everyday language. Written for amateur and experienced alike. The section on roses shows you how to plant a rose, when to plant, how deep, where, how to prune and all the other things that combine to give you prize-winning flowers.

- how to plant for continuous bloom
- how to make small space count
- 520 pages, 1,500 illustrations

Washable cover, loose-leaf, ring-bound \$3.95

Herald House INDEPENDENCE, MO.

Bulletin Board

We're on the Air . . .

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 8:30 a.m. (EST) every Sunday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

IOWA, Ottumwa.—KBIZ, 1240 on the dial, 11:45 a.m. (CST) Sunday.

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

MISSOURI, Joplin.—KFSB, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

IOWA, Lamoni.—KGRA, 690 on the dial, 9:30 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WSAR, 1480 on the dial, January 20, 1953, 8:15 a.m.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, February 11, 1953, 9:45 a.m.

OHIO, Dover-New Philadelphia.—WJER, 1450 on the dial, 11:15-11:30 a.m., January 12, 19, 26.

IOWA, Keokuk.—KOKX, 1310 on the dial, 9:45 a.m. (CST) January 23.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Wants to Contact a Member

Mrs. May Pettijohn, 413 North Tenth, Leavenworth, Kansas, would like to contact Mrs. Minnie Dyke Clement.

Gulf States Reunion

The Gulf States reunion committee is ready to receive applications for reservations for the reunion, to be held June 20 to 28. Applications are to be sent to Lee R. Oliver, Box 5046, Pensacola, Florida. A \$5.00 deposit must accompany each application.

Notice to Members in Berlin

A/2C Lenza Walker
AF 17338213
1946 AACs Sq.
A.P.O. 742, c/o Postmaster
New York, New York

Members in Berlin are requested to contact this serviceman and invite him to church services there.

Notice to Members in New Jersey

Meetings are no longer held in Braiella but in Eatontown. Members living in this area, particularly those in Ft. Monmouth and Jersey Shores, may contact Captain Olen D. Henson, 356 Pine Street, Eatontown, for further information.

Book Wanted

Clara M. Blumfield, 10738 Sherman Grove Avenue, Sunland, California, would like to purchase a copy of *Story of Our Hymns*. She would like to know the price and condition of the book before receiving it.

REQUESTS FOR PRAYERS

Prayers are requested for Susie Sierman, 110 North Jordan Street, Cleveland, Oklahoma, who is bedfast with rheumatic fever and an injured heart.

Prayers are requested for John P. Morgan, pastor of the Perry, Iowa, Branch, who was injured January 4 in a car-train crash. Since that time he has been in a critical condition. He attended Graceland College in 1948-49. Cards and letters may be addressed to him at Kings Daughters Hospital in Perry, Iowa.

ENGAGEMENTS

Coen-Hardie

Mr. and Mrs. Ralph E. Hardie of Chase, Kansas, announce the engagement of their daughter, Darlene Ruth, to Ralph William Coen, son of Mr. and Mrs. Edgar G. Coen of Elkhart, Kansas.

Hall-Moore

Mr. and Mrs. Oscar Moore of Atherton, Missouri, announce the engagement of their daughter, Mildren Fern of Independence, Missouri, to William Warner Hall, son of Mr. and Mrs. Warner Hall of Saskatoon, Saskatchewan. The wedding will take place May 31 in Independence.

Brunner-Welter

Mr. and Mrs. Fred B. Welter, Jr., of Maysville, Missouri, announce the engagement of their daughter, Betty Lou, to Howard Brunner, son of Mr. and Mrs. Aaron Brunner of Morrill, Kansas.

WEDDINGS

Enke-Christenson

Doris Christenson, daughter of Mr. and Mrs. Alma Christenson of Holden, Missouri, and Charles Enke of Strasburg, Missouri, were married at the Reorganized Church in Holden on July 26 by Marvin Kendrick. They are living in El Paso, Texas, where Charles is stationed at Ft. Bliss. Doris attended Graceland in 1951-52.

Christenson-Phillips

Jane Phillips, daughter of Mr. and Mrs. Bert Phillips, and Fred Christenson, son of Mr. and Mrs. Alma Christenson of Holden, Missouri, were married September 7 at the Reorganized Church in Holden, Marvin Kendrick officiating. They are making their home in Lawrence, Kansas, where Fred is attending Kansas University.

Davenport-McDonald

Jo Ann McDonald, daughter of Mrs. Annie McDonald of Dallas, Texas, and Hal E. Davenport, Jr., son of Mr. and Mrs. H. E. Davenport, also of Dallas, were married October 11 at the Urbandale Christian Church, the Reverend Hartwell M. Ramsey officiating. They are making their home in Dallas.

Nelms-Carr

Lilian C. Carr and Cyril A. Nelms were married November 15 at the Reorganized Church in Enfield, England, Pastor J. Franklin Schofield officiating. They are making their home in Surrey. Mrs. Nelms is a graduate of Graceland College, class of 1949.

Smith-Nevels

Darlene Nevels, daughter of Mr. and Mrs. Kenneth Nevels of Windsor, Ontario, and Murray J. Smith, son of Mr. and Mrs. William Smith of Essex, Ontario, were married August 22 at the Reorganized Church in Windsor. They are making their home in Warrensburg, Missouri, where the groom is attending Central Missouri State College.

Howard-Crutchler

Iris Crutchler, daughter of Mr. and Mrs. Sam Crutchler of Medoc, Missouri, and Lawrence Howard, son of Mr. John Howard of Flat River, Missouri, were married November 26 at the Reorganized Church in Medoc by Elder George Doubledde. The bride attended Graceland College last year.

Norwood-Kyle

Sharon Alene Kyle, daughter of Mr. and Mrs. J. L. Kyle of Butte, Montana, and Charles William Norwood, son of Mr. and

Mrs. H. C. Norwood of Bozeman, Montana, were married on December 21 at the Reorganized Church in Bozeman, Elder Harvey Eliason officiating. The bride is a senior at Butte High School and the groom, a veteran of World War II and Korea, is a graduate of Montana State College. They are making their home in Butte.

BIRTHS

Mrs. and Mrs. Glenn Fordham of Dallas, Texas, announce the birth of a daughter, Beverly Ann, born November 17.

Mr. and Mrs. Henry E. Williams of Dallas, Texas, announce the adoption of a baby daughter. She has been named Janet Lee.

A son, Darrel Alan, was born October 2 to Mr. and Mrs. Marvin Powell of Stewartville, Missouri. He was blessed on December 29 by Evangelist Archie E. Constance and Elder Hale C. McCord, Jr. Mrs. Powell is the former Frances Davis.

A son, Jesse Claude, was born on November 27 to Mr. and Mrs. W. E. Kent of Borger, Texas. Mrs. Kent is the former Joan Tankersley of Miami, Florida.

Mr. and Mrs. Guy Stewart of Lamoni, Iowa, announce the birth of a daughter born December 5. The father is a student at Graceland College.

A daughter, Rita Kay, was born on November 30 to Mr. and Mrs. Frank Dawkins of Flora, Illinois. She was blessed on December 28 by Pastor Harry Henson and Elder Otto Henson. Mrs. Dawkins is the former Edith Henson.

A son, Gerald Lee, was born on December 17 to Mr. and Mrs. Donald D. Zion of Hammond, Indiana. Mrs. Zion is the former Juanita Stewart.

A daughter, Debra Anne, was born on December 25 at the Independence Sanitarium to Mr. and Mrs. James Renfro of Hot Springs, Arkansas.

DEATHS

DEAL.—Fannie, daughter of Mr. and Mrs. Ritter Young, was born November 7, 1835, at Bigler Grove, Iowa, and died December 16, 1952, at the Independence Sanitarium after a prolonged illness. On January 10, 1906, she was married to Oscar Deal, who survives her. Since 1934 they had made their home on a farm near Cameron, Missouri. She had been a member of the Reorganized Church since October 29, 1906.

Besides her husband she leaves three daughters: Opal Barry of Cameron; Florence Bethel of San Diego, California; and Donna Williams of Rock Island, Illinois; a son, Archie of Kingston, Missouri; a brother, Ed Young of Woodbine, Iowa; a sister, Bessie Hare, also of Woodbine; and five grandchildren. Funeral services were conducted by Apostle Arthur Oakman and David Coffman. Interment was in Mound Grove Cemetery, Independence, Missouri.

WOODMANCY.—Martha E., was born in Limerick, Ohio, and died December 7, 1952, at Resthaven in Independence, Missouri, at the age of eighty. She was a member of the Reorganized Church and had been a resident of Jackson County for about thirty years.

She is survived by a brother, Oscar Moler of Columbus, Ohio; and a half brother, Burton Moler of Tulsa, Oklahoma. Funeral services were held at the Roland Speaks Chapel in Independence, Elders Glaude A. Smith and A. E. Stoff officiating. Interment was in Mound Grove Cemetery.

KEHOE.—Bessie Blocker, died December 12, 1952, at the Baptist Hospital in Pensacola, Florida, after a brief illness. She was a member of the Reorganized Church and attended the branch in Pensacola.

Surviving are four brothers: John and Henry of Milton, Florida; Lem Blocker of Pensacola, Florida; and Raymond Blocker of Oakdale, Iowa; two sisters: Mrs. Leola Campbell and Mrs. M. L. Douglass of Pensacola. Funeral services were conducted by Elders Lee Oliver and Bruce Jones at the Waters and Hibbert Chapel. Burial was in Crain Cemetery, Milton.

SWEENEY.—Katherine Kitchingman, was born August 12, 1834, at Lincoln, Nebraska, and died December 25, 1952, at her home in Independence, Missouri. On August 7, 1905, she was married to Edward Sweeney, who preceded her in death in 1937. She had been a member of the Reorganized Church since May 9, 1897, and had made her home in Independence since 1933.

She is survived by her daughter, Mrs. Marie Schultz, of the home; two brothers: Alfred and Charles Kitchingman of Chicago, Illinois; and two grandchildren. Funeral services were held at the Roland Speaks Chapel in Independence, Elders Ephraim Brown and Glaude A. Smith officiating. Burial was in Mound Grove Cemetery.

GRAY.—William Otto, was born February 11, 1876, in Mahaska, Iowa, and died December 20, 1952, at his home in Los Angeles, California. He had been a member of the Reorganized Church since July 26, 1924, and had worked for the Percival Steel Company in California from 1934 until his retirement.

He is survived by his wife, Maggie Zimmerman Gray; two sons: William Laverne and Bryon Crowell; a daughter, Myrtle Bakes, all of Los Angeles; two brothers: Joseph of Chicago and Al of Lovilia, Iowa; a sister, Isabel Brockelmyer of Albia, Iowa; and seven grandchildren. Funeral services were held at Snyders Mortuary, Pastor W. H. Hall of the Vermont congregation officiating. Burial was in Roosevelt Park.

RUDD.—Kenneth Lee, son of Mr. and Mrs. Harry Rudd, was born March 31, 1925, in Los Angeles, California, and died December 14, 1952, in Los Angeles. He is survived by his mother, Eliza P. Rudd; two daughters: Loretta Irene and Jacqueline Rudd of Long Beach, California; a brother, Victor Rudd; and five sisters: Thelma Simcox, Dorothy Rockwell, Mildred Rudd, Shirley Price, and Norma Lewis. Funeral services were held at the Schanel Mortuary in El Monte, California, Elder V. L. Lum officiating. Burial was in Rose Hill Memorial Park, Whittier, California.

BRANSON.—Sally Mae, daughter of Charles and Mary Ann Branson of Vay, Idaho, was born June 24, 1952, at Sandpoint, Idaho, and died December 26, 1952, at home. She is survived by her parents; a brother, Robert Lee; and three sisters: Shirley, Ruth, and Carol. Graveside services were conducted at the Seneaqueoteen Cemetery near Vay by Priest Alton E. Gill, and Elders P. H. Kinney and C. D. Crabb.

CLARK.—Sarah Adelaide, was born July 1, 1864, in Nova Scotia and died December 9, 1952, in East Greenwich, Rhode Island. She is survived by a son and three daughters. Funeral services were held at the Carpenter-Jenks Chapel in Providence, Elder Edmund M. Brown officiating. Burial was in Pocasset Cemetery.

NUNN.—Omar Lionel, son of Mr. and Mrs. William Nunn, was born December 23, 1879, at Cayuga, Ontario, and died December 6, 1952, at Jones Hospital in Hillsboro, Oregon, after being struck by a hit-and-run driver. On September 4, 1907, he was married to Emma Grace Anderson who survives him. He had been a member of the Reorganized Church since June 24, 1896, and had served as an elder since November 1, 1936.

Besides his wife Grace of Forest Grove, Oregon, he leaves a brother, Ed of Middleborough, Massachusetts; two sisters: Elizabeth Hemstock of Independence, Missouri, and Persie Frankhavel of Albert Lee, Minnesota; five daughters: Mrs. Minnie Maullin of Sacramento, California; Mrs. Alice Reynolds and Mrs. Doris Christman of Columbia Falls, Montana; Mrs. Norma Rice of Forest Grove; and Mrs. Evelyn Kinnon of Rainier, Oregon; five sons: Archie L. of Great Falls, Montana; William L. of Banks, Oregon; Francis Edwin of Cornibus, Oregon; Floyd Russell of Forest Grove; and Robert Lewis, serving with the armed forces in Japan; twenty-nine grandchildren; and four great-grandchildren. Funeral services were held at Forest Grove, Evangelist W. H. Barker and Elder Ray Rogers officiating. Interment was in Forest Grove cemetery.

PARROT.—Frank, was born in August, 1875, in Wisconsin, and died November 27, 1952, in Sioux Falls, South Dakota. He homesteaded in Minnesota with his parents and went through the hardships of the early pioneer days. He and his wife, Della, were baptized in the Vermillion River near Parker, South Dakota, and he was a zealous worker for the gospel the remainder of his life. Elder Gunlock of Sioux City conducted the funeral service. Burial was in Canby, Minnesota.

RILEY.—Martha, widow of Seventy J. T. Riley, died November 17 at Mount Carmel Hospital in Pittsburg, Kansas, following a stroke. She was ninety years old and had been a member of the Reorganized Church since her youth. Pastor T. W. Bath was in charge of the funeral service. Burial was at Fairland, Oklahoma.

HILLIS.—Sarah Jane, daughter of John and Sarah Nelson Taylor, was born January 22, 1872, and died December 15, 1952, at her home in Grand Valley, Ontario. On March 18, 1891, she was married to James Hillis who preceded her in death six years ago. She was a charter member of the Garafraza (now Grand Valley) Branch.

Surviving are four sons: Hiram, T. H., Elmer, and Carman; two daughters: Sadie (Mrs. Alfred Platt) and Lillie; a brother, John H. Taylor; thirteen grandchildren; and two great-grandchildren. A double funeral service was held for her and her sister-in-law, Mary Taylor who died December 14, at the Grand Valley Church. Pastor R. J. Farthing and Arthur Dunn officiating. Interment was in the Grand Valley Union Cemetery.

TAYLOR.—Mary Elizabeth, daughter of John and Sarah Anthony Hillis, was born July 10, 1872, and died December 14, 1952, at her home in Grand Valley, Ontario. On February 3, 1891, she was married to Elder John Hyrum Taylor who survives her. She was a charter member of the Garafraza (now Grand Valley) Branch.

Besides her husband she leaves five daughters: Mrs. Elwood Irvine, Mrs. Alex Watson, Mrs. Jack Clifton, Mrs. Howard Ferns, and Mrs. Fraser Acheson; a son, John James Taylor; a sister, Mrs. Joseph Carroll; a brother, William Hillis; eight grandchildren; and four great-grandchildren. A double funeral service was held for her and her sister-in-law, Sarah Hillis, who died December 15, at the Grand Valley Church. Pastor R. J. Farthing and Arthur Dunn officiating. Interment was in the Grand Valley Union Cemetery.

PRICE.—M. Dick, was born March 27, 1891, in Solano County, California, and died January 6, 1953, in North Sacramento, California. He had lived in Sacramento for fifty years and had been a long-time employee of the Railway Express Company. He belonged to the Florin American Legion Post, being a Marine veteran of World War I. He had been a member of the Reorganized Church since September 19, 1909.

Surviving are his wife, Leona; a stepson, Russell Sellman; and two brothers: Richard Price, Jr., of Richmond, California; and Wright Price of Wilton, California. Funeral services were held at the James Garlick Chapel, Evangelist W. H. Dawson officiating. Interment was in East Lawn Cemetery.

WHITE.—Horace Cyrus, was born March 13, 1904, at Bay Minette, Alabama, and died there December 13, 1952. He spent all of his life in Bay Minette but a few years, when he made his home in Pensacola, Florida. He had been a member of the Reorganized Church since June, 1913.

He is survived by his wife, the former Erin Rish; four brothers: Marshall, Bill, Oscar, and Walter; and two sisters: Mrs. Bessie White and Mrs. Irene Wolfe. Funeral services were conducted by Elders J. A. Pray and Edward Barlow at the Reorganized Church. Burial was in Bay Minette cemetery.

NUCKLES.—Lyle Pauline, was born June 5, 1884, and died December 1, 1952. She was married in 1907 to W. J. Nuckles, an elder, who survives her. She had been a member of the Reorganized Church since 1911.

Besides her husband she leaves a son, Lloyd; an adopted son, Thomas A.; four grandchildren; and two great-grandchildren.

CHAFFEE.—George Edwin, son of Levi and Angelia Bates Chaffee, was born January 18, 1875, in Fontanelle, Iowa, and died November 21, 1952, in Bannock Memorial Hospital at Pocatello, Idaho, after a long illness. On January 30, 1901, he was married to Annie S. Hjort, and both were baptized into the Reorganized Church on January 18, 1902. They had five children. Brother Chaffee was a pioneer resident of Pocatello and, with the assistance of his family, owned and operated the Chaffee Bottling Company from 1905 until his death.

Funeral services were conducted by Apostle Paul M. Hanson and Seventy Russell Ralston at the Downard Chapel. Burial was in Mountain View Cemetery.

KARLSTROM.—Albert V., was born July 11, 1888, at Windom, Kansas, and died December 23, 1952, at Joplin, Missouri. He was baptized September 8, 1907, and was called to the office of priest on January 14, 1912. On May 20, 1917, he was ordained an elder, and on August 4, 1919, a high priest and bishop. With his wife, the former Laura Thurman, he went on a mission to the South Sea Islands for a five-year assignment. After returning to the States he established his own business on Van Horn Road. While living in Joplin he helped plan the first church building erected there and assisted with construction work on it. His wife preceded him in death by three months.

Surviving are two sisters: Mrs. Alma Dobbs of Porterville, California, and Mrs. Alida Rooks of Earlsbow, Oklahoma. Elders Arthur E. Stoft and James Watson conducted the funeral service at the Reorganized Church in Joplin. Interment was in Forest Park Cemetery.

KENNETT.—Hattie Elizabeth, wife of Robert S. Kennett, was born July 7, 1863, at Hopkinton, Iowa, and died January 2, 1953, at Los Angeles, California. She had been a member of the Reorganized Church since June 18, 1933.

She is survived by her husband; two daughters: Mabel Williams Crayne of Los Angeles, and Mrs. Florence Falck of Norco, California; five grandchildren; ten great-grandchildren; and two great-great-grandchildren. Funeral services were conducted by Garland Tickemeyer. Interment was in the Inglewood cemetery.

LONG.—Kate Eleanor, daughter of William and Rachel Hansen, was born December 25, 1890, in Gallands Grove, Iowa, and died December 9, 1952, at Mercy Hospital in Council Bluffs, Iowa, after a long illness. On February 18, 1914, she was married to Edwin Long, who preceded her in death in 1948. She had been a member of the Reorganized Church since her youth.

Surviving are four brothers: George and Charles of Missouri Valley, Iowa; Will of Woodbine, Iowa; and Leslie of Omaha, Nebraska, with whom she made her home for over a year; and four sisters: Mrs. Rachel Rimmer of Independence, Missouri; Mrs. Mary Rounds of Cameron, Missouri; Mrs. Ella Smithers of Archer, Iowa; and Mrs. Olla Hardman of Omaha. Funeral services were held in the Missouri Valley Reorganized Church, Elder V. D. Ruch officiating. Interment was in Brighton Cemetery, Marne, Iowa.

SCHRIEBER.—Adolph G., was born September 2, 1877, in Germany and died December 1, 1952, at Baylor Hospital in Dallas, Texas. He has lived in the United States since 1883 and had been a member of the Reorganized Church since May 31, 1931.

He is survived by his wife, Albertine; a daughter, Mrs. Hal E. Davenport of Dallas, Texas; a sister, Mrs. Charles Tiedt of La Grange, Texas; and two grandsons. Funeral services were conducted by Elders Linden Wheeler and C. A. Green. Burial was in Restland Memorial Park.

SUMNER.—Oscar William, was born July 4, 1894, in Leonard, Texas, and died December 29, 1952, at Fairfield, California. For many years he had been a farmer in the Fairfield community. He had been a member of the Reorganized Church since 1936.

He is survived by his wife, Edna Renfro Sumner; a son, Oscar, Jr., of Fairfield; two daughters: Mrs. William Merrell of Oxnard, California, and Mrs. Ernestine Ardit of San Anselmo, California; his mother, Della Sumner of Lubbock, Texas; three sisters: Mrs. Gilbert Hogg, Mrs. Ed. Schroeder, and Mrs. Will Cone, all of Lubbock; and ten grandchildren. Evangelist William Dawson conducted the funeral service. Interment was in Fairfield cemetery.

Introducing

LOIS RUTH (LAMBERT) MOORE, Warrensburg, Missouri (page 14), is the wife of our missionary, Seventy Philip W. Moore. After completing high school in Niagara Falls, New York, in 1940, she continued her education at Graceland, graduating in 1942. During the next three years she was secretary of the Fluor Corporation of Kansas City. Her hobby is sewing. She was married to Brother Moore in 1945. They have three children: Robert Duane, 6, Patricia Ardeen, 4, and Bruce Allen, 6 months. Her special interests are church music, especially organ and choirs.

...And Finally

SEEK FIRST THE KINGDOM!

Seek first the kingdom! Not in some far off
clime
Or at some long past time . . . but here and
now.

Seek first the kingdom! Not in some other place
Or in some other face; but mirrored on your
brow.

Seek first the kingdom! Not in some book of
creed,
But helping neighbor's need. Build Zion now!
Shirley Bishop

SOMETHING OLD, SOMETHING NEW

I recently experienced something somewhat
disgusting and something pleasing in radio
sponsorship. The unpleasant thing is that from
Independence I was unable to get a baseball
broadcast—major league or American Associa-
tion—which was not sponsored by a brewery.
The pleasant thing was the Family Theatre
which, broadcasting on a nation-wide network,
advocated family prayer in its commercials.
This weekly show features top Hollywood stars
in short dramatic productions and centers its
plea for prayer around the slogan, "The family
that prays together, stays together."

Ladd Duryea

FEED MY LAMBS

Normal children are full of questions. In ex-
asperation a tired mother may say, "Don't
bother me, I haven't time now."

While visiting a farm recently I helped to
feed a calf and three baby lambs. So frantic
were their appeals for food that I was amused.
In excited anticipation the calf danced from
his head to the tip of his ropelike tail. He
craved food with his whole being. The lambs
poked their woolly heads through the fence in
their struggles to reach the bottles, and the air
reverberated with loud bleats.

All young things are hungry; that is why they
grow. Their craving for food is no more intense
than a small child's yearning for God and
love. Why should we be outraged when par-
ents neglect to feed them physically but
apathetic when they starve their souls?

Viola Velt

STURDY PIONEERS

All of us have seen the picture of the Puri-
tan going to the meetinghouse with his Bible
in one hand, his musket in the other, and his
faithful wife at his side. No man need fail who
trusts in God's word, whose wife stands at his
side, and who is ready to protect both his li-
berties and his home with his life.

Anonymous

KNOCKING OFF THE ROUGH

Chastisement is good for one. Marble is
but a rude and rough block until the chisel
has cut away the encumbrances that hide the
portraiture within it.

Henry Ward Beecher

ACTIVITIES ARE MOVING INDOORS FOR THE WINTER MONTHS

HERE ARE NEW BOOKS FOR LIVELY PARTIES

Suggestions for Socials

Twenty-four complete party plans . . . two for every month. Ideas
that won't fail. A Standard publication.

85¢

Skit Hits

A new booklet of excellent dramatic skit material. New interesting
playlets, charades, and stunt themes for parties, programs, and camps.

75¢

The End of Your Stunt Hunt

A good collection of fine material for all-time fun at many different
kinds of occasions.

50¢

HERALD HOUSE Independence, Missouri

Contents

EDITORIAL:

The Burden	3
Across the Desk	9

OFFICIAL:

Reorganization of Oklahoma Districts	4
Official Boy Scout Sunday, February 8	4
Change of Bishop's Agent Assignment, Kirtland District	4
"Herald Sunday" Changed	4
Auditorium Income	4
Report of Baptisms	9

ARTICLES:

Influence of the Bible, by Israel A. Smith	5
An Old Concordance, by John Blackmore	6
An Enduring Heritage, by Roy A. Cheville	7
A Missionary of the Church: Hubert Case, Part IV, by Alice Montague Case	10
Books	12
Boy Scouts Honor the Whole Family, by Carl Mesle	12
Question Time	13
Our Heritage of Spiritual Power, by Lois Moore	14
I Will Testify of Him, by Dick Howard	16
Observe Sixtieth Wedding Anniversary: Elder and Mrs. Lee Quick	18
Letters	18
Briefs	20
Church Men in the News: E. P. Darnell	21
Bulletin Board	22

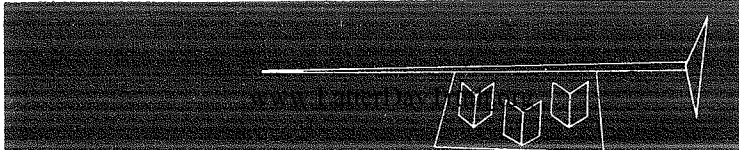


Photo by Marion Pease

Winter Lake

the Saints' Herald

February 2, 1953
Volume 100



News and Notes

FROM HEADQUARTERS

IN COUNCIL BLUFFS

President Israel A. Smith was associated with Bishop G. L. DeLapp at the opening services of the Council Bluffs, Iowa, church on January 18. Elder V. D. Ruch is the pastor there.

CASH, MICHIGAN, BRANCH DEDICATED

President W. Wallace Smith gave the dedication address at the Cash, Michigan, Branch, January 18. Associated with Brother Smith at the activities of the day were Bishop Ted A. Beck, Evangelist John R. Grice, District President John W. Blackstock, and Missionary Elroy E. Hanton.

MEETS WITH PRIESTHOOD

Dr. F. M. McDowell attended a meeting on January 18 for the priesthood of the Central Missouri Stake at Warrensburg, Missouri, to map out an experimental and long-time program of priesthood training and utilization for that stake.

CHAIRMAN OF CAMPING DISCUSSION

F. Carl Mesle, General Church youth director, was the chairman of a meeting of the North Missouri-Kansas district meeting of the Missouri Valley Section of the American Camping Association, on January 21. The subject of the discussion was "Intercultural Aspects of Camping." That evening Brother Mesle spoke to the William Chrisman High School P.T.A. on "Youth's Quest for Religion."

SPEAKS AT HAMILTON, MISSOURI

Lee Hart, youth director of the Center Stake of Zion, spoke to the students of the J. C. Penney High School at Hamilton, Missouri, on January 21. After directing group games and songs, Brother Hart spoke on "Life's Greater Values." He was associated with Elder Barner Berridge, missionary to the Far West Stake, and Elder Dodge Dunlap, pastor of the Hamilton Branch.

SPEAKS AT WARRENSBURG

F. Carl Mesle, General Church youth director, was on the Graceland Campus January 9 and 10. On January 11 he spoke to the three combined Zion Leagues of the Warrensburg, Missouri, Branch on the "Evangelistic Zion's League," and preached the evening service.

SEVENTY IN DES MOINES

Seventy Eugene A. Theys spoke to the Laurel Club of the Center Stake of Zion, January 14, at the Auditorium. On January 15, he spoke to the Englewood women's group in the morning and in the afternoon he was the speaker at the West College women's meeting. He was in Des Moines, Iowa, on January 19, where he addressed the Men's Club of the Des Moines Branch.

ANOTHER BAPTISM IN GUATEMALA

Information has been received by the First Presidency that Mrs. Jose Aranda of Guatemala City was baptized there on January 10, by Evangelist Ray Whiting. Her husband was baptized some time ago and this now completes that family circle. Brother Whiting was in Guatemala visiting his daughter, Mrs. George Young, her husband, and their young son.



We'd Like You to Know . . .

John T. Conway

JOHN T. CONWAY, a high priest, is president of the New York-Philadelphia District. But how he came to such a station in life is a story of God's interest in an individual and His concern for His church. During World War II "Jack" was a naval officer. He participated in the invasion of southern France and in shuttle work at Anzio Beachhead. One day shortly after the invasion, a voice spoke to him saying, "You must pray." He responded and prayed for protection. That night he and his companions were spared in a dangerous encounter.

After his return to the States, a voice spoke the same words to him once in New York City as he walked on the street, and again while on duty at Northwestern University in Evanston, Illinois. This last time he was filled with a piercing concern for the future, which lasted for several days.

After receiving his discharge from the Navy, he returned to his home in Minneapolis, Minnesota, and prepared to return to work with the Northwestern Bell Telephone Company with which he had previously been employed. This was the spring of 1946. He was with his family in his father's living room one evening when the same voice said to him, "Tell your family you might go under General Church appointment." This seemed such a strange possibility that he moved to another part of the room and said nothing. A few minutes later the admonition was repeated. It seemed remote to him, for he had never been approached by any church official about it and had not considered it previously. Again he said nothing. The next morning in the mail he received a questionnaire from Independence regarding church appointment—his first communication from any General Church official on this matter.

"I feel assured, as a result of these and other experiences, that I am occupied in the work where God would have me be, and that this is the church of Jesus Christ," says Brother Conway.

He was born and reared in Minneapolis, Minnesota, and received a B.A. degree in economics from the University of Minnesota. In January, 1944, he was married to Bette Jean Mallams. They have a daughter, Kathleen, 6 years old, a son, John Thomas, 4, and a daughter, Candace, born December 9, 1952. Brother Conway's special interests are the economic aspects of Zion and Book of Mormon theology. His hobbies are handball in the winter and golf in the summer.

The Saints' Herald Vol. 100 February 2, 1953 No. 5

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

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

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

Falling in Love

"Every one that loveth is born of God."—I John 4: 7.

I HAVE JUST FALLEN in love. This time, with a man.

Is there such a thing as "brotherly love-at-first-sight"? If there is, I have it. Or it has me. How long it will last I do not know, though at the present moment it could last forever as far as I am concerned.

He doesn't know about it yet, because I haven't told him. I may never tell him. There isn't much reason to do so, because many other people love him too. It is a very humble, common thing I have done. But it is a beautiful experience.

My kind of love will never hurt him, never demand anything, never expect anything, except that he shall continue to be the kind of man he is and wants to be.

I may as well confess it—he is a preacher. When he began to talk, I had a feeling that God came a little nearer to the earth, and a little nearer us, too. I went away with a strong desire to be better.

YOU HAVE HEARD a lot about falling in love. Not so much has been said about falling into brotherly love. Perhaps that is because there are so few men in the world really worthy of it. . . . Or are there more than we suspect?

Peter (I, 1: 22) writes of the "unfeigned love of the brethren." I think I understand better what Peter meant, now that I have had this experience.

Above and beyond this, I now have an impression that God has been trying to lead me toward this understanding for a long time. He has been very patient with me. I have been such a slow disciple, with a singularly impenetrable mind.

MARK (10: 21) recorded this: "Then Jesus beholding him loved him." How fortunate the rich young man was. He loved Jesus, too, and love had brought him to the Master with a question. But worldly wealth stood in the way. It was a spiritual tragedy that his love could not survive that test. What a bright chapter he might have added to the early Christian church! How his name might have been honored by Christians through more than two millenniums of time! The church lost, and he lost; but he lost the most.

Well, that is one incident in which Jesus fell in love—an unrequited affection, too. So, it must be all right for men to fall in love with men. It is written that the rich young man was sad as he turned away. It seems that Jesus must have been sad too. We are not always fortunate in having those we love return it in equal measure.

There is a very famous story of the love that can exist between two men. You could hardly attend church school without having heard of it. It begins in I Samuel 18: 1, "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul."

Jonathan proved the greatness and unselfishness of his love that asked only an opportunity to serve, to protect David from the dangers that surrounded him.

The love of good men for each other is a theme that you will find running like a bright thread through literature and life from that time to this.

THE LOVE OF GOOD WOMEN for each other has equally inspiring

examples. There is none more beautiful in all the history of human relationships than that recorded in the Book of Ruth. Naomi's husband had died, and her sons also had died in Moab. As she planned to return to her own land and her own people, the two young widows stood at her side, prepared to go with her. She admonished them to remain, and Orpah obeyed. But Ruth made this beautiful declaration:

Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God.

People sometimes speak as if there were some great principle that makes women inevitable competitors and even enemies. That is purely a fictitious literary convention. There are, right up to modern times, examples of great love between women.

YOU do not have to be in a church congregation very long before you know whether the people love each other or not. If there is hate, someone will soon be whispering it in your ear, seeking to poison your mind. If there is love, you will soon know that, too.

The kingdom of God is built upon a foundation of love—of God's love for us, of our love for him, and our love for each other. Every little corner, every congregation—if it is to do God's work—must be built upon that same foundation. And every home, if it is to contribute its part to the kingdom, must be built upon love, too.

One of the great discoveries that comes to us in the middle years is the knowledge of how many good people there are in the world. We find them everywhere. It is impossible not to love them. And why should we resist it? The Scriptures assure us, "Every one that loveth is born of God." L. J. L.

Editorial

Official

Dr. Meredith to Graceland Board

Bishop Earl T. Higdon, Chairman of the Board of Trustees of Graceland College, informs us of the selection of Dr. H. V. Meredith as a member of the Graceland College Board of Trustees. Dr. Meredith was selected January 10, 1953, by the remaining members of the Board to fill the unexpired term of Bishop A. Neal Deaver, who resigned because of the pressure of his duties as Superintendent of the Independence Sanitarium and Hospital.

THE FIRST PRESIDENCY
By Israel A. Smith

Sino-Japanese Youth Institute

Graceland College is conducting a week-end institute on the Orient, March 7 and 8, 1953. It will be open to selected delegations from the territory adjacent to the college. Delegations may be selected and sent by districts and stakes, or by large branches. The invitation does not seek numbers, but qualified youth leaders who will contribute to, and profit from, this conference.

The registration fee of \$1.50 will include the Saturday evening and Sunday morning meals. Housing will be provided by the college. The conference opens at 1:00 o'clock Saturday afternoon and closes at 11:45 Sunday morning. Applications may be sent to W. S. Gould, c/o Graceland College. A delegation will consist of six members, normally five young people and their youth leader or pastor.

The institute aims to develop insight into the life and culture of China and Japan and help build an understanding for interpreting the message of the church to people of Chinese and Japanese culture. The staff will include leaders of the General Church.

E. J. GLEAZER, JR., *President*

Approved
THE FIRST PRESIDENCY
By Israel A. Smith

Walter Barker Dies

Word has just reached the office of the First Presidency that Evangelist Walter H. Barker, of Portland, Oregon, died on Thursday, January 22. Evangelist Barker has been called "the father of Portland Branch."

Across the Desk

THE FIRST PRESIDENCY

From Elder Louis Zonker, Hanover, Germany:

Each time I visit the groups over here I give them greetings from you, and they are most happy. Always they ask that they might be remembered to you.

The work over here is moving steadily forward. I believe we are growing stronger as a mission each day. The Christmas season has been one of much activity in the mission. The response from nonmember friends has been very good, and this is promising.

We look forward with hope to the new year and shall do all we can to forward the cause of the kingdom.

Our prayers and best wishes accompany you in your ministry. If there is ever anything that we might be able to do for you, we would appreciate this being made known.

May God continue to bless you that you may fulfill the work that you have done so well up to this time.

Brother Hanson has sent us a letter he received from Brother Wayne Smith from which we take the following paragraph:

You will be interested to know that we had nine baptisms yesterday at Hagerman. This united four families in the church. All nine candidates were adults except two, and those were high school girls. This was one of the most challenging series of meetings I have had the privilege to engage in. We have only scratched the surface of possibilities in the Hagerman area.

The President of the Board of Trustees of Graceland College, Bishop Earl T. Higdon, has sent us the following biographical sketch of Dr. Howard V. Meredith, selected by the College Board to fill the unexpired term of Bishop A. Neal Deaver:

Dr. Meredith has his Doctor's degree in the field of child development, with a major in Physiological Research and a minor in Psychological Research. He received his Ph.D. degree from the University of Iowa in 1935. Since that time he has written over seventy research papers on physical development of the child. He is now Professor and Consultant in Physical Growth and Dental Research at the University of Iowa.

Voas Meredith, as all of his friends know him, was born in Birmingham, England, November 5, 1903. He was baptized by Elder Richard Baldwin in 1919. He received his elementary and part of his high school education in England. In the early 1920's he came to Graceland College, where he completed his high school requirements and after an interruption, because of the death of his father, he received his A.A. degree from Graceland in 1930. During his first period at Graceland, he met Matilda Johnson of Des Moines, Iowa. Voas and Matilda were married in England in 1926. After their return to America and completion of work at Graceland College, Voas continued his education at the University of Iowa, receiving his B.A. degree in 1931 in the field of religion. He received his M.A. degree in 1932 in the field of character development. From this, he turned to the field of research in child development for his Doctor's degree.

Dr. Meredith continued at the University of Iowa as Professor of Physical Growth from 1935 to 1949. From 1949-1952 he was Professor of Physical Growth at the University of Oregon. During these years, he spent two short periods as Professor of Child Development at the University of Southern California.

Dr. Meredith is a Fellow of the Society of Research in Child Development and a member of the American Association of Physical Anthropologists. He is Research Consultant for the Pan American Institute of Physical Education, and he is also a member of Sigma Xi, honorary science fraternity, being a former officer of the University of Iowa chapter.

When asked if he had any hobbies, he said he supposed it was fixing up the houses he has lived in.

He has a very special interest in the field of character development and religious education.

Brother Meredith is an elder in the church and has acted as a friendly counselor to the Reorganized Latter Day Saint students at the University of Iowa for many years.

We look forward expectantly to the valuable service which Dr. Meredith will give to Graceland College as a member of the Board of Trustees.



Spiritual Gifts

By Evangelist E. Y. Hunker

An address given at Niagara Falls, New York, October 28, 1952, at the institute for appointees in the northeastern missions

A FAVORITE QUOTATION of the late John W. Rushton was "If God were not able to reveal himself, he could not be divine. If God would not reveal himself, he could not be moral."

God constantly endeavors to reveal himself and his will, desiring to make himself known to men—particularly to those who have tried to make themselves his and thus have effected some measure of spiritual attunement to the mind of Deity. The gifts or manifestations of the Spirit are phases of the great principle and movement of revelation. Through them God purposes to speak in a more direct and personal manner so as to be better understood and appreciated, as well as to warm and bless the souls of his Saints.

The Spirit of God is variously defined as the Holy Ghost, the Holy Spirit, the Comforter, the Spirit of Truth, the Spirit of Christ, the mind of Christ, etc. An excellent study by Evangelists Elbert A. Smith and Albert Carmichael was printed in the *Priesthood Journal* for April, 1940. They present this opinion:

It is well for us to determine as far as possible what is meant by the Spirit. . . . Paul calls it the mind of Christ (Philippians 2: 5).

Men have the Spirit of Christ in different measurements. Some have it intermittently—others as an abiding Comforter (John 14: 16). The quality of the Spirit is always the same. In its enlightenment of mankind it differs in quantity. There is only one Spirit coming from God (Ephesians 4: 4).

With his deep insight as to spiritual things, combined with his unquestioned ability to discuss intelligently spiritual phenomena, Paul has given us his final findings—"the mind of Christ."

Doctrine and Covenants 85: 1-3 informs us that this Holy Spirit is the infinite radiating energy, power, and intelligence of Christ, projected throughout the universe, touching with life, light, and pulsating creative force all things that exist. Colossians 1: 16, 17 states that this power of Christ is that by which all things consist.

The spiritual gifts most frequently alluded to by our church are enumerated in Paul's first Corinthian letter:

Now concerning spiritual gifts, brethren, I would not have you ignorant. . . . Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. [Moffatt: Each receives his manifestation of the Spirit for the common good.] For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the self-same Spirit, dividing to every man severally as he will. [Moffatt: apportioning them severally to each individual as he pleases.]—I Corinthians 12: 1-11.

THE ANCIENT AMERICAN SCRIPTURES, through the writing of Moroni, inform us:

And again I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it

is the same God who worketh all in all; and they are given by the manifestations of the Spirit of God unto men to profit them.

For behold, to one is given by the Spirit of God, that he may teach the word of wisdom; and to another, that he may teach the word of knowledge by the same Spirit; and to another exceeding great faith; and to another, the gifts of healing by the same Spirit.

And again, to another, that he may work mighty miracles; and again, to another, that he may prophesy concerning all things; and again, to another, the beholding of angels and ministering spirits; and again, to another, all kinds of tongues; and again, to another, the interpretation of languages and of divers kinds of tongues.

And all these gifts come by the Spirit of Christ; and they come unto every man severally, according as he will.

And I would exhort you my beloved brethren, that ye remember that every good gift cometh of Christ.

And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, today, and for ever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men.—Moroni 10: 8-14.

. . . and that which the Spirit testifies unto you, even so I would that you should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men, for some are of men, and others of devils.

Wherefore, beware, lest ye are deceived, and that ye may not be deceived, seek ye earnestly the best gifts, always remembering for what they are given; for verily I say unto you, They are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do, that all may be benefited, that seeketh or that asketh of me, that asketh not for a sign that he may consume it upon his lusts.

And again, verily I say unto you, I would that ye should always remember, and always retain in your minds what those gifts are, that are given unto the church, for all have not every gift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God: to some it is given one, and to some is given another, that all may be profited thereby; to some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world; to others it is given to believe on their words, that they also might have eternal life, if they continue faithful. . . .

And again, to some it is given by the Holy Ghost to know the differences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his mercies according to the conditions of the children of men. And again, it is given by the Holy Ghost to some to know the diversities of operations, whether it be of God, that the manifestations of the Spirit may be given to every man to profit withal.

And again, verily I say unto you, To some it is given, by the Spirit of God, the word of wisdom; to another it is given the word of knowledge, that all may be taught to be wise and to have knowledge. And again, to some it is given to have faith to be healed, and to others it is given to have faith to heal. And again, to some it is given the working of miracles; and to others it is given to prophesy, and to others the discerning of spirits. And again, it is given to some to speak with tongues, and to another it is given the interpretation of tongues: and all these gifts cometh from God, for the benefit of the children of God. And unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church, and to be elders unto the church, are to have it given unto them to discern all those gifts, lest there shall be any among you professing and yet be not of God.

And it shall come to pass that he that asketh in spirit shall receive in spirit; that unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby: he that asketh in the spirit, asketh according to the will of God, wherefore it is done even as he asketh.

And again I say unto you, All things must be done in the name of Christ, whatsoever you do in the spirit, and ye must give thanks unto God in the spirit for whatever blessing ye are blessed with; and ye must practice virtue and holiness before me continually. Even so. Amen.—Doctrine and Covenants 46: 3-9.

And having the spirit of prophecy, and the spirit of revelation, and also many gifts; the gift of speaking with tongues, and the gift of preaching, and the gift of the Holy Ghost, and gift of translation.—Alma 7: 31.

TO THIS LIST of gifts or manifestations of the Spirit, our "Old Guard" missionaries used to add two others: dreams and visions—based on Joel's prophecy and reiterated by Peter at Pentecost (Joel 2: 28, 29; Acts 2: 16-18).

These are the direct gifts. "They are the manifestations given directly to us as distinguished from the indirect manifestations as found in nature. They are a means unto an end, the end being the fruits such as love, joy, peace, longsuffering, gentleness, goodness, faithfulness, meekness, temperance. They are the cause, the fruits, the result."—*Priesthood Journal*, April, 1940, pages 23, 24.

As noted in Doctrine and Covenants 46: 3, 4, 5, and 7, with the enumeration of these gifts of the Spirit, the Lord also gave instruction to enlighten and to warn as to the essential purpose of the gifts, of the potential danger of their abuse and misuse, and of the ever-present threat of Satan's cunning endeavors to entice men to self-exaltation and deception of the Saints through presumptuous exercise of false manifestations.

The purpose of the gifts is to benefit the Lord's children, that they may be helped in their spiritual growth toward "the measure of the stature of the fullness of Christ," and that in them there ultimately may come the attainment to the full significance of "bringing to pass the immortality and eternal life of man." The spiritual gifts are not the end of God's intents, but a part of his great means for the achievement of his eternal purposes, in the souls and destiny of men. The late John F. Garver expressed it thus:

The purpose of the gifts is to "profit" the Saints. The gifts bring light and understanding and power in and of themselves as the movement of Deity. And they also quicken within the individual Saint and the group of Saints light and understanding and power that but for their touch would lie dormant. The gifts extend to group and individual powers and performances beyond their ordinary achievement. The gifts help the Saints toward the Christ character and ministry, which is God's purpose in their experience.—*Priesthood Journal*, April, 1936, page 26.

Whenever anything possessed of great power and potentiality is entrusted to beings endowed with agency, tremendous issues are involved. When these gifts are handled and utilized by Christ-centered souls, the benefits are all that the Creator intends. If, conversely, they are used by persons who allow self-interests and personal ambitions to gain domi-

nance in their lives, the marvelous gifts of God become prostituted, many souls are injured, and the cause of Christ is distorted and smeared. The wise counsel found in Doctrine and Covenants 63: 16 is apropos and timely here: "Remember that that which cometh from above is sacred and must be spoken with care, and by constraint of the Spirit, and in this there is no condemnation." This well may have been the major understanding of Paul's assertion: "Now concerning spiritual gifts, brethren, I would not have you ignorant." Not only should we be informed as to the nature and the number of the gifts, we should be concerned and informed even more as to their proper expression and control.

IT IS NOT IMPROBABLE that Paul, with his keen mind quickened by spiritual light, gave consideration to enumeration of the manifestations or gifts in the order of their importance. He presents, as the gift of the first order, the word of wisdom; second, the word of knowledge; and third, faith. Any measure of reflection and analysis relative to the gifts and their potentials to benefit the Saints should certify that this is the logical order of their importance. There could be no reception of the gifts without faith, it is true. But even the wonderful gift of faith, to enable its utilization to the utmost possible profit to the Saints, must be handled and controlled by the gifts of wisdom and knowledge. The same principle applies to all the other gifts. Without their being controlled and directed and timed by the gifts of wisdom and knowledge, no matter how genuine their origin, they can be exercised to the serious spiritual hurt and impairment of the Saints and the Master's cause.

It is to be deplored that the tendency of many of our people is to hold the concept that unless there is utterance given under a "Thus saith the Spirit" there is no enjoyment of the presence and exercise of the gifts of the Spirit; or that there must be a spectacular expression like in the gift of tongues and prophecy; or an outright miracle of instantaneous healing of affliction or disease. We men of the priesthood, without deprecating or depreciating or quenching any genuine gift of prophecy, or of tongues and interpretation thereof, or of miracles, should help to teach the Saints that our gift of discernment should be trained and exercised to sense that the basic and major gifts most to be desired are wisdom, knowledge, and faith. If these three are absent, or if they are not exercised, and inordinate ambition for and indiscriminate expression of the more outwardly spectacular gifts dominate the spiritual activities and assemblies of the membership, we shall be fortunate indeed

if shipwreck of the work is averted in time to save a branch, or even possibly the entire church.

Wisdom is the gift of judgment and understanding by which the power of knowledge and faith and all the other manifestations and spiritual forces are conserved, balanced, and utilized for the common good of the church. There is timeless and eternal truth crystallized in the scriptural counsel: "Get wisdom, get understanding: forget it not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee: love her, and she shall keep thee. Wisdom is the principle thing; therefore get wisdom: and with all thy getting get understanding" (Proverbs 4: 5-7). Proverbs, eighth chapter, should also be considered.

"Wisdom is the knowledge of what to do, why to do it, how to do it, where to do it, and who should do it." (To this I would add: and when to do it.) "It is the using of knowledge in the right place, for the right purpose, and by the right person." (Here I would further add: and at the right time).—*Priesthood Journal*, April, 1940, page 30. "That we may not be deceived, we are commanded to seek earnestly the best gifts (I Corinthians 12: 3). This means that some gifts are good, some better, and others best. We should always remember for what these gifts are given so that we be not deceived (Doctrine and Covenants 46: 4).—*Priesthood Journal*, April, 1940.

TO MY OBSERVATION the most spectacular and sought-after manifestation of the Spirit is that which we call prophecy, accompanied by a "Thus saith the Spirit." Whether in a direct language message or through the gift and interpretation of unknown tongues, this manifestation often creates a sense of tremendous exaltation on the part of both the one giving and the ones receiving. Personal recognition thus won makes this type of manifestation subject to much misuse and abuse, so that often it becomes a means of personal exaltation and vindication, not to say dominance, among the congregations of the Saints.

What is prophecy, basically? There attaches a strong notion or concept that it fundamentally is a disclosing or revealing of things to come. The basic prophetic function, however, is to disclose or reveal the mind of God as to the truth needed to enlighten, instruct, direct, counsel, and benefit his people and his cause, whether this truth relates to past, present, future, or all three. The test of the genuineness of prophetic utterance is whether it is Christ-centered. "The testimony of Jesus is the spirit of prophecy" (Revelation 19: 10), or the

life and power and genuineness of prophecy are in prophecy's testimony for and of Jesus Christ as the light, life, and hope of men. If prophecy does not call and move men to repentance and the ordering of their lives and affairs according to Christ and his gospel, then prophetic utterance, regardless of how great its claim to future revelation, is without its necessary spirit. As "the body without the spirit is dead," so prophecy without the spirit and testimony of Jesus is dead.

Both the Bible and Book of Mormon declare that *all* the prophets testified of Christ (Acts 10: 43; Jacob 5: 19). The surest seal and certification of the prophetic mantle of Joseph Smith, Jr., is the repeated testimony in the revelations that came through him of the pre-eminence and deity of Jesus Christ, and the call to the nations as well as to the Saints to repent and obey the gospel. Joseph's revelations are Christ-centered. They bear the intrinsic quality in themselves of their origin in and emanation from divine intelligence and truth.

ACCORDING TO SUCH MEASURES of discernment as has come to me, I have felt that there are occasions when attempts are made in certain types of assemblies of the Saints to prime the pump and force the flow of spectacular manifestations under a great build-up of urgency and the psychology of suggestion, coupled with terrific emotional spiritual tension and anticipation. In my judgment, this is out of accord with the guidance and light of wisdom and knowledge. The reception of the gifts should be the result of consistent saintly living which provides a sound and stable spiritual preparation and reservoir out of which the spiritual manifestations will flow quietly, naturally, and freely, even as the flow of a stream from a living well. "Spiritual gifts are to be anticipated, planned, and worked for, and evaluated. They are to be appreciated and responded to when encountered. Above all, they are to be turned to the stimulation and development and fuller activity of the Saints.

"In this there should be no overstressing. No depreciation. No turning the cold shoulder. No flurry of excitement. Only a normal movement, as in all other fields of saintly life and experience.—John F. Garver in *Priesthood Journal*, April, 1936, pages 27, 28.

The gift of unknown tongues, as remarkable as it may be, is not to be sought after as a means to create wonderment. It, too, will impart light and intelligence if it truly be a manifestation of the Holy Spirit. Unless it understandingly reveals the mind and light of Deity it is not desirable nor profitable (I Corinthians 14:

8-20, 27, 28). There may be some differentiation between speaking in an unknown tongue and speaking in tongues. Alma mentioned "the gift of preaching," previously referred to. Many times our ministers stand to speak to the people and are clothed with a power of light and a liberty of speech far beyond their ordinary experience or capacity. They at times speak with a prophetic power that is tremendously significant. Under that influence they move with a divine unction that imparts the quality of prophecy to their utterances, even though they do not proclaim it with a "Thus saith the Spirit." Here again, the training and development of the gifts of wisdom, knowledge, and discernment are needed among the Saints. Above all, let us remember that though we "speak with the tongues of men and of angels, and have not charity, we are become as sounding brass or a tinkling cymbal. And though we have the gift of prophecy, and understand all mysteries, and all knowledge; and though we have all faith, so that we could remove mountains, and have not charity, we are as nothing."—I Corinthians 13: 1, 2.

THE GIFT OF HEALING always needs to be directed intelligently. If we allow Deity to speak to us he ever will seek to enlighten as to the eternal issues involved. In many areas of religion today the idea of healing is being given major emphasis. There are, and will be, healings through the application of and response to certain psychic suggestions and the application of principles of the reactions and responses of mental powers in human nature. But, unless such healings are spiritually Christ-centered instead of personally and physically self-centered, they are not the direct manifestations of the Holy Spirit and will not reveal the mind and will of Christ. Doctrine and Covenants 42: 12d, ". . . and if they die, they shall die unto me, and if they live, they shall live unto me," is proof of Christ-centered healing. Its basic purpose is the healing of the soul rather than just the healing of the body without the consciousness of divine purpose or godly living.

In conjunction with the desire to see persons relieved of physical suffering and mental distress there goes the touching of human sympathies to such a degree that the wishful thinking of some ministers who administer is at times translated into so-called prophetic utterance over the afflicted. The Lord, through the late Joseph Smith, gave wise and warning counsel:

(Continued on page 17.)

Proclamation of Israel Independence

Editor's note: When Alex Klein recently visited his people in the State of Israel, he obtained a copy of the following article which we believe has sufficient interest to our readers to justify its publication here.

Issued at Tel Aviv on May 14, 1948 (fifth of Iyar, 5708)

PROCLAMATION OF ISRAEL INDEPENDENCE

The Land of Israel was the birthplace of the Jewish people. Here their spiritual, religious, and national identity was formed. Here they achieved independence and created a culture of national and universal significance. Here they wrote and gave the Bible to the world.

Exiled from Palestine, the Jewish people remained faithful to it in all the countries of their dispersion, never ceasing to pray and hope for their return and the restoration of their national freedom.

Impelled by this historic association, Jews strove throughout the centuries to go back to the land of their fathers and regain their statehood. In recent decades they returned in masses. They reclaimed the wilderness, revived their language, built cities and villages, and established a vigorous and ever-growing community, with its own economic and cultural life. They sought peace yet were ever prepared to defend themselves. They brought the blessing of progress to all inhabitants of the country.

In the year 1897 the First Zionist Congress, inspired by Theodor Herzl's vision of the Jewish state, proclaimed the right of the Jewish people to national revival in their own country.

This right was acknowledged by the Balfour Declaration of November 2, 1917, and reaffirmed by the Mandate of the League of Nations, which gave explicit international recognition to the historic connection of the Jewish people with Palestine and their right to reconstitute their national home.

The Nazi holocaust, which engulfed millions of Jews in Europe, proved anew the urgency of the re-establishment of the Jewish state, which would solve the problem of Jewish homelessness by opening the gates to all Jews and lifting the Jewish people to equality in the family of nations.

The survivors of the European catastrophe, as well as Jews from other lands, proclaiming their right to a life of dignity, freedom, and labor, and undeterred by hazards, hardships, and obstacles, have tried unceasingly to enter Palestine.

In World War II the Jewish people in Palestine made a full contribution in the struggle of the freedom-loving nations against the Nazi evil. The sacrifices of their soldiers and the efforts of their workers gained them title to rank with the peoples who founded the United Nations.

On November 29, 1947, the General Assembly of the United Nations adopted a resolution for the establishment of an independent Jewish State in Palestine, and called upon the inhabitants of the country to take such steps as may be necessary on their part to put the plan into effect.

This recognition by the United Nations of the right of the Jewish people to establish their independent state may not be revoked. It is, moreover, the self-evident right of the Jewish people to be a nation, as all other nations, in its own sovereign State.

ACCORDINGLY, We, the members of the National Council, representing the Jewish people in Palestine and the Zionist movement of the world, met together in solemn assembly today, the day of termination of the British Mandate for Palestine, by virtue of the natural and historic right of the Jewish people and of the Resolution of the

General Assembly of the United Nations,

HEREBY PROCLAIM the establishment of the Jewish State in Palestine to be called ISRAEL.

WE HEREBY DECLARE that as from the termination of the Mandate at midnight, this night of the fourteenth to fifteenth of May, 1948, and until the setting up of the duly elected bodies of the State in accordance with a Constitution, to be drawn up by a Constituent Assembly not later than the first day of October, 1948, the present National Council shall act as the provisional administration, shall constitute the Provisional Government of the State of Israel.

THE STATE OF ISRAEL will be open to the immigration of Jews from all countries of their dispersion; will promote the development of the country for the benefit of all its inhabitants; will be based on the precepts of liberty, justice, and peace taught by the Hebrew prophets; will uphold the full social and political equality of all its citizens, without distinction of race, creed, or sex; will guarantee full freedom of conscience, worship, education, and culture; will safeguard the sanctity and inviolability of the shrines and Holy Places of all religions; and will dedicate itself to the principles of the Charter of the United Nations.

THE STATE OF ISRAEL will be ready to co-operate with the organs and representatives of the United Nations in the implementation of the Resolution of the Assembly of November 29, 1947, and will take steps to bring about the Economic Union over the whole of Palestine.

We appeal to the United Nations to assist the Jewish people in the building of its State and to admit Israel into the family of nations.

In the midst of wanton aggression, we yet call upon the Arab inhabitants

God Is Still Working

By James F. Keir

THE GOSPEL OF JESUS CHRIST as restored in our day through the prophet Joseph Smith is unique in that, while it proclaimed doctrines not generally accepted at that time, these doctrines have been attested as true by witnesses.

John Landers, the grandfather of Christiana Salyards who was so well known to the church during her lifetime, had a most interesting experience. He was a Baptist preacher before he joined the Latter Day Saint Church (see *The Story of the Church*). I have in my possession a certified copy of a letter which Mr. Landers wrote to Mr. C. G. Lewis. Mr. Lewis was visiting at the home of my stepfather, F. M. Cooper, while I was present, and at that time he read this letter to us. I was so impressed with its contents that I made a copy of it and had him certify it.

For awhile I thought that I had lost this certified copy, but just a

of the State of Israel to return to the ways of peace and play their part in the development of the State, with full and equal citizenship and due representation in all its bodies and institutions—provisional or permanent.

We offer peace and unity to all the neighboring states and their peoples, and invite them to co-operate with the independent Jewish nation for the common good of all.

Our call goes out to the Jewish people all over the world to rally to our side in the task of immigration and development and to stand by us in the great struggle for the fulfillment of the dream of generations—the redemption of Israel.

With trust in Almighty God, we set our hand to this Declaration, at this Session of the Provisional State Council, in the city of Tel Aviv, on this Sabbath eve, the fifth of Iyar, 5708, the fourteenth day of May, 1948.

few weeks ago I found it. Several points are brought out in this experience. First, that the gift of speaking in tongues is one of the spiritual gifts which is now enjoyed by the followers of Christ. Second, that God does and will continue to reveal his mind to men. Third, that the Book of Mormon is of divine origin. Fourth, that there shall never more be an active rejection of the church.

I trust that the contents of this remarkable letter will serve to stimulate your faith in the message of the Restoration. Should doubts and trials assail you, may this experience of one of God's faithful witnesses bring the needed assurance to keep you steadfast.

Lamoni, Iowa
the 19 of June 1890

Beloved friend,

You do not address me as a brother. I suppose your intention is honest in the inquiries you make, and I will give you a truthful and honest reply. I was baptized into the Church of Latter Day Saints on October, the ninth day, 1836, by Elder John E. Page and was confirmed and ordained by him and James Blakeslee to the office of an elder and immediately began to preach. The same fall, after I preached in a private house, a man came to me and inquired of me if I could tell him how the Book of Mormon came into the world. I said "no," and immediately a young man arose to his feet and began to speak in tongues, in which he described the form and shape of the Hill Cumorah. Immediately in vision I was on the hill and standing at the southeast corner of the stone box in which the plates were deposited, the top stone was moved to the north from the northwest to the southeast corner of the box so as to expose to me the whole inside of the box. While I gazed with wonder at the contents, the Lord commanded me to bear my testimony to the truth of the Book of Mormon as long as I lived.

I did not record the time, but it was in the fall of thirty-six [1836] and all I have written above transpired in Canada. We came to Illinois in thirty-eight, and the sixth day of April, in the year 1839, was the first time I saw Joseph Smith, the Lord's seer and prophet to this generation. From that time till the death of Joseph there was nothing transpired relating to your next question. After his death many false leaders arose striving to take his place, which caused great confusion. I ceased to preach but did not cease to pray. One of our neighbors had dug a stock well in a remote place and had drawn out the earth with a scraper, so that I could walk down into it to pray and while there the Lord talked to me as a man would talk to his friend. He forbade me to follow any of them, saying that in his own time he would call Joseph, the oldest son of the Seer, to fill his father's place, and also bade me commence preaching. This of which I now write transpired in the summer of 1846. It was the first indication that I had of Joseph's call to preside over the church.

In obedience to the commands I commenced to preach. The scattered Saints continued to meet on the sixth day of April each year until 1860; that year we met at Amboy. On my way to Conference, when about twenty miles distance from the place, the Lord said to me, "When you get to Amboy you will see Joseph there. He will take the lead of the church, and all honest souls out of all the factions of the several parties will merge into this church, and there shall never more be an active rejection of the church." When I got to Amboy I found Joseph there, and all things transpired as had been told me. He has continued to preside over the church till now, to the honor of God and the good of the church. I want [lack] two months of being 96 years old, and this letter is my own penmanship.

JOHN LANDERS
do testify that the above is an exact copy of a certain letter received by myself from the aforesaid John Landers in June, 1890.

C. G. LEWIS
Byne, Michigan

Witness F. M. Cooper
April 9, 1899
Plano, Illinois

Reaching Higher

In a formerly "dry" state, a stumblum staggered out of a speak-easy. He tested the sidewalk with his feet, muttering to himself, "Yes, I got feet." He shook hands with himself; "Yes, I got hands." He felt of his biceps; "Yes, I got stren'th." Lastly, he put his arms upward vaguely as though searching for something higher. Then in utter dejection he said, "Trouble is, I ain't got no head."

A short walk along most any street will convince an observer that many people who are hurrying through life with hands and feet and physical strength do not know how to reach higher to find that which comes only through seeking the great gifts of God: light and truth. This may account for the fact that half the people in America do not acknowledge God in any form of religion.

We can help powerfully here, through witnessing for Christ by the way we live. We can actually make miracles by helping people link their innate intelligence steadfastly to the divine intelligence of the great I AM.

STAN MACKENZIE

The Life of Hubert Case

En route to Manihi

WE SET SAIL for Apataki to pick up Brother and Sister Devore, who were there at the time. Will McGrath went with us, as he was staying on board the "Evanelia" at this time. The two young men, Hubert and Will, took turns cooking for the three of us. I felt all right if I lay still, but not if I tried to get up and move about.

The trip was not so hard as the first one to Kaukura as there were not so many natives aboard. We came very close to a rocky little island called Bird Island. No people lived there and the gulls made it a place where they hatched their young. We could see the nests on the sand—dozens of them full of eggs. The mother birds screamed with rage, but the natives took all the eggs they could find. About one in four would be fit to eat I found when I tried to fry some. But the native people ate them all raw, whether half a bird was inside or not. We didn't seem to have much appetite for them. After loitering along, we finally reached Manihi, the island where the conference was to be held on April 6, as was the custom.

A Stay on Manihi

We went ashore, and there was a good house prepared for us. The priesthood members were having quorum meetings, and mainly talking about the "Evanelia" and what should be done with her. Time rather dragged until Brother and Sister Devore arrived. They came on one of the trading vessels. Will went with some natives to the island of Anaa and they nearly lost their lives; when they got back they were almost dead from hunger and thirst. They went in a small boat without accurate compass—sort of trusting to instinct and luck. Soon Brother and Sister Devore landed and proceedings really started for the Sunday school convention, then the conference.

Shortly before the Devores came, Hubert was called to administer to a baby, who was apparently born dead. The mother was wailing and mourning, thinking it was already gone, when Hubert administered. In a few minutes it gave a gasp, then a cry, and they knew it was alive. Their weeping soon turned to rejoicing, and they were grateful. They did not have any other children, and idolized the one that was born to them.

Previous to the conference the Sunday school had its *Mabana Oaoa*, as we had witnessed it on a smaller scale on Makatea. Then there was a business meeting. As Sister Devore was leaving right after conference someone had to take her place. I was voted to take the position, which rather frightened me. I knew several of the men who wished to be elected. I chose Tapu to help as first counselor, and Petero for second, making my first real speech in native when I did this. The conference was not very long, and there was not much disputation. When it came to the time when Brother Devore told them he was leaving for America immediately after the conference, there was much weeping, and many spoke their feelings. He was much beloved, and Sister Devore also. So when he told them he was leaving his work to Hubert, and wanted them to support him in every way, they nodded agreement. It was ordered after a long argument that Will McGrath should take charge of the "Evanelia." Some did not like that, especially the crew that had sailed her for a year.

The Devores Leave for Home

Possessions of the Devores were being carried aboard the "Evanelia," and the four of us sat on the beach, saying a tear-

By Alice Montague Case

ful good-by. We loved and respected them both. Now we were alone with a great responsibility on our hands. We felt like orphan children. Brother Devore blessed our baby the first Sunday of conference.

We remained some weeks on Manihi until the "Evanelia" returned from Papeete. There was always much to do, as so many who had come to conference remained to dive for shell. The French government very wisely places a restriction on their diving. After an island has been open for diving, it is closed for three years to allow the shell to grow.

Pearl Diving

The ship came late in May. We left immediately, and our first stop was at Takaroa. We remained only a short time, as most of the people were on the island we had just left. After a week, we resumed our journey. Our next stop was Raroia but we stayed only over Sunday so that I could get a little rest from seasickness. We went from Raroia to Hao, where many Saints were congregated for the diving. Their manner of diving is not with the diving bell as white men have invented. They dive from the small boat with nothing on but a loin cloth and a mesh bag around their shoulders to put the shell in when they find it. They reach incredible depths and stay under water longer than one would believe possible.

Simple Housekeeping

A house was fixed for us as usual. There was no table, so the natives brought in some long boards and made one that must have been twelve or fourteen feet long. We used the front part for our books and writing space; the center was our dining place; and the back part held utensils and foodstuffs. As usual there were no luxuries; it was just like camping.

Here Hubert was very busy. There were several Mormon missionaries, and they were always having long arguments with him. They had a very few members gathered there for the diving. One missionary never argued or tried to show how much he knew. He was a cowboy, fresh from the range, and cattle was all he knew much about. We invited him to dinner with us one day, and his reply was, "Oh, I can't argue." Hubert assured him we would talk about other things and he accepted the invitation with alacrity. On leaving, he said, "It's pleasant to talk about home things once in a while." His two-year stint must have been like a prison term to him.

Herman Janssen

Here we met Brother Herman Janssen of Norway. He had left the Norwegian vessel he had been serving on as a sailor. After a year or two around Papeete he met with Brother John Hawkins and others. They talked to him until he was converted and baptized. He stayed with us for a long time and was much help as he was a good cook.

The Loss of the "Evanelia"

On July 18 the ship "Henry" came to anchor at the village. Hubert went at once to see if our mail was on board. It was, but the news the captain told him was far more important than the mail. He said the "Evanelia" was lost after leaving Raroia a few hours. All the people aboard took to the landing boat and rowed the distance back to the island they had just left. We could hardly believe it. Until we heard Will's own story about

it, we could not see how it could happen on a clear day with no bad wind.

It was several weeks before we had a letter from Will, giving his account of what happened. He had violated his agreement made when he took over the boat. He had agreed not to load her with copra (dried coconut) or pearl shell. He had not been able to sell much of his stock on account of this agreement. Most of the natives had little money and traded on those two articles. So when he reached Rairoa and met the owner of a schooner, who had met with an accident to his ship and had to repair it before he could go on, he persuaded Will to take his load to Tahiti, offering to pay him \$200 to do it. Will agreed. They overloaded the ship with copra in the cabin, and pearl shell in sacks on deck. When they were about one and a half miles from shore they saw that the ship was sinking. Almost before they could get the landing boat out and into the water, the "Evanelia" went down.

The only reason cargo was allowed to be put in the boat was the attitude of some of the church people who were jealous if the boat stayed longer at one island than their own. They did nothing to maintain the boat or crew in the way of money or food. At times the crew had gone for days with no food at all. The French government at Papeete had threatened to tie up the boat as a vagrant vessel.

It was finally decided to allow McGrath to take charge of her, putting foodstuffs, etc., on board for sale. He had not made expenses on the one trip he was finishing when he called at Rairoa.

A House on Hikueru

The "Te avaroa," Mapuhi's largest vessel, came to the island. Mapuhi was on board and treated us very kindly. We had a good sleep, ate breakfast, and prepared to go ashore at Hikueru. This was a very rocky island where the waves break continually. In the rowboat going ashore, the baby and I were completely drenched. On landing we were greeted by Brother Janssen and Win Brander, whom we had met at Hao. Mr. Brander invited us to go to his house; his wife had joined him here.

The next morning the natives went to work to build us a house. It was finished and we slept in it that night. The women wove the coconut leaves into semblance of wide planks; these helped to keep the house cool. That night we slept on the floor.

When the people from Niau arrived, we were much surprised to see Will McGrath among them. He found us right away and handed me my watch, which I had sent by him to Papeete to be repaired. He did not meet us as he formerly did. When he handed the watch to me, he said that when they first got into the small boat as the "Evanelia" was sinking, his chest bobbed up right beside the boat. He grasped the handle and another man helped him to get it into the boat. Hence my watch was not lost. He was very cool to us and did not stay there long, leaving on the next ship for Tahiti.

Building a Church

The natives had no church on this island, and they began talking about building one. After plans were made, they asked Hubert to go to Papeete to see about getting the lumber. He was gone about three weeks. During that time an epidemic of stomach complaint broke out among the people. Before long I was stricken, and if Brother Janssen had not been there, I don't know what I would have done. He talked with a white woman who told him what to do and sent me some medicine. It was bad to take, but it helped me very quickly. Then our baby took the same thing. I fixed a dose of the same medicine I had taken and prayed silently that she would drink it. To my great joy and amazement she did. It helped her as it had me. The natives rejoiced when they came in at night, to see that we were so much better. I think Hubert

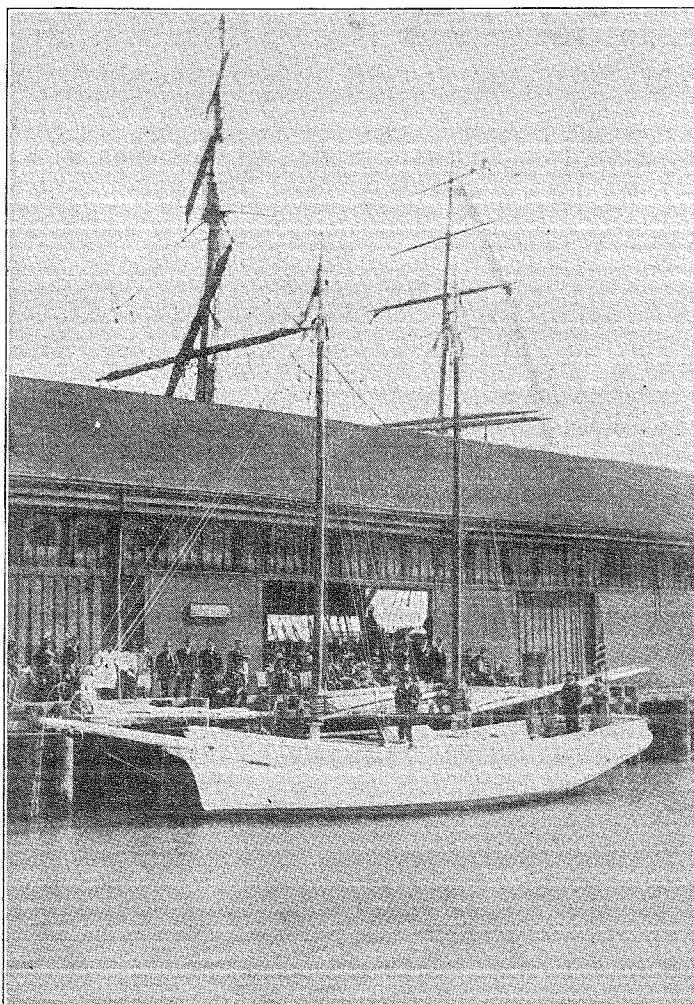
was more lonely than I was, for I had the baby. Brother Janssen took over the cooking, which helped me greatly.

When Hubert left he had received enough money from the natives so that he paid our debts to Mr. Goodwin and Dr. Caldwell in Rarotonga. We were happy to do it, and received nice letters from them both long after, saying that it would have been quite all right if we had never paid.

Hubert had a hard trip on the little vessel on which he sailed. His bed was a native mat and pillow. He ate what the rest ate and had no charge for anything—the usual custom on trading vessels. Mr. Mervin, who owned several of these vessels for trading in the Tuamotus, was on board, and they talked together frequently. The few natives who were in Papeete were very glad to see him and furnished him food. On Sunday he preached and baptized three. When his work of purchasing the lumber was finished, he sailed for Hikueru, very homesick and anxious to get there. He arrived Saturday morning, December 5, 1896.

Shortly after his return he got hold of some scraps of old lumber and made a sort of bedstead. We had been sleeping in a bed on the floor since we had landed there. It was good to sleep on a bedstead although it was no softer than the ground. The native women had made mats from coconut leaves to cover the floor of our coconut house. The bed was all made of timber of that tree for the scant frame, and the rest made of the leaves. Our baby was learning to walk and she did much better on the matting.

(To be continued.)



*The Evanelia
Built with funds contributed by young and old
throughout the church*

Calico Pancakes

By Ruth Lewis Holman

GENERAL CONFERENCE is going to be held here—in Stewartsville—next time? That's wonderful! What an opportunity for service it will be," said Mrs. Betty Smith, excitedly, at the close of the women's afternoon prayer service. The pastor of the Stewartsville Branch had met with the women and announced the decision of the church authorities that the General Conference of 1884 would convene in Stewartsville, Missouri.

"What is the exact date set for the Conference?" one of the women asked.

"The date is April 6; that will be the opening of the Conference," replied the pastor. "But the Quorum of Twelve will meet one week sooner and hold council meetings. We must arrange for the Twelve to stay in one home if possible."

The women discussed this for a while and finally decided it was impossible for one home to take care of all the men. So arrangements were made for three neighboring homes to house the Quorum.

"Mary, your dining room is large. Could you arrange to feed all the members of the Twelve there? It would be very convenient for them as you are close to the church. Some of the other women will help you, I'm sure." Mary Lewis wondered how she could arrange her schedule to take care of this added work, but answered, "I'll talk it over with William. I'm quite sure he will say we can."

THE BRANCH in Stewartsville was small. Days and weeks of planning and preparation were necessary to complete the arrangements for housing the General Conference visitors. In time everything was ready, and ten days before the opening date members of the Twelve began to ar-

rive. Meals were served them in the Lewis home and several of them slept there too.

Serious problems confronted the Twelve at that time. Some of these problems they discussed over the breakfast table. Some mornings, however, the men were in a jovial mood and did not talk of their burdens, but told humorous stories. On these occasions their hostess felt more than repaid for her hard work and considered it a privilege to be able to associate with and to serve such distinguished men. Sometimes the merriest—or the bolder—one of the group would play a joke on his hostess.

Among the Twelve were W. H. Kelley, Heman C. Smith, and Alexander H. Smith. Brother Alex lived in Stewartsville, but sometimes joined his fellow Apostles for meals in the Lewis home.

Betty Smith was one of Mary Lewis's best helpers. After clearing away the supper dishes one evening Betty said, "Tomorrow morning—Sunday—I intend to cook part of the breakfast and bring it over. That will help you more than anything I can do. I'll bring the pancakes."

"How nice of you," Mary replied. "These men certainly like to eat, and I'll confess they may be getting a little tired of the breakfasts I've been preparing for them. In the morning I had planned to have ham and eggs, fried potatoes, biscuits, peaches, and some jams and jellies, with plenty of milk to drink. I've been making biscuits and popovers every morning, so pancakes will be a change. Many thanks for your thoughtfulness, Betty."

IN THE MORNING, when the men were all seated at the big table, Mary and her helpers brought in the large platters of ham and eggs and dishes of fried potatoes—but bread was lacking. Mary was a little worried, fearing Betty had decided against making the pancakes. But just as Mary started passing the food, Betty came—almost running. She was carrying a huge platter covered with a heavy pottery lid.

"Ooooh—what have we here?" The men smiled in anticipation as Betty placed the dish on one end of the table. She took off the lid, and they saw the stacks of delicious, steaming-hot pancakes.

"What a lot of work, Betty!" Mary said.

"Oh, it was fun," Betty replied promptly.

The cakes were quickly passed around, and as each man began to butter his cake then *try* to cut it, Betty watched.

"Now the fun's begun," she mused.

W. H. Kelley tried cutting his pancake with a fork; it wouldn't cut. He very deftly used his knife too; again the cake refused to be cut—so he began a sawing motion with his knife. Next Betty watched Brother Heman C. Smith go through the same motions, and so on around the table. Not a word was said, but by the time the last man had tried—and failed—to cut through the pancakes, Mary was looking at Betty with accusing eyes. Betty's face fairly sparkled. Mary, sensing the joke, said, in a cutting tone, "Betty Smith, what have you done?"

A loud roar of laughter came from the men as they realized they were the victims of a practical joke. It was Heman C. Smith who said, "Well, brethren, don't you know this is the *first day of April*? We surely have to take our hats off to Sis-

Home Column

www.LatterDayTruth.org

Don't Make Our Missionaries Ill

By Esther Ager Smith

(See page 23.)

DO YOU KNOW that many of our missionaries become ill because they eat improperly? Not because they want to, but because we, the women, force them into it.

This is what I mean. Brother General Church Appointee is scheduled to come to the branch for a two weeks' missionary series. Every one of us rushes for an appointment for one of the twenty-eight meals that he'll eat during the time he is with us. Then what happens? Each of us sees to it that he receives the very best. First we plan to have meat, preferably fried chicken. A spicy cocktail is a must, of course. Then

ter Betty for these *calico* pancakes! After all the serious problems we have considered, this is good for us. A little humor now and then is relished by the best of men! Thanks, Betty." But Betty was already out of the house hurrying toward her home as fast as she could go, wondering if she had carried her joke too far. What a lot of work it had been to make the batter, then cut round doilies of calico and place in the center of each pancake as it fried!

Knowing Betty so well, Mary felt that Betty was almost remorseful before she left the house. "What a thrill she's had in doing this! She's always the first one on hand to help in case of sickness or accident or when anyone needs a friend. And from this prank I'd say she rates first in April fool jokes," she said. And the Apostles all agreed. They never forgot April 1, 1884, in Stewartville, Missouri.

we peel the vegetables, whip the potatoes, and top off the meal with pie à la mode or some other rich desert.

Let's count this up. The accepted serving of meat, for a special occasion, is eight ounces. If he eats eight ounces of meat at each home during his two weeks' stay, Brother G. C. A. has to consume fourteen pounds of meat. This isn't counting the meat in the various seafood cocktails. Our family of four uses only about eight pounds of meat for that length of time. Remember, the Word of Wisdom plainly states, "Eat meat sparingly."

Many of us are learning to conserve vitamins by leaving the peeling on our vegetables and by using whole-wheat bread. So check to see if you are one of the twenty-eight women who make it a point to peel the vegetables, whip the potatoes, and serve white rolls when Brother G. C. A. comes to dine in your home. As for desert he is expected to eat the equivalent of three and one-half pies a week. For again we would see that he receives the biggest and fattest piece.

How can he refuse to eat all of this? Especially when he knows that you'll have a hurt inside of you even if he says ever so graciously, "Thank you, I have plenty." Also he can't keep an efficient ministry if he is not fed properly. We women are the only ones who can do anything about this, because we are the ones who provide his meals.

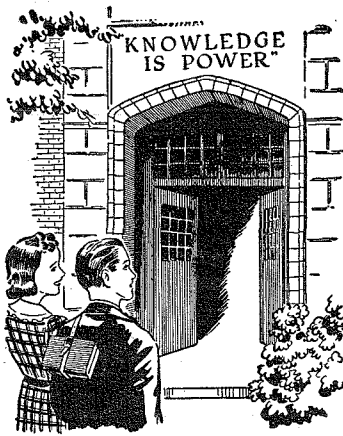
We must realize that our missionaries are under constant scrutiny of the world. If they have digestive disturbances, how can they teach the Word of Wisdom? Many outside of

the church know the high nutritional merits of the Word of Wisdom and teach them for a profit. I have heard them ridicule us for not practicing what we claim to believe. One of these men pointed to me from the platform of a large hall. He shouted, "I can go into any of your homes and not find any one of these things."

THIS ISN'T THE ONLY WAY that our missionary's ministry is affected. How can he effectively put over an important message when he is so stuffed or ill that clear thinking is next to impossible? Yet we must have him in our homes during meal time, especially the evening meal. Because the only time he can give individual ministry to our school children and husbands is at that precious hour between school or work and the evening service at seven-thirty.

To improve this missionary-member relationship we must have information—information concerning his preferences. This important information has been handed to us in such an unorganized way that it has led to embarrassment. We find ourselves rushing to the phone to call Mrs. A exclaiming, "What did you find out! I'd just simply die if I fed him something he didn't like and above all anything that would make him ill." Mrs. A gladly gives us the information she has found out the hard way.

An easy way to meet this problem would be to give the women's leader the authority to appoint a member to obtain the needed information from the General Church appointees. In this way it would be simple to contact the one who has the information. Then in the name of good nutrition we should use wisdom in planning our menus. By doing this we can help our missionaries to better health. If they have better health, their ministry will be more effective. An effective ministry means a more godly people, and a more godly people will lead us to our goal—Zion.



TO YOUNG PEOPLE planning to attend a college, university, or training school, help is now available to guide them in selecting a place which meets their requirements and which is also located near a branch of the church.

A new pamphlet entitled "Directory of Colleges and Universities in the United States and Canada in Church Towns" has recently been mailed to all General Church officers, district presidents, pastors, and missionaries. The directory was compiled in the office of Dr. Lawrence Brockway of the University of Michigan, who is Chairman of the General Church Committee on Ministry to College People. Extra copies are available to others who may be in a position to assist young people in choosing a school for their advanced education. (Anyone interested may obtain a copy by writing to Carl Mesle, General Church Youth Office, The Auditorium, Independence, Missouri.)

The experience of the church, with some notable exceptions, is that those young people who separate themselves from church participation and activity during college years too often completely separate themselves and their families from the church in later life. In the past two many young people have unconsciously chosen to attend colleges and universities where there are no branches. Today they may be guided in the selection of a school which meets all other requirements and which has

New Directory of Colleges in Church Towns

the additional advantage of locating them within the area of ministry of a local branch.

The purpose of the directory is best stated by Dr. Brockway in the preface from which we quote:

The church has a strong interest in promoting education because the accomplishment of its tasks requires the services of consecrated people who are intelligent, alert, and skilled. . . .

The student entering college for the first time and coming from a church background often has a good appreciation of church objectives and program and is eager to relate his own life's work to the goals of the church. Because it is easy to become preoccupied with the subject matter of college courses and somewhat awed at new intellectual vistas, the senior (or graduate student) may find that his intellectual growth has not been matched by an increased appreciation of the place and function of the church. To be a senior in intellect and at the same time a freshman in church appreciation is to be unbalanced and confused. . . .

Through adequate church experience during student years the student will find encouragement toward study of the church in true academic style, the opportunity for worship experiences which join intellect and spirit, vocational counseling with a consciousness of Zion's goals, and encouragement for current participation in the life of the church. This is possible only for students in schools where there is a church student group or local congregation of the church.

This directory is issued in the hope of assisting young people who are choosing a school, as well as leaders and workers among young people. To all such we say: "Choose a school from this list, or consider the consequences of being separated from the association of church people."

THE COMMITTEE ON MINISTRY
TO COLLEGE PEOPLE

Material for an early issue of the *Directory*, ready for the printer, was lost in its travels. The entire work, therefore, had to be re-done. A few unavoidable errors and omissions may be discovered, but the *Directory* itself is generally complete and accurate and should prove most helpful to those who will choose to use it. It is commended to the use of all young people, parents, youth workers, pastors, and others to the end that an increasing number of church young people who every year enter colleges, other than Graceland or the Sanitarium, will select schools where they may continue their church life throughout their student years.

CARL MESLE
General Church Director
of Youth Activities

Footnote to History

The immortal Gettysburg Address, as recorded in the Diary of President Lincoln's secretary, John Hay, later Secretary of State under Presidents McKinley and Theodore Roosevelt:

In the morning of the 19th (November, 1863), I got a beast and rode out with the President and suite to the Cemetery in procession. The procession formed itself in an orphanly sort of way, and moved out with very little help from anybody; and after a little delay Mr. Everett took his place on the stand—and Mr. Stockton made a prayer which thought it was an oration—and Mr. Everett spoke as he always does, perfectly; and the President, in a firm, free way, with more grace than is his wont, said a half-dozen lines of consecration—and the music wailed, and we went home through crowded and cheering streets.—William Roscoe Thayer, *The Life of John Hay* (Houghton Mifflin).

New Horizons

www.LatterDayTruth.org

Church Young People in the News

Author and Counselor

Mary Cooper



Turning the tables on the author of many of these feature articles, we focus the spotlight on Mary Cooper, journalism senior at the University of Kansas, who this year is serving the University as counselor to twenty-four freshman girls.

Mary's interests are as wide as they are numerous. In recent years they have ranged from captain of a championship high school baseball team to assistant managing editor of the University *Daily Kansan*, and from honor student to dormitory counselor.

In each of her activities Mary has won a reputation for dependability and effectiveness. Despite her distinguished record she considers her accomplishments very unimportant and would much rather talk about someone else's achievements than her own.

She has also been a society editor of the *Daily Kansan* and is a member of Theta Sigma Phi, national honorary and professional fraternity for women in Journalism.

Last year she was recreation chairman for the Liahona fellowship, the church student group at KU. This year she is supplementing her Liahona work by helping with a nursery-age class in the church school at Lawrence.

Through her high school and college career she has maintained a constant participation in an enormous amount of extracurricular activities besides being graduated from both William Chrisman High School and Graceland College as an honor student.

Mary moved from Arcadia, California, with her mother to Independence in 1944. At William Chrisman she began her journalistic career as a

first-page editor of the *Envoy*, Chrisman's student newspaper. She also served as business manager and advertising manager. On the *Gleam* yearbook, she was a member of the layout staff and literary staff. She also was a member of Quill and Scroll, high school journalism honor society.

In athletics she won a three-sport Chrisman "C."

A member of a championship play cast, she was named outstanding actress at William Chrisman in district play competition and in state competition. She won a similar honor in Zion's League dramatics. She was a member of the National Forensic League and the National Thespian Honor Society.

Mary was graduated fourth in her class from William Chrisman in 1949 and was a member of the National Honor Society. She won an honor scholarship from the American Association of University Women but decided not to use it because of her desire to attend Graceland. Here she continued her dramatic career as a Graceland player and had roles in the home-coming play both years.

As in high school, her Graceland years were loaded with activities and responsibility. She was station manager of KGRA, president of the G.L.S. social club, president of Graceland Future Teacher's Association, and a Crescent. She was graduated from Graceland a member of Lambda Delta Sigma, scholastic honor society.

Summers have been no exception to Mary's activeness. She is very interested in camping. As an Oriole girl, she achieved first rank and was

a monitor. She was the first Oriole girl to win the "Light of Life" award for outstanding church activity. She attended Oececa, the Oriole girls' camp, at Lake Doniphan for five years, the church youth camp at Nauvoo one year, and several reunions at Lake Doniphan.

During her high school years she was active in the Stone Church Teenage Zion's League, serving as vice-president one year. She also gave her time as a teacher in the junior department and secretary of the junior high department of the Stone Church church school.

Last summer she worked in the Department of Religious Education, but volunteered part of her time as a leader at the Chetek, Wisconsin, and Nauvoo youth camps as well as at the girls' camps, at Lake Doniphan, Excelsior Springs, Missouri. She also managed to squeeze in time to attend the Theta Sigma Phi national convention in Columbus, Ohio. The previous summer she worked for Herald House.

After graduation, Mary looks forward to the possibility of working for the church. She does not see the job as a permanent position, however. With a twinkle in her eye she explains that she does not believe in careers for women but rather thinks that their place is in the home.

ROGER YARRINGTON

Question Time

Question:

Are Latter Day Saints faith healers?
Colorado E. C. D.

Answer:

No! We do not pose as such. However, we do believe in the promises of Christ to the effect that those who are sick and afflicted may be healed by the power of God through the anointing with oil and the laying on of hands by those in authority (James 5: 14; Mark 6: 13). This, we claim, is a natural result of compliance with Christ's standards in church organization and development. It was true in Christ's time and later, therefore it is true now.

WARD HOUGAS

Question:

Does the prophet of the Reorganized Church tell what is going to come to pass?
Colorado E. C. D.

Answer:

The president of the church, or the prophet as we may choose to call him, has foretold coming events in the past through revelation and may continue to do so in the future. Prophetic leadership does not necessarily include the foretelling of events, but it does insure the proper understanding and interpreting of conditions.

WARD HOUGAS

Question:

Is Psalm 85: 11, "Truth shall spring out of the earth; and righteousness shall look down from heaven," applied to the Book of Mormon?
N.Y. C. D. Q.

Answer:

It has been so interpreted and applied by Latter Day Saints generally since the very early days of the church.

Its interpretation becomes more clear and certain when considered with the prophecy of Isaiah 29, which is more specific, describing a nation "which shall

be brought down, and shall speak out of the ground, and thy speech shall be low out of the dust." The prophecy goes on to describe a book that is sealed. Words of the book are delivered to one that is learned to read, who says, "I cannot." The book is delivered to one that is not learned who the prophecy assumes did read it. The coming forth of this book was to be part of "a marvelous work" which the Lord would do in connection with Israel's restoration. Since this prophecy had a somewhat detailed fulfillment in the coming forth of the Book of Mormon we interpret it as applying to that book.

The prophecy in Psalms points to the same general fact of truth springing forth from the earth, though more broadly stated. Of this prophecy the coming of the Book of Mormon is only part fulfillment, for there are many other sacred Scriptures, written by various peoples, in many lands and in different ages. Isaiah further prophesied, "Let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together" (45: 8). And Jeremiah, concerning the restoration of Israel in the latter days, said the Lord "will reveal unto them the abundance of peace and truth" (33: 6). We have entered "the dispensation of the fulness of times," when God will "gather together in one all things in Christ, both which are in heaven, and which are on earth." The Nephites who wrote the Book of Mormon left other Scriptures, as also did the Jaredites before them, all of which will in time be revealed.

CHARLES FRY

Question:

In the light of Old Testament law, how can the eating of pork be justified?
Wyoming Mrs. H. W. S.

Answer:

According to Reorganized Latter Day Saint Scripture, the gospel, such as we know it today, was delivered to Adam and continued on through the line of the faithful until the days of Moses; then the gospel and the higher priesthood was taken from the people because they were not capable of appreciating it and living up to it. A new set of laws took its

place. These have been referred to as the "law of carnal commandments." They involved many restrictions on human relations, on eating, and on living conditions.

Later, in the meridian of time, God sent his own Son to give a living demonstration and the celestial law; in him the gospel and the Melchisedec priesthood were restored. Luke 16: 16 declares: "The law and the prophets were until John: since that time the kingdom of God is preached and every man presseth into it" (A. V.). Paul makes very clear that with the coming of the gospel there was no reason for trying to force the Gentile saints to observe the old law "which neither our fathers nor we were able to bear."

We conclude that only those restrictions which have been repeated by Christ and the apostles or revealed in latter-day revelations are binding on the church at this time. The proscription against pork is not one of these.

CHRIS B. HARTSHORN

Question:

The local merchants give coupons with purchases which are put in a jackpot for a drawing. If one accepts the money would it be gambling, a lottery, or contrary to God's laws?
Michigan Mrs. J. M.

Answer:

As far as I know, the church has never taken any official stand on the subject in question.

We have been counseled by the Lord to avoid "the spirit of speculation" (Doctrine and Covenants 127: 7c). Therefore, it would be our opinion that to accept any material gain, in the manner as set forth in the question, would be acceptable, as long as this spirit and attitude were avoided.

L. W. KOHLMAN

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

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

www.LatterDayTruth.org

Books

The Autograph of God

The Autograph of God, by Archer Wallace. The Macmillan Company, New York, 1952. 150 pages, \$2.00.

The Autograph of God is a collection of fifty-two tales and essays. The range of topics is impressive. The development of each, supported by a wide range of well-chosen illustrations is even more impressive. All selections were made with definite purpose: to point out to the reader that the problems besetting him in everyday life are not peculiar to him, and that there are solutions—or at least helpful attitudes which can be developed toward these common troubles, both large and small.

Dr. Wallace is a well-known Canadian minister and associate editor of *Onward*, a Canadian publication.

In reviewing *The Autograph of God*, one discovers that this little volume itself is its own best recommendation. Food for meditation, human interest that carries the reader along in anticipation, awareness of the personal problems of the day, and satisfying counsel given are a rare combination which merits hearty approval.

Each of the fifty-two chapters develops a complete thought. Freedom from dogmatism in real and fictitious illustrations, scriptural quotations, and conclusions drawn are free of narrow preachment. One becomes increasingly aware of the author's ability to beam specific material to diversified interests and needs.

Now for a few of the innumerable and beautiful quotes that could be selected:

A philosopher who was trying hard to make allowance for people's irritability and temperamental ways, says, "Be patient with them, remember that some people pass through life as a man might walk over a path of broken bottles with bare feet." (page 4)

Human nature dislikes nothing more than to be compelled beyond old landmarks. (page 11)

Men often condemn with a superficial knowledge, whereas if they knew the truth they would pity and sympathize, even if they could not condone. . . . If we know anything at all about religious teaching it is that we are given credit for what we try to do as well as for what we actually accomplish. (page 14)

The lame man is always with us, for every morally incapable person is lame, and so is everyone who is in doubt and perplexity. Churches are tested, not by their creeds, but by what they can do for the lame man in the community; and not for the lame man of yesterday, but for the sufferer of today. (page 20)

History is a witness to the truth that we need not be creatures of circumstances, but creators of them. (page 55)

Misplaced temper is a boomerang; it is self-inflicted punishment. There is an old saying that if you throw mud at a man, you may

or may not hit him, but you will soil your own hands. (page 59)

No one stands alone. We are like trees in a forest. When a tree falls, it crushes other trees and underbrush. (page 100)

The reading of this book and its presence as a handy reference will prove both pleasurable and profitable.

(This book is available at Herald House.) JOHN R. DARLING

Ways of Teaching

Ways of Teaching, by Karen Andersen. The Muhlenberg Press, Philadelphia, 1952. 144 pages. 90c.

Christian teachers desire help in preparing themselves for their tasks. *Ways of Teaching* provides just such help. "Readable," "condensed," and "challenging" are words applicable to its style and contents. The intent of the course as found in the editorial foreword is "to help teachers grow in a knowledge and understanding of good teaching procedures, and to help them acquire skill in the use of these procedures." The author has clothed this goal with practical suggestions for achievement.

While this book is intended primarily for use in Christian education and leadership training classes, it will have value for the person who reads it individually in his home. As class study, it encourages discussion. Its suggestions stimulate adaptation into teaching situations. The section bearing the title "Activities," found at the close of each chapter, includes not only the "old reliables" but those which are refreshingly new.

Scope of treatment is felt immediately as one examines chapter headings:

The Task Before Us
The Learning Process—Teacher's Approach
The Learning Process—Pupil's Approach
The Teacher
The Group
Discipline
Stories, Lectures, Questions and Answers
Discussion and Activities
Play, Dramatics, Choral Reading, and Music
Audio-Visual Aids

Additional readings and a helpful guide to audio-visuals are found at the close of this little book.

The Department of Religious Education calls this course to the attention of everyone interested in Christian education, particularly parents and others who are in any way responsible for church school teaching. It is a book of encouragement, for it points out not only important areas of knowledge and understanding but gives practical aid to acquiring increased teaching skill.

JOHN R. DARLING

Spiritual Gifts

(Continued from page 7.)

Prophecy over them that are sick in administering to them has been a fruitful source of trouble among my people. They must observe that this they are not required to do except there be a direct manifestation of the Spirit which may direct it. Pray over the sick, anoint them with oil, as commanded in the law, and leave them in my hands, that the Spirit may deal with them according to my wisdom. Many spiritual manifestations have been had. Some of these have been false, and under the operation of the law which I gave many, many years ago, those who make these false presentations are not to be feared among my people. They are not justified in permitting their human sympathies to overcome that which has been written in my Scriptures. The spirit of the prophets is subject to the prophets.—Doctrine and Covenants 125: 15.

This same counsel applies to the gifts as a whole.

The inherent potential which is in persons is, in my opinion, the basis for the channel through which Deity desires to manifest the spiritual gifts. I do not believe the Lord gives a gift to a person as something extraneous to his nature. We are born with certain inherent tendencies, characteristics, capacities, traits, and dispositions. Under the movement of the Spirit of God in those who have obeyed the gospel and have been born of water and of the Spirit, these characteristics or capacities can be quickened and brought to light and expression. "All are called according to the gifts of God unto them." These potentialities inhere in human nature according to the law of inherent transmitted characteristics. It is hardly to be expected that a donkey will sing like a canary, or that a canary will bray like a donkey.

To all persons, normally, is granted capacity to have the fundamental gifts: to learn wisdom, to acquire knowledge, and to develop faith. To all, however, in not given the inherent capacity for all the gifts, like prophecy, tongues, interpretation of tongues, etc.

The manifestations of the Spirit, then, are to give light, to reveal the mind of Christ, to impart divine grace, to stimulate and encourage and direct the powers of life within us so there will be the fruitage of intelligent unfoldment of the Christlike potentialities in the personalities of the Saints. ". . . whatsoever doth make manifest is light" (Ephesians 5: 13). "The glory of God is intelligence, or, in other words, light and truth; light and truth forsaketh that evil one."—Doctrine and Covenants 90: 6.

Graceland

GAZETTE

■ Sunday, December 28, the basketball players started on their vacation trip to Texas and Arkansas. They spent their first night at a motel near Kansas City and then journeyed the next day to Fort Smith, Arkansas. There they played Fort Smith Junior College and won 60-50.

They then continued to Camp Chaffee where they shopped and were shown around the base. They saw the soldiers at Camp Chaffee at shooting and at bayonet practice. That night they played Camp Chaffee, losing 65-64.

The next day they went to Texarkana, where they spent New Year's Eve. The following day they went to Tyler, Texas, and played two games losing 90-57 and 98-44. They started back for Graceland the next day. They had the misfortune of some of the players getting sick. R. L. Coberly from Independence only played one game; and Tom Cochrane and Jim Carpenter, also from Missouri, were sick.

■ The premiere of *The Razor's Edge* was presented to the Graceland students and faculty on January 17, 1953. The film has been adapted for the screen from Somerset Maugham's famous novel by the same name. Preceding the movie, there was half an hour of music by the Graceland College Swing Band. Seats were reserved and dress was formal or semiformal. Receptions were held later at three night spots on the campus.

■ One of the largest percentages of students in Graceland's history turned out January 16, 1953, to elect six freshmen to the Student Council. Four hundred ninety students cast the ballots which elected Nan Bayless of Kansas, Hank Beers of Pennsylvania, Jim Clark of Washington, Kathy Frisby of Michigan, Barbara Woods of California, and Frank

Woodson of California, to a year's term on the council. The three girls and three boys elected will get their first taste of service when they help with registration at the semester.

■ In acknowledgment of donors who contributed approximately \$30,000 for the interior furnishings of the Memorial Student Center, an aluminum plaque was placed December 9 on the north wall of the lobby in the Student Center. The General Church appropriated \$60,000 to Graceland for the building of the Student Center, but it was soon found that it would not be a sufficient amount to cover the various improvements that the building committee felt should be included in this new building. Friends of the college came to the rescue and donated \$30,000. These names and areas benefiting from donations will be found on the plaque: Bookstore: Lou Blair and Wilbur Gillen, in memory of their parents; Snack Shop: Lamoni Patroness Society; Lounge: Charles Van Eaton; Post Office: Paul Morder in memory of his parents, Mr. and Mrs. S. J. Morden; Chancel Furnishings: Class of 1949; Fireplace: Class of 1947; and areas not specified: Arthur B. Church, Harlow G. Fredrick, Graceland Players, Alumni of College, and College Day Contributions of 1947 and 1948.

■ With the coming of the second semester, there will be sixteen additions to the Graceland family. These are Shirley Oatwell and Lois Green from Detroit, Jack Larson from Saginaw, Frances Rogers from East Lansing, and Mary Lou Lohr from Harper Woods, Michigan. The four young men who will be arriving from Guatemala are Mario Mendez, Carlos Nuyens, Raphael Rodriguez, and Klaus Rotter. Others are Virginia Elliott of Modesto, California; Ruth Basom of Rapid City, South Dakota; Beverly Coleman of Seattle, Washington; Harriett Spurling of New Plymouth, Idaho; David Thatcher of Independence; Elsie Webb of Cherokee, Iowa; and Ray Martens of Lamoni. These newcomers are sincerely welcomed; it is the hope of present students that they will find genuine fellowship.

Letters

Administration Brought Assurance

(NOTE: *The writer of this letter, Mrs. Oscar Deal, died on December 16, 1952. It is at her husband's request that it is being printed.*)

During a serious illness, when I was a patient in the old Sanitarium, the doctors decided I should have surgery, but I had such high blood pressure they were afraid to operate. Our son, Archie, came in and sat on my bed and said, "Mother, you had better go home until you are stronger," but I knew I couldn't live as I was. When the doctor came in I told him that I would like to go ahead with the operation, and he said, "I do not want your husband or family or the surgeon to be held responsible, but if it is your wish, we shall arrange for surgery." I prayed much of the night, asking God to assure someone besides myself that it was the right thing to do. This assurance did not come to my husband, but after Brother Arthur Oakman administered to me, he said, "Fear not; God is with you." I rejoiced, because I knew this was the answer to my prayer. He also told my husband he would remain during the operation to plead for my recovery.

I was unable to see anyone for several days and had to have special nurses. One morning when I was better Sister Cockrill told me that my operation had been a touching experience for her as the whole room seemed filled with the Spirit of God. Sister Fry said that she and a group of the nurses had met in a vacant room and offered prayers for me.

I can't express how much this meant to me.

From a Serviceman to His Home League

Dear Leaguers:

I don't know if you think of me as much as I think of all of you or not, but I want you to know I still remember you and am hoping that you are even more active than you were when I left you.

Since I came back here and have been out of boot camp I have been able to attend my own church at San Diego. The church is very nice and there is a swell group of young people. They meet every Saturday night, so I have been able to attend most all of their meetings except when I have been on duty week ends. Then I sleep at the YMCA Saturday night and go to church Sunday morning.

I didn't learn about the young people's prayer services until quite late, so I got to attend only one of them. They are held on the first Sunday of every month before the regular church service starts.

The prayer meeting I attended is probably the last prayer service I shall attend for at least a year, but the services for that Sunday were so strong with the spirit that I don't know where I could have gone to receive a greater blessing. After the Communion emblems were served, the pastor, who is a high priest, spoke under the power of the spirit. Then that night I received a special blessing given to all servicemen who are going overseas.

I never realized what a great privilege we of the church have until I got in the Marine Corps. I tried to attend other services while I was in boot camp until I could go to my own church, but they just didn't have what I needed and I wasn't satisfied.

I wish I could tell you how I feel, especially you boys who will soon be going into the service. Get all you can from your church while you can. When you are in the service

A Book of Nature

By PELAGIE DOANE

A simple, but accurate book about nature for children. Each season is described in three divisions: Meadows, Woods, and Sea. Each subject can be found principally in central and northeastern United States. Full color illustrations. 110 pages. An Oxford book for boys and girls.

\$4.00

HERALD HOUSE

Independence, Missouri

you can't always attend your own church and receive the spiritual strength you need, and the language you hear is far from Christian. The temptations that are around you seem to be much greater than when you are a civilian. Take advantage of the great blessing that is before you while you can.

While I was stationed at Camp Del Mar (next to Camp Pendleton where I am stationed now until I go overseas), I was living in the same barrack with one of our Latter Day Saint boys, but he stayed there when I moved because he is permanent personnel.

I ask you to remember me in your prayers that I may always do the things that will be pleasing to our Lord.

PFC. LAWRENCE A. DAVENPORT
1290972

C-1-7, 1st Marine Div. F.M.F.
c/o F.P.O.
San Francisco, California

Request for Correspondence

I am a lonely widow, living with my daughter, and I don't get to go to church very often. I would be happy to hear from any Saints who care to write to me. I also will appreciate being remembered in prayer by those who read this.

1739 Poplar Street MRS. AMANDA DAVIS
Anderson, Indiana

Notice to Members Visiting Florida

I am eighty-three years old, and my greatest desire is to let my light shine and lead others to the Father above. I have been a member seventy years, and I go to Ft. Lauderdale twice each year to stay with my son and go to church.

I will be glad to see any members passing through here. I live three blocks north of the bridge in a Conoco Station; my signs have my name and "L. D. S." on them. This gives me a chance to explain my religion to those who ask what the initials stand for.

HERMAN D. SMITH

Canal Point, Florida

Service Extraordinary

It was a cold, stormy night; it had been snowing all day and now a blizzard was in progress. We almost felt that we would be justified in staying at home, but Mother said, "We can't do that because someone you least expect is always sure to come if meeting is called off."

Mother had spent her entire afternoon preparing her lesson. She had first prayed that God would enlighten her mind and help her to bring to the Saints a message that would be beneficial to them. We were studying *The Life of W. W. Blair*, that hardy pioneer of an early day.

When we reached the hall where we held meetings, a warm fire had been built and there were fourteen members of the Peoria Sunday evening study class present. Discouragement seemed to meet us as we entered the room until the pastor of the branch opened the meeting. As I played the opening song, I was amazed at the sweetness of the music sung by these ordinary people with untrained voices.

When Mother began the lesson, the Holy Spirit rested upon her and she spoke words given her of God. Every person in that small, humble room was thrilled by His Spirit, and all knew that they had received a blessing.

During the closing song, an angel chorus seemed to join in the singing. It was a wonderful experience, and those present felt that they had been rewarded for their faithfulness in venturing out on such a stormy night.

102 Clarke Avenue GLADYS L. HEGWOOD
West Peoria 5, Illinois

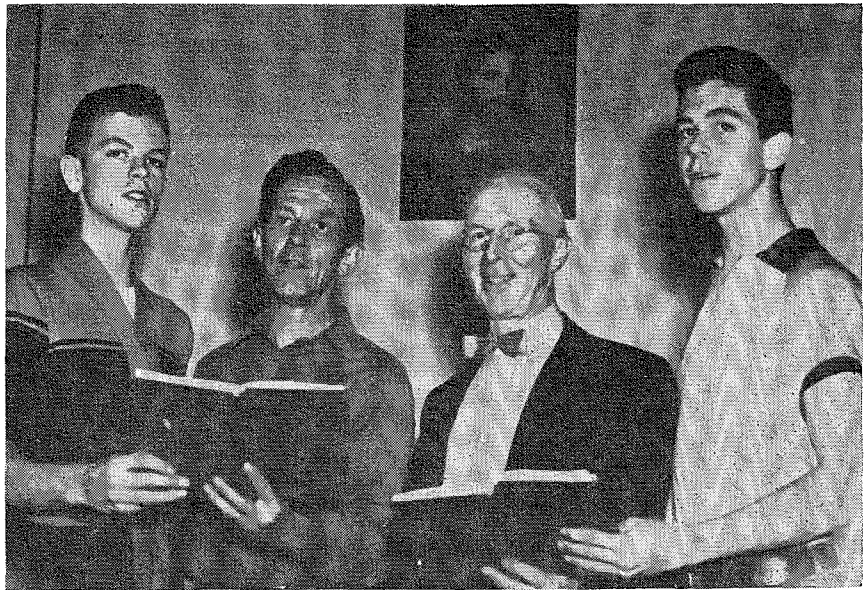


Photo by Deam Ferris

Quartet in the News

In the Madison, Wisconsin, *Capitol Times* for December 18 this picture appeared with the following account:

An unusual vocal quartet, made up of three generations of the Wirth family headed by seventy-year-old Carl Wirth, will be featured in the annual choral Christmas Vespers Sunday at the Reorganized Church of Jesus Christ of Latter Day Saints, 221 Jackson Street. The vespers program will begin at 4:30 p.m. D. H. Ferris is choir director. Shown here are, left to right, Carl Wirth II, 14; his father, Russell Wirth, 46; the grandfather, Carl Wirth, Sr., and a second grandson of the venerable choir singer, Tom Wirth, 17. Both Tom and Carl Wirth are students at Central High School. This quartet has been a regular part of the musical services of the Reorganized Church the past year.

The Golden Scroll

Address Book

This convenient book has been designed to help you keep a great deal of personal information you need every day. Contains indexed places for addresses, telephone numbers, a reminder calendar, greeting card lists, and many other necessary items. Washable cover. 118 pages. Ideal gift for that secret pal or best friend.

only \$1.00

Herald House

INDEPENDENCE, MISSOURI

Briefs

Candidate Baptized by Pastor

NIAGARA FALLS, ONTARIO.—In November the women's department held their annual bazaar which raised \$109. Sister Nellie Towers was the director of activities. On December 14, Miss Jean Stead was baptized by Brother Charles Tomlinson, the pastor. Brother Tomlinson also officiated in the confirmation which took place at the evening service. Sister Stead has been active in choir work and with the young people for the past year.

On December 21, the choir gave the cantata, "Bethlehem," under the direction of Sister Mona Cochrane. The choir took the cantata to Niagara Falls, New York, and Hamberstone Branches.

A candlelight service was held on New Year's Eve and was under the direction of the pastor.—Reported by AUDREY V. WARE

Six Candidates Baptized

BLACKGUM, OKLAHOMA. — Brother James P. Daugherty and Brother Wallace Jackson completed a two weeks' series on December 14. On the closing day of the series, six candidates were baptized. They were Austin Davis, Wayne Davis, Stevens Johnson, L. D. Johnson, Cleo Pack, and Lavern Johnson. The confirmation service was held at the eleven o'clock service that day. This made a total of fourteen baptisms for 1952.

The new church home is being completed although services have been held there since July. The church is located about one half mile east of the Tenkiller Dam, about eight miles northeast of Gore, Oklahoma, and about forty-five miles west of Fort Smith, Arkansas. The lake formed by the Tenkiller Dam is planned to become one of the greatest vacation and recreation spots in eastern Oklahoma. Anyone vacationing in the area is invited to worship here with the Saints. Church school is held at ten and worship at eleven on Sunday mornings. A Book of Mormon class or prayer meeting is held every Wednesday evening. The district president, Brother Victor Witte and Brother Yale, who is to be the new district president, visited the group on December 4.—Reported by JOSEPH PACK

Two Young People Baptized

VERMONT CONGREGATION, LOS ANGELES, CALIFORNIA.—Denker and 108 Streets is the location selected by the stake officers for the new church building. This corner lot (79 x 127) is across from the Washington High School and bordering a new tract development, showing good missionary possibilities. The site was bought and paid for out of the building fund and plans are being formed to build the new church this year. The women's department has had projects including rummage sales, bake sales, and bazaars to raise money for the fund.

Two young people were baptized by Priest W. K. Waibel and were confirmed December 28 by Elders N. W. Walden and W. H. Hall.—Reported by W. H. HALL

Series Held

ALEXANDER, KANSAS.—Elder Herbert Lynn preached a series of meetings closing on November 23. Faye Schadel Mostrom was baptized on that day and confirmed by Elder Clyde Shannon of Wichita on December 14. Forty-four people were present at one of the meetings.

Dennis Ray, son of Mr. and Mrs. Cecil Codrington, was born August 8, and blessed September 28, by Elder Coda Gose of Arkansas City.

Elders Clyde Shannon and James Wolfe held services December 13 and 14.—A special confirmation service was held on Sunday afternoon, December 14.—Reported by MRS. CECIL CODRINGTON

Zion's League Has Institute

SOUTHERN OREGON DISTRICT.—A youth convention was held at Klamath Falls November 29 and 30. Elder Harold Crooker, pastor of Klamath Falls mission, was in charge of activities. Elder Clinton Dobson, assistant to the district president, and Elder Keith Kinart, district young people's leader, attended to represent the district officers.

An informal game time opened the convention after registration on Saturday night. This was followed by a fellowship during which nearly all present participated. On Sunday morning the Klamath Falls League had charge of the worship service followed by a class instructed by Brother Kinart.

The church service was directed to young people and a large number of them were present. Elder Dobson was the speaker and Brethren Kinart and Crooker and Priest Dale Ward, district Zion's League president, assisted with the service.

After church, a potluck dinner was held with the Klamath Falls women's department in charge.

In the afternoon a meeting was held under the leadership of Elder Kinart during which plans for future activities were discussed and ways of improving Zion's League work presented. Brother Ward brought the greetings of the district League officers and presented the proposed program for the first district activity for young people in 1953.

The total registration was thirty-two, with Klamath Falls, Lakeview, Rouge Valley, Grant's Pass, and Albany-Corvallis missions represented.—Reported by DALE F. WARD

Money Raised for Building Fund

SAN JOSE, CALIFORNIA.—A branch business meeting was held December 17 and it was voted to purchase a lot for the future church.

The annual Christmas family night was held at the church on December 19. A playlet, under the direction of Sister Agnes Elam, was presented. The children received candy, and baskets were distributed to the shut-ins and needy.

The group of junior high Campfire Girls sang carols at a local hospital. They were under the direction of Sister Agnes Elam.

Elder Ruben Porter and family of Redwood City are attending church in San Jose.

Sister Catherine Krauter, in charge of Christmas card sales, reports a net of \$211 for the building fund. The women's department held their Christmas party on December 11 at the pastor's home. An offering was received for the Auditorium fund.

The Zion Home Builders had their Christmas dinner and party at the Hotel DeAnza on December 20.

The Leaguers met on December 21 at the home of Barbara Graff for their Christmas party and then went on a scavenger hunt.

The junior and senior high groups attended Yule Camp at Happy Valley reunion grounds during Christmas vacation.—Reported by STENA CALDWELL

New Mission Begun

MT. PLEASANT, IOWA.—The mission was started January 4. The new district president, Max Hromek, had charge of organizing the mission, assisted by District Pastor B. A.

Galbraith. District Missionary Fred Banta gave a talk. Teacher Raymond Brown was selected as pastor and S. S. Hartford, church school director. Other officers are Mrs. Dora Hartford, secretary; Rex Calloway, treasurer; and Mrs. Grace Sampson, publicity agent. Services will be held at the City Hall at ten o'clock each Sunday morning.—Reported by GRACE SAMPSON

District Women Meet

BAYOU LA BATRE, ALABAMA.—The following were sustained in their offices for 1952-53: Elder Delbert Tillman, pastor; Elder Alma Tillman, counselor to the pastor and solicitor; Priest Robert Pendarvis, counselor to the pastor and treasurer; Irma Tillman, church school director, treasurer, and historian; Wilona Gazzier, women's leader; Audrey Tillman, secretary and music director; Hazel Ruth Nelson, book steward and reporter. Frank Deakle was succeeded by Sherman Seaman as youth leader.

A seafood-gumbo plate was served at the noon and afternoon hour Thanksgiving Day. Candy, bazaar material, and flower plants were also sold. The proceeds of this effort was applied to the branch budget to meet commitments to the General Church.

Apostle Percy Farrow held a series of missionary services November 16-20. Brother Farrow illustrated his sermons with colored slides. Myra Sutton was baptized, completing a family circle in the church.

The women's leaders of the Mobile District met at the branch December 15 with the District President J. A. Pray. The purpose of this meeting was to receive instruction as to how each leader could increase the efficiency and spirituality of the group. A covered dish luncheon was served by the Bayou La Batre women.

Bishop Joseph E. Baldwin taught a class January 2 about the financial law and the importance of Stewardship Emphasis Day.—Reported by HAZEL RUTH NELSON

Baby Blessed

MAYSVILLE, MISSOURI.—Duane Lee, son of Mr. and Mrs. Donald Newcom of Carrollton, Missouri, was born June 7, 1951, and blessed May 4, 1952, at Maysville, Missouri, by Brother W. A. Simmons and Brother A. E. Adams.—Reported by MRS. ELIZABETH WELTER

Christmas Camp Held

SOUTHERN CALIFORNIA DISTRICT.—The district and the Los Angeles Stake held their joint annual Christmas camp, December 26, 27, and 28 at the Easter Seal Lodge in Crestline, California. Under the direction of Jack Van Eaton, camp director; Hugh Kensler, program director; with the assistance of Glen Johnson, president of Seventy; Maxine Evans, nurse; Faith Myers, John and Beverly Stephens, Bob Martin, and Joyce Kensler, counselors, the theme of "Partnerships with Christ" was carried out. Worship services, classes, and filmstrips on stewardship were shown. Meals were served by Lacyene Van Eaton and Loretta Shedd. Over fifty young people from the district and stake attended the camp.—Reported by HUGH KENSLER.

Men Approved for Ordination

CENTER STAKE OF ZION.—On December 12, the following were approved at the stake conference for ordination: Russell Jerome Sherman, elder, Gudgell Park; William H. DeBarthe, deacon, David W. Chapman, deacon, Robert E. Thompson, deacon, Donald R. Bain, teacher, Raymond Lee Lesh, teacher, Cecil R. Taylor, teacher, Earl L. Thompson, teacher, and David A. Hurshman, elder, all of

Eden Heights; Fred R. Norris, teacher, Milton Costlow, priest, James Leslie Daly, priest, Lloyd E. Stoner, priest, John L. McArthur, elder, all of West College; Leon Allen, elder, Slover Park; William Edwin Farrand, deacon, Englewood; Malcom E. Haskins, deacon, William Gordon Smith, deacon, Everett Scott Finken, priest, Richard D. Price, elder, all of Enoch Hill. After the completion of a pre-ordination training course for the men, ordinations will be provided for.

Fourteen Scouts in the Center Stake have received their final award in the "For God and Country" division of the Scout program. Troop 203, West College, graduated John D. Darling, Jr., Everett Graffeo, John A. Hiles, Jimmy Johnson, and Reginald L. Stoner. Scouts from Troop 223, Stone Church, receiving like honors are James Brand, Jr., Harry Mangum, Joseph Mangum, Bill Nichols, Jr., Tom Quick, Robert Rannie, Mark Thoman, and Gerry Westwood. Gordon Heady, Troop 227, Walnut Park, also received the award. For eighteen months these Scouts have been in classwork under the instruction of Elder Arthur B. Taylor in the junior high department of the Stone Church school. Rex Sandidge, Troop 224, Enoch Hill, is scheduled to receive his award.

On December 12, the following men were elected by the stake conference for pastoral responsibility for the year 1953: Ernest F. Rauh, Blue Ridge; Delmar M. Sloan, East Independence; L. Donald Pypier, Eden Heights; William LaGrece, Englewood; Lewis J. Richards, Enoch Hill; C. Myron Zerr, Gudgell Park; Fred A. Fry, Liberty Street; R. Lyle McFarlane, Mount Washington; Herman A. Chelline, Second Church; Marion G. Talcott, Slover Park; Orville L. Hiles, South Chrysler; Warren B. Haskins, Spring Branch; Glaude A. Smith, Stone Church; Ralph M. Freeman, Sugar Creek; Herbert C. Lively, Walnut Park; and Howard C. Timm, West College.

The conference approved the appointment of Herbert C. Lively as a member of the stake presidency. President F. Henry Edwards, assisted by Stake President C. V. Graham, set him apart. The vacancy in the stake presidency occurred by the recent appointment of Fred O. Davies as president of the Kansas City Stake.—Report from *Centerstake News*

Women's Department Active

MISSOURI VALLEY, IOWA.—The annual business meeting was held September 10 under the direction of John Jensen. The following officers were elected: pastor, George I. Hansen; church school director, Joseph Marshall, Jr.; women's leader, Minnie Squires; young people's supervisor, Jerold Marshall; branch secretary, Bernice Varns; branch recorder, Charlotte Hansen; solicitor, Don McCurley; branch treasurer, John Jensen; music director, Neva McCurley; book steward, Minnie Squires; branch historian, Bernice Varns.

John Jensen gave the closing remarks, stating that as pastor for the past five years he had enjoyed a fine experience.

The women's department officers were elected as follows: secretary, Bessie Long; treasurer, Minnie Riley; friendly visitor, Nellie Sisley; correspondent, May Davis; solicitors, Evelyn Marshall, Thelma Duysen, Hattie Gibbs, Irene Jones, Bernice Varns. The women's department held twenty meetings during the year with an average attendance of ten. Two hundred and eighty homes were visited and *Heralds* were distributed in many homes. Cards were sent and baskets delivered to shut-ins. Two new blankets were sent overseas as a project of the United Church Council of Women. The women's group contributed ten dollars to the Iowa Temperance League. The women's working projects were serving for the Kiwanis Club for six weeks, serving

for a priesthood banquet, two food sales, an ice cream social, and selling cards and extracts.

Two babies were blessed on October 26. They were Kathy Jo, daughter of Mr. and Mrs. Joseph Marshall, Jr.; and James Robert, son of Mr. and Mrs. Bill Dozier.—Reported by BERNICE VARNs

Men Ordained to the Priesthood

AVERY, TEXAS.—Elders R. L. Morrison and James E. Renfroe were in the branch. James Arvil Wilson was ordained to the office of priest by Elders R. L. Morrison and Arvil L. Wilson. James Alvin Roden was ordained to the office of teacher by Elders James E. Renfroe and Arvil L. Wilson. A priesthood meeting was scheduled in January.—Reported by WILMA FRANCES NICKS

Babies Blessed

PORT HURON, MICHIGAN.—A service was held December 21 at the branch and the following babies were blessed: Janis Denise, daughter of Mr. and Mrs. Delbert Maxwell, was blessed by her grandfather, Evangelist John R. Grice, assisted by Elder Harvey Grice; Daniel James, son of Mr. and Mrs. Joseph Piacenza, was blessed by Evangelist John R. Grice, assisted by Elder Harvey Grice; and Judy Ann, daughter of Mr. and Mrs. Calvin Clemens, was blessed by her grandfather, Elder Edward Dumas, assisted by Evangelist John R. Grice.—Reported by LEONA HANDS

Plan for Baptismal Font

SALT LAKE CITY, UTAH.—Following an intensive missionary effort the following were baptized by Seventy James Everett on December 14: James Richard Montoya, Frances Jane Blake, Carol Ann Lewis, Mary Josephine Yeager, David Allen Welsh, and Beatrice Alma McDonald.

Elders Clarence Wallis, John Vigil, and James Everett confirmed the candidates at the Sunday evening services. Plans are being made for a baptismal font to be placed in the new chapel early in the spring. A good share of the funds have already been donated for construction. Cecil Lewis and Clarence Wallis will do the building.—Reported by BROOKSIE HOOD

Zion's League Organized

JACKSONVILLE, FLORIDA.—Mr. and Mrs. Hank Praeger moved to the group from Memphis, Tennessee. Mrs. Praeger is the daughter of the district president and Mr. Praeger is in the Navy. Mr. and Mrs. Ira Wyatt, formerly of Phoenix, Arizona, and their family have joined the group. Mr. and Mrs. Elbert Powell and their family have come from Pensacola. Brothers Wyatt and Powell are connected with the St. Regis Paper Mill. Duane Edwards from Egypt, Pennsylvania, has visited in the branch. He is in the Marine Corps.

The young people of the group have formed a Zion's League of fifteen members. Officers in the League are League director, Mrs. Pat Varner; teacher, Duane Edwards; president, Mrs. Hank Praeger; secretary-treasurer, Sarah Donaldson; and music director, Mrs. Wallace Cosan. Members of the League to date are Hank Praeger, Wallace Cosan, Mike Enge, Johnny Smith, Harvey Powell, Glenn Powell, Duane Edwards, Billy Edgar, Joan Enge, Faye Wyatt, Sarah, Mary, and June Donaldson, Margie Cosan, and Joan Praeger. On November 30, the League sponsored a group picnic after morning services and there were thirty-two young people present. They also presented a Christmas program.

On September 28, Elder J. A. Pray was in the city and preached at the evening service. On December 7, Brother and Sister Wirebaugh from Bradnor, Ohio, visited the group. Elder Wirebaugh gave the Communion remarks to

a group of thirty-five. A piano has been purchased by the group.—Reported by LUCYANN M. ENGE

Branch Officers Elected

ROBERTSDALE, ALABAMA.—J. A. Pray, district president, was in charge of the business meeting held September 4. The following officers were elected: Aubrey Phillips, pastor; Norman Cunningham, church school supervisor; Helen Barnette, women's leader; George Kennard, church and church school secretary; H. M. Aebli, group solicitor; book steward, Sally Erlandson; finance committee, George Long, George Kennard, and Norman Cunningham; church secretary, Annie Mae Phillips.

The following teachers were also appointed and approved: adult, Aubrey Phillips; junior high, Annie Mae Phillips; and primary, Edna Kennard.

In October, Priest Aubrey Phillips requested that an elder be sent as acting pastor, under whose direction he would be glad to work. District President J. A. Pray presented Elder Raymond Booker to the group on November 23, explaining the request made by Brother Phillips, and Brother Booker was unanimously elected as pastor for the year 1953.

A good piano and lights for the church have been purchased during the year.

The women's group has earned money for various expenses and projects, taken two study courses, cheered the sick by visiting, and undertaken other projects for the needy.—Reported by ANNIE MAE PHILLIPS

Stake Women Raise Funds

DETROIT INTERNATIONAL STAKE.—The combined efforts of the women of the stake resulted in another successful carnival and bazaar. The proceeds of over \$1,300 were put into the stake building fund. Each of the twenty-one congregations, comprising the stake, contributed in time, money, and merchandise. The next anticipated function for the stake is to be the Auditorium Fund Dinner on February 24, 1953, at the Piemontese Club, Puritan, Detroit. The stake women's leader is Mrs. Ena Slasor, 15751 Monte Vista, Detroit 21, Michigan.—Reported by MINNIE TRUDELL

Christmas Activities in Branch

POCATELLO, IDAHO.—On December 18 the women's group met at the home of Mrs. Sarelida Barnett for their Christmas party and lunch. After lunch, games were played; and before going home, gifts were exchanged. Guests were Evangelist J. F. Curtis from Spokane, and District President and Mrs. Harry S. Fry from Boise. On the evening of December 19 at the church, Warren and Elm Streets, Alameda (which adjoins Pocatello), the annual Christmas party was given by the young people of the church directed by Melba Rae Barnett, church school director, and Joy Garrard, music director. There were approximately eighty present and Santa Claus made his appearance with gifts for the little folks. On December 21, Elder Orval J. Baker, from Montpelier, some one hundred miles from Pocatello, delivered the Christmas sermon as the pastor, Priest Wayne Burgess, was ill in the hospital. Brother Burgess is now convalescing at home.

Elder A. A. Baker from Blackfoot and Priest Myron Montgomery from Pocatello held service in Blackfoot, December 21, at the home of Brother Baker. There were fifteen present.

The illness of Mrs. Emma Daniels, 700 West Center, Pocatello, Idaho, is again reported. She would appreciate a note from her many friends.—Reported by RUBY Y. BROWN

Bulletin Board

We're on the Air . . .

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 8:30 a.m. (EST) every Sunday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

IOWA, Ottumwa.—KBIZ, 1240 on the dial, 11:45 a.m. (CST) Sunday.

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

MISSOURI, Joplin.—KFSB, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

IOWA, Lamoni.—KGRA, 690 on the dial, 9:30 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, February 11, 1953, 9:45 a.m.

MISSOURI, Marshall.—KMMO, 1300 on the dial, February 9-13 incl., 2:45-3:00 p.m.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Books Wanted

William A. Slover, 156 Inez Street, Fresno 1, California, would like to purchase McGregor's *Marvelous Work and a Wonder* and Evans' *Book of Sermons*. He will appreciate knowing the price and condition of the books before receiving them.

Allan Badder, Route 1, Thamesville, Ontario, would like to obtain copies of the following: W. J. Haworth's *Man Here and Hereafter* and *The Fall of Babylon*, J. S. Roth's *The Gospel Messenger*, and Elbert Smith's *Square Blocks*.

Richard D. Ferris, 2991 Joseph Avenue, Sacramento, California, wants to purchase a copy of the old *Compendium of Faith* and Lucy Smith's *Joseph Smith the Prophet*.

Mrs. Eldon Dickens, 647 Greenwood Place, Collinsville, Illinois, would like to obtain a copy of Kueffer's *Stories of Our Hymns*. She wants to know the price and condition of the book before receiving it.

Southeastern Illinois District Institute

An institute for members of the Southeastern Illinois District will be held February 6 and 7 at Flora, Illinois, beginning Friday evening with a banquet at which Stephen Black will be the guest speaker. Saturday's classes are to be conducted by Apostle D. O. Chesworth, Seventy D. L. Kyser, and Elder Black. On Sunday, February 8, the district conference will be held with Apostle Chesworth in charge. Further information may be obtained from William Colvin, 701 Casey, Mount Vernon, Illinois.

Meetings at Myrtle Point, Oregon

Missionary Donald Landon will be in Myrtle Point on Wednesday, February 25 and Thursday, May 28. Seventy James Kemp will conduct a series of missionary services from March 27 to April 5 inclusive. People in the surrounding area are invited to attend. Accommodations will be furnished those who desire them, provided they contact the pastor, Tom Coffman.

Meetings in Fort Pierce, Florida

Members in Fort Pierce, Florida, meet on Wednesday evenings at 8:00 o'clock for Bible study and on Sunday evenings at 8:00 for Book of Mormon study at the home of W. A. Stokes, 807 South Thirteenth Street. W. R. Wirebaugh is to conduct a series of meetings in the near future. Members planning Florida vacations (or those taking up residence there) are invited to contact Mrs. W. A. Stokes, Box 783, telephone 2448-W.

Notice to Members in Japan

Mrs. J. T. Morrison, Jr., will appreciate having members in Japan contact her brother who is a patient in the Naval Hospital in Tokyo where he has undergone a serious back operation. His address is as follows:

B. F. Moore, S. K. 3 617-17-16
Navy 3912, Box 48
c/o F. P. O.
San Francisco, California

Temporary Change of Address

Apostle E. J. Gleazer
c/o A. Orlin Crownover
1666 Mott-Smith Drive
Honolulu, Oahu
T. H.
(Effective from January 28 to March 9, 1953)

Arthur A. Oakman
c/o Louis Zonker
Eich Strasse 14 A
Hannover, Germany
(February 1 to April 1)
c/o Donald V. Lents
40 Highfield Road
Nuneaton, Warwickshire
England
(After April 1)

Changes of Address

Capt. Arnold P. Gersten
2420 Sparks Road
Thomas Woods
Augusta, Georgia
Members living in this area are requested to contact Capt. Gersten.

Victor J. Witte
Annastraat 2
Rotterdam 0, Holland
(Effective February 1)

Frank C. Robertson CMCN
3456618
CBD 1516 Navy 1506
Roosevelt Roads
Puerto Rico

Leland V. Robertson CM3
9890785
CBD 1516 Navy 1506
Roosevelt Roads
Puerto Rico

Pvt. Glenn T. Barnes
US 53094677, Box 279
Osaka Army Hospital
8009 Army Unit
A.P.O. 1007 c/o Postmaster
San Francisco, California

Pvt. Barnes is a graduate of Graceland College, class of 1951.

S. A. Norris L. Grous
C. G. C. Iris, Box 869
Galveston, Texas

Norris, a serviceman, does not belong to the Reorganized Church, but his mother will appreciate having members contact him, particularly those with young people in their home.

Pastoral Record Book

For the pastor, teacher, and branch worker, here is an efficient loose-leaf record and memo book expertly designed to be a quick visible index to information. This indispensable book is easily carried and makes an appreciated gift for any priesthood member. Leatherette cover.

\$3.25



HERALD HOUSE
Independence, Missouri

Mr. and Mrs. Calvin French
225½ South Main Street
Middletown, Ohio

REQUESTS FOR PRAYERS

Mrs. W. T. Mathews, 1807 Drake Avenue, Centerville, Iowa, requests prayers for her husband, who is losing his eyesight, and for her son, who has a virus infection.

Mrs. W. M. Leek, 226 West Ft. Lowell, Tucson 10, Arizona, requests prayers for the physical and spiritual welfare of herself and her family.

Prayers are requested for Mrs. Warren Hutchins and family, 203 North Pine, Aledo, Illinois. All are ill.

Prayers are requested for Eugenia Andrews, Route 5, Box 184, Brewton, Alabama, who is ill. She has belonged to the Reorganized Church sixty-four years and will appreciate hearing from any members who care to write her.

ENGAGEMENTS

Fisher-Hansen

Mr. and Mrs. Henry C. Hansen of Bedison, Missouri, announce the engagement of their daughter, Joan, to A/C Paul Fisher who is in training at Big Spring, Texas. Both are graduates of North West Missouri State College at Maryville. Miss Hansen, who is also a graduate of Graceland, is now teaching home economics at Lamoni High School.

Eliason-Fortman

Mr. and Mrs. Leslie J. Fortman of Minneapolis, Minnesota, announce the engagement of their daughter, Marguerite Ann, to Neil Eliason, son of Mr. and Mrs. Harvey Eliason of Deer Lodge, Montana. Marguerite is a student at Graceland. Neil, a graduate of Graceland, is attending the University of Montana. No date has been set for the wedding.

WEDDINGS

Lowry-Loop

Luella Ann Loop and Darold Lawrence Lowry were married on December 9 at Bridgeport, Washington, by Elder L. N. Johnson.

Jenkins-Johnson

Betty Lou Johnson and William Jenkins were married on December 30 at Bridgeport, Washington, by Priest Louis Dale Johnson.

Balsiger-Browning

Shirley Jean Browning, daughter of Mr. and Mrs. Floyd T. Browning of Vancouver, Washington, and Donald E. Balsiger, son of Mr. and Mrs. E. M. Balsiger of Sherwood, Oregon, were married November 29 at the Reorganized Church in Portland, Oregon, Elder Walter Webberley officiating. The bride is a graduate of Vancouver High School and the College of Beauty in Portland. The groom attended Oregon State College and Northwestern School of Business. They are making their home in Newburg, Oregon.

BIRTHS

A son, John Robert, was born on November 20 to Mr. and Mrs. Fred M. Dearborn at Boone, Iowa. Their home is in Ottumwa, Iowa.

A daughter, Kristi Jo, was born on December 12 to Mr. and Mrs. Jack Ehlendorf of Georgetown, Illinois.

A son, Eric Justin, was born on May 11, 1952, to Mr. and Mrs. Noel J. King of Myrtle Point, Oregon.

A daughter, Merri Jo, was born on December 22 to Mr. and Mrs. Thomas E. Coffman. The father is pastor of the Myrtle Point, Oregon, Branch.

A daughter, Laura Jan, was born on September 27 to Mr. and Mrs. William Jenkins. She was blessed on November 2 by her grandfather, Elder L. N. Johnson.

A son, Roger Evans, was born on December 29 to Mr. and Mrs. Roger E. Deitrick of Berkeley, California. Mrs. Deitrick is the former Barbara Jones of Midland, Michigan. Both parents attended Graceland College.

A daughter, Marieta Kay, was born on December 2 to Elder and Mrs. Otis Baker, Jr., of Odessa, Texas. She was blessed by her father the following Sunday.

A daughter, Pamela Kay, was born on November 29 to Mr. and Mrs. Otis G. Parker of Odessa, Texas.

To Observe Sixty-fourth Wedding Anniversary

Mr. and Mrs. Pleasant
E. Cross of Portsmouth,
Ohio, will celebrate their

sixty-fourth wedding anniversary on February 19. Of their eleven children, only three are living: Mrs. Ethel Kirkendall and Walter Cross, both of Columbus, Ohio, and Major Robert B. Cross, who is with the Army in Japan. They have ten grandchildren and six great-grandchildren. Both Mr. and Mrs. Cross are eighty-one years old.



Introducing

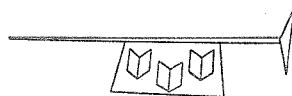
ESTHER GWINN (AGER) SMITH, Seattle, Washington (page 13), is the wife of our missionary, D. Wayne Smith. She was born in Joplin, Missouri, and baptized at Webb City, Missouri, where she was graduated from high school in 1942. She was graduated from Graceland with the class of 1946. She was married to Brother Smith in December, 1947. They have two girls: Magda Marie, 4, and Gwinn Lenora, 1. Her special interests are nutrition (whole-wheat and soya flour) and preschool education. She teaches a class of four-year-olds and is friendly visitor for the women's department.

Worship Services for Life Planning

by Alice A. Bays

These thirty-three worship services speak directly and helpfully to young people everywhere—offering them wise counsel in planning their lives and dependable guidance in becoming mature citizens.

\$2.50



HERALD HOUSE

Independence, Missouri

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

M
h

THE RIGHT TO GRIPE

Democracy cultivates criticism. Our schools teach us that there is nothing in our social relations above and beyond being criticized: This has proved a virtue in the scientific and material field, but it has made many of us hard to live with. "Our kids can't spell or add a column of figures," so we blame the school. Those in positions of public trust are "alarmingly dishonest and corrupt," so we blame politics. We pay for expensive gadgets with which to make weather predictions, only to get caught out with the wrong suit or hat. Our only recourse is the right to gripe. The prayer meetings, so we are told, are "not so spiritual," as they used to be and we haven't heard a "gospel sermon" for years.

Certainly we have a right to express our opinion. It's no fun to listen all the time; we want to express our feelings. Go ahead and gripe! Get it out of your system, you may feel better—and you may not. Most of the grippers I know seem to feel worse instead of better. Jesus declared, "All they that take the sword shall perish by the sword." The privilege of criticising comes at a price which the critic must pay: he gets so that he sees only the rotten apple in the tree. Gossiping and griping have a common denominator; they hurt the participant. Jesus put his finger on the sore spot, "With what measure ye mete, it shall be measured to you again."

C. B. H.

WE BUILD

To each is given a kit of tools,
A lump of clay, and a book of rules.
And each must build, ere' life has flown,
A stumbling block, or a steppingstone.

Selected

NOTHING NEW

That there are really no brand-new ideas is a fact every psychologist knows. Creative thinking is just another name for finding new ideas—combinations. William James put it, "Get your mind whirling and see what happens."

Rudolf Flesch

THE PRAYING ART

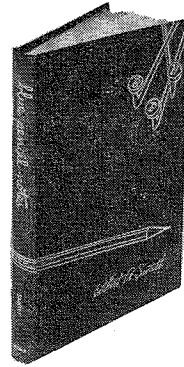
Teach me to pray, O Lord—
Not for myself, but for the hoards
Of suffering humanity
Who have no homes, no friends but thee;
Whose hearts are torn by pain and grief;
Who do not know prayer brings relief;
Whose only thought both day and night
Is to relieve their painful plight.

Teach me to pray, O Lord,
With wisdom and with sweet accord.
I would not ask for praise from others,
It is enough to help my brothers.
Just give me health and joy of living,
For we receive while we are giving.
Just let me say, as did thy Son,
"Not my will, Lord, but thine be done."

Gladys Thomas

Blue Pencil Notes

by ELBERT A. SMITH



A revised edition of Brother Elbert A. Smith's famous book about the good things in life. A book you'll want as a constant companion.

\$2.00

HERALD HOUSE
Independence, Missouri

Contents

EDITORIAL

Falling in Love	3
Across the Desk	4

OFFICIAL

Dr. Meredith to Graceland Board	4
Sino-Japanese Youth Institute	4

ARTICLES

Spiritual Gifts, by Evangelist E. Y. Hunker	5
Proclamation of Israel Independence	8
God Is Still Working, by James F. Keir	9
Reaching Higher, by Stan MacKenzie	9
Missionary of the Church: Hubert Case, Part V, by Alice Montague Case	10
Calico Pancakes, by Ruth Lewis Holman	12
Don't Make Our Missionaries Ill, by Esther Ager Smith	13
New Directory of Colleges in Church Towns	14
Church Young People in the News: Mary Cooper, by Roger Yarrington	15
Question Time	16
Books	17
Graceland Gazette	18
Letters	18
Briefs	20
Bulletin Board	22



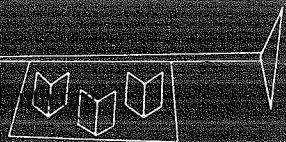
Photo by Marion Pease

Shadows in the Snow

the Saints' Herald

February 9, 1953

Volume 100



We'd Like You to Know . . .

Evan A. Fry

TO MANY HUNDREDS and perhaps thousands of people the Reorganized Church of Jesus Christ of Latter Day Saints means Evan Fry. He's preached funeral sermons, performed weddings, and in every way ministered to not only Saints but people whose only contact with religion is what they hear over the radio. Many have loved him and his message over the years.

Recently the General Church signed a contract with KMBC in Kansas City and, since January 4 of this year, every Sunday morning from 8:30 to 9:00 radio listeners of the area have been able to hear a doctrinal sermon with a missionary slant. These sermons are prepared by Brother Fry.

Officially he divides his time half and half between the radio department and the department of priesthood education of the General Church. He has been preparing a course on conducting prayer meetings, in addition to working on Melchisedec priesthood material, which is typical of the type of service he is constantly giving to the church. The current *Pastor's Handbook* is his work. There will soon be published a book of his radio sermons which have won for him the appreciation of radio listeners who have listened to him through the years.

He's a man of many hobbies, one of which is music. The compilation of the present *Saints' Hymnal* is largely his work.

Another hobby is his study of the language of revelation and the language of the prophet. Those who were at the Doctrine and Covenants Institute remember that he presented three lectures on the subject, bringing to light some interesting facts about words and phrases used in the Doctrine and Covenants.

Evan Fry was born at Tabor, Iowa, on November 8, 1902. His father, Charles Fry, is a man who also has given much in service to the church. He was graduated from William Chrisman High School in Independence in 1920, and from Kansas City Junior College in 1922. From 1923 to 1925 he took a teacher's training course at Graceland. In 1926 he received his B.A. degree from the University of Kansas. He married Dorothy Eden in 1932. They have three girls: Celia Louise, a freshman at Graceland College; Margaret Ann, in her first year of junior high; and Evelyn Ruth, in the third grade.

Brother Fry was employed by radio stations at Kansas City, Kansas, and Wichita, Kansas, from 1930 to June, 1940, and since then has been under appointment. He was ordained an elder in 1930 and a high priest in 1936. He has served as pastor of the Grandview, Kansas, congregation and has been a member of the Kansas City Stake High Council. He is also a member of Rotary International and the YMCA.

As a teacher and preacher he is much in demand. He limits his preaching engagements to Sunday evenings, because he sings with the Stone Church Choir on Sunday mornings and teaches YKT class (By their works "You'll Know Them") at the Stone Church. Last summer, reunions throughout the church used *Sources of Spiritual Power*, material prepared by Brother Fry.



News and Notes

FROM HEADQUARTERS

PRESIDENT SMITH HONORED

The Laurel Club honored President Israel A. Smith at a birthday luncheon on February 2. The members of the First Presidency and Presiding Bishopric were also guests.

PREACHES AT PRAIRIE VILLAGE

President W. Wallace Smith preached at the Prairie Village mission in the Kansas City Stake on January 25. Elder Lyman Jones is pastor.

HOLDS MISSIONARY SERIES

Elder Charles D. Neff, assistant to the First Presidency, held a missionary series at Webb City, Missouri, January 11-25. Brother Neff reports that despite a flu epidemic attendance was excellent, and the response was good. Two men were baptized. Others have made their decisions and will be baptized in the near future.

MINISTRY FOR ARMED FORCES

A committee on ministry to the Armed Forces personnel has been organized and is now meeting. F. Carl Mesle, O. Kenneth Byrn, and Charles D. Neff are the members of the committee.

PREACHES AT MISSION

Merle Guthrie, General Church statistician, preached at the Quick City, Missouri, mission on January 18.

ATTEND STAKE BANQUET

President Israel A. Smith and Bishop G. L. DeLapp attended a banquet for members of the priesthood and wives in Kansas City, Kansas, January 29. This was an activity of the Kansas City Stake.

President Smith was guest of honor at a reception held following the Center Stake conference January 30, at the Stone Church. This was to celebrate his birthday which is February 2.

IN NEW OFFICE

Elder Evan Fry is in his new office now at the Auditorium. After about two years of working at home under the direction of the First Presidency, he has resumed work at the Auditorium with the radio department. Mail may be sent to him there.

CORRECTION

In last week's "News and Notes" column an item concerning the baptism of Mrs. Jose Aranda in Guatemala City, Guatemala, contained an error. Mrs. Aranda was baptized by Elder George Young, son-in-law of Evangelist Ray Whiting.

TRIBUTE DINNER GIVEN

A tribute dinner honoring Miss Gertrude E. Copeland, R.N., superintendent emerita of the Independence Sanitarium and Hospital from 1923 to 1953, was held at the Old Plantation in Independence, January 29. Miss Copeland is retiring, and the dinner was given by the medical staff of the hospital.

The Saints' Herald Vol. 100 February 9, 1953 No. 6

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

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

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

What's Right With Religion?

"Pure religion and undefiled before God and the Father . . ."

—James 1: 27

IT IS EASY to find fault with religion. Many people do it without thinking at all. To be sure, fault-finding of any kind is easy, popular, and cheap. Only the greater souls know how to appreciate. While the inferior man is grumbling about his food, the superior one is thanking God for the privileges and opportunities of life. Discontent is a little door through which small souls may pass without touching at any side.

An "inquiring reporter" was sent out to get answers to the question: "What's wrong with most sermons?" This is a negative approach, and one wonders how much the replies would be worth. The presumption that there is something wrong with sermons is characteristic of our times. In past years the presumption was that something was wrong with the sinners who should be listening to the sermons. Probably the sermons are not as good as they ought to be; but then, neither are the people.

That question is only a subdivision of older ones that have provoked endless argument and disagreement in the world: "What's wrong with the churches?" and "What's wrong with religion?"

This thought makes it appear that the whole negative approach is incomplete. In all fairness, shouldn't we ask, "What's right with religion?" In every human situation there are two parts to the account—the debits and the credits, the red and the black. Don't add up the liabilities of religion unless you also plan to add up its assets.

AN OLD STORY is recalled by memory. An atheist editor had hired a young man as reporter for his paper. One morning there was nothing to do—no news at all. The town was at a standstill. There were no fires, accidents, births, deaths, or di-

voices. The reporter was waiting for orders. A sardonic mood struck the editor and, without looking up from the exchange he was reading, he growled, "Go out and interview the Devil. Ask him to make a statement about God."

Where the young man went or what he did was not recorded. But he had been sent out for a story, and he brought one back. The statement, attributed truly or falsely to his Satanic Majesty, was an astute document of implication and attribution. It took an exceedingly dim view of all divinity. While it contained nothing libelous, there was a minimizing of great things and an exaggeration of small ones, inversions of truth and distortions of fact, such as could come only from the perverse imagination of that maimed and malignant spirit. When it was printed, those who understood it were amused, and those who did not were shocked.

Well, that's the story, for whatever it may be worth. The moral is that if you want the truth about a person—even the Supreme Person—don't go to his enemies. You will have a better chance to learn the truth from his friends. With all their limitations and failures, God's friends will at least be sincere in trying to tell you the truth about him.

WHAT'S RIGHT with religion?"

You may wish to compose your own answer to that one. In case you need help, here are a few suggestions. Religion, functioning through the church, renders a unique service. It has no competitor. There are forces that come into conflict with it, but nothing that offers real competition. Alone among all the great social and spiritual forces of the world, religion is concerned with the soul and seeks its eternal welfare.

The merchants of your town are concerned with your body, your physical existence. The hospital is concerned with your health. The schools and the university are concerned with your mind. The politicians are concerned with your vote. When you die, a few years from now more or less, you will lose all of these things. Only your religion is concerned with your eternal welfare.

Religion brings us into association and co-operation with people who want to be good and do good in the world. They may have faults, but their purposes are right.

Religion provides a viewpoint and a means for relating us to the great universe and to the Creator of it and of ourselves. Our lives are temporary, ephemeral. All our works will perish soon or late unless we identify ourselves with something that endures. Religion is our point of contact with eternity.

This is not merely a way of making excuses for religion and the churches. You will find bungling inefficiency, corruption, dishonesty, stupidity, and all the rest in business, government, and in every human institution, as well as in the churches. The church is not free of these faults because its members are the same human beings that operate in other departments of life. But, considering all things, the record of the church is good—as good as it can possibly be under the circumstances and with the personnel that serve it.

It would not be possible, here and in this amount of space, to list all of the things that are right with religion and the church. What has God done for you? What has the church done for you? Make your own list, and be honest about it. You may find a few things wrong, but you will find many things right. And remember—without hope for the soul, this would be a dead and empty life.

L. J. L.

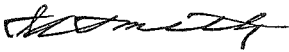
Editorial

Official

Institute in Evangelism

As previously announced to the church at the General Conference of 1952, we are calling your attention to the Institute in Evangelism which will be held in Independence, Missouri, April 12-17, 1953. This is open to all members of the Melchisedec priesthood, with particular emphasis placed on the presiding officers of missions, branches, districts, and stakes. We urge you to keep this date in mind in planning the allocation of your time.

THE FIRST PRESIDENCY



Suggestions for Scout Sunday

The suspension of junior church services in favor of the regular morning worship services is encouraged on Sunday, February 8, in those congregations and branches which observe Boy Scout Sunday on that day. Cubs and Scouts are encouraged to attend church with their families; and ministry is expected to be directed toward the youth.

Approved: THE FIRST PRESIDENCY
W. W. SMITH

Canadian Agency

Herald House is happy to announce the official opening of a division of the church publishing house in Canada, effective Monday, February 16, 1953. The agency, which will be known as Herald House Division of the Church in Canada, will be located in Guelph, Ontario, and will be under the supervision of Bishop L. W. Kohlman. Miss Jeanette Young, who is moving to Guelph from New Liskeard, Ontario, will be office secretary and will have charge of the Herald House order department.

The establishment of this Herald House Agency in Canada will make it possible for Canadian Saints, including book stewards, to order all

church literature and supplies (this includes everything offered for sale by Herald House in Independence) direct from Guelph without the inconvenience of clearing parcels through customs or of figuring exchange.

Current catalog prices will continue to prevail in all of Canada, and book stewards will continue to operate the same as in the past except that orders and payments will be sent to the Guelph office. However, charges made at the Independence office prior to February 16 should be paid at this office.

Effective immediately all orders and inquiries originating in any

province of Canada should be sent to:

Herald House Division

Reorganized Church of Jesus Christ
of Latter Day Saints (Canada)

Box 382

Guelph, Ontario

We commend the services of this new division to all Canadian Saints and feel certain that it will make possible an improved ministry of literature throughout Canada.

HERALD HOUSE

By Kenneth L. Graham, Manager

Across the Desk

THE FIRST PRESIDENCY

A letter from Melvin Russell tells us of a practice carried on in the Flint, Michigan, Branch of sending the *Saints' Herald* to all the men in the Armed Services. Brother Russell writes:

We mail to each boy in the service each week the current issue of the *Saints' Herald*. Usually we insert the current Sunday bulletin for the church here too. Also we have a committee assigned to edit and mail out a monthly newsletter to these servicemen and women. We have not sent letters every month, but we send them almost that often.

Many letters come back from these people. All we hear from say that they read every word in the *Herald*. This is something they seldom did when they were at home. Then, when they come home on leave, they always come to church. These people are very appreciative for what the church back home is doing for them.

Enclosed is a letter received from one of these men. We had this letter mimeographed and distributed along with the bulletin at church last Sunday. It is a typical one and reflects the attitude of our men and women who are serving their country far from home.

We didn't have a white Christmas over here; in fact, it was more like spring. I was privileged to spend the day with our missionary, Elder Louis Zonker, and his family in Hannover. The new mission headquarters building here was completed last summer and is very nice. It has a beautiful church auditorium on the first floor, classrooms in the basement, the Zonker's apartment on the second floor, and living quarters for another missionary family on the third floor. I heard my first sermon preached in German Christmas morning. Of course I didn't understand much of it, but I felt the good spirit present. This same spirit surpassed the language barrier as I shook hands with the German members after the service; we knew that we were brothers in the great work of building Christ's kingdom on earth.

It really touches me to see what these people have accomplished when they have so little to work with. Here in the rubble of their cities where many of their loved ones have died they are going ahead and spreading the gospel. We now have two native German missionaries; I went with Elder Zonker to visit one who is in Hamburg. He is a fine person, and Brother Zonker tells me he is doing a good job. The other missionary is in the Russian Zone and has a pretty hard time. There the Saints are allowed to meet in groups in only a couple of places, and some can meet only a few at a time in homes. The humility and sincerity of these people have really impressed me.

There are many needs here—the biggest one is for church literature in German. So far the only hymnals are songs typed out in temporary booklets. There is almost no church school material, but more will be translated as the money becomes available. I was ashamed of myself when I saw how much these people have done with so little. I wish other members could have the same eye-opening experiences I have had here.

The *Herald* comes pretty regularly, and it really helps a lot.

PVT. BARENT A. ELIASON
U. S. 55226620

Btry. D, 95th A.A.A. Gun Bn.
APO 46, c/o Postmaster
New York, New York



Who Will Bring Forth the Kingdom?

A sermon preached on the Campus, July 27, 1952

By Apostle Reed M. Holmes

From a wire recording by Elmer Hart

Blessed be the God and Father of our Lord Jesus Christ which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

HOW LONG WILL IT LAST? It's a common question and may refer to a lollipop, a rubber tire, a light bulb, or a marriage. And we ask it about life itself. How long will life last?

Does death end life? Through the years men have asked the question, "If a man die, will he live again?" This question rightfully concerns us. Perhaps it should disturb us a bit, but most folks avoid it, except deep down inside and in moments when loved ones are laid to rest.

Our questions vary from a child's query about a run-over puppy to the lover's question about seeing his betrothed so wretchedly snatched from him. Perhaps it is the anticipation of loneliness as well as the sense of mystery which makes us want to cry inside.

He who had the greatest assurance of immortality was strangely indefinite and even silent on some of our questions. We ask, "If there is a life on the other side of what we call death, what will it be like? Where are we going to spend eternity? What kind of bodies, if any, shall we have? How shall we, in eternity, spend our time?"

Jesus said simply, "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions [rooms]."

Perhaps that is all we really need to know. This present life is one

room in the Father's house. The life beyond is another room, or rooms, in the same house. We do not need to know the precise location of the room, or what it looks like, or the kind of furniture it will contain. We do need to know that it is part of the Father's house, and his love and care are in control.

WE DO NEED TO KNOW that life endures, and that death cannot separate us from the love of Christ. He showed us that in his own experience. Death, even his death, did not separate the disciples from him. Rather, death brought them closer than ever before. No wonder they were fearless as they went forth. They were empowered with knowledge of the Resurrection. Changes were wrought in them in consequence of their knowledge that Jesus had risen from the dead. They had seen the risen Lord. The Old Testament question, "If a man dies, shall he live again?" had found answer in the continuing life of Jesus of Nazareth. His previous conversations and the portentous words following Easter gave the disciples assurance of their own immortality.

It is fairly easy to see the effect of this conviction of the Resurrection upon Peter, John, Stephen, and Paul. Peter, who had feared a maid's accusation, now spoke with courage within hearing of the Pharisees. John, who had left his cloak on the tip of a soldier's spear, now was the brave exponent of the Master in the midst of Jerusalem.

Stephen has the distinction of being the first follower of Jesus to be martyred. Some still would say he only entered the portals of death, but Stephen knew he was entering

into life eternal. Filled with the promises and hopes of the gospel, on fire with the new knowledge of the Resurrection and believing that Jesus possessed all power both in heaven and in earth, Stephen went forth to bear his testimony.

Stephen could have kept his mouth shut. Many wished he would, and if he had, he might have lived longer. Or would he? In point of days, yes. In our memories, no—even that kind of immortality would have been denied Stephen. Some feel that such is enough, that all immortality consists of is the perpetuation of a man's deeds down through the memory of mankind. If Stephen had chosen to be silent about his faith—as so many are—even the immortality the world provides would have been lost to him.

BUT STEPHEN opened his mouth. He criticized the men who had slain his Master. He identified the Galilean as the Christ, the Son of the living God. So he shared the Galilean's reputation for blasphemy and was stoned. As at Calvary, God was waiting in the shadows to claim his own. Stephen was no coward. His faith was stronger than fear had been. Stephen had courage to live by—and courage to die by.

Those who "rushed together upon him" had left their garments at the feet of a young man named Saul who "was consenting to his death."

Before we consider Saul let us stamp indelibly in our minds that Stephen's course of action was determined by his conviction—his great faith in the Resurrection. It is the nature of flesh to recoil from pain.

It was courage of soul that strengthened Stephen. His life was a vibrant testimony of his profound belief. As Stephen spoke and presented his body a living sacrifice, the kingdom of heaven was at hand. It was in view. It was in reach. It was present in Stephen himself, not so much a product as it was a result in his own life.

But some will find no consolation in Stephen. They prefer to live solely for the present even if that means denial of Christian values. They say, "What did it get Stephen but a stone in the back?" "What did he get out of it?" There is a typical godless question of our day—as if the only measure of value is getting. What Stephen gained was the kingdom of God.

LET US LOOK at Saul who consented to the stoning of Stephen. Before the experience on the road to Damascus Saul of Tarsus was not lacking convictions. He held them strongly, too. He was a man of deep conviction, but as right as he seemed to be to himself and by the standards of his day, he was wrong.

It's a common fault with us to know too many things that aren't so. Worse still, we fight to uphold the errors we feel to be the truth. So it was with Paul. But Paul from Damascus on was changed. Something new was added—conviction concerning Jesus and his resurrection. He had felt it blasphemy that these followers of Jesus should come into the sanctuary of the chosen and there declare that this humble carpenter of Nazareth was in very deed the Son of God. These religionists who were so careful even with the uttering of the name of God shuddered and then raged at the claim that this lowly Galilean was the Messiah.

Saul had eagerly punished the Christians for bearing this blasphemous testimony. But all that had changed. The blasphemy had become truth, and Saul of Tarsus became Paul the Apostle. "Forgetting those things which are behind I press

toward the mark of the high calling of God in Christ Jesus."

Paul's way of life, his persistence and courage, grew out of his strong conviction concerning the resurrection of Jesus. And once again, because this conviction was allowed to be uppermost in the life of a man—to shape his deeds and his destiny—the kingdom of heaven was again at hand.

The kingdom was made a contemporary experience. Paul not only produced the kingdom, he was the kingdom. We are not alone to produce the kingdom as something made with hands. It is made of human stuff transformed by the Spirit of God and the power of the resurrection. It is a result in us more than a product by us. It is made of us. It is born within us as we are convinced of the nature of Jesus and bear the testimony of his deity in our hearts and the deeds of the flesh.

PAUL'S CONVICTION conditioned his whole life. So it is with us, always. The way we live, the way we vote, and the way we treat our neighbors reveal the convictions we hold uppermost in our lives. We may say with emotion and seeming sincerity in prayer and testimony service that we have certain convictions, but if in the course of everyday life we do not live by what we have professed, it is not really our conviction at all. It is an exercise of the mind—a copying of another's words. Our lives are the direct reflection of those convictions we hold to be of importance to us. As a man thinketh in his heart, so is he.

Of direct significance for kingdom-building is the realization that Paul's principles of social relationships derived from his incomparable assurance of eternal life. His moral teaching is the outgrowth of his eschatology. What he believed about future and final things conditioned his teachings concerning man's relationship to other men.

It is no accident that Paul's great passage on the resurrection is contained in the same letter as his re-

flection on the meaning of love. Consider these excerpts from the first Corinthian letter. They are not in direct sequence, but their relation to each other is unmistakable.

I delivered unto you first of all that which I also received how that Christ died for our sins according to our Scriptures, and that he was buried, and that he arose again the third day, according to the Scriptures, and was seen.

If Christ be preached that he rose from the dead how say some among you that there is no resurrection of the dead?

On he bears his testimony until we come to the very familiar words of hope:

For this corruptible must put on incorruption: This mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

This is the heart of the teaching of Paul, and we see it inseparably connected with his teachings in regard to human conduct and relationships. The following goes hand in hand with the passages on immortality:

Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither the immoral, nor the idolators, nor adulterers, nor homosexuals, nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the kingdom of God, and such were some of you, but you were washed; you were consecrated, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

Equally close to the passages on immortality, and the earthly expression of that tremendous conviction, is the sublime passage on love.

Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things. Love never ends (Revised Standard Version).

The last phrase gives us the assurance that love is the essence of eternal life, and the previous phrases characterize the expression of everlasting love in the here and now.

BECAUSE WE SHALL LIVE forever we must live now in the light of eternity. We cannot believe the Christian view of immortality without its affecting our everyday life, and it is in the process of affecting our everyday life that the kingdom of God is produced. Who will bring forth the kingdom? They who share Jesus' conviction of immortality and eternal life. At any point in time and eternity the kingdom of God is, in fact, the contemporary expression of eternal life. There may be but one, or there may be many; but in the one or the many the kingdom is present; it is at hand.

We are shaped by our convictions. Nevin Harner has expressed this very well in his book, *I Believe*, pages 83, 84 (used by permission of the Christian Education Press).

Imagine a man completely wrapped up in himself. All he can think about is himself, his aches and pains, his petty successes, the impression he is making on other people. The doors of his life to fellowship with other people and with God are closed. He has nothing big and interesting to live for. A man wrapped up in himself, as a church bulletin board once said, makes a pretty small package; and he gets smaller and smaller as the years go on. He is unhappy now, and he will become more and more unhappy. He is in hell now; and his life will become more hellish during the remainder of his days on this earth, and during the eternity beyond (unless he changes somewhere along the line).

Imagine also a man living only for his body. The things that make life worth while to him are steak dinners and cocktails. But as he grows older, his body wears out. He can't eat so many steak dinners, nor drink so many cocktails. And all he gets from them is indigestion and inflammation of the liver. He is following a blind alley, leading nowhere. And what will it be like when he wakes up some morning without this body? Nothing to live for! Nothing to give life meaning! If that isn't hell, what is it? We begin to see the truth of the penetrating statement that the problem of heaven is how to be happy without a stomach.

Imagine now another man of a different sort. He may live on the same block as these others, speak the same language, wear the same kind of clothes. But this man is not overly concerned about himself. He is interested in his family and his neighbors. He thinks a good deal about underprivileged groups in this country, and people in dire need on other continents. He takes an active part in his church and the affairs of his community. He "gets a kick" out of his job. The doors of his soul are open to God, who becomes more and more real to him as the years pass. He takes proper care of his body, but he doesn't depend too much on the pleasure it can give him. Instead, he derives real satisfaction from good literature, art, and music. Such a man is quite happy now. He will be happier at seventy than he is at forty. And when he is called upon to lay aside this body, he can keep right on going with increasing happiness; for he has built his life on the joys of the spirit rather than the satisfactions of the body. In other words, he is, and will be, in heaven.

WHAT'S THE DIFFERENCE in these three? Essentially, the difference is in what they believe about God, in what they believe about the nature of man, and in what they believe about the worth and endurance of their own souls.

We say we want the kingdom. We pray for it. The kingdom *can* be. If we are truly convinced of immortality and eternal life our lives will reflect it, and the kingdom shall be "at hand." The kingdom is produced by those of deep and abiding convictions concerning the work and glory of God.

"This is my work and my glory to bring to pass the immortality and eternal life of man." Isn't that wonderful! We have the assurance that life goes on, and with significance! We cannot adequately define it. It is impossible for us to describe it, for we are yet earthbound. But we know, primarily because of Jesus, that there is immortality and eternal life. We may have eternity to fulfill the dreams which time keeps snatching from us. The mysteries which make our souls ache now shall become our knowledge in the tomorrow that has no dawn nor dusk.

The kingdom of God is to be compounded of those who live by this great conviction. Not by hocus-pocus, nor by some cheap sleight of hand, but as the natural consequence of the Word being expressed in life—thus shall the kingdom of God be realized on earth.

For so many today, life is but a fleeting instant in an eternal mystery, a series of pleasantries to be enjoyed before they fade away, liberally sprinkled with unpleasantries to take the joy out of life. These will not know the kingdom, for they are not in themselves the kingdom. Their only measure of worth is their physical senses, and these are numbed by overindulgence. Their destiny is hell, and they will not have to wait for it.

WHO SHALL ACHIEVE the kingdom? They who live by the truth. They who recognize the imperishable nature of personality and so live that immortality is for them a blessing instead of a curse. It is not so important to be immortal as it is to inherit eternal life. Eternal life is a kind of life—the kind of life we see in a Stephen of yesteryear or an Elbert A. Smith of today. Eternal life is a life based on enduring values. It is to deliberately choose the lasting rather than the fleeting pleasure. It is to place faith in God whose loving care is our best guarantee of life after death.

Who shall produce the kingdom? They who value what God values. They who accept his purposes as their own. We cannot hope to achieve the kingdom by holding tenaciously to picayunish convictions that leave no room for sharing God's convictions.

We shall burst these earthly fetters. Death shall be seen as release. Eternal life shall be seen as fulfillment. Those who do not believe this will not produce the kingdom—nor shall they see it. They won't be bothered until it is too late.

Those who truly believe in immortality and eternal life shall bring forth the kingdom of God even upon this earth.

Travelogs

ENGLAND

AS OUR SAILING date gave opportunity for a stop at Montreal, it was our good pleasure to see something of that great city.

It being Apostle Mesley's field, he joined me at Ottawa. On Tuesday came Bishop Livingston, Elder Don Lents, his wife Helen, and their children, Pamela and Don, Jr. On Wednesday all of us took a special train for Quebec. Our train pulled alongside the "Franconia," and at 5 p.m. we were on our way.

All of us enjoyed an evening at Montreal when we were taken to the home of Elder John M. McDonald for a visit with his family and others, including a young Sister Fisher from Saskatchewan, and Don Swain of Sydney, Australia, son of Brother and Sister Walter Swain of that faraway city.

Brother McDonald, employed by a large oil company, recently came from Petrolia, Ontario, and is shepherding our few members in that large metropolis.

Since visiting England last summer, I have had a desire to read what my father, the late President Joseph Smith, wrote for publication in the *Herald* about his experiences there. He, in company with Elder R. C. Evans, his counselor at the time, and William Newton, left New York on a ship by that name, arriving seven days later at the port of Southampton.

Soon after his arrival he mailed his first installment of experience under the heading, "Senior Editor Abroad." In his first paragraph, he wrote:

World's great metropolis, London. . . . Here a small band of Saints, having a little church in an obscure street, . . . is striving to maintain the cause of a risen Redeemer under conditions most discouraging, in charge of Elder J. W. Worth, a man of the people who devotes as much of his time as practicable to the duties of his office.

That was a half century ago, and when Bishop Livingston, Elder Don Lents and family, and I left the "Franconia" at Liverpool on June 19, there among others of the Saints to welcome us was this same John W. Worth, one of the greatest of men in soul and spirit, now a patriarch of the church, still the same in devotion to "the cause of the risen Redeemer."

WHEN LAST I indited my travels, as I recall them, we were on the Cunard liner in mid-Atlantic. We enjoyed the new experience of ocean travel with its round of meals and "teas," orchestra recitals (enjoyed most by Brethren Lents and Livingston) and deck recreational amusements. Yet we chafed a little as the days slowly passed, being anxious to arrive and meet the Saints and prosecute our mission among them.

The "Franconia," after a cool, uneventful sailing, docked at 1:30 p.m. Thursday, the nineteenth, and as we are being "warped" in to the pier, among the hundreds of faces awaiting us we caught sight of Apostle A. A. Oakman; Patriarch Worth and his son "Tom," church appointee; William Baty; John H. and Ann Coggan; Eric Rowe, appointee; Fred Schofield, and others. After customs the Lenteses were driven to Nuneaton by the Coggans and Schofields, while Bishop Livingston and I were taken to Manchester in one of the cars belonging to Brother Arthur Mayne. At Manchester Henry and I were separated; he went to Brother Rowe's, 611 Manchester Road in Denton, and I to the very hospitable home of Brother and Sister Arthur Mayne, 15 Victoria Grove, Heaton Chapel, Stockton.

Brother Mayne operates certain bus lines, is secretary of the Manchester District, and his wife Olive is his able assistant. They have two fine young children, Andrew and Stephen, who, like their biblical and apostolic namesakes, will mature to be able and good men I believe.

As at Auckland, where Brother Mark Siegfried and I arrived in the closing days of the winter "down under," I went to the Northern Dis-

trict with a Panama hat. The days there were mostly rainy and damp, and after running the gauntlet of public gaze for a day or two and coming to the conclusion that wearing such summer headgear made me conspicuous—I must have been the only man in town wearing a "straw"—I bought a serviceable and pretty good-looking (so I was told) cloth hat which I wore throughout the summer to Norway and other places on the Continent, leaving my Panama for safekeeping at the Coggan home in Nuneaton where it awaited the day of our departure for New York.

When I witness the numerous editorial accounts which my father made of his visit to England, I cannot escape the conclusion that he either saw more or learned more—or at least retained more of what he saw and heard—than I, for I find he had the devotion and energy to relate something of the history and expanded in description of the places visited. Naturally, since he was mostly English by ancestry, he must have felt he was in a sense "at home" in England.

I too had a feeling while there that I was sojourning among my cousins or "blood relations," and of course my feelings toward the Saints were still "closer."

IN TELLING of his Manchester visit, father wrote:

Manchester is the strongest place in England for the work of the Reorganization; besides the branches already named it includes within its district Stockport, Warrington, Wigan, and Farnworth, and, until recently, the city of Leeds. The district was presided over for many years by Elder Joseph Dewsnap, Sr., whose influence and ability have done much to establish the work on a solid basis, assisted very faithfully by noble men and women, some of whom have passed away. For a few years, however, the district has been sustained under the presidency of Henry Greenwood, supported by Brother George Baty as vice-president and Thomas Brian as secretary.

I met Thomas Brian, mentioned in the foregoing, while in Manchester. Being quite aged, he was unable to attend services. Sister Olive Mayne,

wife of Brother Arthur Mayne, is the granddaughter of Brother Brian.

Father added:

The weather during our stay in Manchester was not inviting, but was dull, damp, and often very wet. We understand, however, that Manchester is notorious for wet weather.

Also—which I quote for the benefit of our English Saints:

Sunday the 17th was to be a "red letter day"; all the branches were to close the several halls and meet *en masse* at the Co-operative Hall, Ardwick. The Sunday-school banner was to be unveiled and a procession headed by a band and the banner was to parade the streets in the immediate vicinity of the hall. It was with apprehension and anxiety that the weather was criticized on Sunday morning, but it rained. Hopes were dashed down and disappointment seemed imminent. We set out for the hall and despite the gloomy prospect and the rain, a good company had braved the inclement weather. We greeted many Saints from Manchester: Brother and Sister Rudd, Sister Daeley, and Sister Howden, of Leeds; Brother Bennett, a veteran of the work from Birkenhead, Liverpool; Brother and Sister George Baty, Stockport; Brothers Spargo and Hankin, of Wigan; Brother Hassall of Farnworth.

OUR VISIT to Manchester was timed so that we would be there for the conference of the Northern District to be held at Wigan on June 21 and 22, an occasion which I am sure was enjoyed by Brother Oakman (Apostle in charge of the European Mission) and Bishop Livingston of the Presiding Bishopric. Brother Livingston proved to be a fine traveling companion, affable, and always cheerful, who also proved his capacity as a defender of the faith and a good teacher. I too enjoyed the conference, my burden having been lightened through the thoughtful planning of Brother Oakman; this I greatly appreciated.

On Saturday evening, June 21, a "reception" banquet was held at the Wigan Branch in honor of the visiting church officials. The program was more or less informal; all of us had a part, and we met a wholesome group of Saints who are firm in the

faith. Rain and fog and adverse weather conditions fade from memory, but pleasant association with Saints is cherished and preserved in memory.

Our missionary, Eric Rowe, is district president and presides with poise and ability. The business of the conference was dispatched without difficulty.

Elder William Entwistle is pastor of the Wigan Branch. Brother Entwistle and family visited the General Conference of 1950. We recall well the two Entwistle boys; but Conference delegates would hardly recognize them now, they have grown so much meantime.

The conference program carried a number of songs, some of which were sung to music not shown in our present hymnal (Welsh or Old English) and Brother Oakman handed me a note since the Wigan conference:

One of the features of the conference was the splendid congregational singing. There were four tunes which are not commonly used in America. No. 5 is known of there.

1. Silver Hill. This was used for Hymn 27.
2. Lloyd. Used for Hymn 125.
3. Rimington. Used also for 27.
4. Diadem. Used for 33.
5. Cwm Rhonnda. Used for 175.

All these tunes are excellent, and as you heard them sung by an ordinary congregation of untrained voices, you can imagine how they would sound sung by a large trained choir.

I believe Brother Oakman, who is a member of the hymnal committee, has told me some of these old (new to many) tunes will be included in the new hymnal.

The Saints sang freely and well and seemed to gather additional fervor from the use of the old tunes. Every place we met in England some of these tunes were used in our devotions. I have been stimulated to greater interest in what the hymnal committee has prepared for us.

The conference sessions at Wigan included priesthood and fellowship services, and preaching by Bishop

Livingston and myself. Brother Oakman presided over the prayer services, and Elder James Schofield, who planned to remove to America soon, had charge of the singing, both choir and congregational.

My notes are not too helpful, but I recall songs by Sister Olive Mayne; Sister Joyce Taylor, daughter of John Taylor, pastor at Leeds; and Sister A. Wright of Wigan.

This conference was also attended by Patriarch John W. Worth of London, and Bishop A. T. Trapp, of Gloucester. Sister Trapp, whom we so well remember in America, was ill and unable to attend.

As I reach this point in my reminiscences, I pause to add a note of sadness. Just a few days ago, word reached us that Elder Fred Schofield of Birmingham—who with his brother Franklyn, pastor of the Enfield Branch, visited our General Conference last April, making the journey by air—was recently called in death almost without warning or previous illness. Our hearts go out to his family, to Franklyn, and to their mother who is "of the home" of this good brother.

ISRAEL A. SMITH

A Valuable Gift

Brother J. W. A. Bailey, a missionary for the church for many years, has presented to the Research Library of the church many rare and valuable books and manuscripts which comprised his own personal library. These books have been acquired by Brother Bailey during the years of his extensive research and study. We appreciate this gift, for it will enrich the amount of source material available to students of the church.

We thank Brother Bailey and assure him that this valuable collection will be well preserved.

JOHN BLACKMORE

General Church Historian

The Life of Hubert Case

Part VI

By Alice Montague Case

A Box From Home

On December 23 Brother and Sister Burton arrived, and we received a box from home folks. They had tried to send some things that didn't stand the rough handling the box received; some of it had spilled on the dry goods and was not in very good condition. We were glad to see the Burtons, and Hubert felt relieved of responsibility, as Brother Burton was sent as missionary in charge.

We felt when our box from home came that it was a real *mahana oaoa* (day of rejoicing). We had some fruit from home—mostly dried, but very good—some preserved, and some jelly. It had been a long time since we had tasted things like that.

A New Church

We were both very busy during the month of December. We continued the Sabbath school Sister Devore had instituted, and held a celebration. I had had a lot of work because of it, and a young woman came and offered to help me. She did our washing, ironing, and watched the baby who played around sometimes by herself and sometimes with other children. She had her first birthday on December 17. We held the picnic (if such you could call it) on Christmas Day. It lasted all day, and I was exhausted at the end of the picnic. I was very glad I never had to do it again. This woman stayed with us for about a year, going with us from island to island.

There was quite a lot of trouble about the location for the new church. Finally someone donated a lot, and work began immediately. It went up like magic and was soon ready for use. The natives would go out and dive in the morning, come in and eat, sleep two hours or so, and then come to work on the church. Of course it was unfinished inside, but it was roomy and much more comfortable than the makeshift tent we had been using. The church was dedicated January 24, 1897. Hubert had worked so hard that he was physically tired out, but he was able to preach the dedicatory sermon. When the excitement of the new church had abated, we prepared to go to Papeete. After some delays we got a chance to go. At the last minute the Burtons decided they would go too as far as Kaukuru where the April conference was to

be held. They went ashore there, and we went on to Tahiti.

There was some business connected with divorce that Hubert had to see a lawyer about. The natives had been making a law of their own, and something had to be done. As soon as we were at home in the mission house, our good friends Mrs. Henry and Mrs. Goodwin called. They were always very friendly. They were of the London Missionary Society too, but not like the minister at Rarotonga. We were not in Papeete very long as we wanted to get back to the conference. We had quite a hard time getting passage on a ship, probably because of the baby. It was the first and only time we had to pay for passage. Hubert had to borrow the money from one of the merchants whom we knew fairly well, but we had a good place to sleep and enough to eat on the trip. With a favorable wind, we landed soon after the vessel left the harbor.

It was very near to conference time when we reached Kaukura. Many people were already there. Here we met again old Brother Hawkins, who had come the long distance from Tubuoi, where the gospel was first preached in the islands. After visiting with him, Hubert had the following vision (expressed in his own words):

Vision of Visit by Three Nephites

I seemed to be in a church about forty feet square. I walked in at a door in the corner of the church, and after taking a few steps, I saw a man sitting in a high pulpit, about six feet off the floor. He was one of our old-time missionaries, Brother Hawkins. I later got to know him quite well. While speaking to him, I heard someone coming in at the door. I looked and saw a large man walking up the aisle. He was very well dressed and had iron-gray hair and whiskers. There was something unusual and wonderful about him. He came up on my right side and laid his arm across my shoulders. Brother Hawkins said, "Brother Case, do you know who that is?"

I said, "No, I don't." Then he told me that the man was one of the Three Nephites who were to tarry. About that time a second man came in, walked to my left side, and put his arm across my shoulders.

I asked, "What does this mean?"

Brother Hawkins said, "That is another of the Three Nephites."

Immediately at another door, the third one came in. He came and stood in front of us. If ever one looked into the faces of men of God, I certainly did when I looked into their faces. This third man said to me, "We came to give you a message. Do you see that light on the wall? We have come to tell you concerning your life's work. God will make of you a bright light, much brighter than the light on the wall over there."

I stood thrilled from head to foot; it seemed to me like I had thought heaven to be. I did not say much to them, I was so completely surprised by their appearing and talking with me. They all talked—first one, then another—telling me of my life's work. It seemed after they had gone that they had been there only a few minutes. Time was nothing. It might have been longer than it seemed. They were the best-dressed, best-groomed men I have ever seen.

Conference at Kaukura

I soon was visited by the sister who had taken care of the baby on Hikueru. Her name was Tenaki. She took almost entire care of the baby throughout the conference. I was chosen secretary and was as busy as any of the rest for the duration of the conference. The Sunday school meetings followed after conference was over. I had to continue as superintendent and worked hard all the year writing the books of questions and answers which Brother and Sister Devore had made.

A Triple Wedding

We left Kaukura for Arutua on April 24. It is a small island not far from where we started. All the inhabitants there were church members. This was a brief breathing space to get letters written and rest among friends. When we left, it was for the near-by island of Apataki. We went in Tapu's boat. The trip took about twelve hours. We landed in Apataki on May 6, 1897. On the next Sunday, Hubert married three couples—a triple wedding—the only one in his history. We attended the wedding feast.

On May 12 we left on the "Hitinui." At Niau we went ashore, but did not stay, except for a few hours. Next stop was Fakarava much farther east. While there, Hubert ordained one elder and

baptized four people. He preached four times. We received our mail there on May 20. The next day we sailed to Takaroa for a four-day visit at that island. On the twenty-seventh we called at Marutea, but did not go ashore. The following day we landed at Hikueru, where we picked up our mail and some boxes of belongings which Brother Burton had sent. We left Hikueru May 31 and landed in Raroia, which is the farthest east of any of the Tuamotu Islands. It has lately received much attention in *Kon-Tiki*. We read this book, wondering at the description of the reception given those men by the people of Raroia. There was certainly no person when we were there that dimly resembled a hula dancer and never did we see or hear of meetings such as those which were described in the book. However fifty years is a long time and people change. This was the only island we visited that was vexed with mosquitoes. They bothered us both day and night.

Some Had Grown Cold

On July 2 Temari came from Taenga to take us to his island. He had a five-ton boat. The people of Raroia had seldom been visited, and they wanted us to stay longer. But it was even worse with the people of Taenga. They had seldom been visited and had grown cold. Nothing we did seemed to make any particular impression. So after a few days when a trading vessel called we went on to Hikueru. The next stop was a small island where no one was living except an old couple. They gave Hubert a chicken, coconuts, and a large yellow pearl. It was as yellow as gold and quite perfect, except that it was flat on one side. Our oldest granddaughter now wears it in a ring. We had several other pearls; one—small but quite perfect—was given to baby Cicely.

A Difficult Launching Out to Sea

We landed next morning in Hikueru. We were tired and dirty and felt as if we must rest a few days. But after those few days were over, we wanted to go on to Hao, which had been our destination since leaving Raroia. A young native who owned a small boat offered to take us to Hao for twenty-five dollars. After thinking it over we decided to go. So he began to try to get his boat out of the lagoon on the windward side. There was no pass out of this lagoon—just a small open place here and there, worn down to sea level and filled with rocky coral growth. One of these places at high tide would be capable of floating a small five-ton vessel like his over the reef, with some manpower applied. Some agreed to help him, so we put our stuff aboard and in the morning went across the

lagoon. It was extremely hot on the small vessel with no shade to speak of. We stayed there all that day and all night. Night was a blessed relief. I tried to stay in the hold and keep baby out of the sun, but she wanted to go on deck and could walk, so she would get up there in spite of my watching. We spent two days like that, before enough men would come to help get the boat over the rocks. Finally we started. As we were almost to get into the undertow that would pull us out to sea, the natives on shore pulled the ropes off the rocks to which they were tied, and we got a tiny bit farther out, but the knots were still in the ropes and caught again on the jagged coral. Hubert was on deck and he grasped his old pocketknife and cut one of the ropes. The captain found an ax close at hand and chopped off the other two—just as the third and largest wave shot over.

Drenched, But Safe

They had the cover to the hold shoved back about two feet toward the bow. I had been near by holding the baby in my arms to watch. I was standing in the bottom of the boat which was only about five feet deep. Suddenly my glasses fell off my face, and I stooped quickly to retrieve them. The last big wave shot over—pushing the cover back all but a narrow space; it came so swiftly that the baby could have been killed, and I badly injured. As it happened we didn't get hurt, but we were terribly wet.

The boat shot out to sea and soon was under full sail outside the bar. Hubert came down and found our clothes high and dry in the hold. We all had to change practically in sight of everybody on board. No one cared but me. The natives had on only their loincloths. They took them off, wrung the water out of them, and put them right back on. Hubert got back as far as he could and put his dry clothes on and went back on deck.

We sailed along with a light breeze till bedtime. I fixed a place down below for us to sleep. But Hubert couldn't stand the heat down there and spent most of the night on deck.

The captain said he thought we were making one and a half or two miles an hour most of the night. But when the sun rose next morning, we sighted land. It proved to be Hao. We had made a hundred miles that night. If an unknown current was there, nobody knew it. There was no sensation of fast motion. Everybody was amazed and could hardly believe it.

We landed at the settlement about noon. Most of the natives were inside diving. We remained there about three weeks, Hubert preaching, teaching, and

baptizing ten while there. I wrote question books and answers for the Sunday school, my usual employment. On August 30 we went to Amanu, just a few hours away, in a three-ton boat.

Called as a Seventy

We had just received our mail from home containing the *Heralds* which told the April Conference news. One item of interest was that Hubert was to be ordained a seventy. After a short stay in Amanu, we returned to Hao in order to get passage on some larger ship for other islands. While waiting, Hubert baptized two more.

A Disappointment in Pearls

On October 15 we left for Marutea. This island had a reputation for shells bearing pearls, so there was a large crowd gathered, and the governor came up from Tahiti to formally open the island for diving. A sunrise celebration had been arranged for that day, and the whole fleet of boats—perhaps two hundred—went out to the mouth of the pass to meet his steamer. They staged the affair at sunrise, and it was really a glorious spectacle: the rising sun, the deep blue water, and the snowy sails of all those boats.

After the governor's speech, they started for places to drop sail and dive, but they were sorely disappointed. Where shell had always been plentiful, they found only a few. They tried here and there, but their reward was scanty. They soon began leaving for Takaboto, which was also open for diving.

While we were at this place, our baby girl kept asking for coconuts, which were a part of her feeding. The soft creamy meat of the unripe coconut is very good food, as it has a high content of a substance much like milk. But the land around the village was owned by people who would not allow the nuts to be picked.

There was an old Chinese who had a little store near us. He came in one day, and we had some dried food which we did not like or care to eat. So we asked him if he would like to have it. He joyfully said he would. Then he asked why the baby cried. We told him about the coconuts. Soon after he came by again and handed her a young coconut. From that time, there was never a day when she did not get her coconut. She had just been weaned, so her feeding was quite a problem. Where he got them we didn't know. Besides the coconut I had to depend on Eagle Brand condensed milk.

(To be continued.)

The Gifts and Callings of God

By Orrin R. Wilcox

EVERY MEMBER of the Reorganized Church of Jesus Christ of Latter Day Saints is called to be a saint. There is no higher calling!

Webster says, "A saint is a holy or godly person, one regenerated or sanctified or undergoing sanctification, one extraordinarily charitable, patient, and self-denying." No matter what may be our vocation in life, our original call to be a saint comes first and is the basic foundation for all other calls.

There are many people in the world who have been converted to the principles of the gospel but have failed to seek entrance to the kingdom because of the word "Saint." They fail to appreciate the opportunity of a partnership with God in their fight against sin.

There are no perfect saints on earth. Men are called to priesthood that they may assist God in the work of perfecting the Saints.

Many Saints are called to be mothers in Israel, though they are not especially ordained and set apart in the order of motherhood. They are called to be Saints. To them comes the high and holy calling to prepare men to work in the priesthood whether it be the Order of Aaron or the Order of Melchizedek.

We often sing, "God send us men of steadfast will, patient, courageous, strong and true, with vision clear and mind equipped his will to learn, his work to do."

And God is sending such men as they are prepared by saintly mothers, as well as fathers, in Zion homes functioning in co-operation with God.

ASIDE from the fundamental call to be a saint there are subsidiary calls which come to all Saints according to their gifts. These calls to service can be exercised only according to the preparation of the one called and the need of the people.

Some men are called to be farmers, lawyers, schoolteachers, mechanics, or engineers. Zion can never be built without them. Their service is as sacred as is the work of the ministry. When the Order of Enoch is fully organized it is quite probable that men of every honorable vocation will be consecrated and set apart for their work. If such procedure were followed there might be fewer farmer failures. However, it does not guarantee success even in the priesthood. "All are called, but few are chosen." Prepara-

tion and consecration determine the choice of God.

All calls to service are important with God. The gifts of wisdom and revelation are just as essential in calling a man to the office of teacher as in calling him to the high priesthood.

A good teacher may well be a teacher all his life, on through the millennium, and still on eternally (Doctrine and Covenants 83: 3; Exodus 40: 15). A good teacher would not necessarily make a good elder. The usefulness of some men has been destroyed by what is sometimes called a "higher call," but has proved to be a less important call to the man concerned.

A WISE ADMINISTRATIVE OFFICER will study his man. He will not put a restless lover of adventure into local service.

The old saying "A rolling stone gathers no moss" might apply in temporal affairs which will eventually concern the Order of Enoch. Members of the Order of Melchizedek sometimes roam far but accumulate much spiritually.

Apostle Paul was of a restless nature, yet he became the greatest missionary of all time. St. Augustine said, "Thou hast made me for thine own, and I am restless until I rest in thee."

Some members of the Quorum of Seventy and even the Apostles make one think of the story of the pioneer's hens as told by Carl Sandburg in *Abe Lincoln Grows Up*. Speaking of Lincoln he says:

Moving was natural to his blood; he came from a long line of movers. He could tell about the family that moved so often that their chickens knew the signs of another move. They would walk up to the mover, stretch flat on the ground, and put up their feet to be tied for the next wagon trip.

The great task of working with God in calling men to the ministry requires the utmost in wisdom and understanding. Sometimes men are called and given a job which is not of a nature to arouse and retain their interest. Spiritual degeneration results. On the other hand one may be given a task so far beyond his capacity that he becomes a misfit and a failure. Like a fifth grade pupil trying to do eighth grade work, he becomes a tragic figure floating with the tide.

Man's extremity is God's opportunity here as elsewhere. The most important consideration in calling men to God's holy priesthood is inspiration. Personal

friendships should not be allowed to influence a call. Family relationship should have no influence in choosing laborers in the kingdom of God. There is a higher relationship between brothers in Christ. God reveals his will on the basis of the standards of the individual affected. Selfish interests must be laid aside in the interest of God and his church.

"A man who may disagree with me on certain issues is valuable to me. He is none the less a servant of God!" (Sadi Nagel in *Daily Bread*, April 18, 1952.)

INASMUCH AS THERE ARE no perfect people it will sometimes be necessary to look beyond some characteristics of an individual. In estimating material for leadership one should always be "humble, faithful, and full of love."

Good priesthood material may be found among the poor.

I passed a hovel round whose door the signs of penury were strewn.
I saw the grimed and littered floor, the walls of logs from tree trunks hewn.
I said, "The gates of life are closed to them within that wretched pen.
When Lo! from out that humble hut, came one to rule a world of men.

The calling of men to ministry has been greatly hindered because of the love of money. The purses of many Saints (?) have not yet been converted. The church is doing a great work with the funds now sent to the bishop. Think what could be done if all were obeying the financial law.

As we raise our standards, God will bless us both temporally and spiritually. More laborers can then be called into the ripening harvest field. We still continue to make it impossible for God to make choices among us. He is no respecter of persons. He distributes gifts severally as he will, but all work in the priesthood is equally honorable whether it be that of a deacon, teacher, elder, or high priest. In our search for the learned, the rich, the noble, and the wise, we may always find need of a contribution from the blind, the halt, and the maimed.

For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; who can have compassion on the ignorant and on them that are out of the way; for that he himself also is compassed with infirmity.—Hebrews 5: 1, 2.

The gifts and callings to men of refinement and culture have also sometimes been overlooked. As the work of the church broadens and takes on new impetus, we will find ourselves as partners with God searching for more instruments for the execution of his purposes in building the kingdom.

(Continued on page 21.)

Question Time

Question:

Will you explain why the Bible quotations in the Book of Mormon happen to use the same language as that in the King James Bible? Did Joseph Smith make an exact translation from the plates? Or did he purposely use the King James Version instead?

Missouri

F. M. D.

Answer:

We know of no account by Joseph Smith that would definitely settle these questions. Because there are identical quotations from the King James translation of the Bible found in the Book of Mormon, some have concluded that Joseph Smith used the King James Version of the Bible for comparison when translating parallel passages from the Nephite records. This need not have been so, however, for we know by experience with the gift of tongues that it is given at times by the Spirit to speak not only in different languages unknown to the speaker, but in different idioms and dialects of those languages. (See *The Sacred Book of Ancient America*, pages 179-182.) Why might not the Lord have seen fit to use the language and style best known to millions—the King James Version—in translating Scriptures parallel to those of the Bible?

Again, it should be known that many verses are not the same. For instance, of approximately 433 verses of Isaiah in the Book of Mormon, 234 are not the same, being slightly modified or changed in some cases, radically changed in others. It is possible that the translation through the Urim and Thummim came not altogether and necessarily word by word, but by concept of the message conveyed, together with a quickening of intellect and capacity of expression in fitting language at the command of the translator. If so, the translation would naturally be somewhat influenced by Joseph Smith's acquaintance with the language and style of the King James Bible. While God works by miraculous power, it is also true he supplies according to the need, supplementing by miraculous gifts that which cannot be achieved through other means. Yet we know of nothing to indicate definitely that the translator was left more to his own initiative when

Bible quotations appeared for translation than at other times. We do know from Doctrine and Covenants 9 that agency and initiative were to be exercised prayerfully and intelligently in co-operation with divine power in the work of translating.

When God's voice was later heard from heaven saying, "These plates have been revealed by the power of God. They have been translated by the power of God. The translation thereof is correct and you are commanded to bear witness of what you now see and hear," it did not necessarily mean that the language was a perfect, word for word, exact translation that could not possibly be duplicated by other words or phrases, just as fitting and possibly more so at times, but a correct translation conveying the true sense of the ancient writings.

HAROLD I. VELT

Question:

If Joseph Smith's new translation of the 116 stolen pages of the manuscript of the Book of Mormon had corresponded with the first, then could he not have made the unbelievers put up or shut up by demanding that they show the stolen copies they claimed differed, and then calling attention to changes, erasures, or different handwriting? This would have been a vindication of his translation. New York

C. D. Q.

Answer:

The proposition stated in the question is one that might have been possible. However, there are many implications in a matter such as this. Let us consider a few of these.

While the prophet could have called attention to the changes, proving them to be such would have been difficult. There were undoubtedly erasures in the original manuscript as it is not probable that any man could have written 116 pages of dictated material without making some errors which would require erasures. We also know that there are some who are so skilled in forging another's handwriting that only an expert can detect the difference. Had such alterations been as skillful as this it would have been most difficult to prove them such, especially with public opinion already against Joseph Smith.

At best, even with the testimony of a handwriting expert, this would have been a controversial issue. The nature of the public seems to be such that the charge of the accuser against good men is readily accepted and often enlarged upon. This could easily have happened in this case; and regardless of proof to the contrary, many who wanted an excuse to misrepresent the work of Joseph Smith would have refused to believe even the testimony of an expert, preferring rather to accept false testimony of the evil and designing men who stole the manuscript in the first place.

Once the charge had been made by these men the story would have spread rapidly as it passed over the eager tongues of gossipmongers. This would have required Joseph Smith and the church to defend a point which, even if proved, would be of little value. Much time would have been lost, and in spite of all efforts to have it otherwise, a cloud of doubt would have been cast on the whole matter. As noted, little would have been gained. Evidences which vindicate the translation are too numerous and too positive to have any need of depending upon something like this.

It is to be noted also that nothing was really lost by the fact that those pages were not retranslated, for the same story was told in more detail on plates yet to be translated. The bringing forth of a more detailed account is not without precedence. Jeremiah 36:32 refers to such an instance in biblical history.

Finally, the decision not to re-translate rested not with Joseph Smith but with God who knows the hearts of all men and who can foresee the far-reaching possibilities of such a decision. It was God, not man, who said, "Behold, I say unto you, that you shall not translate again those words which have gone forth out of your hands" (Doctrine and Covenants 3:6).

RUSSELL RALSTON

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

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

Learn of Me

By Addie Spaulding Stowell

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.—Matthew 11: 28, 29.

IT WAS A DAY in early autumn. The sun shone in a cloudless sky, and the haze of Indian summer rested on the landscape. A panorama of beauty lay before Ruth Douglas as she stood in the doorway, but she recognized none of it. She leaned her head against the doorjamb, tears trickling down her cheeks. Grief, hard work, and poverty had left their gaunt traces on a once pretty face. The sun was no longer shining for her, and the haze might have been a mantle that covered her heart.

Soon the children would be home from school for their lunch, and there was no lunch for them. When Sam got his pay check the previous evening he was to have brought home the week's supply of groceries. But that part of the pay check which was not spent for drink was lost in a poker game. Now he was sleeping off the effects of his dissipation.

In her anguish Ruth began to pray, "O Father in heaven, it is not for myself I ask. I ignored your counsel, and my punishment is great; but I ask it for my children. Please send us food. In the name of our Lord, Amen."

ANNA GREGORY, a middle-aged woman whose smile was a caress lived in the same neighborhood. Anna decided to take advantage of the nice day and get her house cleaning done. She was busy scrubbing woodwork when suddenly

the feeling came to her that she must go see Ruth Douglas. Her thoughts turned to Ruth and her condition. Ruth was proud and resented any pity, but Anna knew there were times when she and her children were desperately in need.

She hadn't seen Ruth for several days and wondered how she was getting along. She must go and see her when she finished her cleaning. Then she let her mind drift to other things, but the impression came again a little stronger to go and see Ruth. Yes, I'll go sometime today. Her scrubbing brush flew up and down the window casings and her mind gave more heed to her work than to her impressions. Then it came stronger than ever that she must go see Ruth. "Yes," she spoke out, "I'll go when I finish this work." But then the impression came forcefully as though someone had spoken it, "Go now."

"Yes, Lord," Anna answered, "I'll go now."

SHE DROPPED her scrubbing brush into the pan of water and washed her hands, all the time wondering what the trouble could be. "Perhaps she is out of food," Anna thought, knowing that many times in the past this had been her distress.

Anna always kept a supply of everything in the food line on hand, so she got her market basket and began to fill it with the things from her refrigerator and pantry—bread, butter, cheese, bacon, milk, vegetables, and fruits. When she reached Ruth's house, she saw her standing in the doorway. She held the basket of food toward her and asked, "Did you need this, Ruth? The Lord told me to come see you, and I thought I should bring you this."

Ruth set the basket on the table, then threw her arms about Anna's neck and wept bitterly. "I am not worthy of such a blessing," she moaned between sobs, "but God has answered my prayer. I prayed for food."

GOD, WHO IS MINDFUL of the sparrows, will answer the prayers of his children when they are in need or distressed if they come to him in faith with a contrite heart and humble spirit. His Spirit does not always speak in an audible voice or a rushing mighty wind. Often it is in a peaceful assurance that comes to those who are troubled and pray to him for guidance or strength. He will never turn from us, but we can look to him and know that his Spirit is always near.

Anna had learned of Christ. She had drunk of the water from which she would never thirst. It was in her heart a fountain of joy springing up into everlasting life. Her heart was receptive to the spirit within, prompting her by its gentle whisperings to help another who was in need.

To learn of Christ is to learn of his meekness and lowliness. He was without the material things of life, but he was rich in heavenly things. The same privilege is ours if we take upon us his virtues, and to do that we must profit by his admonition, "Learn of me."

Home Column

Humility

By Nettie C. Lake

Editor's Note: This short article will have more meaning for our readers when they understand that Sister Lake lost her husband about a year ago. She speaks out of a heart which has known suffering and loneliness. Her message, however, is one of understanding and trust. It is good to know that the gospel can help people make such happy adjustments under difficult conditions.

ISN'T IT STRANGE how we all wish to avoid trouble and sorrows? It takes a lot of living to make us understand that without them we would never really be alive, never so aware of the kindness, friendship, and goodness which surround us like the air we breathe.

People who skip through life without suffering are pointed out as "lucky." But I doubt whether they are as fortunate as others who learn through grief, and who bear suffering without resentment. The lucky men and women are those who know they must gather strength from friends, neighbors, and the thought of God's eternal solicitude when things go wrong.

The boon of misfortune and sorrow is humility, and humility is very good for our souls. It makes us realize that we are little bits of humanity, nothing special—weaklings who must sometimes run to others for comfort. This dependence upon each other at certain bitter moments is one of our most valuable assets, although we do not count it as such when we add up our accounts. We always forget that it takes more courage to accept favors than to give them, and it's good for us to have our pride dragged in the dust.

Think of the times you have said to yourself, "I must talk to someone. I can't carry this burden alone. I have to lean on strength outside of myself." Perhaps you remember these periods as moments of despair.

Yet, from the larger perspective, they may have been moments when

you were touched with humility and divine insight.

We rebel instinctively against the frustration of our plans and hopes; we resent grief. Yet through them we work out our salvation and find God.

We use our hearts then, understanding that it is indeed a pilgrim's progress. It is filled with sad and happy days. It takes us into dark valleys and on to glorious mountaintops. If we accept the bad as being as valuable for us as the good, we shall, like Bunyan's Christian, ". . . hear the trumpets sounding for us on the other side."

AUTOBIOGRAPHY TITLES

By Marcella Schenck

PEOPLE'S LIVES seem to stand for something in particular—Jewell's sweetness, Martha's integrity, Ina's sincerity, the ladyship of Lena, and the humor of Verna. We wouldn't want a one of them any different, because those are only their outstanding qualities. They have many more nice ones, too. I wonder how those descriptive words are going to look as titles to Life Books.

A lady lay in a hospital trying to be quiet and still as she had been asked to do. It was not much of an effort. The raising of a hand seemed so useless anyway. A note came to her from another patient which read: "I like to think of your youth. You were such a merry girl. It seems unnatural to see you so quiet and still." Slow wet tears slipped from under the lids of the quiet one. Why had that note not come thirty or more years before? Then she had been hushed often with "Cast your excessive laughter far from you;" "Cease from all laughter;" and "Much laughter is a sin." She could almost have thrown the book at folks. Much later she was to learn that the same book admired cheerful hearts and countenances, and even glad hearts. What she needed to understand was the difference between excessive merriment and gladness.

To indulge in a bit of fancifulness . . . suppose Saint Peter searches along his bookshelves for Life Books. They are opened, read, and closed again. When the golden clasps are fastened he turns them over and there in gilded letters are the titles we sent along with our autobiographies—*Friendliness* on one, *Gentleness* on another. There will be many others—*Honesty, Patience, Neighborliness, Godliness, Service*. . . . He will come to one that reads, *The Merry Heart*. He will know she couldn't keep a house immaculate; her cakes would fall; and maybe she couldn't sew a straight seam. But she could get along with people, laugh away a strained situation, smile away the woes of a little child. Saint Peter would put the book back in its place and say, "Just one in a thousand." Probably that would be all of her type that you would need among that many people.

I have been wondering, what *is* on our book covers up there anyway? What could one pick out among our qualities, good or bad, to entitle our lives? Whether we will it or not, we *are* writing life books, and they will have titles that are *us*.

It Can Be Done

By Ruth Elser

IT WAS MY HAPPY PRIVILEGE to be a counselor, as well as secretary of the program, for the Foreign Student Orientation Center conducted at the University of Kansas from July 28 to September 6, 1952. Sponsored by the Department of State and administered by the Institute of International Education, the Center had three main purposes:

1. To acquaint the foreign student with the customs and ways of life in this country
2. To help him gain fluency in the use of the English language
3. To acquaint him with academic procedures at an American university

The group consisted of forty-two students from thirteen different countries, including Chile, Mexico, Italy, Iran, Pakistan, Germany, France, the Philippines, Greece, and Japan. The fact that there were various religions represented in this group provided the basis for a great many interesting discussions.

Mealtime was a pleasant experience for all of us. The men, women, counselors, and some of the instructors ate together. Excellent food was provided, prepared by experienced cooks and served by friendly waitresses. The table manners of various nationalities were interesting, particularly during the first week or so. Several students used the European method of holding the fork in the left hand and the knife in the right to pile food on the fork. The Japanese, of course, were very proficient with chopsticks and used them



Students enrolled in the Orientation Center. The author is standing at the end of the third row.

frequently. Some carried their chopsticks with them as a matter of habit. Menus were planned so that rice would be served at least once a day for the benefit of the large number of Oriental people in the Center. They seemed to appreciate genuinely this gesture, and the rest of us also became quite fond of eating rice with La Choy Soya Sauce.

During meals politics was one of the most frequently discussed topics. Most of the students seemed to anticipate greatly the November election and considered themselves fortunate in being able to witness this great event firsthand. Some of the Japanese students were fortunate enough to have arrived in Chicago two weeks prior to the opening of the Orientation Center and were able to attend part of the nominating conventions. Fashions were a favorite topic among the girls; this topic seems to be of universal interest!

THE CLASSWORK PART of the program was set up to approximate an ordinary morning of university classes with the curriculum being divided into language and nonlanguage sections. The language portion consisted of classes in pronunciation, conversation, and written English, and a seminar. The students were divided into five groups according to their speaking and comprehensive ability, based on an oral and

written test. Classes were rotated every two weeks so the students would have each of the instructors sometime during the Orientation Center.

Lectures for the first three weeks dealt with American institutions, the American educational system, the family, community organization (rural and urban), and regional differences in culture patterns. The fourth through the sixth week period was devoted to discussion of controversial public questions of the day. The student was given a background in these matters so that he could discuss them intelligently with other university people. Attendance to the lecture and class periods was voluntary, but 100 per cent attendance was the rule rather than the exception.

AS IMPORTANT as the classwork section was the recreational part of the program. A great variety of sports and games were offered. Volleyball and softball were played by a few hardy members of the group; at the end of the center, the students played a faculty team and won with a score of 24-19. The favorite game by far was ping-pong. Facilities had been set up in the recreation room and the students eagerly played ping-pong every available minute before and after meals and in the evenings. Great vigor and enthusiasm were displayed, as evidenced by the many

bills for new ping-pong balls and paddles. After several weeks a tournament was scheduled in which thirty-six people played. The final victor was hailed with loud cheers at the dinner table at the conclusion of the fiery tournament. A daily event was the "classical music hour" after lunch and dinner at which time students could request favorite selections.

Those interested in journalism put out two issues of *The Seven Seas Reporter*, the 1952 Orientation Center newspaper. Articles were submitted by the students and prepared by a student editor. The second issue served as a souvenir for the students of their days at KU.

FIELD TRIPS were an interesting and vital part of our program. Usually one full day a week was devoted to an out-of-town trip to Topeka or Kansas City. These were generally planned to coincide with topics and problems mentioned in the lectures. Some of the places visited were the Ford Motor Company, KMBC, WDAF-TV, TWA Overhaul Base, U. S. Post Office, Folger Coffee Company, Stock Exchange, Federal Reserve Bank, Donnelly Garment Company, Menninger Foundation, State Capitol, and the governor's office, where the students were greeted personally by Governor Arn. On field trips when we spent the entire day in Kansas City or Topeka, students were given lunch money. This enabled them to visit various cafeterias and restaurants so that they could become acquainted with public eating places. Free time was allowed for browsing and shopping, which the students—especially the women—seemed to enjoy immensely. The group visited the Starlight Theater twice, seeing "The Red Mill" and "Showboat." The fact that these trips were usually taken in two of the University busses gave us the opportunity to talk with each other and sing songs together, which helped to establish a closer bond among all of us.

Evening activities were scheduled about four or five nights during the

week. Attendance again was voluntary, but the response was generally very good. A number of guest lecturers were engaged to talk on a variety of topics, among which were American folksongs and ballads, American art and architecture, American sports and the Olympics in Helsinki, trends in American writing, and American music. Perhaps the best-liked evening entertainments were the social evenings known as "Friday Night at Eight" programs. These were planned, prepared, and given by the students themselves. Each national group was represented on the program sometime during the Center. The Orientation Center staff also presented several programs. Numbers by the students included quiz programs, dances in native costumes, songs, and instrumental programs. The townspeople of Lawrence were invited to these evening programs. Many of the students received invitations to visit in their homes.

IF ANY ONE particular event could be called the high light of the entire program and its activities, I think it would be the Council Grove International Week End. Briefly, the purpose of the week end was to have each foreign student live in an average American home for two days as a member of that family. The small farming community of Council Grove, Kansas, willingly accepted the challenge of showing these foreign students the "inside story" of the average American home. For two days and a night these students lived and ate with and participated in the various activities of a family in this community. On the return trip to Lawrence, the students stopped in Dwight, Kansas, at the farm of one of the counselors for a picnic supper; then they toured the farm and went swimming and horseback riding. Many close friendships between

American people and people of other lands were formed that week end which are still being continued. The students came back to Lawrence with a new understanding and appreciation of American people; and this, after all, was what we attempted to give to them in the hope of promoting good will and international understanding.

Contact with the people of Lawrence was an important aspect of the program. Such contact was made possible through weekly guest dinners held each Wednesday night. About fifteen people of different groups in the community were invited to these dinners. Students met at succeeding guest dinners faculty members in their specific fields of interest, housewives and professional women, doctors, lawyers, ministers, a cross section of small-town business, skilled and unskilled workmen, and at the final dinner, teachers and students from Lawrence High School and Haskell Indian Institute. The evenings following the guest dinners were always left open for the students and guests to talk as long as they wished in the living room. The dinners were also valuable as a social dress-up affair at which the students could practice the dining manners which they had learned about in their conversation classes.

LIVING, WORKING, eating, playing, and talking with these young people of different backgrounds has given me a broader view of the achievements as well as the problems of various peoples of the world. The program has presented to me an opportunity to learn of the different customs and attitudes of these people. It has also given me the challenging opportunity to live the kind of life that would best represent to those people our American ideals. It was a privilege for me to give
(Continued on page 21.)

New Horizons



Interesting Personalities

Mrs. Gladys Furby

THE ALARM sounds at four o'clock every morning in the Furby household. About an hour and fifteen miles later Mrs. Gladys Furby is in the kitchen of the Jackson County (Mississippi) Prison farm where she is busily engaged in the preparation of breakfast for the convicts. As matron at the Missis-

issippi prison, she has fed and befriended her "enforced guests" for seven years.

Seven days a week she cooks three meals a day, doctors the sick, and even acts as secretary for many who need assistance in writing letters. Her advice is often sought by the young smooth-cheeked offenders as well as the hardened repeaters and drunks who are sent back to the farm consistently.

Mrs. Furby has helped create a pleasant environment for the prisoners who all affirm she is "a kind, sweet lady." The majority of prisoners are gone during the day, working on roads and other county projects, but several men are usually assigned to help Mrs. Furby. They keep the grounds clean, get vegetables for the farm, and sometimes peel potatoes. None of these men have ever attempted to escape.

Sister Furby's hope is that these men will be better citizens when they leave the prison. Her life has been a testimony of service. One prisoner wrote to her, "The work you are doing might not seem very much, but everyone that leaves the camp remembers you well for your many kindnesses. If every place accorded the same treatment, it would be a living Christianity instead of a professed one."

When she was first offered the job, Sister Furby was dubious about working with so many lawbreakers. However, she told Irene King, a reporter for the *Pascagoula-Star* and *Moss Point Advertiser*, "I have never regretted one minute of the time spent here. There is plenty of opportunity for true missionary work; I try to influence them to want to do better, and they all respond to kindness."

Not only does Sister Furby represent the church to these men, but she also serves in her branch at Pascagoula, Mississippi, in the Mobile District. She is a church school teacher and after she prepares the Sunday morning breakfast, the noon meal, and a light snack for supper for the prisoners she is present at the church school at 10:00 a.m. Elder Jack Pray, pastor of the Mobile, Alabama, Branch has said this of Sister Furby: "I have had breakfast at six o'clock twice at the prison farm, and I can recommend very highly her art of cooking as well as her graciousness as the matron. She is a gem."

BY BARBARA PEAVY

Start Now

By Robert J. Miller

Yea, neither can the Lord redeem such; for he cannot deny himself; for he cannot deny justice when it has its claim.—Mosiah 8: 65.

IT IS NATURAL for people of integrity to want next year's record of their lives to be better than the past—which is probably the reason for new-year resolutions. In a way it is good that this is so, especially if the determination is present to keep on trying throughout the year regardless of mistakes and failures.

However, the best time to start is always now, for the laws of God do not wait for January the first; they are always in operation.

Now is the best time to repent—the best time to forgive others, that in turn there may be hope of personal forgiveness from the Father.

Jesus taught us to forgive others their trespasses that we may have God's forgiveness. This is a hard thing for some to do, but it is the law of God, and the law of God cannot be denied.

Mercy cannot deny justice, for God's mercy is written in his law. His law is in harmony with justice; and there are conditions which govern a claim upon his mercy. Forgiving others is one of the conditions; continued obedience to his law is another.

It is impossible for God to forgive a man who refuses to forgive another, for in so doing God would deny himself. He cannot forgive an unrepentant person. He can forgive only when men put themselves in a position to be forgiven—that is by ridding self of obstacles which keep the heart hard and the door closed.

Mercy has a claim on mercy; and when a person has truly forgiven others, then he, too, may hope for forgiveness from God. This is God's law governing mercy. It is in complete accord with the two great commandments of love and the golden rule.

As we learn to forgive freely, the path of complete obedience to the law becomes easier; for we then overcome the greatest barrier between man and man, and God and man.

May the new year find all of us loving each other more and forgiving one another our petty mistakes and blundering ways.

The Church School Teacher's Job

by MILDRED MOODY EAKIN
and FRANK EAKIN

Here is a book to help recruit new teachers in to church school departments. It will guide and inspire those already on the job. The authors are experts in the field of religious education. A MacMillan publication.

\$3.00

HERALD HOUSE

Independence, Missouri

Under the Influence

By C. G. Mottashed

WITH THE INCREASE of highway accidents and fatalities, many of which are caused by the use of liquors, we believe that the following questions and answers will be of interest. These were selected from a pamphlet prepared by the American Medical Association Committee on Medicolegal Problems for distribution at the Fortieth National Safety Congress and Exposition which was in session recently in Chicago's Conrad Hilton Hotel:

- Q. Is this a satisfactory definition of "under the influence of alcohol"? A person is under the influence of alcohol when, due to the imbibing of alcohol, he has lost to any extent some of that clearness of intellect and self-control that he would otherwise possess.
- A. Yes. This definition is modeled after a Supreme Court decision of the State of Arizona.
- Q. Can you diagnose drunkenness by physical examination?
- A. No. A person being examined may temporarily pull himself together and give a better account of himself than he would if he were not under scrutiny. Also, ordinary physical examination does not show the deterioration of judgment and the acuity of the senses. Finally, about one hundred pathologic conditions cause symptoms which resemble those of alcohol.
- Q. Is alcohol a stimulant?
- A. No. The apparent stimulation is due to lessening of the inhibitions by the narcotic action of alcohol.
- Q. Is alcohol a good remedy for a snake-bite?
- A. No. A person bitten by a snake may be in shock which is increased by the depressing action of the alcohol.
- Q. Is alcohol a member of the anesthetic series of drugs?
- A. Yes. Alcohol is chemically related to ether, chloroform, and other anesthetics.
- Q. Is alcohol taken as a medicine necessary in the treatment for any disease?
- A. No. "Alcohol is not a specific or cure for any disease, unless one considers worry a disease, and a drugged indifference a cure."
- Q. Does alcohol increase the visual acuity or the acuity of any other sense?
- A. No. As little as 0.04 per cent of alcohol in the blood may reduce visual acuity as much as wearing of dark

glasses after sundown, and other senses are also less acute.

- Q. Is it a good policy to take a few shots of whisky to warm one up just before being exposed to very low temperatures?
- A. No. The feeling of warmth after drinking is caused by the dilation of the superficial capillaries. This condition is associated with rapid loss of bodily heat.
- Q. Does loss of judgment and the ability for self-criticism occur before there are obvious symptoms of intoxication?
- A. Yes. The person is not aware of his shortcomings although careful psychologic examination may indicate marked loss of efficiency.
- Q. Can an exceptional person have 0.15 per cent of alcohol in his blood and still retain all of his faculties?
- A. No. The individual may give a good account of himself, but he has nevertheless lost enough of the clearness of intellect and self-control that he would normally possess to materially interfere with his mental and physical capabilities.
- Q. Is alcoholism hereditary?
- A. No. Children of alcoholics brought up in foster homes have a better record regarding alcoholism than the normal population.



Observe Golden Wedding Anniversary

Mr. and Mrs. James H. Cunningham of Pocatello, Idaho, celebrated fifty years of married life December 31, 1952. They were married in Pleasant Grove, Utah, December 31, 1902, and have lived in the Pocatello vicinity since the spring of 1930. Mrs. Cunningham was reared in the church, and Mr. Cunningham became a member in March, 1930. Their home was always open to the early-day missionaries, and many times services were held there. They had two sons, both now deceased. In addition to rearing their own family, they also reared two of their grandchildren after the death of one of their sons. They are devoted to the work of the church and were very active in the building of the new church in Pocatello during 1952. Brother Cunningham was a member of the building committee and was always on hand to help with the work. Sister Cunningham is teacher of the women's group. In May and June of 1952 they took their first trip to Independence; this was the fulfillment of a long-standing desire for them. They are now retired and live in their new home at the edge of Pocatello.

ANOTHER YEAR'S TALKS TO CHILDREN

Here is another series of sermons for young children by Edgar P. Dickie. Each begins with a Scripture text from which the lesson is developed and applied to child life. A Revell publication.

\$1.50

HERALD HOUSE
Independence, Missouri

Briefs

Branch Officers Elected

ARKANSAS CITY AND WINFIELD, KANSAS.—The annual election of officers was held at the regular branch business meeting on August 27. District President Don Manuel was in charge of the meeting, assisted by Brother Shannon of Wichita, Brother England, and Brother Gose.

The following branch officers were elected: branch president, C. S. Gose; counselors, Ray Goodfellow and Virgil England; director of religious education, Ray Goodfellow; counselor, Sequoyah England; women's leader, Florene Goodfellow; Zion's League leader and branch auditor, Virgil England; music director, Marilyn McKibben; assistant music director and secretary, Iva England; drama director, Julius Lewis; treasurer and branch solicitor, Omer Smith; librarian, Claudine Richerson; statistician and branch correspondent, Sadie Gasser; branch historian, Mable Vickrey; Herald book agent, Ray Goodfellow. Teachers are as follows: adult, Hazel Gose; young people, Virgil England; juniors, Claudine Richerson; children, Iva England.

Regular meetings are held. Three services are held on Sunday as well as Zion's League. Fellowship meetings are held each Wednesday, and the women's department meets twice a month.

The women's group is working on the building fund.—Reported by SADIE GASSER

Youth Conference Held

HOUSTON, TEXAS.—The Texas youth conference was held in the Houston Branch November 28-30. The theme was "I Give Unto You to Be the Light of the World." The staff included Seventy Wayne Simmons, appointee to labor with the Spanish-speaking people; Missionary Charles Kornman of San Antonio; Missionary Norman Cox, Jr.; Houston Youth Leader Fred Olson, and Pastor Roy Vandel.

The local Saints, particularly the women's department, worked hard to make the conference a success. All of the Texas branches were represented. The high lights of the conference were the early morning prayer service, the classes, the two sermons, and the evening that concluded with the story of George and Billie Young who have been in Guatemala.

Some of the local young people who helped on the conference were Mr. and Mrs. Marion Bishop, Jimmie Lee Grubbs, Millard Payne, and Shirley Arnold.—Reported by DICK ANKNEY

Branch Has Visitors

ENFIELD, ENGLAND.—At the annual business meeting held September 27 the pastor and all officers were sustained except the women's department leader, Sister Freda Schofield, who retired. Sister Edith Lawrence was elected to this office.

In the pastor's report it was stated that average attendance had increased, as indicated by the weekly offerings.

A dedicatory service for the branch officers was held on the following Sunday morning.

High lights of this year's activities are as follows: eleven baptisms, Miss Kitty Riley, in March; Mrs. Annie Watson and Mrs. Gladys Taddell, in September; Peter Elmes, Brenda Folkes, Malcolm Judd, Janette Lawrence, and Brian Spray, in October; Mr. E. Watson, Jr., and his wife Violet, also Mr. E. Watson, Sr., in November.

The majority of the men of the branch attended the priesthood institute at Birmingham in June, and were greatly benefited.

The branch has welcomed High Priest D. V. Lents and family. Brother Lents is now mission president, and has preached at Enfield on several occasions. Seventy T. E. Worth, district president, has also visited the branch for preaching and missionary work.

In May there were two Australian visitors, Elders Victor Alberts and Norman Smith. They showed a set of slides of their tour of the Pacific Islands Mission, church headquarters, and places of church historical interest in the States.

The visit of President Israel Smith, Bishop Livingston, and Apostle Oakman to the mission reunion in August was much appreciated by the Enfield Saints.

Special services held included Zion's League Day, Women's Day and Mother's Day, Children's Day, Harvest Thanksgiving, and Remembrance Sunday. Collections on Sanitarium Day and Graceland College Day were given to the respective institutions. A donation was also raised for a local hospital to help build their staff chapel.

A Zion's League outing to Windsor, including the Royal Castle, was held in April. The church school annual outing was in May, to Chessington Zoo, Surrey. The women's department went to Clacton-on-Sea for their outing in June. In July a ramble, followed by tea and vesper service, was organized by the Zion's League.

Brother and Sister David Givens and children left England in September, having been associated with the Enfield Branch for three years. Three other American friends arrived this summer. They are Brother Mark Hamilton, of the Cameron, Missouri, Branch, Brother Lee Scofield of the Oak Grove, Missouri, Branch and his friend Jim Whitehead, all of the U.S. Air Force.

On November 1 a Halloween party was arranged by Lee Scofield. Although unused to the custom, the majority came in disguise. The entertainment was rather different from English style, but the fun was much enjoyed.

The Christmas Fair held November 8 was opened by Miss R. Oakley, headmistress of the local council school. In her opening remarks she paid a warm tribute to the friendliness of the Saints and spoke highly of the family attendance at church. Many nonmembers attended the Fair, which raised £130 profit.

The branch regrets to lose the association of Sr. May Oakman, who sailed for the United States on December 8 to nurse at the Sanitarium. A farewell supper was held on December 4 at which she was presented with a pen and pencil set.

Women's department officers for 1952-53 are as follows: leader, Edith Lawrence; assistant leader and treasurer, Kitty Elmes; secretary, Nellie Wicks; visitors to the sick, Rose Butler and Gladys Judd.

At Zion's League business meeting in October, President Roy D. A. Oakman was sustained, Philip Maloney was elected vice-president; Gladys Castle was sustained as secretary; and Kath Judd was elected treasurer. The League study subject for the year was *The Story of the Church*, by Inez Davis. Worship services, cultural programs and recreational evenings have also been held. Projects included a rummage sale and a house-to-house collection for Dr. Barnardo's Children's Homes.

Exterior and interior redecoration of the church building was carried out in July, largely by voluntary labor of the men in the branch.

A gift has been made of a cottage organ for the vestry.—Reported by LILY A. E. OAKMAN

Branch Officers Elected

GOODLAND, KANSAS.—The Saints met for the first time in their new church May 25, 1952. The building is not finished as yet, but was near enough completed for the meetings to be held there so they could give possession to their old church basement. The Children's Day program was given June 8 and was under the direction of Alice Ingram. The children gave flannelgraph stories, sand box stories, et cetera. Beverly Taylor who is in nurse's training at the Sanitarium in Independence visited the branch in June. Several of the young people attended youth camp at Palmer Lake, Colorado. Those who attended were Richard Rohr, Carolyn Rohr, Jeanne Carl, Jared Ingram, Billie Pickenpaugh, and Bob Harding. District President Ward Hougas and Mrs. Hougas were in the branch June 18. Brother Hougas showed slides entitled "The Sunset World." Rosalie Young of Independence also visited our branch in June. Sonia Caldwell was baptized July 2, by Elder Dick Marolf, pastor, and was confirmed July 6, by Elders Marolf and Conrad Graybill. The League and choir held a fellowship service on the Chester Phillips' farm July 17. July 30 the branch held their monthly "Branch Nite" at the park. It began with a basket supper and then the young people who attended youth camp gave reports. Several members attended the Eastern Colorado Reunion at Palmer Lake, Colorado, during August. Apostle D. Blair Jensen and family stopped in Goodland on their way from reunion and Brother Jensen preached.

Sonia Caldwell and Jo Studer, both of Goodland, were married July 20 in Sharon Springs, Kansas, by Priest Krulz.

The following were elected at the annual business meeting held August 3: pastor, Dick Marolf; branch clerk, Inez Been; solicitor, Conrad Graybill; reporter, Pauline Roberts; music director, O'ella Marolf; women's leader, Marian Phillips; youth leaders, Bob Cowan and Pauline Roberts; children's leader, Alice Ingram; church school superintendent, Byron Graybill; assistant church school director, Jared Ingram; branch treasurer, Glen Middleton; church school secretary, Libby Stapp; historian, J. R. Graybill; librarian, Lyda Graybill; building committee, Harve Ingram, Barney Been, Glen Curry, and Kenneth Carl.

The following teachers were elected in September: adult, Kenneth Ingram; young adult, Pauline Roberts; senior high, Glen Middleton; junior high, Bob Cowan; junior, Inez Been; primary, Alice Ingram; kindergarten, Dorothea Graybill and Dorothy Cowan, assisted by Hallie Alford.

The following assistant teachers were appointed: adult, Glen Curry; young adult, Rae Young; senior high, O'ella Marolf; junior high, Twyla Middleton; junior, Libby Stapp; primary, Louise Alford.—Reported by O'ELLA MAROLF

Mission Organized

JOPPA, ILLINOIS.—On December 14, the district president, W. W. Colvin, organized a mission at Joppa, Illinois. The group holds services at the Joppa grade school. Elder R. E. Phillips who was appointed as pastor has been conducting church school for the past three months. The following were appointed by Elder Colvin: pastor, Rubie Earl Phillips; church school director, Robert Lewis; women's leader, Sister Cassie Lewis; clerk, children's supervisor, treasurer, and music director, Irene Phillips; young people's leader, Arthur Thompson; historian, Nora Lukens; young adult leader, Elvis Phillips; dramatic leader, Pauline Sutfin. The solicitor will be appointed by the district bishop's agent, Edd Knapp.

After appointments were presented to the group, they were given a vote of confidence

or approval by a unanimous vote. There were fifty present at the organization, after which a basket dinner was served. Joppa had a branch at one time, but because of lack of leadership it was disorganized some years ago. Joppa is a growing community and several new homes are being built in the area. There will be a membership of around twenty-five in or near Joppa. Plans are in the making for the purchase of a lot for a new church building to be built in the future. The group meets every Sunday for church school and eleven o'clock services. Plans have also been made for District Missionary Donald Kyser to hold a missionary series. Brother Colvin expressed his appreciation at the organization meeting for the capable leadership in the district. All the business had the approval of Apostle D. O. Chesworth.—Reported by NORA LUKENS

Thanksgiving Services Held

SACRAMENTO, CALIFORNIA.—At the morning service November 9, Karen Lorraine, daughter of Mr. and Mrs. Marvin Howard, was blessed by Elder Lawrence Hendrickson, assisted by Elder John E. Gann.

Elder William H. Kemple of Ontario, California, was the morning speaker on November 16. In the evening the motion picture "All That I Have" was shown.

The women's department held a rummage sale in November. The annual bazaar and bake sale was held at the church on November 21. A play directed by Maybelle Nephew was presented. During the past year the women engaged in a "talent" project, contributing the proceeds to the Happy Valley reunion grounds. During the coming year they have agreed to furnish hostesses every three months at the local USO.

Special Thanksgiving services were held on Sunday, November 23, with Pastor Myron R. Schall the speaker. On November 26 Apostle E. J. Gleazer preached a Thanksgiving sermon and appealed to the branch to assist in the drive for the Auditorium fund. The Zion's League held a cake sale on December 6 for this fund, and the women donated the proceeds of a turkey dinner held on December 12. At the Communion service on December 7 a special offering for the Auditorium was received.

The Junior Zion's League held a Christmas party at the home of Patti Elam on December 19. Christmas services were held on December 21. In the morning the choir, directed by Edna Burdick, presented portions of Handel's *Messiah*. Solo parts were sung by Laurence MacDonald, E. Leroy Burdick, Hazel Damron, Virginia Winsor, and Marjorie Damitz. "What Think Ye of Jesus?" was the subject of the pastor's Christmas message. In the evening a play was presented under the direction of Maybelle Nephew. Gifts of canned foods for needy families were brought to the service by the children. The Christmas carolers paid their annual visit to the shut-ins on December 23. On Christmas Day the wedding of Nancy Sabin, daughter of Mr. and Mrs. Ralph Sabin, and Jimmie Kendrick was held at the church. Evangelist W. H. Dawson performed the ceremony.

Two Yule Camps for junior and senior young people held at Happy Valley were attended by many from the branch. Priests Lawrence R. Schall and E. Leroy Burdick were in charge. At the Communion service on January 4 Bishop E. C. Burdick spoke by the Spirit to these two young men, commending them particularly for their work among the youth of the district. There was also a message of admonition to the entire priesthood and membership.—Reported by LENA SWANEY

Harvest Festival Held

BREMERTON, WASHINGTON.—Bishop G. L. DeLapp was presented at the evening rededication service at the remodeled church on November 16. He received the check from Pastor Glenn Davis, the final payment on the debt to the Revolving Building Fund. Assisting with the service were Bishop Monte E. Lasater, Pastor Howard Sheehy of Seattle First Branch, Evangelist A. W. Lundeen, and Apostle E. J. Gleazer. Brother DeLapp gave the dedication message. Many of the Saints from Seattle First and Second Branches were present. After the service a reception was held in the lower auditorium where a large cake decorated with a picture of the church building in colored frosting was served.

The branch featured a Harvest Festival November 21-23. It began with a turkey dinner and bazaar. The Laurel Club had its bazaar displayed on decorated tables. The women of the branch tithed their canned goods, bringing their contributions to the bazaar.

On November 22, the Zion's League had its carnival. The festival was closed on Sunday with the message by Pastor Glenn Davis and a potluck dinner in the lower auditorium.

On November 23, the branch received recommendations for the ordinations of Ralph Baggerly and Jim Turner to the office of deacon.

Three babies were blessed on December 7 before the Communion service. They were Gary Allen, son of Brother and Sister John Ganson, blessed by Evangelist A. W. Lundeen and assisted by Elder Harry Turner; William Cullen, Jr., son of Brother and Sister William Cullen Bryant, blessed by Elder Charles Glover and assisted by Pastor Glenn Davis; and Paul Greg, son of Brother and Sister Paul Williams, blessed by Elder Harry Turner and assisted by Evangelist A. W. Lundeen.—Reported by MARY ELLEN TURNER

Women's Group Active

SANTA ROSA, CALIFORNIA.—On November 7, the United Council of Church Women met at the church for World Community Day. Sister Beulah Cline was program chairman, and over eighty women were present. Bundles of children's clothing were obtained and dedicated to be sent overseas.

On November 8, the women's department held their annual bazaar, dinner, food, and plants sale in Native Son's Hall. This project raised over \$167. Sister Lula Rowley is president of the group; Jessie A. Wain, secretary; and Iva Harris, treasurer. To finish up the bazaar work, a sale was held together with a rummage sale on December 1. This netted \$65. A previous rummage sale in October had raised almost \$90. This money will be added to the building fund. The women are now working on quilts to be sent to Korea.—Reported by ETTA C. WALKER

New Missionary in District

HEARNE, TEXAS.—On Graceland Day, Charles Z. Renfroe gave a talk on "The High Points of Graceland Life." Elder Earl Allen of Marlin was also guest speaker for the day.

The building committee in co-operation with the women's department under the direction of Lula Shiels, president, served a turkey supper on November 25 and cleared ninety dollars.

Seventy Alfred H. Yale visited the branch on November 23, introducing Norman Cox, Jr., who will replace Brother Yale as Texas Central District missionary. Brother Yale has served as district missionary for the past three years and will be missed by the branch.

Seventy Z. Z. Renfroe conducted a series of missionary services December 7-14. Extensive visiting was done during this period.—Reported by NELLA JUNE DOTSON

It Can Be Done

(Continued from page 17.)

counsel and advice to these foreign students who faced the problems of living in a strange land.

Unlike the end of a book, September was not the end of this enriching experience; it was merely the culmination of our activities together as a group. For me it was the beginning of a new type of relationship sustained through the postal system and colored by the rosy hue of memory. I have heard from nearly all of my foreign friends. They are continuing to share their hopes, fears, and academic and social problems as well as their joys and new experiences with us. Many have sent me gifts which they brought with them from their native lands as a token of their gratitude and appreciation. I am humbled by their gracious words of praise and admiration, but I am also filled with a new determination to live a better life and to be an example to others in the United States and foreign lands.

This experience has broadened my outlook and increased my tolerance for other people as no other single experience could have done. Our experiment in international living was an overwhelming success. If this type of living could be carried out on an international level, the earth would indeed be a happier place. We of the KU Orientation Center are convinced that it *can* be done. Our purpose now is to be as pebbles thrown into the water, that, as a result, ripples may circle out farther and farther, and that at last the waves of good will may reach every shore on earth.

The Gift and Calling of God

(Continued from page 12.)

At one era in our history even the work of an evangelist was little understood by members of the higher quorums of the church. "The spirit of the prophets is subject to the prophets." The Spirit of God finds expression in men of understanding.

That these men [evangelists] should receive ordination, but hitherto those upon whom this burden has lain have neglected, for the reason that they did not understand the duties and prerogatives that attach to the office. Let my servants take heed and hesitate no longer.—Doctrine and Covenants 125: 6.

As a result of a clearer understanding many fine men now serve as evangelists.

We go on with Christ to help in completing his mission to the wandering and lost of all mankind.

To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.—Isaiah 42: 7.

Prosecute the missionary work in this land so far and so widely as you may. All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all.—Doctrine and Covenants 119: 8.

Bulletin Board

We're on the Air . . .

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 8:30 a.m. (EST) every Sunday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

IOWA, Ottumwa.—KBIZ, 1240 on the dial, 11:45 a.m. (CST) Sunday.

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

MISSOURI, Joplin.—KFSB, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

IOWA, Lamoni.—KGRA, 690 on the dial, 9:30 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, February 11, 1953, 9:45 a.m.

MISSOURI, Marshall.—KMMO, 1300 on the dial, February 9-13 incl., 2:45-3:00 p.m.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Herald House Reminder

One of our missionaries who received a complimentary copy of this diary calls attention to the fact that it has a statement from the Nazarene Theological Seminary in it. This is due to the fact that these books are ordered from an outside publisher who supplies them to a number of denominations. It is quite evident that some mix-up in the order has occurred. If any of the other books we have sent out have been bound in error, we will be glad to replace them with our own copy.

Changes of Address

J. V. Pement
11 Summit Street
West Somerville 44, Massachusetts

Mr. and Mrs. F. A. Olson
7112 West River Road
Minneapolis 13, Minnesota

Mrs. Beatrice M. Rushton
641 Anita Street
Laguna Beach, California

G. Wayne Smith
1973 Maple Avenue
Twin Falls, Idaho

Pfc. Jerry L. Qualman
1327866
VMCI - MACG 2
FMAW - FMF
c/o F.P.O.
San Francisco, California
Pfc. Qualman would like especially to hear from his Graceland friends.

Mr. and Mrs. John T. Conway
1014 North Madison
Arlington, Virginia

Requests for Prayers

Prayers are requested for the daughter of Leafy Venters, 309 West King Street, Fairfield, Illinois. She is a patient in the tuberculosis sanatorium at San Angelo, Texas.

Mrs. Henry Galland, Box 96, Arion, Iowa, requests prayers for her husband, who has an eye affliction, and for herself. She has poor health and is often unable to get medical treatment when she needs it.

Prayers are requested for Mrs. Robert G. Barr, c/o Beyon Mohler, Bedford, Iowa, who is ill.

Melvin G. Parks, 425 Nevada Street, Gooding, Idaho, requests prayers for his wife, Alice, who is suffering with arthritis.

Prayers are requested for John P. Morgan, Perry, Iowa, who was seriously injured January 4 in a car-train accident.

ENGAGEMENTS

Cockcroft-Adams

Mr. Percy E. Adams of Miami, Florida, announces the engagement of his daughter, Arline Adams, to Edwin Cockcroft, son of Mr. and Mrs. Charles Cockcroft of Miami, formerly of Providence, Rhode Island. No date for the wedding has been set.

Studebaker-Winship

Mr. and Mrs. Guy E. Winship of Greenacres, Washington, announce the engagement of their daughter, Anita Jean, to Claud E. Studebaker, son of Mr. and Mrs. A. L. Studebaker of Alma, Michigan. The wedding will take place at Spokane in June.

Elser-Smith

Mr. and Mrs. W. Wallace Smith of Independence, Missouri, announce the engagement of their daughter, Rosalee, to Dr. Otto H. Elser, son of Mr. and Mrs. George Otto Elser, also of Independence. Rosalee attended Graceland College and Willamette University. Otto is a graduate of New York University and Harvard Medical School. The wedding will take place June 6 at Stone Church in Independence.

WEDDINGS

Winship-Burnes

Mrs. Jean Burnes, daughter of Mrs. Jack Carney of Spokane, Washington, and Robert L. Winship, son of Mr. and Mrs. Guy Winship of Greenacres, Washington, were married December 13 at the Reorganized Church in Spokane by High Priest R. V. Webb. They are making their home in Spokane. The bride attended Graceland College in 1947-48.

Kreizel-Larsen

Marcelene Larsen, daughter of Mr. and Mrs. Albert Larsen of Winnetoon, Nebraska, and A/3C Dan Kreizel, son of Mr. and Mrs. Clifford Kreizel, were married December 23 at Fremont, Nebraska, Priest Harold Newton officiating. They are making their home in Rantoul, Illinois, where the groom is attending school at Chanute Field.

Granger-Jensen

Shirley Lorraine Jensen, daughter of Mr. and Mrs. Leonard Jensen of Hartwick Pines, Grayling, Michigan, and George A. Granger, son of Mr. and Mrs. George Granger of Big Rapids, Michigan, were married March 29 at the Reorganized Church in Gaylord, Elder Elmer Widrig officiating. They are making their home in Kalamazoo, Michigan.

Jensen-Sorenson

Jeanine Evelyn Sorenson, daughter of Mr. and Mrs. Thorvald of Grayling, Michigan, and Earl William Jensen, son of Mr. and Mrs. Leonard Jensen of Hartwick Pines, Grayling, Michigan, were married November 1 at the Michelson Memorial Church in Grayling, the Reverend R. C. Puffer officiating. They are making their home in Detroit, Michigan.

Hale-Jensen

Helen Marlene Jensen, daughter of Mr. and Mrs. Leonard Jensen of Hartwick Pines, Grayling, Michigan, and Richard Irvine Hale, son of Mr. and Mrs. Kyle Hale of Detroit, Michigan, were married December 25 at the Reorganized Church in Gaylord. Elder Allen Schreur of Gaylord performed the wedding ceremony. After a short honeymoon the groom returned to his Navy post in Norman, Oklahoma; his bride will join him there later.

Taylor-Jones

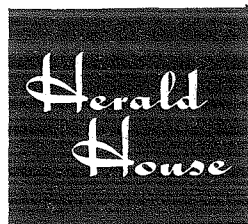
Carolyn Ruth Jones, daughter of Mr. and Mrs. R. E. Jones of Independence, Missouri, and Chester Calvin Taylor, son of Mr. and Mrs. C. C. Taylor of Vancouver, British Columbia, were married December 25 at Walnut Park Church in Independence, Missouri. Elder Bernard E. Weber of Bay City, Michigan, uncle of the bride, officiated.

Always There Is God

by ROBBIE TRENT

illustrated by ELINORE BLAISDELL

The presence of God in the world he made and is still making is the theme of this unusual book for children. Its message, beautiful and simple, is firmly rooted in Bible truths. An Abingdon-Cokesbury publication.



INDEPENDENCE, MISSOURI

\$2.00

BIRTHS

A daughter, Temme Lou, was born January 5 to Lt. and Mrs. L. E. Miller at Glendale, Arizona. Mrs. Miller, the former Betty Ann Crinzi of Detroit, Michigan, is a graduate of the Independence Sanitarium School of Nursing.

A son, Ronald David, was born on September 30 to Mr. and Mrs. John Goheen of Dundalk, Ontario.

A son, Ronald John, was born on October 19 to Mr. and Mrs. George Wight of Dundalk, Ontario.

A daughter, Janet Elizabeth, was born on April 18, 1952, to Doris and Elbert Atkinson of Malin, Ontario. She was blessed on January 18, 1953, by her uncles, Elders Charles Atkinson and Glen Atkinson.

A son, Fred Andrew, was born on October 27 to Mr. and Mrs. F. A. Olson of St. Paul, Minnesota. He was blessed on January 4 by his uncle, G. S. Gennett, assisted by his maternal grandfather, D. C. Moody, at the Reorganized Church in Minneapolis.

A son, Charles Alan, was born on December 15 to Mr. and Mrs. Charles Higbee of Transfer, Pennsylvania. He was blessed on January 13 by Elders Homer McDowell and Frank Reichard.

A daughter, Linda Diane, was born on November 15 to Mr. and Mrs. Gene Eidem of Lamoni, Iowa. She was blessed on January 11 by Elder F. N. Mortimore and G. W. Swanson.

A daughter, Carol Ann, was born on September 22 at Canton, Illinois, to Mr. and Mrs. William Edsall. She was blessed on December 7 by Pastor Ambrose King at Galesburg, Illinois.

A son, Eugene Roy, was born on November 24 to Mr. and Mrs. Raymond Cole of Galesburg, Illinois. He was blessed on December 14 by Elder Ambrose King at Galesburg.

A daughter, Deborah Jean, was born on October 18 at El Paso, Texas, to Pfc. and Mrs. John Williams. She was blessed by Elders Iral Parker and Otis Baker, Jr. Mrs. Williams is the former Jean Griffis of DeKalb and Odessa, Texas.

A daughter, Candace, was born on December 9 to Mr. and Mrs. John Conway of Arlington, Virginia. Mrs. Conway is the former Bette Mallams.

DEATHS

TUCKER.—Daniel, was born May 10, 1869, in Broadclyst, Devonshire, England, and died January 22, 1953, at his home in Kansas City, Kansas. With his parents he came to America at the age of fifteen, settling in Kansas City. After working for several brass foundries he established his own business, the Progressive Brass Company. He retired twelve years ago and for the past two years had been in ill health. His wife, Jessie, died in August, 1951. He had been a member of the Reorganized Church since April 19, 1891.

He is survived by a son, Mayor Clark E. Tucker; a brother, John Tucker; a grandson; and two great-grandchildren, all of Kansas City, Kansas. Funeral services were held at Butler Chapel with Elder Evan A. Fry officiating. Burial was in Highland Park Cemetery.

FAHNSTROM.—Beulah Harpman, was born August 12, 1907, at East Galesburg, Illinois, and died January 4, 1953, at Cottage Hospital in Galesburg. She was married on February 27, 1929, to Clarence Fahnstrom, who survives her. She had been a member of the Reorganized Church since 1941.

Besides her husband she leaves two daughters: Mrs. Raymond Cole of Galesburg and Mrs. Clairdon Carlson of Williamsfield; a brother, Robert Harpman of Martinez, California; two sisters: Mrs. Florence Carrasca of Galva, Illinois, and Mrs. Dorothy Garrigan of Kewanee, Illinois; and four grandchildren. A son died in infancy. Funeral services were held at the Johnson and Gill Chapel in Galva, Elders J. W. Breshears and Ambrose King officiating. Burial was in Victoria Cemetery.

BLACKETTER.—Rebecca Johnston, daughter of William and Elizabeth Troutner Johnston, was born September 15, 1869, in Lincoln County, Missouri, and died December 25, 1952, at the home of her daughter, Mrs. Alma Saxbury, in Barry, Illinois. On August 11, 1894, she was married to Edmon Blacket-

ter, who preceded her in death on April 16, 1943. She had been a member of the Reorganized Church since 1896.

Surviving are four daughters: Mrs. Alza Conner of Hannibal, Missouri; Mrs. Saxbury; Mrs. Maude Sappington and Mrs. Ollie Bennett of St. Charles, Missouri; two stepchildren: Mrs. Grace Smith of Barry and Bessie Blacketter of Hannibal; twenty-four grandchildren; and twenty-seven great-grandchildren. Two sons died in infancy.

DAVEY.—Roy Franklin, son of Edward C. and Mammie Davey, was born at Deer Lodge, Montana on July 18, 1904, and died at Independence, Missouri, on January 9, 1953. He was baptized into the Reorganized Church on October 20, 1912, and served as a priest from August 22, 1926, until his death. He is survived by one brother, Roscoe E. Davey of Independence, and a sister, Mrs. Ernestine Smelser, also of Independence.

JOHNSTON.—Louise Dinkle Spanougle, was born February 2, 1905, at Cando, North Dakota, and died January 5, 1953, at St. Joseph, Missouri. On March 29, 1930, she was married to Stanley Johnston who survives her. She had been a member of the Reorganized Church since 1924.

Besides her husband she leaves two daughters: Mrs. Fern King of Holt, Missouri, and Mrs. Peggy Carpenter of Oak Grove, Missouri; and two sons: James Gail and Dennis Kelly of the home in Trimble, Missouri.

GLENN.—Mary K., daughter of John and Margaret Sutcliffe, was born July 29, 1862, at Cannelton, Indiana, and died June 22, 1952, at Derby, Indiana. On September 5, 1880, she was married to Adam Glenn, a widower with three children. One son and one daughter of the seven children born to them died in infancy, and Mr. Glenn preceded his wife in death in 1917. Another son died in 1936. After this she continued to live on the home place near Derby with her daughter and stepdaughter. She had belonged to the Reorganized Church since she was thirteen. Forty-five members of her family joined the church, and six hold offices in the priesthood.

Funeral services were conducted by Elders H. W. Burwell and Chester Metcalf. She was buried beside her husband in Conner Cemetery near Derby.

BOOKER.—Harriett Elizabeth, daughter of Wilson and Mary F. Loveless, was born February 20, 1856, near Midway, Alabama, and died January 21, 1953, at the Independence Sanitarium. In 1877 she was married to John Lee Booker. Her husband, two sons, and three daughters preceded her in death. Her

life was filled with good deeds for others, and her home was always open to missionaries. She had been a member of the Reorganized Church since February 15, 1876, and had made her home in Independence since 1904.

Surviving are two daughters: Mrs. Myra Bailey of Lamoni, Iowa, and Mrs. Ollie Friends of the home in Independence; a brother, James S. Loveless of Long Beach, California; nine grandchildren; sixteen great-grandchildren; and two great-great-grandchildren. Funeral services were held at the Henry Stahl Chapel in Independence, Elders Hubert Case and Glaude A. Smith officiating. Interment was in Mound Grove Cemetery.

PEARSON.—Mrs. John, was born February 19, 1880, at Holly Hill, Worcestershire, England, and died January 13, 1953, at her home in Bevier, Missouri. She came with her parents to America when she was six years old, and on December 24, 1889, was married to John Pearson, who preceded her in death in June, 1950.

Surviving are four sons: William of Macon, Missouri; Walter of the home; Albert of Randolph, Iowa; and Benjamin of Pontiac, Michigan; three daughters: Mrs. Elizabeth Hughes of Bevier; Mrs. Lily Stulz and Miss Grace Pearson of Chicago; four sisters: Mrs. Harriet Davis and Mrs. Damon Hepple of Independence, Missouri; Mrs. Herman Loske of Phoenix, Arizona; and Mrs. Ben Hepple of Glen Ellyn, Illinois; two brothers: Thomas Lilly of Des Moines, Iowa, and Benjamin Lilly of Bevier; and five grandchildren. Funeral services were conducted by Emery E. Jennings, president of Far West Stake.

ETHRIDGE.—Anna Parker, was born July 3, 1865, near Atchison, Kansas, and died January 16, 1953, at Resthaven in Independence, Missouri, where she had made her home for four years. For the last twenty years of her life she had been afflicted with arthritis and was in constant physical pain. On November 11, 1886, she was married to Charles W. Ethridge, who survives her. She had belonged to the Reorganized Church since she was fifteen years old.

Besides her husband she leaves two sons: C. C. Ethridge of Kansas City, Missouri, and F. W. Ethridge of Tulsa, Oklahoma; a daughter, Flossie E. Budd of Independence, Missouri; a sister, Mrs. Addie Summer; a brother, Hiram Parker; four grandchildren; and one great-grandchild. Emery E. Jennings, president of Far West Stake, conducted the funeral service.

Correction

The obituary for Havard Wheaton which appeared on page 23 of the January 5 issue of the *Herald* should be for Havard Wheaton Evans.

Children

From Seed to Saplings

by MARTHA MAY REYNOLDS

Thoroughly revised to include recently developed psychological and educational concepts, this new second edition of "Children From Seed to Saplings" will be valuable to parents as well as teachers.

A McGraw-Hill publication.

\$4.50

HERALD HOUSE

Independence, Missouri

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

M
h

POET'S LIFE

A poet leads a tragic life, as folks are apt to measure men;
As he writes, or idly fondles, with his paper, ink, and pen.
Sad and drawn his face and features, long his whiskers and his hair,
While his clothes are worn and leaning on the threshold of despair.
Hungry, too, he goes, and friendless, writing 'twixt his scattered meals.
As he calmly puts on paper lofty lines with high ideals.
Care may vex his soul and body, still his thoughts are superfine!
Though his troubles number forty, still his joys are thirty-nine.

W. L. Hartnell

FALSE VIEW

Prejudice may be considered as a continual false medium of viewing things; for prejudiced persons not only never speak well, but also never think well of those whom they dislike, and the whole character and conduct is considered with an eye to that particular thing which offends them.

Anon.

SWEARING

Of all the crimes that ever disgraced society, that of swearing admits of the least palliation. No possible benefit can be derived from it, and nothing but perverseness and depravity of human nature would ever have suggested it; yet such is its prevalence that by many it is mistaken for a fashionable acquirement and considered by unreflecting persons as indicative of energy and decision of character.
Selected

A MARK FOR ENVY

Never forget that by your advancement you have become an object of envy to those whom you have outstripped in the race of life and a tacit reproach to their want of energy or capacity which they never will forgive. You must, therefore, lay your account to be a mark for envy, hatred, and malice, and all uncharitableness.

Anonymous

HONOR AND SERVICE

Honor was the virtue of the pagan; but Christianity teaches a more enlarged and nobler code, calling into activity all the best feelings of our nature, illuminating our path through this world with deeds of mercy and charity mutually done and received, and sustaining us amidst difficulties and temptations by the hope of a glorious immortality in which peace shall be inviolable and joy eternal.

Anonymous

PRAYER OF THE RIGHTEOUS

"The effectual fervent prayer of a righteous man availeth much."—James 5:16. We hear a lot about God's forgiving the sinner because of the sinner's prayer, and that is wonderful. But the sinner prays only for himself; he cannot see past his own remorse and misery. The righteous man can pray for someone else; he can include the whole world in his prayer.—Fred O. Davies, in a sermon at Malvern Hill church.

Here is Guidelines to Leadership for March

- Ministry at the Grass Roots of the Church—Part III, by F. M. McDowell
- Marital Counseling Through Visual Materials, by Frank A. Kostyu
- Is Your Church School Prepared? Here's How, by Reed M. Holmes
- Oblation, by G. L. DeLapp
- Some Interesting Facts, by F. M. McDowell
- Youth Camp Materials for 1953, by Carl Mesle
- Christian Education and Leadership
- Your Progress Is Showing, by Shirley S. Howard
- Excerpts From a Letter, by Carl Mesle
- The Growth of History, by John Blackmore
- Invite Them In
- Principles Translated Into Practice, by F. M. McDowell
- Almost—but Not Quite
- Suggestions and Helps for Women's Leaders, by Pauline J. Arnson
- How Shall We Promote Young Adult Attendance? by Herbert C. Lively
- Center Stake Teacher Training Program
- The Problem of Youth Leading Youth, by Carl Mesle
- Enjoying Children
- The Missionary Appointee Supervises Local Priesthood in Evangelism, by F. M. McDowell
- The Human Voice
- Worship Suggestions for March, by Elizabeth Schall
- Is It Required of Us? by Verna M. Laird
- Worship Suggestions for Junior Church, by Eva Cook
- She Was Challenged by Study—and Liked It!

Subscribe Today!

- 1 year in United States.....\$2.00
- 1 year in Canada.....\$2.25
- 1 year in Other Countries.....\$2.50

HERALD HOUSE

Independence, Missouri

Contents

EDITORIAL:

- What's Right With Religion? 3
- Across the Desk 4

OFFICIAL:

- Institute in Evangelism 4
- Suggestions for Scout Sunday 4
- Canadian Agency 4

ARTICLES:

- Who Will Bring Forth the Kingdom? by Apostle Reed Holmes 5
- Travelogs: England, by Israel A. Smith 8
- A Missionary of the Church: Hubert Case, Part VI, by Alice Montague Case 10
- The Gifts and Callings of God, by Orrin R. Wilcox 12
- Question Time 13
- Learn of Me, by Addie Spaulding Stowell 14
- Humility, by Nettie C. Lake 15
- Autobiography Titles, by Marcella Schenck 15
- It Can Be Done, by Ruth Elser 16
- Interesting Personalities: Mrs. Gladys Furby, by Barbara Peavy 18
- Start Now, by Robert J. Miller 18
- Under the Influence, by C. G. Mottashed 19
- Golden Wedding: Mr. and Mrs. James H. Cunningham 19
- Briefs 20
- Bulletin Board 22

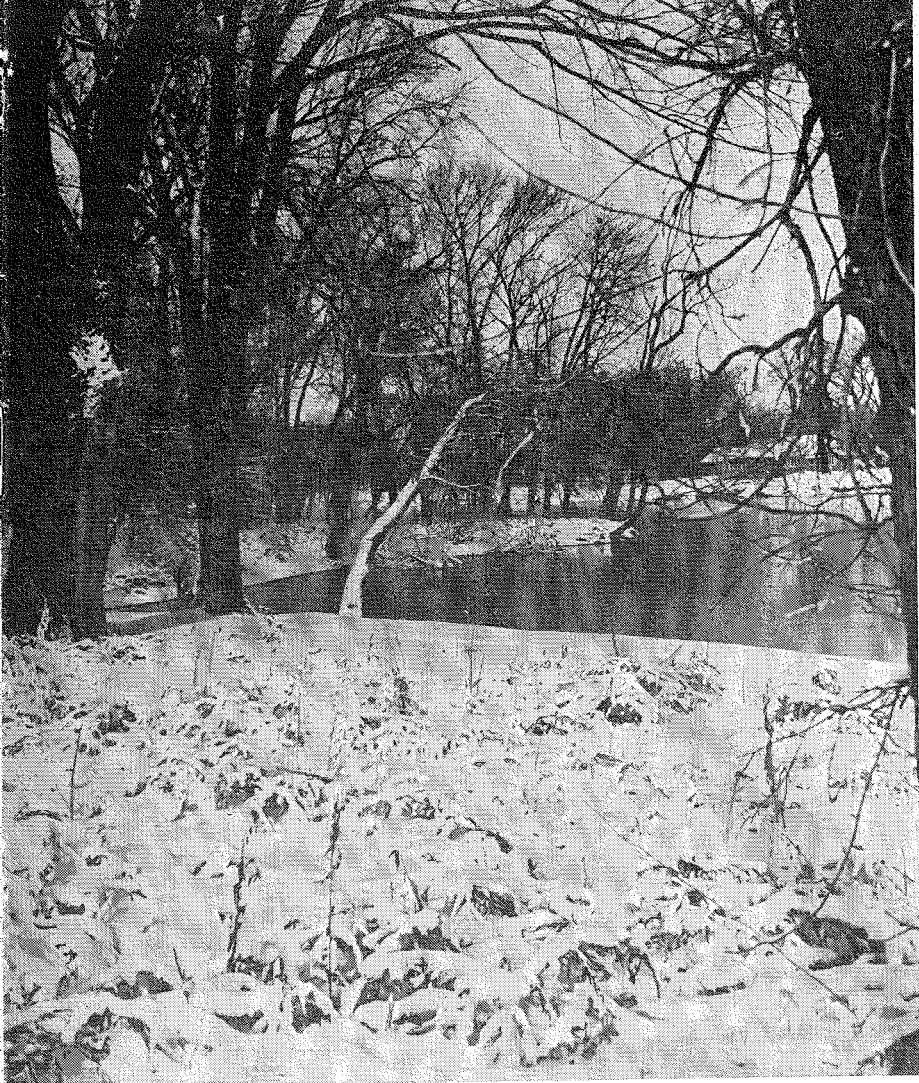


Photo by Marion Pease

Carpet of Snow

the Saints' Herald

February 16, 1953
Volume 100



We'd Like You
to Know . . .

Raymond Gerald Gabriel



AN INTEREST in "Utopian communities" comes in handy for Brother Gabriel in his missionary work for the church with its hope and goal of Zion. He first became interested in "Utopias" while serving in the Navy during 1944 and 1945, and enrolled with the University of Missouri for correspondence work in related subjects. On his return to civilian life, he entered the University of Missouri as a regular student to pursue his interests in community problems. He spent his first semester there on a special assignment in social engineering and later received his B.S. degree in agriculture. He still does unaccredited work in social and community problems as a hobby.

In 1949, after graduation from college, Brother Gabriel moved with his family—his wife, the former Doris Talcott whom he married July 3, 1938, and two children, Jerry, Jr., now eleven, and Cherie, nine—to Liberty, Missouri, where he served as county 4-H agent. Since then, Dennis, three, has been added to the family.

The Gabriels were not at Liberty long, though, because Brother Gabriel went under church appointment in June of the same year they moved there. His first appointment was to act as supervising pastor for the Stewartsville, Osborn, Maple Grove, and Cameron, Missouri, congregations. He is now missionary for the Eastern Colorado District, and his family lives in Colorado Springs.

An elder since May 1, 1949, he has been a member of the church since he was fifteen. He was baptized in his home town of Kennett, Missouri, on October 5, 1930. He soon served as Zion's League president for the Southeast Missouri District. He attended Graceland in 1936-37 and continued in Zion's League work after moving to Independence in 1935. He also served as a group priest at the Walnut Park congregation for six years. Later, while at the University of Missouri, he served as pastor of the college group at Columbia.

He worked for a dry cleaning company for five years and as a guard for an arms company for four years while living in Independence before going into the Navy. He served most of his Navy time at Pearl Harbor, Hawaii.

News and Notes

FROM HEADQUARTERS

PRESIDENT SMITH HONORED

President Israel A. Smith was the guest of honor at a dinner given at noon at the Auditorium by the Laurel Club on February 2, Brother Smith's birthday. Other guests were members of the First Presidency and the Presiding Bishopric. This continues a custom of many years.

APOSTLE MESLEY IN CANADA

Apostle C. G. Mesley has just returned to Independence from the anniversary services of the Toronto Branch and reunion-planning sessions throughout Michigan and Ontario.

APOSTLE IN EAST

Apostle D. T. Williams traveled in the East from January 17 to February 2. He was in Washington, D.C., where he saw the inauguration ceremonies and parade. He preached at the branch in Washington, D.C., in Elk Mills, and Baltimore, Maryland. Then he went to Portsmouth, Virginia, for week-end services and the ordination of men who had been approved by the previous conference. He visited Beckley, West Virginia, then traveled to Ironton, West Portsmouth, and Cincinnati, Ohio. Brother Williams reports that the group in Cincinnati is growing and is looking forward to building a new church.

SOUTHERN MISSION APPOINTEES MEET

Apostle Percy E. Farrow, in charge of the Southern Mission, reports that Elder Lawrence Reiff of Hattiesburg, Mississippi, has been appointed nonresident pastor of the unorganized territory in Mississippi and Louisiana. He visits Jackson, Mississippi, once a month and is now planning to begin services at Baton Rouge, Louisiana. The two cities are capital cities of the states. Brother Farrow also reports that the appointees of the Southern Mission met for four days' fellowship and meetings, and through the courtesy of Brother Emory Powell of Bayou La Batre, Alabama, the "Day Queen" was made available for trips to the Gulf of Mexico. Elder Franklyn S. Weddle was with Brother Farrow during this time.

MUSIC INSTITUTES IN SOUTH

Apostle Percy E. Farrow and Elder Franklyn S. Weddle, General Church director of music, traveled through the southern area of the Southern Mission. Brother Weddle conducted institutes on music at Pensacola for the Pensacola and Mobile Districts, and at Orlando for the Florida District, and at Montgomery for the Alabama District. Brother Farrow and Brother Weddle also visited Escatawpa and Mobile in the Mobile District, Brewton in the Pensacola District, and Tampa and Miami, Florida. A new mission has been opened at Mt. Dora, Florida. Brother Farrow reports that the work is growing in the Florida area, particularly in the Orlando, Tampa, and Miami branches, and several other missions in Florida and Louisiana.

ATTENDS LEAGUE LEADERS MEETING

F. Carl Mesle, General Church youth director, attended the Zion's League leaders conference at Carthage, Missouri, January 31. The conference was under the supervision of Harry Shank, League leader for the Spring River District. On the next day, Brother Mesle was at Pittsburg, Kansas, and met with the Zion's League and the college student group.

The Saints' Herald Vol. 100 February 16, 1953 No. 7

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

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

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

A Most Regrettable Incident

FOR SOME TIME I have felt impelled to present something in the columns of the *Herald* respecting one of the most unfortunate incidents in the history of the church. The central figure was a man who at the time was a member of the church and who went through the hard experiences of the church in an early day in the state of Missouri. His name was George M. Hinkle. Historians of the events of the so-called "Mormon War" in Missouri during the year of 1838 have placed upon him the odium of having betrayed his brethren. This charge he stoutly and consistently resisted, and his posterity, people of good repute, many of them members of the church, have just as vigorously denied what history, wrongfully I am inclined to believe, recorded as to the transactions in question.

Who more than a descendant of Joseph Smith should give consideration to the disputed events and come to the rescue of a man's reputation if the circumstances will even in the least support his explanation of good intentions? I have known some of the descendants of Colonel Hinkle, and I have taken the time to investigate the defense which Colonel Hinkle made and which has been made on his behalf in later years by his son, S. J. Hinkle, and by his grandson, Dr. J. G. E. Hinkle, of Bethany, Missouri.

It is a fundamental principle that one accused of a crime, or charged with any conduct that is or may be deemed reprehensible, has the right to explain or present any defense that he may have; and where there is a conflict of evidence, the decent and charitable thing is to resolve any and all doubts in his favor. In fact, instructions to juries in criminal cases stipulate that the accused must be convicted only upon a preponderance of the evidence, that if there is a *reasonable doubt* in the minds of the jurors, the accused must be acquitted.

It appears that Colonel Hinkle was charged as guilty after the incidents in question, and that he was not tried or given an opportunity for a fair trial—but let us state briefly what was believed about him.

IN THE OCTOBER, 1920, ISSUE of the *Journal of History* appears a letter written by Colonel Hinkle's son, S. J. Hinkle, from which we can learn something of his father's life after the unfortunate experience in Missouri. In the same issue was published a letter written by Colonel Hinkle, which had appeared in the *Messenger and Advocate* of August 1, 1845. From this we learn *his* version of the matter.

It was at a time when the Missouri militia in great force was about to begin battle against the Latter Day Saints, and Colonel Hinkle, ranking officer in the armed forces of the Saints, went with others to meet officers of the State militia who approached under a flag of truce. Brigham H. Roberts, the Mormon historian, gives an account as follows:

Colonel Hinkle went to meet the flag and secretly made the following engagement. . . . Towards evening I [Joseph Smith] was waited upon by Colonel Hinkle, who stated that the officers of the militia desired to have an interview with me and some others, hoping that the difficulties might be settled without occasion to carry into effect the exterminating orders which they had received from the governor.

The account then goes on to state that as soon as Joseph Smith and others appeared before the commanding officer, General Lucas, they were seized and thrust into jail where they were detained for several months.

It appears to have been believed, whether it was a mere assumption or not, that their seizure as prisoners had been arranged or consented to by Colonel Hinkle; thus he was charged with treachery to his com-

rades in misfortune. It seems that later he was expelled from the church. Our own *Church History*, Volume 2, page 359, has this to say:

On March 17 (1839), at a conference held at Quincy, several were expelled from the church. The record is as follows: "After the conference fully expressed their feelings upon the subject, it was unanimously voted that the following persons be excommunicated from the Church of Jesus Christ of Latter Day Saints; viz.: George H. Hinkle, Sampson Avard. . . ."

It thus does not appear what were the specific charges on which the conference tried him and took action, and in the absence of more information we could well surmise that it was premised on his participation in the difficulty at Far West. It is to be regretted that the record on this point is so meager.

THE LETTER of Colonel Hinkle's written in 1844, addressed to W. W. Phelps and published in 1845 as before mentioned, fails to enlighten us as to the trial before the church conference at Quincy. From this letter it is clear that he was holding Phelps as one of the parties responsible for slander and vilification:

Those vilifiers have stated it, and vociferated its repetition throughout the length and breadth of our happy land, and the newspapers of the day have thrown it upon the wings of the wind . . . that I, as a base wretch, after having the confidence of the church, yet in that critical moment of their perils in Missouri, when they in and of Far West were besieged by between three and four thousand men—the story is, that I, there and then, betrayed the heads of the church into the hands of the military authorities of Missouri, and that, too, for a large sum of money. . . . And many such like reports have been put in circulation by my enemies to do me injury; all of which, before God, I declare to be as false as Satan himself.

(Continued on page 10.)

Editorial

Official

Notice of Appointments

With the division of the former Central Oklahoma District into the Oklahoma City and Tulsa Districts, we are requesting Brother E. F. Yerrington, who formerly served as agent in this area, to continue in the capacity of bishop's agent for the Oklahoma City District. We are appreciative of his good services over the past years and are assured of the continued co-operation from the Saints residing in the new Oklahoma City District.

Notice is hereby given of the appointment of Alan D. Kelley, 224 N. Quanah, Tulsa 6, Oklahoma, as bishop's agent of the Tulsa District. Solicitors in this district should send their reports each month to Brother Kelley at the above address.

We commend Brother Kelley to the Saints of the Tulsa District for their support. We take this opportunity of expressing our continued interest in and our sincere good wishes for the continued progress of these two newly organized districts.

THE PRESIDING BISHOPRIC
By W. N. Johnson

Approved
THE FIRST PRESIDENCY
By Israel A. Smith

Appointment and Transfers

By action of recent Joint Councils Elder Elroy E. Hanton has been appointed and assigned to the Eastern Michigan District, and the following brethren have been transferred as indicated: Victor Witte, Continental Europe (Supervisor); Alfred H. Yale, Central Oklahoma District and Tulsa; Norman E. Cox, Central Texas District and Houston; Alan D. Tyree, South Sea Island Mission, effective about May 1. By agreement between the First Presidency and Apostle A. A. Oakman, Elder Louis C. Zonker has been appointed minister in charge of the German Mission.

THE FIRST PRESIDENCY
By Israel A. Smith

Dr. Cheville to Speak at Kansas State Teachers College

Dr. Roy A. Cheville has been invited to participate in Religious Emphasis Week at Kansas State Teachers College at Pittsburg, Kansas, February 15-20. On the staff of leaders will be a Roman Catholic priest, a Jewish rabbi, and Protestant preachers. Dr. Cheville will carry a schedule of group devotions, general lectures, panel discussions, classroom and club presentations, and a faculty conference. The week opens with a retreat at Racine, Missouri, Sunday afternoon. One of his first assignments is called "Think Session," in the Music Hall Auditorium Tuesday

morning at 10:00. Another comes that afternoon in Skylight Lounge, "Christ, Einstein, or Both?" An interesting session is scheduled for Thursday afternoon at 3:00—"Skeptics Hour"—with all leaders participating in a discussion, "Faith Under Fire."

The editors think this may be of interest to members in the area who can attend.

Helen Weeks Dies

An automobile accident February 6 proved fatal to Miss Helen Weeks, supervisor of Resthaven, home for aged women. Her funeral service was held at Stone Church February 8. She was taken to Rhodes, Iowa, for burial.

Across the Desk

THE FIRST PRESIDENCY

Received from Elder Anton Compijer, Rozemarynstraat 44, Rotterdam, Holland, February 2:

I spent the week end in Friesland, where we had a baptismal meeting at Leeuwarden; five people (four adults, one child) were baptized. I planned to stay there longer, but hurried home today because of the situation in the southwestern part of Holland.

Holland has been hit by one of the worst catastrophes in its history. Saturday night a severe high tide and a hurricane broke dikes every place, letting the water sweep over the land. I had to come home by a detour; the railway to Rotterdam was broken up, too. In the section where I lived in Rotterdam, south, and where most of our church people live, we had one meter of water yesterday. We live on a second floor, so no damage was done to us. As far as I know now most of our people are all right. Two families (Mosterdijk and Van Renswarde) had their houses flooded (about sixteen inches of water and mud). I do not have any news on two families living in villages outside Rotterdam. These are isolated and being evacuated.

The radio just now told that so far over 400 people have been killed already. Over a million people are in great need. The air force is dropping food and material such as rubber boats over the province of Zeeland, where several islands are covered by the water. Ameri-

can engineering troops from Germany are on their way to Holland to render their services.

I have checked on the Annastraat property. The dike there held out and no damage at all has been done to it; not even a cellar is flooded, so we have been lucky there.

Everywhere there are holes in the streets. Gas and electricity are limited because of damaged works. People are busy pumping water out of their cellars and drying their rugs and linoleums in the streets. However, this what happened at Rotterdam is nothing compared to what is happening in the province of Zeeland. There there are still lots of people in the trees and on the roofs of their houses.

This is all for now. I thought you might be anxious to hear from this country, and that's why I wrote. Should there be any further news, I shall let you know.

Herald readers will be happy to learn of this item which comes from the Pacific coast area:

G. E. Tickemyer was tenor soloist in the 1952 Christmas performance of *The Messiah* by the Pasadena Civic Chorus and Pasadena Symphony. This performance is regarded as the most important on the West Coast and was broadcast on the "Voice of America" in Europe. It was directed by Dr. Richard Lert, former director of the Berlin Opera.

FEBRUARY THEME

The Available Kingdom

www.LatterDayTruth.org

A Faith That Functions

A sermon preached in Denver, Colorado, August 10, 1952

By Ward A. Hougas

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith fulfilled. Therefore I say unto you, Whatsoever things ye desire, when ye pray, believe that ye receive, and ye shall have whatsoever ye ask. And when ye stand praying, forgive if ye have aught against any; that your Father also who is in heaven, may forgive you your trespasses. But if you do not forgive, neither will your Father who is in heaven forgive your trespasses.—Mark 11: 25-28.

I AM CONSCIOUS that it is easy to tell you what faith is. I can tell you that "faith is the assurance of things hoped for; the evidence of things not seen." And when I get through you'll know just about as much as you did when I started, maybe a little less, because it is just about as clear as mud. So let's just forget this stock answer that we give so often and talk about faith as it actually affects us.

A lot of times our minds are pretty badly clouded as we attempt to figure out what faith is. We talk about faith, belief, hope, and desire as though they were one and the same thing, and in our misunderstanding sometimes we take the supports out from beneath the faith which we do possess.

The story is told of the spider who built himself a nest way up in the peak of a barn. One day he let himself down on a single strand and discovered that the sun was shining, so he built himself a web down in the sunshine, and there he prospered. The other insects came to him and became entangled in his web, and he lived on the fat of the land. Then one day as he was wandering around in his web he discovered the little single strand which ran up into the dark peak of the barn. He thought, "That's a foolish thing; it doesn't look good on my mansion here," so he clipped it off. To his amazement the web collapsed around him.

We get to wandering around our mansions sometimes. We come to some little things that we have almost forgotten—they seem to have so little significance in our lives. We just don't like the looks of them and are somewhat ashamed of the way they hook on to our present pattern of life, so we clip them off. Then to our surprise, we, too, may discover our webs have collapsed, and we find ourselves unable to face life in hours of need. We are short of that which we thought we possessed, because most of us feel that we possess faith; most of us are sure that we have lots of faith, when actually our supply is running pitifully low. We believe, but we have not yet reached the stage where we actually possess faith.

THE STORY OF THE FIG TREE in the Scriptures takes us back to that lonely road along the Judean hills. Jesus and his little group of followers were traveling along rather early in the morning. Jesus was hungry. I presume his disciples were hungry too, and as they looked afar off and saw this fig tree with its luxurious foliage and every promise of fruit, I imagine they quickened their pace to reach it because they thought there would be food. When they got there they discovered nothing but leaves. Jesus cursed the fig tree by some process and went on his way.

Then a few days later they came back and the disciples were surprised to find that the foliage, which only

a few days before had been so green and luxuriant, was curled and dry, lying down around the foot of the tree. The boughs were shriveled because they too had died and dried up. Then Jesus preached one of his short sermons. I wish some of the rest of us could learn to preach as short sermons as he did and still say as much as he said, but we haven't learned that art yet. Standing out on the hillside, he looked at those men and said four words: "Have faith in God."

When you actually face it, perhaps that was one of the greatest sermons Jesus ever preached, because he told us then and there, in every way, the result of nonproductivity is death. And that is fundamentally true. If your body today would cease to produce new cells you would soon be dead, because life is a process of production and reproduction. Jesus told the disciples that the day their lives became nonproductive—when they were mere foliage—death would be inevitable. I know of no better sermon Jesus ever preached than the simple, fundamental statement that when we cease to grow and produce for the kingdom, then as far as the kingdom is concerned we are dead. Whenever our faith ceases to produce "fruit," then our faith is absolutely dead.



Someone has said that belief is the acceptance of a map, and faith is the taking of a journey. I think that is pretty well put. So many times in our religious life we reach out and "accept a map"; we accept the church and become nominal members; we believe that which the church teaches, but because we cease to grow, because we cease to produce fruit, we die. The sad thing is that a high percentage of our nominal members are spiritually dead because that which they had the opportunity of producing by way of faith remained a simple belief and brought forth no fruitage which caused it to become a faith.

You have a belief; follow it up, and you will develop a faith and a knowledge of what you need to know. Yet the very nature of faith makes it active, and the very nature of faith demands that you be active.

I AM ALWAYS INTERESTED but rather disturbed as I move among inactive, isolated people. Invariably they bear one testimony—that their faith in this work is strong. And they believe it; they believe that their faith is strong when actually they have no faith. They believe in the church, but they have no faith; this is evidenced by the fact that they are perfectly content to remain inactive or semiactive—and isolated.

This matter of faith is the process of adventuring in life—of pushing out toward divine goals. And, interestingly enough, we generally find them when we look for them.

A year or two ago there was quite a stir in southern California. One particular organization put out a lot of publicity as to whether people believe in a two-letter or a four-letter religion. Curiously I investigated what it was all about. The two-letter religion was "a *do* religion" and the four-letter religion was "a *done* religion." The *do* religion demanded that a person do something; the *done* religion simply assured its members that Jesus paid it all, and that's all there was to it.

Sometimes I think Latter Day Saintism has four letters in it, but it functions on a two-letter basis. If this religion is to mean anything to you, if you want to have faith—a mature faith—that faith should be a growing faith which causes you to do something about it. After all, everything you do in life demands some measure of faith. If you go to the tap for a drink of water, you have faith that back of that source of supply is some protection and the water which you drink is pure; however, sometimes that is not the case. When you go to the grocery store to buy food, you don't raise any

particular questions because you have faith that through our system of inspection the food is not adulterated. Yet just the other day I discovered that someone here in Denver put rocks in the cans of beans he sold and got in difficulty with the law. The law says that type of thing can't be done, and we have faith that the laws are going to be enforced so that when we buy food we know that food is going to be fit for human consumption.

We turn the switch and have light. That is, we have faith that we are going to have light. I turned the switch here the other day, and we didn't have any light; we had no organ because the contact had been broken. We express faith in practically everything we do. We get into our automobiles and push the starter. Normally it starts. Once in a while it doesn't, but usually it does. Now, since we accept everything in life with a measure of faith, why is it at times we are so hesitant to grasp for some of those things which the apostle talked about when he said, "the evidence of things not seen"? Why is it we are so slow to reach out for what we can't see, instead of moving toward it with a faith which would bring it to us?

SIR OLIVER LODGE of the British Association for the Promotion of Scientific Adventure once said that genuine religion had its roots deep down in the heart of humanity and in the reality of things. We don't have much difficulty any more, but I can remember back when there was a lot of difficulty in the thinking of the people about the story of creation. There was a lot of argument; many people were upset. Then finally we came to the realization that it didn't make much difference what we believed about the creation—whether we believed that God actually created the world miraculously in six days of twenty-four hours each, or whether we agreed with the scientist and said, "After all, God created the world through millions, perhaps billions, of years." The time element is not so important as our believing that God did create. For me it is easier to see that God worked through the natural laws of creation, as I have seen those laws operate in my own day. But whichever way people believe, they must have some measure of faith that God did create.

Faith is most scientific, and only those with a smattering of knowledge seem to find difficulty with it. I discover that it is mostly freshmen who have the most trouble with this matter of science versus religion. There really is no such thing. It is science *and* religion, because to those who have come to understand, faith is very scientific. We believe in an order of things, and we talk sometimes with pride about the great sidereal universe, as

though we had something to do with the creation of it. If we believe in all of these things, then why should it be so hard to reach back and have faith that behind this order of things is a creator of the order?

Someone has said that faith is not only a means of obeying, but the principle act of obedience; not only an altar on which to sacrifice, but a sacrifice itself, and perhaps the greatest of all, the submission of our understanding, thinking, and feelings to the greater reasoning of God.

SACRIFICE COMES BY FAITH. What is sacrifice anyway? We dodge it sometimes as we would dodge bullets. I talk to people to whom sacrifice means the giving up of everything in life that is worth while and doing all that they don't want to do, or doing nothing that they do want to do.

Did it ever occur to you that sacrifice is not a matter of giving up things? It is the process of taking those things, inherent or acquired, which make life what it is and making the use of them a sacred matter. You don't give up anything, because you do what you really desire to do. The person who takes the properties of life and causes them to become sacred in his hands finds greater joy in the sacred use of those things than does the individual who has not yet gained that viewpoint and who still feels that sacrifice means he must do everything in life he doesn't want to do or nothing that he does want to do.

The person who has developed the spirit of sacrifice finds serving God and his fellow-men the most desirable thing in the world, because he has adjusted his viewpoints and attitudes. Sacrifice to him becomes merely the sacred use of that which God has given or loaned to him.

I suggest that when you take your time, money, hopes, abilities, and ideals and make them sacred, life becomes enriched and beautiful. Then, perhaps for the first time, you actually begin to live and do the things that above all else in the world you wish to do. Then life becomes truly godly and brings you eternal satisfaction. This is the life which Jesus said he came that we might have and have more abundantly. This is faith—the sacred use of your life. Such faith demands action; it makes you take the things in which you believe and use them in a sacred manner for God, and in this process you develop a faith which stands out above all other things.

Someone has said, "I prefer a firm religious faith to every other blessing, for it makes life a discipline of goodness, creates new hopes when those of the world vanish, throws over the decay of life the most gorgeous of all lights, and wakens life even in death." We need

this light of life which stands out above other lights. It will come when we learn to make sacred those things in which we have faith.

LAST WEDNESDAY NIGHT at prayer service we had quite an experience. In the request for prayers there came to our attention two families in which tragedy had struck, and in the discussion which followed someone suggested that after all, for hours such as this, we need the cumulative experience which gives us the type of faith to stand firmly. At the close of the service I used that illustration of the mathematician who studied geometry. He didn't study it piecemeal—simply cramming for an examination—he studied geometry so that it became a part of his life. He read, meditated, attended each class, and did his homework; he literally lived with the things he desired to know, and geometry to him became life.

And yet in this spiritual realm of ours we sometimes feel we can become powerful by simply cramming for examinations. We are going to reunion this week, and, if history repeats itself, I can tell you just about what will happen. Toward the end of the week some people will get very interested in prayer services—people who don't bother to go to prayer services at home at all. Why? They think they can cram a little for the examination and make a passing grade. There are lots of different grades, of course. In school some students get straight "A's"; some get "B's"; some are thankful to get "C's."

It was very apparent to me the other night as I listened to the prayers and testimonies that we were becoming conscious of the fact that we couldn't just cram for the exams and have straight "A's," because straight "A's" come only to those who pay the price of doing their homework, of meditating, of studying, of being present in the public discussions, of taking advantage of every opportunity which was offered that the subject might become more and more a part of them.

We talk about faith as though it were something we could create in the beginning of our lives and just put on the shelf where we could have it from then on. We fail to realize that faith demands action and stays alive only as we continue to replenish it, just as our bodies continue to function only as our cells continue to reproduce. Whenever that process stops, deterioration begins, and before long we die. Similarly, if our faith is not stimulated and reinforced every day it too disintegrates and dies.

You may feel that you have great faith, but if your faith is not forcing you into action, causing you to do your homework, to attend class, to meditate, and

to study—if it does not cause you to become the thing which in your ideals you know you should become—yours is a weak faith, perhaps only a measure of belief.

There is no use in our trying to make ourselves believe that we can be strong in the faith and yet do nothing about it, because it's just impossible. Faith demands action. There are many passing grades, of course. We believe, as the apostle Paul believed, that "there is one glory of the sun, another glory of the moon, and another glory of the stars, and as one star differs from another, so also is the resurrection of the dead." Let us face the fact that we may cram for exams and by some process secure a passing grade, yet that grade may be very low in the scale of spiritual endeavor.

IN A NUMBER OF NEW BUILDINGS we walk up to the door and about the time we begin to wonder where the handle on the thing is, it flies open. Just the other day, in one of the downtown stores, I saw an elderly lady standing back about six or eight feet wondering why the door wouldn't open. She was still there when I left, waiting for the door to open. The seeing eye had not yet caught her in the process of moving forward.

I am convinced that many of us who have great ideals stand afar off—many of us who really desire to do something for humanity and the kingdom. We stand back, and the door never opens because the Great Seeing Eye has not yet seen in our lives a willingness, desire, and determination to push forward in the process of accomplishing what we desire to.

I happen to know many men who today would be serving in the priesthood if they only had the courage, the determination, and the faith to move forward in the process of becoming what they desire to become.

We believe in the possibilities of eternal life now as well as hereafter, and those with faith do move into a quality of eternal life on this earth. Men of faith are willing to accept for themselves the attitude of sacrifice, which means the making sacred of their lives, and develop that quality of eternal life which brings them joy and happiness. After all, we collect much in life even as we go. Those who have learned to live the good life receive—even here and now—the peace and satisfaction of soul which comes to people who are willing to pay the price of the good life. It takes faith to adjust our lives to the basis of sacred use.

The story is told about two fellows. One was a skeptic, and one a faithful man. The skeptic said to the faithful man, "Now, Joe, suppose when you die

you discover there isn't any heaven; what are you going to do?"

Joe looked at him and answered, "Well, that will be all right; if it should happen that there is no heaven, I'll have had a good time living for it anyway."

Each started on his own way; then the faithful man turned around and said, "By the way, John, I'd like to ask you a question."

"Okay, what is it?"

"Just what are you going to do if after you die you discover there is a hell?" There was no more said; each man went his own way.

Life demands faith; it demands faith that we live now as well as hereafter. The man of faith gets the most from life. The survival of the fittest is the law in the animal world. The gospel law involves something bigger than this. It comprehends the revival of those the world says are unfit. The work of the church and the kingdom has been established and pushed forward ordinarily by people who have not been outstanding so far as the world is concerned, but they have been men and women of intelligence who were willing to accept the faith which God gave them (as he gives each of us) and reach down and lift up those who might otherwise have been squeezed out by the law of the survival of the fittest.

Our business is to help the unfit. Jesus said that the well people had no need of a physician, but that they who are sick—the unfit in life—did.

Remember there must be fruitage, else when the "foliage" is gone, life itself is void. That was what was in Jesus' mind that day when he stood out on the Judean hillside and pointed to the fig tree that had died because it had failed to produce fruit. He said to his disciples, "Have faith in God," because he knew that if they had faith in God they would produce fruit; they would be active and the All-seeing Eye would continue to open the doors of opportunity. All who have the courage and the faith to move forward in the kingdom of God will find fruitage—eternal fruitage.

Our greatest glory is not in never falling, but in rising every time we fall.

Humility is the solid foundation of all the virtues.

The heart of a wise man should resemble a mirror, which reflects every object without being sullied by any.

Ignorance is the night of the mind, but a night without moon or star.

The superior wishes to be slow in his words, and earnest in his conduct.

CONFUCIUS

The Life of Hubert Case Part VII

Ordination as a Seventy

We soon left for Takaboto. We enjoyed meeting the people and stayed with them from November 15 to December 11. Here we made many of the best friends we had in the islands. We sailed for Papeete about the middle of December and when we arrived all seemed pleased to see us. Poris' house was made ready for us to live in. We were glad to see the printing press at work. On Sunday, December 19, 1897, Hubert was ordained to the office of seventy by Brother Burton.

One day we resolved to do a little sight-seeing before we left Tahiti. We hired a hack and drove to Point Venus where the lighthouse was built. This marks the spot where white men first landed on Tahiti. Climbing to the top of the 108-foot lighthouse we saw coconut trees near by that were taller than the lighthouse. The baby did not enjoy the hack ride; she was more frightened than I had ever seen her since the event on Hikueru. She grasped Sister Burton's dress in one hand, and mine in the other, and held on for dear life. She was now two years old.

The next trip we made was out to Tiona to spend the day. Here we held prayer meetings, and Hubert preached. We returned the same day. The baby was not so frightened this time to ride in a wagon. Brother Burton had bought a small hand-operated printing press, and Hubert helped a great deal with printing. Before we left, he printed a tract which he had written on the Sabbath question.

Return to the United States

When we were preparing to go home, I did a lot of sewing for the baby and myself. Hubert helped Brother Burton operate the press,

and they did a lot of work which had been waiting to be done until Brother Burton had some help. We began packing our beautiful sea shells first. There was a large box of them, a collection which we have always cherished. The ship arrived, and when she was ready to sail we sent our goods aboard. After bidding everybody a tearful good-by we, too, went on board. The "Galilee" was a much larger ship than we were accustomed to, and we did not get so sick at first. We sailed two days with a fair wind, then a gale struck our ship and broke the foremast about eighteen feet from the deck. The sails and mass of ropes swept right around the stub of the mast. We had to go back for repairs.

The unsteady motion of the damaged ship made me much sicker than before. We were four days getting back, anchoring again on January 21. We had to take our hand luggage ashore and go back to Poris' house. We left again on January 25. The trip from Papeete to San Francisco took thirty days. Hubert went ashore, found Brother Parkin, and obtained our passage money. Brother Parkin also told him that I had a cousin who lived in San Francisco, who wanted us to stay with them while we were in the city. As we expected to remain a couple of weeks to get used to United States climate again, we went to their house. I had not seen my cousin since I was ten years old and had only a dim recollection of him. I had never met the girl he married and their family.

They seemed very glad to see us, and I was glad to have some little children for Cicely to play with. It took much longer for her to get acquainted with them than with the native youngsters. She spoke fluent Tahitian, but no English at all except "Papa" and "Mama." Yet she under-

By Alice Montague Case

stood everything we said to her, and we always used English in speaking to her. Our first job was getting our washing and ironing done. There was so much we finally sent it all to a Chinese laundry. The first place I went was to a store to find a coat. I had none, and San Francisco was colder than I seemed to remember that even the Iowa weather was.

It was good to go to church and hear a service in English. At first I tried to keep up with the preacher and turn it all into Tahitian. It took me several weeks to quit this foolish attempt.

Meeting Father Montague

We decided to go home by the southern route, then wished we hadn't when we found how hot and dusty it was. Our main reason for going this way was that my father, who was missionary in charge of Texas, was at Standley, Indian Territory, and wanted us to visit him. We were to meet him and stop there for a short time. Of course as we traveled we always looked out at the stations to see if there were people we might know. As we were nearing Sherman, Texas, I heard Hubert say, "Well, I guess you'd better sit down here." I looked up, and there stood my father. We were all excited and happy at this unexpected meeting.

Ellis Short and Earl D. Bailey

We arrived in Standley at midnight. Brother Ellis Short met us and soon had a room ready for us to go in and occupy. He and Brother Pickering had a lumber mill at this place; they obtained logs for it from the pine forests near by. There was quite a village with stores to provide the workers with the things they

needed. They had built a church, and we attended services there several times.

We also became acquainted with Brother Earl D. Bailey and family there. This acquaintance was kept up by meetings at reunions and other church gatherings for many years. His fireside talks were something we shall always remember. Finally Father wanted to move on toward Independence and Conference. We went with him to Webb City, Missouri, for a short stay with some old friends of his, Mr. and Mrs. O. P. Sutherland. While we were at their house my father's nephew came from Weir City, Kansas, to see him and meet us. It was the first time that I had met Harvey Bird. He was very fond of Father. We met many noble Saints at Webb City and enjoyed our stay.

Baby Cicely had her first experience with snow while there. There was a light snowfall and the porch floor was covered about halfway to the house. She slipped out there to get some of it, thinking it was sugar. She fell, and as I went out to get her, she stood up, shaking her hands and saying in Tahitian, "Oh, Mama, this sugar makes my hands so sick!"

Conference in Independence

About the last of March, we arrived in Independence, Missouri. We were assigned the R. J. Parker home. The next day my mother and sister, Grace Vredenburgh, arrived and were also domiciled at Parker's. We all were delighted to be together again. There was not much chance then to have a real visit. First we had Religio and Sunday school business meetings before the Conference began. About the last Friday of Conference my sister said she must go back to her children, and I decided to go with her. Hubert stayed at Conference, and came with the rest of the family who attended.

1898—A Mission in Western Iowa

When they came, we learned where the work of the two mission-

aries was to be the next two years. Hubert was assigned to western Iowa, and Father to Galland's Grove District. So we all decided to live together in our old home in Moorhead. We had to do a lot of work to make it ready for use, but we enjoyed it. My brother and family lived not far away, so we saw them frequently. Mother had lived with them the last year or so while we were away. Finally we got the things back from our travels, bought some new things, and were ready for the arrival of our next baby. She was born on June 16.

Both of the men of the house were away most of the time. Sometimes one would be home, sometimes the other. Hubert bought a buggy so he would have some way to travel about his territory. We already had a horse and the necessary harness. On July 4, I decided to go to the celebration held in a grove about one-half mile from our house. I had been up and about the house for some time, so I went with Hubert to the celebration and sat in the buggy with Baby Dorothy. Hubert had to sing in the choir. As soon as the program was finished, he took us back home. We saw many people we knew and had not seen since our return. Hubert began his summer's work with Brother J. F. Mintun soon after this.

They held a series of tent meetings, beginning at Sandy Point and going from there to Blencoe. We had not visited Hubert's sister, Mrs. Emma Hogue, since coming home, so I went with him to Blencoe and stayed at her house. Also we visited his other sister, Mrs. Ida Moyers, who lived on a farm near by.

The Missionary Allowance

Hubert's tent meetings continued through July and August. The final meeting was held at Smithland. After that Hubert brought the tent to Moorhead and stored it for the winter. He had begun to worry about how we were to get through the winter. Starting in on our fifth year of missionary life under Gen-

eral Conference appointment, we received our first check from the bishop for \$16.66. On this amount we were supposed to exist. My mother received the same amount each month.

Some Extra Money

With the prospect of cold weather coming, we were concerned about expenses. Hubert talked with the man for whom the town was named. He owned many acres of land up and down the Soldier River valley and back in the hills. Hubert wanted to buy some timber land about a mile from our home. He bought ten acres of heavily timbered land for \$10 per acre and hired men to help him fell the trees and trim them for sawing. When that was done, he hired a man with a mechanical saw to come and cut it into stove lengths. He sold enough wood to pay the men who worked for him, to pay for the land, and to furnish us with considerable money to add to our meager store. Besides we had enough wood to last a year for the cookstove. This took him away from his missionary work for some time, but it seemed to be the only thing to do. The following year we planted potatoes on the cleared land, and without any cultivation whatever, they yielded about thirty-five bushels in the fall. That winter Hubert also bought eleven head of hogs for \$22. He brought them home, where we could feed them and see that they had water. They were very little trouble and cleared another small sum of money to help us out. It was a very cold winter. Hubert and Brother Mark Jensen had gone to a place called Climbing Hill not far from Sioux City. They had a wonderful interest, and in spite of the severe cold weather the house was full of people every night. They continued the meetings three weeks, and at the close baptized one candidate out-of-doors in that terrible cold. The next winter they held another meeting there and baptized quite a group of people.

(To be continued.)

The Harvest and the Labors

By J. L. Verhei

The harvest truly is plenteous, but the laborers are few.

When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

THEN, AS ALWAYS, it was the needy human multitude that was on the mind of Jesus. He started immediately after his baptism by John to take care of that need; but he realized that he would be able to teach, heal, and lead these unfortunates for only a short period; so he invited other men whom he called his disciples to walk with him and taste of the life that he lived.

He invited them to learn by watching him and listening to his teachings.

He invited them to experience the blessing he performed for others, such as restoring sight to the blind, healing the sick, and raising the dead.

Then he sent them out two by two, instructing them to preach, teach, and perform the same wonders as he did for these people. They did, and with such success that they returned to him and volunteered to spend their entire lives in this type of service.

Jesus saw this human tragedy as something that could not wait; it was a need that must be met immediately. But along with this human need, so like an abundant harvest that cannot wait to be reaped, he observed something else—that the laborers were few. The number of those willing to do anything about it was pitifully small.

UNFORTUNATELY, Jesus could say the same thing if he were here today. Nation after nation is without the proper food, clothing, and housing facilities to care for their teeming millions.

Still other millions of people are hungering for the truth, for a gospel that will lead them to the kingdom of God. Children from every walk of life need real leadership that will guide them to the world's storehouse of plenty and righteousness.

This crying need comes to men and women of every walk of life—to Christian doctors and nurses who can see the spiritual as well as the physical need and will rise up and build hospitals to meet these requirements.

It comes to farmers who will raise an abundance to feed the poor and clothe them with wool and cotton.

ONE OF THE GREAT PROBLEMS before us is the necessity for a rebirth within our ranks and within the ranks of Christianity as a whole. I heard a leading Jewish Rabbi say recently: "We failed miserably. I don't believe you can do it, but if you can, you can't if you leave us out." So we cannot expect to go on alone. Others need our help, and we need theirs. But we cannot compromise with anyone who doesn't accept the instructions God has given.

We need to instill a new family life into each home. We need Christlike parents who will make their homes places where God is honored and where integrity is taught and exemplified.

From these homes we must develop statesmen, scientists, electricians, painters, craftsmen, and laborers who will produce and distribute the same full measure of devotion that Christ gave.

There is a need for deacons, teachers, priests, elders, high priests, and seventies to fill our pulpits with the voice of the Master, the power of the Holy Spirit, and an assurance of the Holy Father. There is a human need for the mingling of these men in the homes of the Saints and the homes of the world to guide these parents and their children to prayer, worship, and honest living.

There is a need for the prophetic voice of God to be heard through this ministry. But it must be the real voice of God in answer to a real human need, such as the voice that came to Moses: "Let my people go"; a voice like that which came to Joseph in these latter days: "Preach nothing but repentance to this people," "Seek to bring forth and establish my Zion," "Gather my people"; a voice that will lead to victory, happiness, a land of plenty; and then to eternal life.

The world needs prophetic leadership that will be as a watchman on a tower warning the people of disasters to come.

The spirit of prophecy should be heard in every sermon in the overflow from the speaker's heart.

Never were these words more true than today: "The harvest truly is plenteous but the laborers are few."

Never has there been such opportunity as today to preach, teach, and talk the full gospel of the Restoration. We have

received enough by the spirit of truth, the spirit of healing, the spirit of eternity, and the spirit of the Holy Ghost to testify that we know the restored gospel is true and is "the power of God unto salvation."

Never have human needs so demanded our help; never have people been so eager for the true light of God which we can show them.

The call is for us to rise above the voice of doubt, the voice of self, the voice of the tempter. Forgetting those things which are behind, we must move on into the harvest of human lives and souls. Remember we are called and sent by God and his church; we are not accountable for another's mistake.

We must not be sidetracked by beckoning hands illuminated by the various "isms" of the day. There is no substitute for God's commands and instructions.

Christ said 1,900 years ago, "I will build my church, and the gates of hell will not prevail against it."

We must be led by a prophet, or surely we will die. We will be victorious, but only as we are willing to help others.

A Most Regrettable Incident

(Continued from page 3.)

This sounds to me like a man who was pleading a just cause.

It is to be noted, also, that some time before the difficulties with the state authorities, during the temporary stay of the church at Far West, W. W. Phelps, whom he here charged with lying about him, was disfellowshipped, along with Jacob Whitmer. Here is what is recorded in our *Church History*, Volume 2, page 140:

Elder G. M. Hinkle then set forth the way in which the Presidency of Far West had been labored with, that a committee of three, of whom he was one, had labored with them. He then read a written document containing a number of accusations against the three presidents. He spoke many accusations against them, setting forth in a plain and energetic manner the iniquity of Phelps and Whitmer in using the moneys which were loaned to the church. . . . Bishop Partridge then arose and endeavored to rectify some mistakes of minor importance made by Elder Hinkle.

Evidently Partridge did not raise any question as to Hinkle's major complaints.

Later it appears from the record of these proceedings that the charges were sustained and the three presidents, of whom Phelps was one, were "rejected." Still later, as the minutes show, "it was decided that William W. Phelps and John Whitmer be no longer members of the Church of Christ of Latter Day Saints, and be given over to the buffetings of Satan . . ."

We do not assume that Hinkle's active opposition to Phelps two years earlier had caused Phelps to deal unkindly with him, but it would hardly be human for Phelps to have forgotten and forgiven Hinkle for helping to drive him out of the church. (Later Phelps was reinstated in membership.)

LET US NOW TURN to find Colonel Hinkle's explanation of what happened at Far West, as stated in the letter to Phelps in 1844 (published in the *Messenger and Advocate* in 1845). Addressing Phelps, he wrote:

Now, sir, you are the man who knows more about it than any other belonging to the church. You know that you, John Corrill, A. Morrison, and myself, were appointed by Joseph Smith to go and confer with the commanding officers of the Missouri militia, and effect a treaty, if possible, on any terms short of battle. You know that we went and risked our lives with a white flag, when only a few hours previous the bearer of one (Charles Rich) had been fired at on the same field; and we did this to obey the order or request of Joseph Smith. Our object was (at least I felt so) to prevent the effusion of blood, which we all saw must inevitably take place unless something could be done immediately. Were you not present, sir, at that trying scene when the eyes of our enemies seemed to flash fire when we approached, and I received from the hand of Major General Lucas that unhallowed paper, narrating to us the terms upon which the lives of our families and friends could be saved, viz.: "Give up your leaders—your principal men—as hostages to be tried by civil law. Give up all your arms of defense, and all leave the State forthwith"? He also read to us that generous—no, that execrable—order of Governor Boggs, authorizing him to exterminate us, or drive us from the State.

Now, sir, I appeal to your candor; Did I, at this critical moment, say to General Lucas, or to any of those with him, "Give me a sum of money (Judas-like) and I will comply"? If you answer in the affirmative, then query, Were you and the others of the delegation to go partners with me in such an unhallowed speculation?

What! thus to betray our friends—our brethren—into the hands of their implacable enemies in the hour of their peril—and that, too, for Missouri gold!!! Or if I did, as has been reported by men high in authority among you, winked at by all and not contradicted by any, at least so far as I know—did I take the price and snugly lodge it all in my own pocket, without dividing with any of you?

You know I did not make that treaty alone. Nay, you well remember that yourself and the others with us, by authority or request of Joseph Smith himself, agreed to the disgraceful terms. We then urged all to submit. But did I not then and there oppose that part of the order requiring us to give up our arms and immediately leave the State, urging that if any had offended by breaking the law, we were willing and even anxious that such should be punished to the extent of justice, or the magnitude of the crime, but to give up our arms and leave the State would be virtually throwing away our most sacred rights as citizens of a republican state, and that we would as soon give up our lives?

Did he not become enraged and say that Joseph Smith, Sidney Rigdon, Lyman Wight, P. P. Pratt, and G. W. Robinson must be given up, and no other terms would do? Did he not give us half an hour to consult our friends?

When the facts were laid before Joseph, did he not say, "I will go"; and did not the others go with him, and that, too, voluntarily, so far as you and I were concerned?

My *understanding* was that those men were to be taken and kept till next morning as hostages; and if they did not, upon reflection and consultation with the officers in the camp of the enemy, during the night, conclude to accept the terms proposed to us, but choose to fight, *then they were to be kept safely, and returned to us in the city next morning, unharmed, and time given us to prepare for an attack by the militia.* . . .

And when Smith and the others had given up, without any compulsory measures from us, did not General Lucas demand our arms, but on reflection agree to let us retain them till next day, inasmuch as it was then about sunset? Were we not advised next day, by word *sent expressly from Joseph Smith to us, to surrender?* When that intelligence was received, did I not draw up the forces under my command, and explain to them the nature of the whole affair, and then request all who were in favor of surrendering, to make it known by marching three paces forward? They made a slow start, but finally all came forward. We then marched out with slow and solemn step into a partial hollow square of the enemy, faced inward, grounded arms, and marched away and left them. . . .

. . . As to my course of conduct there, even under the trying circumstances, while retrospectively it I have no cause of regret. And during the time I was a member of that church, *before God and all men I have a clear conscience*, and am willing to give an account of my course at any time. . . .

Notwithstanding the many slanders that have been afloat about me, in order to injure and ruin me, this is the first scrap that I have ever published on the subject; and I have written and published this out of mere necessity, in *self-defense.* . . . Almost six years have rolled away since I withdrew my labors and influence from that people; and notwithstanding my reserve, some of them still continue to roll down their Satanic falsehoods upon me.

Colonel Hinkle concluded this letter to Phelps with a request that Phelps take steps to "exempt me from those charges, and correct the minds of the people and the public on this subject; for you know," he added, "that they are *as base as the blackness of darkness, and as false as Satan himself.*"

THIS IS THE FIRST TIME I have attempted to glean the facts from the records available. What we have may not include all that can be found on the history of the events, but I believe in common justice I should say that in the letter to Phelps, Colonel Hinkle's presentation bears undeniably the stamp of conviction and truth. The letter which was written by his son, S. J. Hinkle, giving a resumé of Colonel Hinkle's life, also bears the stamp of honest conviction, from which one gathers that his father was a man of integrity; that he remained true to his faith in the restored gospel, and occasionally went on preaching trips to points in Illinois and elsewhere. At one time he took his horses and drove W. W. Blair and E. C. Briggs a hundred

miles for them to prosecute their missionary work.

S. J. Hinkle in his letter quotes from the *History of Caldwell and Livingston Counties* (Missouri) as follows:

Doubtless this officer [Hinkle] was actuated by the noble motive of desiring to save the lives of scores if not hundreds of his brethren by his actions.

Again from the same book:

Colonel G. M. Hinkle was a Kentuckian and personally brave and fearless. He did not fear danger for himself, but for his brethren, and his course, it must be admitted, was certainly for the best.

The son proceeds to speculate. Was he right? who knows?

I maintain that had it not been for the action of G. M. Hinkle on that day, the order of General Boggs would have been carried out, and the leaders of the church would have been killed with all their families. Consequently there would have been no Latter Day Saint Church today. And I hold that was the greatest day's work that has been done since the organization of the church in 1830.

IN THE LIGHT of our experience as a church, in the light of the experience of the posterity of Joseph Smith (who was misrepresented, misunderstood, and lied about by his enemies in the world and by hypocritical, false and heretical pseudo friends within the church) it is my firm conviction, my considered judgment, that there has been far too much of uncertainty in the evidence submitted against Colonel Hinkle and far too much doubt as to his culpability—doubts that in common fairness should be resolved in his favor—for us of the Reorganization to give countenance to anything that tends to perpetuate the belief that Colonel Hinkle was guilty of any treachery toward his brethren.

One of the contentions that the writer has stressed in his attempts to do justice to the Prophet and to correct untruthful statements about him is that in common decency those who attempt to tell his story or essay to write his history should, when charging him with complicity with the doctrine and practice of polygamy, at least add that such things *have always been denied* by his descendants and by many thousands of faithful church members. In this present inquiry, should any of our ministry or writers deal with Far West matter, if they are impelled by any consideration to mention Colonel Hinkle's alleged guilt, let them carefully add that Colonel Hinkle always stoutly denied such charge and that his posterity, ever faithful to his memory, have done what they could, against very adverse conditions, to correct the injury done to him and his reputation.

ISRAEL A. SMITH

Books

What Modern Theologians Are Thinking

What Modern Theologians Are Thinking, by Daniel Day Williams. \$2.00

It is the purpose of the author to suggest certain key problems which lie at the heart of the theological movement today and to delineate if possible the lines of movement in the thinking of modern theologians as they attempt to solve these problems. This book offers no solutions, but it does attempt to explore the general trends of thought now dominant in the field of religious thinking.

Some consideration is given to major influences acting on contemporary theology. Among those mentioned are history, psychology, and positivistic philosophy. The probable influence thus exerted is important in the development of general trends.

Four key issues are then given consideration. These are being restated by almost every forward-looking school of thought in an effort to answer certain general questions which have plagued the Christian movement from the very beginning of Protestantism, at least, if not before.

Perhaps the number one issue is authority and the Bible. "How do we know that our beliefs are true?" Unless this can be answered in the affirmative, then even the basis of prayer is gone. Many are insisting that the Bible is the revealed word of God and thus becomes the norm for all statements of belief. Three questions seem natural to any Christian theology: (a) Does it preserve and express the message of the gospel? (b) Does it interpret the faith in such a way as to bring Christian belief into some type of intelligible order? (c) Does it give an account of how this faith may be presented to the unbeliever so that he, too, may see the truth?

The number two issue is the basis of Christian ethics. The gospel gives us ultimate principles often expressed in cryptic sayings. Decency and justice must have a chance to win over human misery and suicidal conflict. The ethical question lies in the manner in which our death as well as our life may best serve God's purposes.

The third issue is that the meaning of Jesus Christ flavors our response to everything Christian. The lesser concept demands a lesser response. Therefore the need for a richer concept of the purpose of Jesus Christ is at once necessary if Christianity is to be able to cope with the

paganism which seems so widespread over the world—even in the church itself.

One of the most striking developments of recent years is the tendency to challenge the "divine impassibility" of God. There is the growing feeling that God suffers with the world, that he is actively engaged in dealing with history and the existing conflicts. What happens does make a great difference to him. "The cross is in God as well as in history," says the author. The way and manner in which men see Christ and interpret his mission determines what they see at the "end" of the road for themselves and for history in general.

The fourth and last key issue is the form and nature of the church. In this field of thought there is much of variation, yet a general trend seems to be developing. This may be stated as a growing will to include in the form and nature of the church everything that proves to be important. Much is being said about "the full word of God." This suggests a growing realization that in

many, if not all cases, some things of importance have been lost somewhere along the road. The existence of a diversity of forms and ideas seems to bear witness that someone, perhaps everyone, has missed some things that God intended to be kept and used to the advantage of strengthening his work on earth.

The baptismal question, especially that of infant baptism, has continued to come to the forefront. Even its advocates are coming to admit that it produces something of a scandal in providing this Christian ceremony for "all and sundry regardless of real Christian profession or intention."

To the extent that one is able to grasp the various ideas put forth on these key issues he has a good understanding of the heart of theological matters today. The author has examined the thinking of such prominent men as Reinhold Niebuhr, Paul Ramsay, Paul Tillich, Nels Ferré, Donald Baillie, and Karl Barth.

WARD A. HOUGAS

Blue Pencil Notes

By Elbert A. Smith

After-Christmas Meditations

Millions of gifts were carefully wrapped in varicolored papers and tied with gay ribbons. They were arranged under the Christmas tree, or in small stockings, or passed from hand to hand, or sent through the mails. It seemed a shame to tear apart those beautiful wrappings. But only so could we have the gifts that were ours to love and to use.

Christmas comes and goes, and the tinsel tree is burned. What remains? The story of Christmas of which the gifts were symbolical remains. Some of the gifts may have been given formally, just to conform to custom. Others were given by a loved one, and we gave gifts to those we loved. Those are the gifts that may be admired, treasured—and used.

God So Loved That He Gave . . .

We are told, "God so loved the world that he gave his Only Begotten Son." That was the first and greatest Christmas gift. We did not really celebrate Christmas Day if we

forgot that fact. That is a gift for us to remember always. But he gives us many other gifts, to treasure—and to use.

We are told, "All are called according to the gifts and callings of God unto them." What gifts has he given us to use? Have we kept some of them carefully wrapped up and concealed and unused? Those gifts are given neither to be hoarded nor put on prideful exhibition. They are meant for service to God and the church and humanity.

Christmas is past. A new year is before us. Shall we explore and understand and learn to wisely and skillfully use our gifts? Shall we use them in the service of our Lord, who himself "ascended up on high and gave gifts unto men"? I fear that we have throughout the church many gifted and richly endowed men and women who have never unwrapped and used their gifts. That is tragic! It is a happier thought that we have so many others who have prayerfully consecrated and diligently used the gifts that God has given them.

Question Time

Question:

We are a family of six. Our four children all have musical instruments and are taking music lessons. I am told that the cost of the music lessons is not tithable, but that the instruments are tithable both to us as parents and to the children. We as parents must tithe them because we purchased them. The children must tithe them because we gave the instruments to them. We can see and understand that the instruments should be tithed once, but the question is, Is double tithing on an educational instrument in the same family unit right?

Missouri

Mrs. V. M. T.

Answer:

This is a question which comes up periodically and cannot be answered in a yes-or-no manner. The answer given in the *Handbook of the Financial Law*, page 45, item 79, is as follows:

Elementary music lessons taken while children are in the grades or high school are regarded as an expenditure which would normally go along with their education and consequently are necessary expenses. Beyond this, however, money spent for music lessons, tuition, and books are at the present time regarded in the classification of higher education and should not be deducted as necessary expenses.

Perhaps some further comment regarding tithing as a matter of principle is best applied in answering this question. In the first place, it should be remembered that tithing is not a tax; it is one of the methods of preaching the gospel of Jesus Christ, and through the system of tithing, funds are made available to carry on the missionary program of the church. Therefore, it is not a question of double tithing, it is a question of participation in the work of the Lord. It is not compulsory and, consequently, wide latitude is permissible in the matter of determining what is tithable.

The principle of tithing is one which applies to each member of the church and provides the opportunity of sharing in the work of the church.

In this particular case the decision must necessarily be left to the parents. Exact interpretation of the law is that tithing is paid upon the increase and must be interpreted on an individual basis. The increase in this family situation, as far as

the parents are concerned, is used to purchase musical instruments; it is assumed that they are given as gifts to the children.

The children, in this fashion, have increase in their possessions and in the strict sense the value would be tithable. As already indicated, however, the purpose of the law of tithing is not to impose hardship nor to tax; it is a principle by which individuals can determine the extent to which they will or can share in the work of the church.

G. L. DELAPP

Question:

In what services may stringed instruments or any instrument be used other than organ or piano?

Missouri

Mrs. E. K.

Answer:

"Let them who shall be moved thereto by a desire and a gift to sing take upon them the burden and care of the service, and use therein instruments of music of the reed and of the string, or instruments of brass in congregations that are large, and as wisdom and choice may direct."—Doctrine and Covenants 119:6.

The question involves the true nature of worship. Music for worship functions only when it aids the act of worship and brings us into closer communion with God. Since the internal act of worship is difficult to achieve, we try to intensify it by certain externals, music being one of these. However, if the music used calls attention to itself, it hinders worship and had better not be used.

The revelation quoted indicates that the use of reed, string, and brass be used only as wisdom and choice directs.

Other things being equal, it is better not to use orchestral combinations for the regular formal or semiformal services of the church. The reason is that in most instances the musicians involved will not be of a professional caliber and will therefore play in varying degrees of out-of-tuneness, incorrect pitch, and rhythm; this will result in the worshipers having their attention distracted from the outreach to the Infinite to the difficulties that the players are having, or in being disturbed by bad intonation and other purely musical factors. Even the tuning of the instruments before the service will be

more or less a distraction. It would seem, then, that *wisdom* would direct that an orchestra or band or other combination of musical instruments would be in questionable taste, from a worship standpoint, at most worship services.

Occasionally a solo instrument, or perhaps a string quartet of a high degree of musical proficiency, might be acceptable and even desirable for some types of worship services, or for use as an offertory number or a bit of music for meditation. But where more than one or two people are involved in the combination of instruments, the effectiveness would be greatly diminished.

Now all of this may sound discouraging to those who are interested in building instrumental music and instrumental combinations for their branch work. It is not my intention to discourage the formation of orchestras sponsored by the church. In fact, the opposite is desirable from many standpoints. The formation of a church orchestra is highly desirable in the training of young people, in tying them to church-sponsored activities, teaching them good citizenship, and building fine character qualities; if at all possible, every branch should be urged to develop this type of activity. There are many occasions on which an orchestra can be used in the various activities of a branch: in connection with the Zion's League, for banquets, ice cream socials, branch-wide family activity nights, and other such occasions. Occasionally, or even as often as once a month for a half hour preceding the evening services on Sunday, there might be a short concert by the orchestra. The main point being made here is that for *worship* purposes and for the average worship service, it would seem unwise and undesirable to have an orchestra or instrumental combination. It is conceivable that there would be exceptions to that statement, but those exceptions would be very few.

F. S. WEDDLE

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

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

The Relay Race

By Mrs. S. S. Arnson

SOME TIME AGO one of the splendid younger leaders of our church phoned me and asked for some information about some people in another place. When I was able to give him what he wanted, he seemed quite surprised that I could answer him so readily. It happened, however, that I had formerly lived in that city and knew the families and their connections, so I said facetiously, "Whenever you want to know anything about anybody, just phone me."

This conversation made me begin to think seriously about one of the compensations which comes with maturity, for surely the longer one lives the greater should be his storehouse of knowledges, skills, and experiences. What finer use could be made of these than to share them with younger people who have not had the same advantage?

A new leader of a women's group explained by letter that her inexperience was the reason she had been so slow in getting her department organized. She said she hoped to do better, then continued to say that much time, worry, and ill feeling as well as regret for being replaced would be removed if the outgoing officers would help the new workers understand their duties, pass on ideas that had worked, and lend their support until the new one "got on her feet." Her hope was that the attitude which is sometimes unexpressed but felt of "let her find out for herself" would forever be eliminated.

ONE OF THE DISTINCTIVE BELIEFS of the gospel is that we should share the talents and abilities that God has given us and help others to succeed. Keeping this in mind, we shouldn't find it too hard to be glad when another excels us. Brother Elbert A. Smith, the presiding patriarch, has expressed his pleasure many times when he has had opportunity to step back and push a younger man

forward. I recall, too, that Sister Lydia Wight, one of our consecrated women, for years planned the worship services for a church school but rarely took part in them, preferring that another have a place on the program.

The progress that has been made in the church has resulted because those who have gone before have left a good foundation for us to build upon. There were no established precedents when six young men were instructed to organize the church, but the Lord gave instruction as needed and then helped his people develop their intelligence and guided them by his holy spirit so that each succeeding generation could continue to build. Zion will be because of the good things passed on by previous generations, plus the fact that we have been able to accomplish more because we have used these and carried them on as we have gone farther.

IN A RELAY RACE each person running covers a specified portion of the *entire course*. The race can be won only if he runs well and covers his special portion. Then the entire course is accomplished. A parent wants his child to surpass him and puts every help in his path to assist him. The same can be true in the church family. Even though a difficult adjustment is to see another take one's place, the consciousness that he has carried the baton successfully over a specified portion of the course will help him take continuing pride in the achievements of his successor.

In the fall of 1951 the General Institute for the Women of the Church was held in Independence. The idea was initiated a year and a half before, but it took eight months to get everything ready for such a gathering. Members of the First Presidency requested that a detailed report be made and left in their files to assist those who might have the responsibility in later years of plan-

ning such an institute. Such items as checking with stake officers for dates which would not conflict with other activities, reserving the Stone Church, arranging the program, providing lodging and food for the visitors were kept, for it was anticipated that many precious hours of labor could be saved because this blueprint was available. This report contained three typewritten, single-spaced pages of valuable data.

THERE ARE MANY HELPS that will assist new workers to get their organization going in an orderly fashion. In one parent-teacher group at the beginning of the term of office, the president hands to each member of her executive committee a little five-cent notebook and asks that each keep track of the things that she does in her capacity as an officer so that at the end of her term this book can be passed on to the new worker. To illustrate, a new leader needs to have this suggestion passed on to her if she has had no previous experience. There are many capable women speakers who are called upon several times a year to address women's groups. Most of these women are happy to assist and are willing to make every effort to accept the invitation. It is only courteous to see that transportation is furnished. A member of the group calls for the speaker on the specified day and takes her to the meeting. If the speaker has a car, money for gas should be provided, or if she takes a bus or streetcar the women's group should offer to pay the fare. If the speaker is asked to make only one address a year, she could meet her own expenses but should not be asked nor expected to do this continually.

It is the custom also in some civic clubs for the president of the past year to be invited to sit in at the board meetings the following year so that the new group can have the benefit of her experience. She in no way directs or indicates policies but

(Continued on page 23.)

The Purpose of Emotion

By June Roth

(See page 23.)

RECENTLY WE HAD A VISIT from a member of the priesthood of another branch. It was just a short visit, but the little talk he gave us made me realize afresh the part that emotions play in our lives. His talk was not emotional in the sense that some people regard the term. We did not laugh or weep. Nevertheless it touched our hearts and minds and brought us all closer together and closer to God.

Just as God has given us our bodies and our minds, so has he given us the power of emotion. Unless we accept and use correctly all God offers us we cannot have the life more abundant that Jesus spoke of. Far be it from me to advocate the emotional orgies that some religious sects indulge in, but it is just as wrong to take the swing of the pendulum to the opposite extreme and be coldly practical. I once heard the church likened to a flower having every petal of equal size. The emotions form one petal, and this petal must be no larger and no smaller than the others.

A branch or group may be well organized with a full schedule and with attention paid to every detail; every principle of the gospel may be taught, but if the emotional side is neglected the group is not likely to progress. A member of the ministry may have a great knowledge of the church and the gospel but it is of little avail if he cannot also touch people's hearts.

We may be given the knowledge that Jesus is the Son of God and that he died on the cross, but our feelings must be aroused to realize that it was God's love and Christ's love for us that brought him here to earth to be killed. Only when our

emotions are stirred are we willing to do something about it.

THE PRINCIPLES of the gospel may be taught to us and we may look at them from the logical viewpoint. However, only when we *feel* something about it and become enthusiastic—when we have a desire burning within us—do faith and repentance become part of us. Only then do we fully understand and desire baptism.

Remember Palm Sunday? Did the people take that calmly? No, they cried out and spread their garments before Jesus. If they had not done so, the very stones would have cried out. When the Spirit is present in a meeting we feel it through our emotions. If we try to analyze it mentally, it vanishes. We know that "the glory of God is intelligence" but we are also told that "God is love." Each must have its place.

We know that Paul declared it was more important to edify the saints than to use spectacular gifts such as speaking in tongues. Nevertheless, the more spectacular gifts have been given us of God, and they must have their rightful place along with everything else. Would God give them to us with no reason? If we deny them completely we, in part, are denying God, and where is the true Saint who desires to deny God?

WHILE I WAS in my early teens and attending church school I was asked to go to an ordination



Mrs. Roth of Auckland,
New Zealand

service. A young man, just a few years older than I, was to be ordained to the ministry. Other ministers, I was told, would lay their hands upon his head, and through this the power and authority of God would come. Being accustomed to the ways of other churches, I thought this person was very young to be a minister, and I couldn't understand the situation. However, I was curious and went with the idea of learning just what was to be done.

Whether it was before the ordination or after I cannot now recall, but the young man arose to speak and tears came to his eyes. I had been brought up to believe that tears were a sign of weakness—something to be ashamed of. However, when I saw those tears I marveled that he should be so deeply moved. I wondered what there was in this church that could touch him so much, and it strengthened my conviction that the people who attended had something I'd never come across before.

Later on I drifted away, but I always thought of our little church as the place where the people were really sincere—where they were not ashamed of showing how much their religion meant to them.

So . . . I came back!

Home Column

The Wildwood Course

By John Thoman

THE WORK OF BUILDING the golf course at Wildwood was not nearly as hard as most people thought it would be.

Three things helped—the natural rolling meadows, the amiable committee, and Uncle Ned Campbell. Uncle Ned was a bundle of energy and enthusiasm. He bought a power mower, hired a few good men, and gave the job his own undivided attention. The committee helped by designing and planning one of the easiest eighteen-hole courses ever laid out in America.

Wildwood, a small but progressive community, now possessed, along with its other attractions, a handsome golf course all its own. The only possible criticism of the course was one hardly worth mentioning. It was, in effect, that the course was too easy. It had no hazards, no sand traps, and for real players, no challenge.

Before Uncle Ned's men were through, they had contrived to make most of the fairways to slant smoothly toward the green, and most of the greens to slant smoothly toward the cup.

The day finally came that all had looked forward to. Uncle Ned and three members of the committee made up the first eager foursome to play the Wildwood course. They had a very enthusiastic gallery composed of most of the people of Wildwood. Uncle Ned was the star. He really had beginner's luck, and went



around the first eighteen holes in 98 strokes, thus immediately breaking the one hundred-stroke line that separates the men from the boys. When that happened, the most surprised person of all was Uncle Ned himself, and he immediately became the spearhead of all golfing activities. He was on the course at every possible opportunity.

His good-natured wife became a golf widow, and the salesmen at the Wildwood Sporting Goods Store were glad to see his ruddy, smiling face, for he was always ready to buy and try out any real or imaginary improvements.

BEING CHURCH-CONSCIOUS PEOPLE the Wildwood crowd managed to forswear Sunday golf altogether. And they managed (such of them as were heads of families) to save one evening a week for the family; but on Sunday afternoon various golf enthusiasts could be seen whipping at the grass in the back yard with a new club or spending an idle hour over the polishing of gear, already in fine condition.

There was some good-natured protest about the difference the links made in the community, but by and large the congregations in Wildwood felt that the course was an asset rather than a liability.

Three out of four of the ministers of Wildwood churches were on the course regularly and spoke enthusiastically of the wholesome sport. The fourth, Elder MacClannagan, could have been expected to take a dim view of almost everything new, so his position was no surprise to the town.

THERE WAS ONE ASPECT of Elder MacClannagan's objections, however, that was surprising, to say the least, in the light of later events. Although he never played the course himself, he was persuaded one morning soon after it was completed to walk around it on a tour of inspection. Always afterward when reference was made to it (as it frequently was), his chief complaint seemed to be not that the course had been built at some expense and labor and was now a very definite part of the community's social life, but that

it was, as a golf course, altogether too easy. According to Elder MacClannagan it was completely inadequate as a test of skill. "In the days before I gave my soul to the Lord and became his servant, I played the game of golf on the moors of my native Scotland," he was heard to say, "and I tell you this course here is a travesty on those I played in my youth. We played gravel pits and swamp holes and the moors." And he would shake his head sadly with a look of disappointment in his golfing companions and walk away. But somehow the Wildwood course was in keeping with everything else in the community. In Wildwood the living church members, in contrast to those pioneers sleeping in the cemetery, had been mostly the "assembly line" variety. They had been born into the faith; built nice churches, bought pews, contributed to foreign missions, and generously purchased white elephants at the church bazaars. The church officials had done the rest. It had been like buying life insurance, and there were few who dared to tell them that their souls were dying of a creeping paralysis.

On one or two occasions Elder MacClannagan had in his dour, uncompromising Scotch manner made it pretty plain that he thought the work of the Lord was bogged down by the all too human proclivity of taking life easy, "like a baby feeding on pap." The other ministers of Wildwood, being well fed and housed, gradually grew less critical of the Wildwood way of life, and being essentially fine fellows they began to accept and extol the pleasant paths of peace.

The very thing that the rugged Elder MacClannagan criticized came to be a virtue in the minds of the others. For instance the Reverend Jones, on a trip to a neighboring town, had seen a red-faced golfer standing in a sand trap, slicing away at a half-buried ball and losing his temper. Pastor Jones came back to praise publicly the great idea of Wildwood's painless golf course, which was not so full of sand traps

and other hazards as to provoke the Christian sportsmen to profanity. If there were those who agreed with Elder MacClannagan just a little bit, they didn't do it publicly.

REALITY caught up with Wildwood in September in the first fall tournament. All summer there had been good-natured rivalry between Wildwood and Rock Creek, the neighboring community. Citizens of both towns had formed the habit of carrying with them their score cards, which they diligently compared. Members of Wildwood and Rock Creek mingled occasionally, both socially and in business, and all summer they had judged each other's game by the marks on the little white cards they carried.

But neither group had played the other's course, and Uncle Ned's stalwart sportsmen had failed somehow to brag about the painless character of their de luxe links. In fact, they hadn't even mentioned it.

There was no scouting so that by a comparison of cards alone, the Wildwood team seemed to all and sundry to be away out in front. At last one evening they met and flipped the fateful coin as to where the game was to be played the next day. It was here that reality took over. Rock Creek won the toss and naturally elected to play the first game on its own familiar course. Uncle Ned and his partner were full of confidence. Many from Wildwood came to see the game, and they too were filled with confidence.

Now the Rock Creek course was cleverly trapped and bunkered. It was narrow and hopelessly rough. It was as rough as real life. Uncle Ned teed up his ball and, taking careful aim, drove a long slice into the woods. His opponent drove straight down the course. Uncle Ned's partner never found his first

ball at all after the second stroke. He lost several other balls before he gave up on the fifth green. Long before the eighth hole Uncle Ned broke completely and threw his clubs into the water trap. The two of them started for the clubhouse. The match was over. The Rock Creek players were calm and good natured. They played on until the end.

THE NEXT SUNDAY the church pastored by Elder MacClannagan was crowded. "Friends," Elder MacClannagan began, "the Wildwood golf course is like our lives. We are suffocated by easy living. Our souls have grown fat with laziness. Our pioneers sleeping in the cemeteries of Wildwood would be ashamed to own us." Then raising his voice he continued, "We are a disgrace to them. The Lord's work needs men, not weak-willed children."

He did not spare the feelings of his flock, and on his side at least he had the virtue of consistency. He spoke of the need of a new church school building. Then, during the singing of the last hymn, he strode to the door to shake hands with the members as they filed out.

The moment of suspense, awaited by those who clustered around, arrived when Uncle Ned came up. The eyes of the two strong men met and held. Uncle Ned thrust out his hand, "A good sermon, elder," he said, "and I would like a chance to talk to you tomorrow morning about two things. I want to increase my pledge toward the new church school building, and I'd like your advice on re-vamping our Wildwood course to make it more hazardous. After all, if our younger men should want to learn to play the game, they should play it right." Elder Mac's normally sober features broke into a grin that nearly cracked his face.

New Horizons



Church Men in the News

Elder R. L. Amsberry Goes to Iran on Point IV Program

(The following account was sent to the "Herald" by the Federal Security Agency, Office of Education, Division of International Education, Washington, D. C.)

Rolla L. Amsberry recently accepted a two-year assignment as vocational agriculture advisor in Iran under the Point IV Program. Mr. Amsberry was in charge of the veterans agriculture training program in Denison, Iowa, a pioneer in adult education, and a former superintendent and long-time vocational agriculture instructor in the Hawkeye State. For the past five years he was also pastor of the Reorganized Church.

Mr. Amsberry was born at Bussey, Iowa, and was graduated in 1926 with a B.S. degree in agricultural education from Iowa State College. In 1936 he received the M.A. degree in education from the State University of Iowa. He is a charter member and secretary of Sigma Alpha, the vocational agriculture honorary fraternity; of Phi Delta Kappa, the honorary education fraternity; and is listed in "Who's Who in American Education."

Mr. Amsberry was once superintendent of schools at Wyman, Cotter, and Oneida. He developed the large comprehensive-type adult education schools in Iowa at Marengo, Lohrville, Lamoni, and Oneida. During World War II he was in charge of the Shelby County War Production program at Harlan.

The Point IV Program is widely known throughout the world as a co-operative venture in which we help the governments and peoples of underdeveloped areas to help themselves. Our technicians provide the "know-how." The term "Point IV" is derived from President Truman's 1949 Inaugural Address. His fourth point was "for making the benefits of our scientific advance and industrial progress available for the improvement and growth of underdeveloped areas." For the educational part of the program, educators and specialists are requested by the different countries in South Asia, Near East, and Middle East. Experienced men and women educators are chosen for two-year terms to fill such requests.

Mr. Amsberry with his wife and 14-year-old daughter, Gwyneth, left for Iran in January.

Briefs

Ordination Service Held

OSAGE, WYOMING.—The Osage and Newcastle group held an ordination service December 11. L. S. Troyer visited the group and ordained Forrest C. Julius to the office of elder.

Melady Ann, Joann, and Melvin Mathis were blessed by L. S. Troyer and F. C. Julius. After the services forty-seven Saints met at the home of Brother Julius for lunch.—Reported by Mrs. FORREST C. JULIUS

Speaks at Branch

OCEAN SPRINGS, MISSISSIPPI.—Elder Marshall Mizell of Pascagoula, Mississippi, was speaker at the morning services on November 23 and 30. He was also the speaker at the evening services through the month of December.—Reported by Mrs. D. A. BYRD

Baptismal Service Held

OLYMPIA, WASHINGTON.—Marvin Glenn Weber was baptized December 21 by Cecil Grant Willis at Olympia, Washington. He was confirmed on December 28 by High Priest Paul Wellington and Elder C. C. Willis. His two children, Dan and Cheryl, were blessed on the same day by Elders Wellington and Willis.—Reported by C. C. WILLIS

Two Distant Groups Started

IDAHO DISTRICT.—The Castleford mission is active these days trying to raise money for their building fund and also in their Zion's League work. A chili supper was held December 14 by the Zion's League with a program afterward. Several of the people from the Hagerman Branch were present and participated in the program. A potluck supper was held December 19.

Some of the recent activities of the New Plymouth group was a combined bridal shower for Brother and Sister Roy and a going away party for Miss Hattie Spurling who was leav-

ing for Graceland. Visiting during the holidays from Graceland were Bernard Parton, Brooks Nelson, and Evan Jenkins. A Christmas program was held the week after Christmas and then a watch and prayer service New Year's Eve. January attendance started out with forty and forty-one for the first two Sundays. Special services were conducted at Boise recently by Elder Harry S. Fry for the baptism of Sister Bersie Roy from New Plymouth.

A new group has been started at Council, Idaho, under the leadership of Brother Dale Uehlin. It will be interesting to note the growth of the new group at Council in the far western part of the state and the one at Blackfoot, Idaho, in the eastern part of the state. The two towns are approximately 425 miles apart.

The Pocatello group under the direction of Mr. Charles Nelson and Mr. Travis L. Brown are putting a ceiling in the basement of the church. The building has been in use since August; however, there is still a lot of work to be done.—Reported by RUBY Y. BROWN

Zion's League Organized

ODESSA, TEXAS.—The mission held its annual meeting in September with Elder Iral Parker in charge. The following officers were elected: Elder Parker was sustained as pastor; Elder Otis Baker, Jr., assistant pastor; Mrs. Iral Parker, music director; Priest Jim Hobbs, secretary and treasurer; Teacher Lawrence Hickman, church school director; Mrs. Lawrence Hickman, secretary, and treasurer of the church school; Mrs. M. D. Smith, women's director; Mrs. Homer Spiers, historian and publicity agent; Mrs. Otis Baker, Jr., book steward; Mrs. Jim Hobbs and Mrs. Leo Moles, ways and means committee; Mrs. Jim Hobbs, junior League leader.

Four of the priesthood attended the priesthood institute in Oklahoma City in October.

The priesthood of unorganized west Texas and New Mexico, which includes Eunice, New Mexico, and Stanton and Odessa, Texas, have been meeting once each month for the past year for classwork. Brother Parker of Odessa is director, and Elder Douglas Church of Stanton, Texas, is teacher.

new slide set

The Life of Christ

Every branch will welcome this new slide set on the life of Christ. Included are eighty full-color reproductions of beautiful biblical paintings by the famous nineteenth century artist, William Hole. Each picture is a scene from an unforgettable episode in Christ's life. The set is recommended for use in all church programs by the Department of Audio-Visuals of the General Church.

(Complete Set
Script Included)

\$14.50

Herald House
Independence, Missouri

On November 30, there were three ordinations with Pastor Iral Parker in charge. Priest Otis Baker, Jr., was ordained to the office of elder by Elder Carl Leonard, assisted by Elder W. F. Page. Ralph Everett Sader was ordained a priest by Elder Page; and David Sader was ordained a deacon by Elder Otis Baker, Jr., assisted by Priest Ralph Sader.

The Zion's League was organized on October 5, with ten persons present. Priest Jim Hobbs is youth leader and Deacon David Sader is president. On December 7, Marieta Kay, daughter of Elder and Mrs. Otis Baker, Jr., was blessed by the infant's father, assisted by Elder Iral Parker.

On December 21, Deborah Jean, daughter of Pfc. John K. and Jean Williams, was blessed by Elder Iral Parker, assisted by Elder Baker.

On December 21, Eldon Rex Parker and Patricia Sue Hickman were baptized by Priest Jim Hobbs. They were confirmed by Elders Parker and Page.

District President Ralph Wilt was in Odessa, November 9. Brother Wilt preached both the evening and morning service.

Ralph Edward Sader and Wendell Parker were home from college for the holidays.—Reported by MRS. HOMER SPIERS

Mission Becomes Branch

BAKERSFIELD, CALIFORNIA.—On November 15, sixty-five adults and children were present when the Bakersfield mission was officially organized into a branch under the direction of District President John P. Davis and the pastor, Harry E. Hampton. Other priesthood members in the stand included James A. Dameron of Sacramento, and Abe Heinrichs, Thomas Connell, Eber Pechin, Norman Slick, Charles Vancil, and Lloyd Huntley of Bakersfield.

It was under the supervision of Brother Dameron and Brother Heinrichs that the Bakersfield mission was first organized on March 26, 1939. At that time Elder Heinrichs was elected mission pastor.

The branch has been very active in all departments during the past year. A new adult group was organized and has been meeting regularly both for study and recreation.

The Zion's League, under the direction of Faith Meyer and Eber Pechin, made several trips to southern California branches to compete in the volleyball tournaments. They also played host to several visiting Leagues. In September they traveled to Santa Ana, where they were awarded the trophy for placing first in the southern California Zion's Leagues play tournament.

Two of the young women of the branch, Faith Meyer and Velda Bitters, attended children's camp June 20 to June 27. Faith was the camp nurse and counselor and Velda was a teacher and counselor.

Early in June, one adult and five children were baptized in services conducted in near-by Tehachapi. The following candidates were baptized by Elders Hampton and Heinrichs: Mrs. Dorothy Canfield, Sharon Lee Canfield, Richard Strever, Sherry Lane Strever, Thomas Connell, Jr., and James Hampton. The confirmation service was held that evening at the home of the pastor.

Seventy Glen Johnson was with the branch December 1 through 14. His series of meetings was well received by an actively interested group, both at the evening services and the ensuing cottage meetings.

During his visit a baptismal service was conducted. Those baptized by Brother Johnson were Mrs. Jessie Bitters and son, Carroll Wilkinson.—Reported by VELDA BITTERS

Ordained to Office of Teacher

JONESBORO, ARKANSAS.—Paul Dison was ordained January 11 to the office of teacher by Elders Harry Larche and G. H. Turner.—Reported by KATHRYN WILSON

Women's Group Active

MIAMI, OKLAHOMA.—Elder Stephen A. Black, district president, was the guest speaker at the evening service on January 11. Special music for the evening was furnished by the Bluejacket High School Glee Club.

Holiday visitors in Miami were Mrs. Edward Butterworth and children of Detroit, Michigan; Mr. and Mrs. D. L. Kyser and children of Marion, Illinois; Mr. and Mrs. F. M. McDowell

of Independence, Missouri; and Miss Joan Stanton who is attending Graceland College.

The choir, directed by D. W. Guinee and accompanied by Mrs. V. G. Gaston, presented the Christmas cantata "The Heavenly Message" for the evening service on December 21. Soloists were Mrs. E. G. Gilbert, Mrs. B. F. Kyser, Mrs. C. L. Rook, Harold Van Sickle, and Brother Guinee.

Holiday festivities for the young matrons included the annual Christmas party on December 18 at the home of Mrs. Henryetta Betz and a New Year's Eve party at the home of Mr. and Mrs. Frank Althouse at which the husbands were guests.

A joint meeting of the women's department was held on December 11 and "Portraits of the Restoration" was presented. Those participating in the service were Mrs. Jo Boyer, Mrs. E. G. Gilbert, Mrs. Carl Angel, Mrs. B. A. Howard, Mrs. J. D. Rook, Mrs. Maud Mahoney, Mrs. Charles Angel, Mrs. John Mount, and Mrs. B. F. Kyser, Jr. Following a business session there was a gift exchange.

The women's department held a bake sale and bazaar on December 6 and earned \$40.

Preceding the prayer service on November 26 the choir presented a vesper service "Gratitude to God" under the direction of Mrs. C. L. Rook.

The women's department honored Mrs. Ralph Bobbitt with a farewell party at the home of Mrs. Walter Sample on November 20. Farewell remarks were made by Mrs. B. A. Howard. Hostesses for the evening were Mrs. J. D. Rook, Mrs. E. G. Gilbert, Mrs. Charles Angel, and Mrs. Carl Angel. Mrs. Bobbitt joined her husband at Philadelphia, Pennsylvania, where he was recently assigned by the General Church.

At the morning service, on November 9, the sacrament of the blessing of children was observed. Special music was presented by a trio: Alice Gilbert, Emma Jane Rotter, and Judy Foraker. Roger Mayfield and Charles Cline were blessed by Elders O. A. Duncan and Alvin Smith; Connie Sue Cline and Carol Louise Cline were blessed by Elders D. W. Guinee and B. A. Howard; and Cindy Lea Cline and Cathy Jannabeth Cline were blessed by Elders Duncan and Smith.

Evangelist William A. Patterson, a former district president, was guest speaker at the morning and evening services on November 2.

Family night was observed on October 30, with a Halloween party.

Members of the priesthood were organized by the pastor, Elder Howard, for the new year in October and meet each Tuesday evening for study and visiting.—Reported by BETTY L. KYSER

Correction

In the news "Brief" from Mt. Pleasant, Iowa, in the *Herald* of February 2, an error was made. It should have read Teacher Clifton Brown was selected as pastor, and should also include Arline Sampson was elected women's department leader.

Improvements Made on Building

DALLAS, TEXAS.—At the annual business meeting held in August, the following officers were elected for the coming year: pastor, Linden E. Wheeler; counselors, C. A. Green and Glenn Fordham; secretary, Thelma Mottashed; treasurer, Zelpha Pierson; church school director, Glenn Fordham; women's leader, Evelyn Logan; adult supervisor, Merle Hollenberger; children's supervisor and correspondent, Chattie Everett; young people's leader, Harold Lewis; music director, Earl Hoisington; custodian, Evah Pecore; librarian and book steward, Harold Lewis; auditor, Hubert Bratcher; solicitor, Frank Tey.

Copper Novelties

Each gleaming solid copper novelty has been artistically hand-hammered and brightly polished to be a gift or award of lasting significance.

CROSS AND STAR BOOKMARK	30¢
OVAL BOOKMARK	30¢
KEY CHAIN	30¢
BOOK MARK-LETTER OPENER	35¢
RULER	30¢
LETTER OPENER	50¢
LETTER HOLDERS	85¢
DESK MOTTOS	60¢
BOOK ENDS	\$1.75 the pair

See the Church Supply Catalog for other information.

Order From

HERALD HOUSE
Independence, Missouri

Baptisms have included Gail Bratcher, Jimmie Stalcup, Martha Fae Nutt, George Postum, Janice Tey, Karen Wilson, Wanda Jo Davenport, Mrs. Emma Jo Metzler, Mrs. Maretta Carpenter, and Ross Sherman.

The following children have been blessed: Galen and Connie, children of Mr. and Mrs. M. L. Chadwick; Dwight, son of Mr. and Mrs. Merlin Metzler; Michelle Rae, daughter of Mr. and Mrs. Boyd Brollair; Debra and David, son and daughter of Mr. and Mrs. John O'Brien; Debra Rae, daughter of Mr. and Mrs. Bob Hacker.

In September the branch celebrated its thirty-sixth anniversary with a home-coming for two days. Saturday evening the young people presented skits, Boyd Brollair was master of ceremonies, and refreshments were served. On Sunday morning the past pastors and present pastor were seated on the rostrum. Each made a short talk, following which each charter member was presented a corsage or boutonniere. The five charter members present were Elders W. R. Standifer, R. F. Moore, Mrs. Lillie Ebel, Mrs. Rose Huey, and Mrs. Chattie Everett. Pastor Linden E. Wheeler gave a short sermon following this. The church was decorated by Mrs. Gene Graham. A basket dinner was served on the church lawn.

Evangelist H. I. Velt held a two-weeks series. Following this a missionary effort began, and tracting has been organized.

Dallas Saints attended the religious institute in Houston and the youth retreat.

Elders Alfred Yale and Norman Cox visited the branch.

The Zion's League is divided into two active groups. They are studying *America's Lost Civilizations*. At their Christmas party, they brought gifts for the branch.

The women's department meets once a month for study, social, and work. The department sent several boxes of warm clothing to the Social Service Center. A transfer company carried the boxes free of charge. Rummage sales, bazaar, Christmas and greeting cards, house numbers, and *Reader's Digest* subscriptions have all been ways of raising money which is donated to the building fund.

The branch has purchased three lots. The women's department has also sponsored parties for the branch.

The Tuesday evening work group leader is Zelpha Pierson. The group has cleared the church lawn of wild grass, planted shrubs, painted the annex, installed new heaters in the auditorium and classrooms, put new linoleum in the rest rooms, stained the floors, and laid a new sidewalk. The group also cleans the church building each week.

Bob Hacker is the junior church pastor, and services are held every Sunday except the first Sunday of the month.

Glenn Fordham, church school director, has installed classroom bells, a loud speaker for the nursery, and has finished a church directory.

Cottage prayer meetings are held three times a month in different homes, and a general prayer meeting is held once a month at the church.

Local speakers have been Linden Wheeler, C. A. Green, Glenn Fordham, Bob Hacker, R. F. Moore, H. E. Davenport, and Frank Tey.

Jimmie Hillenberger has enlisted in the Navy and is now in Japan. Dwight Graham is in the Coast Guard. Donald Everett has returned from Japan.—Reported by CHATTIE EVERETT

Religious Puppet Show Given

OREGON DISTRICT.—The district met in fall conference November 7, 8, and 9 at Central Church and Washington Hall in Portland with an attendance of over eight hundred. Apostle E. J. Gleazer, Bishop G. L.

DeLapp, Bishop M. E. Lasater, and Missionaries James N. Kemp and Don Landon were on the staff of the conference. The children were taught by Elder Harold Carpenter and Sister Mabel Ray. A special feature for the children was a religious puppet show given by Sister Forest Moore and Sister Gordon Lampart of Portland.

Sermons during the conference were given by Apostle Gleazer and Bishop DeLapp.

Meals were served under the direction of Sister Effie Verhei. Sister Roycie Chapman was in charge of the needlework booth and Sister Kathleen Lawler in charge of registration. Music for the conference was under the direction of Elder Lloyd Shannon.

At the annual business meeting the following officers were sustained and elected: district president, High Priest J. L. Verhei; secretary, Elder Roy D. Keiser; treasurer, Elder Milton Becker; director of religious education, Elder Harold M. Carpenter; youth leader, Elder Keith Kinart; music leader, Elder Lloyd Shannon; women's leader, Sister Rita Kinart; dramatics and publicity, Sister Leona Carpenter; auditor, Elder Fred Hawes; historian, Sister Lillian Livingston; book steward, Teacher Albert Lasley; bishop, Monte E. Lasater; bishop's counselor, Elder Paul Fishel; evangelists, Mark Yoeman and Walter Barker. The following elders were approved as associates to the district president: Elders Miles Whitting, F. E. Chapman, Lloyd Shannon, Ray Hugget, Keith Kinart, Harold Carpenter, Clinton Dobson, and Roy Keiser.

Due to the fact the district is growing so rapidly the district has been divided into divisional groups with members of the district presidency in charge of each division.

An ordination service was held on Sunday morning and the following men were ordained: elders, Frank Tucker, DeWayne Miller, Ernest Mikesell, Harry Howell, Bernard Taylor, and William Brewster; priests, Ural Donnalee, Kenneth Goddard, Waldo Lasley, August Sahlberg, Fred Moore, Albert Sharp, Albert Gardner, Earl Smith, John Livingston; teachers, Earl Yates, Robert Good, Joseph Cox, Leon Coburn, Elbert Hartshorn; deacons, James Steinbrink, Herbert Hough, George Sahlberg, Jerry Dixon, and Carrol Darr.—Reported by LEONA CARPENTER

Priesthood Institute Held

AURORA, ILLINOIS.—Many members of the branch attended the church reunion at Naperville in August. Many stayed at the camp, serving as staff workers. Others made trips during the day, providing transportation for all the Saints.

At the annual business meeting, Elder Paul Gouty was chosen as branch president and Philip Wilson as church school director. New leaders were also selected in other offices so that all could learn to share the responsibilities of the group.

The work of remodeling the church basement has been steadily progressing. Upon receiving a loan from church headquarters, renewed efforts were made to finish the work. The old furnace and classrooms were torn out, the last of the flagstone walls and excess dirt was removed. In three Saturdays, new toilets were installed and the entire floor was cemented. The chimney was torn down and rebuilt, together with a new furnace.

The church picnic was held in September at Island Park at Geneva, Illinois, on the Fox River.

Twenty men made a guided tour through Joliet Prison under the leadership of William Hicklin, Men's Club president.

Sister Margaret Reedy was elected as women's leader with a competent staff to assist in the work.

Zion's League has over twenty members with Chuck Hughes as president and Sister Kay Wakeman as supervisor. They have formed several active committees and many events are planned for the future. Seventy Cecil Ettinger, district appointee, recently completed a series of illustrated lectures. He was assisted by Elder Fred Banta, appointee to the Nauvoo District.

Margaret Ann, daughter of Mr. and Mrs. Vernon Pettit, was blessed in November by Elder Paul Gouty, assisted by Elder A. J. Settles.

The priesthood institute, sponsored by the Northeastern Illinois and Chicago Districts was successfully directed by District Presidents Lyle Woodstock and Lloyd Cleveland, November 15. Apostle Don Chesworth and Seventy Cecil Ettinger were present. At the same time, the wives of the priesthood members conducted classes and this work was summed up by Lydia Wight. Eighty priesthood members and their wives attended the banquet on November 14.—Reported by CHARLES REEDY

Progress Made on New Building

BELL, CALIFORNIA.—The annual business meeting of the Southeast Congregation was held September 21, 1952. Officers elected to serve during the coming year are as follows: High Priest R. L. Macrae, pastor; Elder Elmer Johnson, counselor; Priest Leroy Hamilton, counselor and treasurer; Margaret Barnes, secretary and recorder; Ruth Aslin, historian; Priest Harold Downey, church school director; Irene Ivory, church school secretary; Dorothea Hawkes, publicity agent; Richard Smith, auditor; Elder Arthur Hawkes, missionary supervisor and director of young people's activities; Nellie DeBruin, women's leader; Teacher Floyd Barnes, book steward; Alice Johnson, drama; Ora Macrae, Alberta Downey, Norma Jean Smith, music committee; Irma Patella, junior church director; Dave Miller, custodian; and Deacon Ted Bowen, building supervisor.

On September 14, the following were ordained: Harold Downey to office of priest; Deacon Floyd Barnes to office of teacher; and Ted Bowen to office of deacon.

On October 19, the following people were baptized: Allen Carney, his wife Mary Carney, his daughter Linda Carrico; Sister Laura Harrison, and her daughter Florence Harrison.

Four more people united with the church on December 7. They are Sharon Downey, daughter of Harold and Alberta Downey; Inez Shaw, and her daughter Arline and son Teddy.

A Thanksgiving dinner was held on November 29, in the new dining hall with one hundred and twenty people present. This new building addition which is being constructed by the local congregation under the direction of Brother Ted Bowen consists of an auditorium, kitchen, and two lounges. The Southeast Congregation is located at 3801 East Florence Avenue, Bell, California.—Reported by DOROTHEA HAWKES

Young People Active

NAUVOO DISTRICT.—The Zion's League of the Nauvoo District celebrated New Year with a midnight watch party held in the lower auditorium of the church in Nauvoo. The auditorium was decorated with crepe paper streamers, cheerful red bells and various other New Year's remembrances. This work was done by Irene Nehring and Ruth Knipe of Nauvoo.

The evening's entertainment began at eight o'clock on New Year's Eve by a visit into the past. A large book of "Memories" stood open before the group and on each page was a poem or list of games and activities which everyone participates in during each phase of his growing up. Starting with preschool age up through college age, the childhood games of marbles and

jumping rope, relay races, spelling bees, and baseball were enjoyed, as well as skits and group singing. The games were directed by Lee Ourth who acted as master of ceremonies for the introduction of each new game.

At 10:45 p.m. after fifteen minutes of group singing, the Leaguers made their way to the upper auditorium for their last fellowship service of 1952. The room was lighted only by candles and a small brightly lit church furnished the worship setting. The service was conducted by Lynn Ourth, with Ralph Gunn of Ft. Madison assisting. The theme was "Making the Right Choices in '53."

The service was concluded with a benedictory prayer offered by Lloyd Tripp, Nauvoo.

Refreshments were then served in the lower auditorium and the new year was ushered in. The guests retired to the homes of Mr. and Mrs. Fred Banta, missionary to the Nauvoo District, Mr. and Mrs. Harold Smith, Mr. and Mrs. Arnold Ourth, and Mr. and Mrs. Elbert Tripp. At 10 a.m. on New Year's Day, the group re-assembled for breakfast. Predictions for the future were hidden in bright-colored balloons around the room. Alarm clocks, set twenty minutes apart, were wrapped in several layers of paper on each table. Under most of the glasses was a slip of paper telling the occupant of that place either to puncture a balloon and read the prediction, or to recite a nursery rhyme having to do with time, or to stand and tell the time every 18 minutes. One person at each table was instructed to open the package when the alarm rang and not to tear the paper or break the string. Someone else at the table timed his actions. Hal Smith opened his package in the least time. Lives of several of the young people were portrayed in poetry and Brother Gail Hunter, Ft. Madison League leader, presented a short talk in closing. A friendship circle was then formed, climaxed with the singing of "Blest Be the Tie That Binds."

Mrs. Floyd Hartman is the Nauvoo League leader and she was assisted in the planning of the New Year's party by Mrs. Betty Tripp and the members of the Nauvoo League.—Reported by BETTY TRIPP

Evangelist Holds Series

MOBILE, ALABAMA.—The Oriole and Skylark organizations for girls have been effected with Betty Rester as leader, and Dorothy Shannon, Sybil Thistlewaite, and Charlene Snyder assisting.

Graceland College Day was observed at the eleven o'clock service October 26. Former Gracelanders participated in a program of inspirational talks and music.

Evangelist H. I. Velt was guest minister for a series of services November 6-16. Kodachrome slides were shown each evening at seven o'clock followed by preaching service. A combined class for men, women, young adults, and Zion's Leaguers met in the sanctuary each Sunday morning at the church school hour with Evangelist Velt as instructor. Sister Velt, who is a member of the General Council of Women, accompanied Brother Velt on his visit to Mobile, and was honored at an afternoon tea Sunday, November 9.

On Monday evening, November 17, the department of women held a meeting with Pastor J. A. Pray as speaker.

The department of women held its regular Thanksgiving meeting on Tuesday evening, November 25. Contributions of canned food for the needy were accepted at this meeting.

A special service was held on Thanksgiving morning, November 27, with the message being given by Elder Franklin E. Steiner of Rome, Georgia.

Elder R. L. Booker has been appointed pastor of the Robertsdale mission, effective January 1, 1953.

The department of women sponsored a Harvest Festival, December 5, which included a talent show by the women; booths of candy, fancywork, and baked goods; and dinner and supper served in the annex auditorium.

The children's Christmas party was held Friday evening, December 19, in the annex auditorium under the direction of the leaders and teachers of the children's division.

On December 21, the church school preworship service, a Christmas pantomime, was presented by the children's division under the direction of Julia Wilson and Sue Mader. The eleven o'clock service was a service of baptism for candidates from Mobile and Bayou La Batre, Alabama; Pascagoula, Mississippi; and New Orleans, Louisiana. Elder J. A. Pray, Mobile, and Priest Oscar Goff, Pascagoula, officiated. The evening service consisted of the drama, "A Christmas Carol," by Charles Dickens, presented by the Zion's League. This production was under the direction of Wilda Grace, branch director of drama.

Members of the choir met at the home of Wayne and Jeanne Hough to listen to the *Messiah* broadcast over the local station WKRG, Sunday night, December 21.

The Men's Club was formally organized December 21, with Jimmie Farnell elected president. The initial supper meeting was January 5.

A special white gift service was held Christmas night, directed by Elders J. A. Pray, R. L. Booker, and A. W. Hough. Special music was furnished by the choir.

At the eleven o'clock service, Sunday, December 28, Lula Hough and Russell McGuire, Jr., were confirmed by Elders H. H. Jernigan and A. W. Hough.

The Christmas cantata, "The Music of Bethlehem," was presented by the choir under the direction of Jeanne Hough at the evening service, December 28. Martha Salter was the organist.

The regular quarterly business meeting of the branch was held December 29, with the pastor presiding. The proposed branch budget for the calendar year 1953 was submitted and accepted. The appointment of Dwayne Shannon as book steward to succeed James Peavy who has recently moved to Birmingham was sustained. A building and grounds committee consisting of Brewton Greene, Jr., chairman, Willie Day, Paul Mader, Ed Stanton, R. V. Rogers, and T. C. Salter was recommended by the pastor and approved by the branch.

A New Year's Eve watch service was held followed by a social hour in the annex auditorium. Sound movies were shown.—Reported by ARDIETH VICKREY

Group Growing

FORT BIGGS, TEXAS.—The El Paso-Las Cruces group continues to meet every Sunday at the Old Chapel, Fort Biggs. Church school is held at 11:00 a.m., and the preaching service at 12:00 noon. The group is interested in contacting new members who are at White Sands Proving Ground, Fort Biggs, or Fort Bliss bases, or in or around El Paso. They are requested to contact or phone Lester Hershey, Captain Kenneth Walker, or Robert Porter, at 0380R1.

Mr. and Mrs. Bill Dollins are missed from the group since they moved, but a welcome has been extended to Mr. and Mrs. Bob Doan who are back at Alamogordo.

Since January the number of the group has doubled. Some of the newest members include Mr. and Mrs. G. W. Doyle, Mr. and Mrs. Ted Hiles, Mrs. Nadine Up De Grafg, Mrs. Dawson, and Mr. and Mrs. N. Shepperd. Several servicemen are attending meetings. During the past year visiting ministry has included Apostle Charles Hield, Brother McDonald, Brother Archibald, and Brother Wayne Simmons.—Reported by BANTZ J. DAVIS



Golden Wedding Anniversaries

Mr. and Mrs. Elmer Chase

A reception honoring Brother and Sister Elmer D. Chase on their fiftieth wedding anniversary was held on the afternoon of December 21 at the Reorganized Church in Pasadena, California. Brother Chase served as pastor of the Pasadena congregation for seven years during the time it was a mission. They were married in Adams, North Dakota, on December 22, 1902, and lived for many years in Canada and Montana before moving to California in 1930. The Redland Saints, with whom they now worship, also honored them with a special observance of their anniversary.

Present for the reception were their children: William Chase of Yucaipa, California; Mrs. Warren McElwain of Altadena, California; Mrs. Frank Kinney of Compton, California; Mrs. Ray Wineinger of Montrose, California; and Mrs. Alyce Gildehaus of Woodland Hills, California. Also present were nine of their twelve grandchildren.

Dr. and Mrs. H. S. Salisbury

Dr. and Mrs. H. S. Salisbury of San Rafael, California, celebrated their golden wedding anniversary on December 28. A reception for them was held at the home of a son, Dr. Winfield W. Salisbury and his wife in Lafayette, California. Another son, Scott A. Salisbury, of San Anselmo, California, a daughter, Mrs. George Wehrheim of Wood Acre, California, and nine grandchildren were present for the occasion. Two guests, Mr. and Mrs. Herman Hale Smith of Detroit, Michigan, attended the wedding fifty years ago.

Both Dr. and Mrs. Salisbury, the former Leona Scott, have been active members of the Reorganized Church since their youth.

Bulletin Board

Rich Hill District Conference

The Rich Hill District conference will be held at Butler, Missouri, on Sunday, February 22, beginning at 9:45 a.m. with a prayer service. Elder Merle Guthrie, General Church Statistician, will speak at 11:00. Following a basket lunch divisional classes will be held in the afternoon.

Kentucky-Tennessee District Conference

The Kentucky-Tennessee District conference will be held at Paris, Tennessee, on February 21 and 22. The theme is "Be Faithful to Thy Mission."

Notice to Larson Air Base Personnel

Regular services are held in the Grange Hall on the county fair grounds between Moses Lake and the air base; these include church school at 10:00 a.m. and preaching at 11:00 a.m. each Sunday. Further information may be obtained by calling Mrs. Ida McKim, 1849-R-3, Moses Lake (evenings) or by writing Charles Emslie, Box 824, Ritzville, Washington.

Publications Wanted

Marilyn Sorden, Librarian, Graceland College, Lamoni, Iowa, would like to obtain copies of *Millennial Star*, Volumes 1-3, May, 1840, to April, 1843; *Times and Seasons*, Volumes 2-3, 1840-42, for the college library.

Old Herald Wanted

B. J. Marriott, Box 179, Petrolia, Ontario, would like to have a copy of the *Herald* containing the account of Elder Shower's miraculous healing.

Notice to Members in Ontario

Members living in or near Sudbury who would like to attend church services are requested to contact M. R. Dodds, St. Joseph Street, Azilda, Ontario.

New Church Addresses—Chicago, Illinois

First Chicago Branch
Austin YMCA
501 North Central Avenue
Chicago, Illinois

Chicago Brainerd Branch
8805 South Throop Street
Chicago, Illinois

Brooklyn Services

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

Requests for Prayers

Rose Martens, Persia, Iowa, requests prayers for her husband that he might be led to accept the message of Christ, and for herself that she may know best how to help him.

Glenn H. McVicker, Route 1, Aredale, Iowa, who has lost his sight, requests prayers that he may be able to endure his affliction and qualify as a member of the church in good standing with the Lord.

An interest in the prayers of the Saints is requested by Sister Allie K. Maddox, Route 1, Eros, Louisiana. Sister Maddox reports that she has been an isolated member for many years and that she is now afflicted with a serious physical illness; she also feels the need of spiritual enlightenment. She is concerned that she be blessed with adequate faith, wisdom, and knowledge, in order that she might have strength for this trying time in her life.

ENGAGEMENT

Pool-Peterson

Mr. and Mrs. Anthony Peterson of Euclid, Ohio, announce the engagement of their daughter, Goldie Joy Peterson, to Ronald Lee Pool, son of Mr. and Mrs. Briggs Pool of Flint, Michigan. Ronald is in the air force at Austin, Texas. The wedding will take place in August in Flint, Michigan.

WEDDINGS

Davis-Willis

Virginia Nellie Willis, daughter of Elder and Mrs. C. C. Willis of Olympia, Washington, and Richard Lee Davis, son of Mrs. Oren Bowers of Indianapolis, Indiana, were

married December 20 at Olympia, the bride's father officiating. They are making their home in San Diego, California, where the groom is serving with the Navy.

Livezey-Brown

Phyllis Brown, daughter of Mr. and Mrs. Vern M. Brown of Independence, Missouri, and A/3C Wayne H. Livezey, son of Mr. and Mrs. Marshall W. Livezey of St. Clair, Michigan, were married December 30 at Walnut Park Church in Independence, Pastor Herbert Lively officiating. They are making their home in Biloxi, Mississippi, where the groom is stationed with the Air Force.

Middleton-Zuber

Kathryn Zuber, daughter of Mrs. Myrtle Zuber of Independence, Missouri, and Gerald F. Middleton, son of Mr. and Mrs. Jerome Middleton of Dearborn, Missouri, were married December 31 at the Reorganized Church in Trimble, Missouri, Elder J. W. Middleton officiating. They are making their home in Independence.

Ford-Amico

Grace D. Amico and John W. K. Ford were married January 11 at the Reorganized Church in Somerville, Massachusetts. Elder Gene P. Carter read the wedding ceremony.

Parker-Spry

Nadine Spry and Earl Parker were married December 29 at the Reorganized Church in Bellingham, Washington. Solomon Tripp performed the wedding ceremony. They are making their home in Bellingham.

We're on the Air . . .

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

IOWA, Lamoni.—KGRA, 690 on the dial, 9:30 a.m. (CST) Sunday.

IOWA, Ottumwa.—KBIZ, 1240 on the dial, 11:45 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, February 11, 1953, 9:45 a.m.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFSB, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Marshall.—KMMO, 1300 on the dial, February 9-13 incl., 2:45-3:00 p.m.

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

NORTH DAKOTA, Fargo.—WDAY, 970 on the dial, 8:45 a.m. (CST) Sunday, March 8.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 8:30 a.m. (EST) every Sunday.

SOUTH DAKOTA, Aberdeen.—KSDN, 930 on the dial, 10:00 a.m. (CST) Sunday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Scripture Text Calendars

for 1953

Is your classroom and home equipped with a beautiful Scripture Text Calendar? Each month is illustrated with a full-color, famous Bible painting that can be adapted to many lessons. A thought for meditation accompanies each date. Order now for immediate delivery. Size 9 1/4" x 15 1/4"

(35¢ each; 3 for \$1.00)

Herald House

INDEPENDENCE, MISSOURI

BIRTHS

Mr. and Mrs. John Gunzel, Jr., of Overland, Missouri, announce the birth of twins: a daughter, Jean Marie, and a son, John Michael, born January 2. These are the great-grandchildren of Evangelist A. K. Dillee.

A son, Bruce Alan, was born on December 22 to Mr. and Mrs. Hugh Martin of Midland, Michigan. Mrs. Martin is the former Barbara Hulmes.

A daughter, Vickie Jean, was born on July 9 to Mr. and Mrs. Eldon D. Slover of Woodburn, Oregon. She was blessed on November 2 by her uncle, Elder Herbert Hawley, and Elder Don Landon. Mrs. Slover, the former Luella Jean Hawley, attended Graceland College.

A son, Kenneth Wayne, was born on September 17 to A/2C and Mrs. Dave Chamberlin at Fitzsimons Hospital in Denver, Colorado. He was blessed October 12 by Elders J. W. Noyes and W. D. Stukesbary. Mrs. Chamberlin is the former Dorothy Porter of Nevada, Missouri.

A son, Aaron Leon, was born January 6 to Mr. and Mrs. V. Fred Price of Tama, Iowa. Mrs. Price, the former Norma Houston, is a graduate of the Independence Sanitarium School of Nursing.

A daughter, Dawn Jennette, was born on January 19 to Mr. and Mrs. Donald Fuller of Laguna Beach, California.

A son, James Gordon, was born on January 21 to O/C and Mrs. A. Gordon Conk of San Antonio, Texas. Mrs. Conk is the former Janith Angerine of St. Louis, Missouri.

DEATHS

HAMILTON.—John Floyd, son of William and Helen Hamilton, was born June 11, 1878, at DeKalb, Illinois, and died December 18, 1952, at Kideout Hospital, Marysville, California. He was an agent for Santa Fe Trailways until his retirement in 1944, after which he made his home in Marysville and Yuba City. He had been a member of the Reorganized Church since 1915.

He is survived by his wife, the former Mamie Cooper to whom he was married in 1896; two sons: Edward L. and Stanley H. of Yuba City; a daughter, Hazel Bennett of Oklahoma City, Oklahoma; and four grandchildren. Another daughter, Helen, preceded him in death. Funeral services were conducted by Patriarch William Dawson at Marysville. Interment was at Sutter City, California.

CARLYLE.—Mary, daughter of the late Frank McLean and Mrs. McLean of Hopeville, Ontario, was born May 18, 1912, and was killed December 2, 1952, in a car accident. She had been a member of the Proton Branch of the Reorganized Church since 1922. Her husband preceded her in death several years ago.

The funeral service was conducted by Evangelist Benson Belrose and Elder Robert Black at the Reorganized Church in Proton. Burial was in the adjoining cemetery.

WILLOUGHBY.—Cpl. Earl Calvin, son of Mr. and Mrs. James W. Willoughby, was born August 25, 1930, at Independence, Missouri, and died November 6, 1953, while serving with the armed forces in Korea. He was graduated from the Lee's Summit, Missouri, High School in May, 1949, and was called to the Army on September 27, 1951. He had been a member of the Reorganized Church since he was eight years old.

Surviving are his wife, the former Ann Louise Custer to whom he was married on April 1, 1952; his parents; three brothers; Melvin and James L. of Lee's Summit, and Pvt. Robert Willoughby of Camp Chaffee, Arkansas; and three sisters: Mrs. Helen Given, Mrs. Evelyn Bruce, and Mrs. Lucille Chiddix of Lee's Summit. Funeral services were conducted at the Reorganized Church in Lee's Summit on January 23, Stake President Harry J. Simons and Elder Stanley Curtis officiating.

DAKIN.—Norman A., was born March 15, 1893, at Fairbanks, South Dakota, and died January 18, 1953, at Arlington Symmes Hospital in Massachusetts after a brief illness. On August 24, 1934, he was married to Julia Joy, who survives him. He had been a member of the Reorganized Church since June 11, 1949, and attended Boston Branch.

Besides his wife he leaves two sons: Norman and David; a brother, Carl, and a sister,

Mrs. Mamie Welch, both of Washington State. Funeral services were held at Wilson Chapel in Somerville, Elders Albert Fisher and John Foster officiating. Interment was in Joy Cemetery, Addison, Maine.

SHERMAN.—John W., son of Nancy and Warren Sherman, was born June 6, 1882, at Escatawpa, Mississippi, and died January 3, 1953, of a heart ailment. He was baptized into the Reorganized Church on October 13, 1895, and remained a faithful, active member until his death. On July 17, 1907, he was married to Edna Catherine Mizell, who survives him. No children were born to them, but many little ones from other families were regular visitors at the home of "Uncle John and Aunt Edna." It was said of him at his funeral, "This brother was not blessed with an abundance of material things, but today he meets his maker a rich man."

Besides his wife he leaves one brother, Daniel Sherman. The funeral was conducted by High Priest Jack Pray, Pastor A. N. Barnes, and Priest Rudolph Williams.

VOLTMANN.—Franklin, son of Adolf and Edith Collyer Voltmann, was born August 31, 1905, in Buffalo, New York, and died December 10, 1952. He had been a member of the Reorganized Church since 1915.

He is survived by his wife, Eleanor Karn Voltmann; two sons: Franklin, Jr., and Ronald; three brothers: Herbert of Detroit, Michigan; Max of Marilla, New York; and Delwin of Jamestown, New York; three sisters: Mrs. Bertha Schreyer and Mrs. Cecilia Bohn of Ebenezer, New York, and Mrs. Alice McCabe of Kenmore, New York; and three grandchildren. Funeral services were conducted by Elder Stanley Johnson.

The Relay Race

(Continued from page 14.)

is available when questioned as to ways of doing things successfully.

Even though this is not followed customarily in women's department groups, much could be offered by the past experienced leader were she to be invited to give her advice occasionally.

Another aid to orderly business procedure is to have a set of bylaws adopted by the women's group which outlines definite policies and contains rules to govern the body, defines the object of the organization, and explains duties of the officers. Much confusion can be avoided if the members are familiar with these rules which govern their organization. The secretary's minutes of the meetings of the past year offer much enlightenment to the new set of officers. A careful reading tells much.

All of us who have become members of the church of the living Christ are members of this team who have been commissioned to run this race of kingdom-building. It is a privilege for us to equip ourselves in such a way that we will be physically, mentally, and spiritually qualified to run our designated portion well and then happily pass the baton on to assist another that he might complete his portion.

Introducing

JUNE (VEAR) ROTH, Auckland, New Zealand (page 15), was born in Auckland in 1919 and was baptized August 1, 1943. In 1946 she married Dolph Roth, formerly of Brisbane Branch, Australia, who is now an elder in the church. They have two children: Merilyn, 5, and Valerie, 1½.

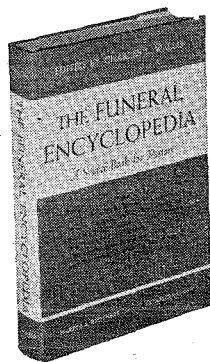
Sister Roth left secondary school at the age of sixteen but returned to night school several years later to complete an accountancy course.

She acted as branch treasurer for six years and is now secretary of the women's department. She has also worked on the duplicated New Zealand Mission paper, *Tenakoe*.

CORRECTION

ESTHER GWINN (AGER) SMITH—Through a confusion of names, it was stated in this column of February 2 that she was the wife of our missionary. She is the wife of D. Wayne Smith. Elder G. Wayne Smith is the appointee.

THE FUNERAL ENCYCLOPEDIA



In one volume is all that a busy pastor could ask for the Christian funeral: A treasury of eighty-seven sermons, five complete representative services, suggestions for opening sentences, Scriptures, hymns, and benedictions, funeral poems, funeral prayers, and a section on professional conduct. A Harper publication.

\$3.95

HERALD HOUSE
Independence, Missouri

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

M
h

WITH THE CROWD

Millions can be wrong—and have been. But "it is not common that the voice of the people desireth anything contrary to that which is right." If we would mention some article or message in "Guidelines," "Saints' Herald," or "Daily Bread," which had helped us as often as we mention a radio program or what we enjoy on TV, more people would start reading them. Just as sure as a winning ball team or a top movie star packs the theater, people want to read what other people talk about in prayer meetings, worship services, sermons, or even parlor conversations. Certainly we like to know what people are talking about; we like to follow the crowd. It's not alone that these periodicals need the publicity, but for the good it will do.

C. B. H.

PARTNER IN EDUCATION

Let us hope that our new and enormously powerful partner in education will soon begin to look at his curriculum. This partner is Mr. Television.

Four Chicago television stations fed 93 murders to children during the LAST WEEK of 1952.

In the 134 children's programs shown that week, 295 violent crimes were enacted. The greatest number of murders were shown on Saturday and Sunday.—Bulletin for Principals and Teachers

FAITHFULNESS

He who is false to present duty breaks a thread in the loom and will discover the flaw when he has forgotten the cause.

Henry Ward Beecher

FOR THE UNBELIEVER

Come with me across the field;
Here, I'll pick a velvet pansy from its nest of green.

It's for you.

Oh, smell the apple blossoms as they loose
Their blushing bounty on our heads.
There soars a lark! His song spills from the sky
Like water from a spring
To drench us with its melody.

. . . Softly now,

A robin's there upon her nest. She guards her little ones

As mothers should.

And there's a hovering butterfly.

Its trembling colors take my breath!

We've had our walk. Is not the earth just FILLED with lovely things

That man could never make?

I will not preach—but here,

Take in your hand my baby's hand. His touch is soft.

See how his fingers curl around your own.

Just feel their gentle tug—and tell me, if you can,

There is no God!

Louise Scott Wrigley

Lectures on Faith



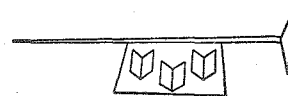
This is a new edition of the well-known "Lectures on Faith" delivered in Kirtland Temple in 1834 and 1835 by the Prophet Joseph Smith. Included in this publication is the Revelation on the Rebellion.

The book is in pamphlet form and contains fifty-six pages.

Price 50c

HERALD HOUSE

Independence, Missouri



Contents

EDITORIAL

A Most Regrettable Incident, by Israel A. Smith	3
Across the Desk	4

OFFICIAL

Notice of Appointments of Bishop's Agents, Oklahoma City and Tulsa Districts	4
Appointment and Transfers	4

ARTICLES

A Faith That Functions, by Ward A. Hougas	5
A Missionary for the Church: Hubert Case, Part VII, by Alice Montague Case	8
The Harvest and the Laborers, by J. L. Verhei	10
Books	12
Blue Pencil Notes, by Elbert A. Smith	12
Question Time	13
The Relay Race, by Mrs. S. S. Arnsion	14
The Purpose of Emotion, by June Roth	15
The Wildwood Course, by John Thoman	16
Church Men in the News: R. L. Amsberry	18
Briefs	18
Golden Wedding Anniversaries: Mr. and Mrs. Elmer Chase, Dr. and Mrs. H. S. Salisbury	21
Bulletin Board	22



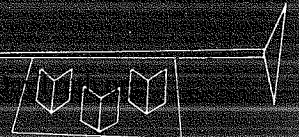
Photographer Unknown

Looking Down on the Bavarian Alps

the Saints' Herald

February 23, 1953

Volume 100





We'd Like You
to Know . . .

Jennie C. Lund

"I do nothing but work, work, work," says Jennie Lund. But the kind of work she does is dear to the heart of most women. She is nurses aid on the maternity floor at the Independence Sanitarium and Hospital, and she has been in this fascinating work for about ten years. She takes the babies to their mothers to feed, bathes them, changes them, and cares for these newborns generally.

"Babies are my hobby," she says. "I've been taking care of them almost fifty years. I worked as a housekeeper and took care of children for thirty-eight years, and then Miss Copeland asked me to help in the nursery at the Sanitarium."

On Sundays for the past forty-two years she has been in her place at the Stone Church in the kindergarten department. Officially she is the secretary, but "I just help Miss Tessie with the children," she says humbly when asked what that involves.

Sister Lund lives with her mother not far from the Stone Church and cares for her and the home. Work is something that evidently agrees with her. She does much of it, and it hasn't spoiled her sweetness or her consistent efforts in being of service.

The Saints' Herald

Vol. 100 February 23, 1953 No. 8

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

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

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

2 (170)

News and Notes

FROM HEADQUARTERS

PRESIDENT OPENS INSTITUTE

Over three hundred professional and business men had registered at noon on February 11, for the institute which began that morning and continued through February 14. Following the opening worship service, President I. A. Smith gave the opening address to the group at the Stone Church. Bishop G. L. DeLapp introduced the leaders of the conference and presented the statement of purpose. One of the unique features of the institute was the display of church institutions which was shown in the main assembly room of the Auditorium. It featured a mural drawn by Sonny Directo and Alta Seal representing the institutions of the church in relation to their vocational and industrial life, past, present, and future. A miniature replica of the Auditorium and pictures of the other institutions were also on display.

W. W. SMITH AT STAKE CONFERENCE

President W. Wallace Smith was the morning speaker at the Central Missouri Stake conference in Warrensburg, Missouri, February 8. Elder Harry J. Simons is stake president.

PRESIDENT EDWARDS IN INDIANA

President F. Henry Edwards was in Gary, Indiana, over the week end of February 8, to attend the wedding of his son, Paul, to Carolyn Smith who is the daughter of the pastor, Elder D. H. Smith. President Edwards spoke at Gary on Sunday morning, and that afternoon addressed the district priesthood.

NEFF IN TOPEKA

Elder Charles Neff was the morning speaker at the Topeka, Kansas, Branch, February 8. That evening Seventy Herbert Lynn began a series, "Crusade for Christ," in the Topeka Branch.

PREACHES IN LAMONI

Elder Evan Fry, General Church radio minister, preached in Lamoni, Iowa, the evening of February 15.

ARTHUR ROCK HOLDS SERIES

Elder Arthur Rock, radio minister and audio-visual director for the General Church, began a series in Marshall, Missouri, February 8. In conjunction with his series he is also giving daily radio programs over Station KBOA. He preaches at the branch in the evening following an audio-visual program.

TRAMPOLINE EXHIBIT

Approximately one thousand persons viewed the trampoline show, "Phenomenon," which was sponsored by the Center Stake youth department. The three Leagues which shared the major part of the responsibility were Gudgell Park, program planning; Spring Branch, junior and senior, decorations. Delmar Gouldsmith, stake League president, was publicity chairman. An offering was taken which finished paying for the trampoline. This was one of the purposes of the program which was held in the basement of the Auditorium. Guest artist on the trampoline was Bruce Riley who flew from Lincoln, Nebraska, to perform.

MISSION ORGANIZED

A mission at Las Vegas, Nevada, was organized on January 19, 1953. Elder Russell F. Ralston, one of the presidents of Seventy, organized the group. Brother Hampton, formerly of Hamilton, Missouri, was appointed to direct the work of the mission.

To What Purpose

TO WHAT END is all this busy-ness?" Bishop J. A. Koehler asked in the course of a conversation in my office. "What is the unifying purpose in our priesthood work?" Dr. F. M. McDowell had asked similarly only a short time before. And a little later Franklyn S. Weddle, Director of Music, picked up the same theme when he asked, "How can we help pastors and music leaders to see that the whole approach in planning the music for a worship service is different from what it would be in planning a concert, just because your purpose in the service of worship is so different from your purpose in the concert?" Each of these three key church officers was concerned about the end that must be served in the specific activities under his direction. Each of us, in his place, needs to feel a similar concern that his specific acts shall serve his total purpose. Particularly, we need to watch carefully to see that our "busy-ness" does not become a substitute for the moral action which it is proposed to promote.

The church carries on many activities. Their growing number and complexity become more and more apparent. In Independence alone (at the Auditorium and church institutions) there are four hundred full-time employees. Beyond this, and beyond Graceland, and beyond the work carried on by nearly two hundred appointees is the tremendous investment of time and money and endeavor on the part of many thousands of Saints whose unmeasured contribution makes pos-

sible the maintenance of church life.

When we who are called to positions of leadership in the church stop to think of this busy-ness, of its high cost to the Saints, and sense the obligation laid on us by the willing sacrifices which they make, it is to be expected that we shall ask ourselves, "To what purpose is all this endeavor?" But to make this query effective it should be asked of himself by every man who is in moral earnest about his life and work. Is it possible that we sometimes forget our purpose in the multiplicity of our endeavors? And, more significant still, is it possible that the character of our endeavors may sometimes defeat our purpose?

THIS PROBLEM is not new. When the people of Judah and Jerusalem substituted costly sacrifices for the sound moral action which God had reason to expect from them, the Lord himself said by the mouth of Isaiah (1: 11): "To what purpose is the multitude of your sacrifices unto me?" Indeed, the query threw such a flood of light on the moral condition of the nation that the chapter containing it is widely known as "the great arraignment."

An able commentator on this first chapter of Isaiah says, "One of the greatest dangers of the church of God . . . is unreality. We cannot escape this grave peril by adopting a ritual, nor by dispensing with rituals, but only by the most persistent and strenuous moral efforts."¹ Jesus himself warned his followers to "beware of the leaven of the Pharisees, which is hypocrisy." And, fundamentally, hypocri-

sy is play acting—substituting the sham for the real, putting religious motions in place of spiritual reality. It is making gestures instead of being good—gestures which do not really matter in that they do not embody genuine spiritual purpose and so do not advance the cause of the kingdom.

To what end are you working? What is achieved in your worship? What victories are won in your prayers? Ritual is only superstition unless it is supported by faith and repentance and the generosity which grows out of love.

F. H. E.

1. Batten, *The Hebrew Prophet*, 292.

More About David Whitmer

Miss Maud Guinand of Independence has presented to the church a number of newspaper accounts of the death of David Whitmer which were published at the time of his passing. With these papers also came an interesting handwritten certificate by Dr. G. W. Buchanan (who was his attending physician when Whitmer died in 1884) dated April 28, 1864, to the effect that his patient was suffering from a serious malady which threatened to make him a "confirmed invalid." Elder Whitmer apparently exercised care, since he lived for twenty years afterward.

From Sister Guinand also we have secured a copy of a Book of Mormon (Lamoni edition) and a copy of our early *Saints' Harp*, both of which belonged to this Book of Mormon witness. All of these items were given to Sister Guinand by her cousin, Mrs. Rose Fowler Allen, stepdaughter of David J. Whitmer, son of Elder Whitmer.

These items will be deposited in our Historical Department, and we extend our thanks to Sister Guinand for her thoughtfulness.

ISRAEL A. SMITH

Editorial

Official

Appointment of Secretary to the Quorum of High Priests

Elder W. J. Breshears, 1305 Forty-third Street, Rock Island, Illinois, has been appointed Secretary to the Quorum of High Priests to succeed J. C. Stuart, resigned. We take this opportunity of expressing our appreciation to Brother Stuart for his years of very efficient work in this capacity. All future correspondence should be addressed to Brother Breshears.

WARD A. HOUGAS, *President*
The Quorum of High Priests

Names of College Students Wanted

The names and addresses of all church college and university students not at Graceland or the Sanitarium are needed immediately in order that these students may receive copies of the latest R. L. D. S. *University Bulletin*.

The bulletin is a 48-page lithographed magazine edited by Harley Morris of Madison, Wisconsin, and other volunteers of the Committee on Ministry to College People, under the auspices of the General Church. It contains articles summarizing the fall College Student Conference at Lamoni, current news from several of the thirty campus groups, and articles about and by leading professional people of the church. It is sent without charge to all church young people enrolled in colleges or universities other than Graceland or the Sanitarium.

Because of the difficulty of securing the names and addresses of the

FEBRUARY THEME

The Available Kingdom

estimated six hundred church students scattered on campuses across the United States and Canada, only about half of the copies of the *University Bulletin* have been mailed. Persons who know of church member students whose names might not be expected to be picked up in the regular channels are urged to send all such names and addresses to the chairman of the Committee, Dr. Lawrence O. Brockway, Department of Chemistry, University of Michigan, Ann Arbor, Michigan, or to the Youth Office, The Auditorium, Independence, Missouri.

THE FIRST PRESIDENCY

Notice Regarding Resthaven

The loss sustained by the church in the untimely death of Sister Helen Weeks has left a vacancy in our ranks that will be most difficult to fill. As Superintendent of Resthaven she served efficiently and with a devotion even beyond that which the church asked of her.

We need the services of a registered nurse with some administrative experience to assume this responsibility and ask that those with qualifications and training required to assume this responsibility get in touch with us.

THE PRESIDING BISHOPRIC
By G. L. DeLapp

Across the Desk

THE FIRST PRESIDENCY

From Louis Zonker, Eich Str. 14A Hannover, Germany:

Recently I received from your office a letter written by Brother Edwards directing my attention to a young man in Frankfurt, Germany, who had recently been baptized in Missouri. This young man's name is Gerd-Dieter Moos, and the letter also informed me of a prospective convert of this brother.

I contacted them immediately by mail, enclosing the tracts that we have and inviting them to come and visit with us at the mission house. They responded favorably and were able to spend three and a half days with us at the beginning of this year. The prospect was very interested in the church and in the message of the Restoration. We had the opportunity to help him clear up some of his bewilderments. After the visit he asked to be baptized. Thus on the last day of his visit we were able to arrange for a special baptismal service, in which he made his covenant with the Master. Patriarch Beil of Hannover confirmed him, and a strong portion of the Spirit of God was manifested on this occasion. Both of these young men are schoolteachers near Frankfurt, Germany, and will contribute richly toward the progress of the kingdom.

The following is a copy of a letter that he sent to us after his return to his home:

"Dear Brother Louis: Yesterday it was that I have been baptized and that a new period of life began. Before my baptism I often had been hopeless, but today I

am looking forward to my future life in good hope.

"I thank so much our Lord that he led my way in that direction, and I thank you, dear Louis, for your missionary work. You can believe when you had been speaking at the church Sunday morning, I was feeling the Holy Spirit. This important day, January 4, in this year will always be in my mind. I would have been glad if I could still stay with you because you could have answered me a lot of questions. But I will remain in contact with you by letters so that I can write my problems. Please give my best regards to the branch. I thank the dear people that they had taken myself within their prayers. Especially I thank you and Betty for the very nice hours in your home. With the warmest personally regards,

"Your brother,
"Hans-Joachim Saenger"

The Lord is blessing his work in Germany. Our prayers are always for you brethren, and we send you the greetings of the Saints in Germany. May God continue to bless you.

Elder Melvin L. Fowler has filed with the First Presidency scientific papers, volume 5, published by the State Museum of Illinois under the title "Hopewellian Communities in Illinois." Brother Fowler is Curator of Anthropology at the Illinois State Museum in Springfield and is author of one of the six papers and co-author of another. For many reasons we are very happy to have this important archaeological field report in

(Continued on page 12.)

All Are Called

According to the Gifts of God Unto Them

By Gerald Gabriel

Prosecute the missionary work in this land and abroad so far and so widely as you may. All are called according to the gifts of God unto them; and to the intent that all may labor together. . . —Doctrine and Covenants 119: 8.

O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day; therefore, if ye have desires to serve God, ye are called to the work. . . . Remember, faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. Ask and ye shall receive, knock and it shall be opened unto you. Amen.—Doctrine and Covenants 4: 1, 2.

A MARK of a dying branch is the assumption of responsibilities by too few persons. In one branch the only elder is the pastor, preacher, church school director, song leader, and class lecturer. Such has been the case for the past decade. Today the branch is less than half the size it was ten years ago, and from the present age composition it will be a branch of the past in another ten years if some changes are not made. No leadership has been developed, nor is any more desired—either on the part of the presiding officer or the membership. They are seemingly content to go on into oblivion. Yet “*all are called according to the gifts of God unto them.*”

This pattern is easily established by some leaders who seem to have been blessed with more than average ability in various fields. Frequently when such a leader asks those working under him to assume responsibility, that potential worker refuses because of his lack of comparable abilities. Or the presiding officer becomes impatient with the beginners’ seemingly feeble efforts and “just takes over” again. With such an outlook, potential workers are “passed over”—the parishioners seem to have no gifts.

If a similar program were carried out in our homes our children would grow up to be helpless. Branches do likewise. In some instances limited pastoral leadership (limited as far as gifts are con-

cerned) have built the fastest growing branches. Such pastors are willing to accept their share of the load, but at the same time are willing to share responsibility. “All are called according to the gifts of God unto them.”

Many an inactive member has renewed his interest when given responsibility in the church. Nonmembers have grown to members through serving the church—even in physical labors. Psychology points out that we need to let people help us do things. The leader with vision can see potentiality in people. There are times when his vision is obscured until a dire need arises. Some branches, it seems, need to die before they can be resurrected to see their potentialities. Yet “all are called according to the gifts of God unto them.”

NO GREATER PUNISHMENT can be inflicted upon a normal person than for him to be compelled to attend a branch in which he is allowed only passive participation, and to remain unnoticed for that which he desires most—to be given a chance to excel in some field or department of the church. Social science has pointed out that by nature each person desires to be a member of a group—a solitary individual is not a normal person. Group participation is the building of one’s self—one’s happiness—one’s security. We all, if normal, desire to belong to a group and to

participate actively in it. The greatest missionary endeavor of the church lies here and usually begins in group participation. There is the misleading teaching in many religions that church membership brings salvation. Membership, in inactive or passive participation, may prove to be a seed of dissatisfaction. Really, the primary step toward substantial church membership begins with group participation. A “convert” to *subject matter* without participation often remains only a number on church records. Active participation in church circles brings about modification of attitudes and tastes to harmonize with the group. If they are active in the “out group” (other than church) and passive in the “in group” (the church) they are likely to become resentful toward church members, although converted to *subject matter*. Active participation makes their membership more than just marginal.

IN A THEOCRATIC DEMOCRACY we do not “dish out” orders and expect them to be followed to a “T.” If such absolute authority were in effect the following generations would grow up to be puppets and branches would either die or disintegrate. Problem number one is usually those who are in the position of leadership. Frequently, the ones who pride themselves on their experience and insist on their way of doing things because of that experience little realize that they may be repeating errors of the past. Individual initiative should be encouraged as a part of the branch program.

Another human trait which seems to be shared by most of us is that we pride ourselves on our use of common sense in regard to human

relations. Such pride leads one in every ten to a mental institution. Humility is mentioned with the other attributes in the Scripture quoted. Weaknesses are given to us that we may be humble before God in our service to him. Actually, we have few experts in the field of human relations, but because so many of us assume that we are experts in this field, group conflicts result.

In the field of religious progress we are called upon to make surveys or investigations touching the human ego which is encompassed with taboos and deep reservations. In such research we are led to probe into facts that may reveal situations or practices needing reform, even in the face of vested interest members who have arrived at a state of self-satisfaction. Such investigation by only the leader may reveal true facts but will be met with resistance to suggested change. One pastor's research into his congregational situation led him to report some facts indicating that the congregation was dying. For years the members had sincerely launched out on a program of perfecting themselves with no concern for their neighbors. Revelation of those facts caused the pastor to be removed. This is a mistake commonly made by leader and follower. The solution here is, first, the realization that more than four fifths of us have our prejudices, and no matter how valid the facts we do not easily change an established attitude or belief.

Attitude and belief tend to remain as they are established. If an investigation is made, it is already biased. That is, the facts that prove the present attitude or belief will be accepted; while those that tend to disprove will be discarded or overlooked. Any change in group attitude or belief must be done collectively and gradually *by the group*. In finding and recording the facts the members will promote a strong "we" feeling, and new progress can

be made in transition without the group's realizing its growth. Leadership must not go so far in advance of the group in discovering facts and needed changes to recommend drastic change—until the membership has been through the same avenues to discover the facts also. Leadership must help the group make its decisions. Facts must be discovered by group members and discussed openly and frankly by them. Facts discovered by individuals are believed by them in the same manner in which they believe in themselves. Our church groups want to cure their own ills, but on the basis of their own diagnosis and treatment.

EVERY MEMBER and potential member likes to excel in some special field of the church. If we are constructing a new church we are not going to ask a public accountant, experienced only in that field, to take charge of the plumbing; but we may ask someone experienced in plumbing to assume responsibility for it and use the accountant as an assistant. There are two important things we must keep in mind in using a person. One is his interest and desires; the other is his abilities and gifts. If a person is not interested in working with children he likely will not put his heart and soul into it. If his heart is not there, his treasure lies elsewhere. Glen Cunningham who was once burned so that the doctors gave up hopes of his ever walking again developed the desire to see what his crippled limbs could do. He started walking between the plow handles. After much training he ran the fastest mile. Many would like to serve in the "fastest mile" area of the church, but they must first learn to walk between the plow handles. Herein lies more responsibility for the leader.

Sometimes members desire to occupy certain positions in the church which would be disastrous for them and others. They can be given other positions in which they are kept busy and can actively excel.

Other square pegs that seem to get into round holes are the fighters. There are actually two types, the militant and the tame. The latter can be the most dangerous. They occupy a position of leadership as an undermining negotiator. Their appeasements have serious effects on groups; in good faith they mislead and misrepresent the desires of the whole. They are often marked as the actual do-nothings, leaning on whispery gossip. They rely on winning good will and are too afraid to offend. An assignment in some special field will often re-channel their interest and energy. The militant fighter is outspoken and often radical. Sometimes we are tempted to give him what he says he wants to avoid, a "row." Actually he hopes we will fall for this. Many times his cries are so loud that we are misled to believe he represents group opinion—when actually he stands alone. People do not continue long in their creations of discord if they do not gain a following, or if they continually lose in their battles. If a good cause can be substituted for which they can fight and win in harmony with the program of the church their desires are satisfied. If such is not the case and we cannot divert their energies to productive works, we had better do as Joseph Smith once did when confronted with a similar problem. Hiram Page had been receiving revelations through a stone to guide the early church. It would have taken very little in some respects to have wrecked the church in its infancy, so Joseph again went to the woods to pray. He returned from the woods to send Hiram Page—along with some other men—on an important mission. It was a mission to the very borders of civilization, carrying the Book of Mormon message to the Indians. The challenge was so great the stone incident was forgotten. "Ask and ye shall receive, knock and it shall be opened unto you." "All are called according to the gifts of God unto them."

Hymns Are Important

By Roy Benson

ONE OF THE MOST treasured possessions of the church is its hymnody. In hymnody all denominations merge to tell the story of the gospel, express beautiful thought, and reaffirm faith in the fatherhood of God and the brotherhood of man.

The hymn is the "folk music" of the church. It has an earthiness that could come only from the hearts of the people themselves. It has no denominational, racial, or social barriers. The hymn is the common property of all people, and as such it is one of the few ways in which every member of the congregation participates.

The most vital part of the church organist's job is the playing of hymns. The average church organist pays too little attention to this aspect of his work. In many cases the pianist will become the organist overnight. He should, by all means, become an organist and not a "converted pianist." No one can possibly become a good organist unless he develops an adequate organ technique. It takes as much technique to play a hymn as it does to play a Bach prelude. A good pianist can very easily make a good organist, providing he starts at the beginning of a good methods book and patiently, with help, studies it in a systematic manner. Here are a few suggestions in connection with the playing of hymns.

Learning to play an organ will be much easier for those who read piano music. Sight reading is important. The playing of hymns for the average organist is the most exacting and demanding part of the church service. Everything else is generally practiced or rehearsed. For some reason or other the hymn-book isn't practiced enough, and as

a result the organist depends too much on his ability to sight-read. It is not easy to sight-read hymns correctly. The notes of the hymn must be played exactly as written, the soprano, alto, and tenor being played on the manuals and the bass part on the pedal clavier. It must be introduced in such a manner as to convey to the congregation the mood of that particular hymn. The organist in reality is the "song leader."

ONE CANNOT PLAY the organ unless he has confidence in playing and co-ordinating the pedal notes. Finding the pedal notes quickly and accurately is a *must* even for the playing of hymns. The feet play the bass part and should not be duplicated by the left hand. The bass part must be played legato which means that it has to be played with both feet. Organists who habitually hack away with one foot are admitting that they are still "converted pianists."

One playing organ hymns must know the importance of the word "legato." So far only those things have been mentioned which have to do with reading ability. One could be a good reader and still be a very poor musician. A good organist must have a thorough working knowledge of the importance of playing smoothly and evenly. The tone of an organ continues to speak only as long as the key is depressed. The organ has no sustaining pedal like the piano so it is important to connect the notes in order to keep the tone flowing. This is not easy to do in progressing from one chord to the other because it involves a lot of finger changing to get the so-called legato touch. The hymn phrases must be played

legato, and the organist must learn to "breathe" the phrases with his hands and feet.

The playing of repeated notes offers a problem in legato playing of hymns. It is a general rule to play all repeated notes of the outside voices (soprano and bass). Repeated notes in the alto and tenor are held except from a weak to a strong beat. The reason for this is to give the hymn a "flowing" or legato feeling.

THERE ARE THREE general ways to play hymns:

1. Play the four parts on the manuals.
2. Play the three upper parts on the manuals and the bass on the pedal clavier.
3. Play the melody as a solo on one manual and the alto and tenor on another manual, the bass on the pedal clavier.

The first method can be used to introduce a hymn but is used very sparingly to accompany the congregational singing. Personally, I would prefer to hear music played correctly this way rather than poorly using the other two methods.

The second method is the most important of the three ways because it is used to introduce and accompany the congregational singing. It takes a lot of practicing to do this with ease and confidence. The organist should learn to work out good "fingering" for the feet, practicing the bass part of the hymns by themselves; some bass parts are easy, and others not so easy.

The third method is the most difficult to play. The organist must learn to select solo stops for the hymn tune, play the melody an octave higher or lower or in its regular register, and keep good balance between the solo and the accompaniment. The melody is played with the right hand, the alto and tenor with the left hand on another manual, and the bass with the feet. This method, when used for responses, meditations, and preludes,

can add much to the beauty of the service.

Basic knowledge of organ registration is very necessary in the playing of hymns. The organist should not try to get "fancy" sounds, but make use of a good solid foundation tone.

Knowing the hymn text is also important to good hymn playing. The hymn should be played so that it is in complete accord with the textual thoughts. As an example, Number 55 in the Saints' Hymnal shouldn't be played fortissimo. The general mood of this particular hymn is meditative. Contrast this hymn with Number 205. The mood here is one of virility and strength. The Lord is "calling to battle." There is nothing meditative or serene about this one. Each hymn has a general mood. The organist should try to sense it before introducing it. Registration and intensity can vary slightly from verse to verse without changing the general mood.

There is no accepted tempo for hymns; it varies with different denominations. A hymn should never drag or be jazzy. The tempo generally needs to be a comfortable one as far as the conductor's beat is concerned. The organist must be careful not to play quiet hymns too slowly and martial ones too quickly. A hymn can be buoyant without excessive tempo or loudness.

The organist will do well to scrutinize time signatures of the hymns. The 4/4 time signature is misleading at times. Some of these 4/4 hymns flow much more naturally with two beats to the measure. This does not mean that the hymn will go twice as fast; it will actually go very little faster in most cases. Number 63 in the Saints' Hymnal offers a good example, and there are many more like it. Most of these questionable hymns consist of all quarter and half notes.

The use of vibrato might be considered in the use of hymn playing. It will generally depend on two factors:

1. The acoustics of the building

2. The style and type of hymn

If a building is acoustically dead a little vibrato will help in most cases. Some hymns require a little vibrato, others none. On Numbers 144 and 145 in the Saints' Hymnal I would use a little vibrato with the first one, none with the second. A good general rule to follow regarding the use of vibrato would be "use too little rather than too much," and "if in doubt do not use any." Vibrato has a place in church music, but it should not be overdone. The hymns of different eras or periods differ in both text and musical materials and therefore will

be treated differently. Hymns are not tied down by a set tradition. Tradition changes from musical style to style, but it is always governed by good musical taste.

We need to sense more and more the importance of the hymn in the church service. Both the congregation and organist must assume their responsibility as participants. What a wonderful experience it is to hear a congregation sing hymns as they should be sung. We have a wonderful heritage in the music of the church; may we all, to the best of our ability, strive to interpret and preserve it.

The Poor, the Tithe, and the Offering

By Emma V. Freeman

THE LORD in his ministry was thoughtful of the poor, the sinful, the suffering, and the bereaved. Just what should be the attitude of the poor as to tithes and offerings? He tells us, "All power is in my hand," and "The cattle on a thousand hills are mine." We read of how he fed the five thousand, besides the women and children, from a very little bread and fish, and in my judgment he needed neither.

It seems to me that the person paying tithes and offerings who has but little of this world's goods manifests great faith in Christ. If we are afraid to give to his work, through the law provided by his church, are we not acknowledging that we lack faith in him? It is true that the small offering does not help much. It makes the bishops and solicitors as much work as though it were large, but if given with a humble heart to assist in the accomplishment of God's work on earth, "The bread cast upon the water" will return many fold—possibly not in dollars and cents, but in the form of blessings of which the person who gives is in need. The greatest blessing that can come, of course, is eternal life.

A person I knew believed fervently that if a person kept the law

of God spiritually and temporally, material blessings would be his. This man tried to obey the law of God, but instead of blessings, one disaster after another came to him. Through no fault of his there were sickness in his family, accidents to stock, drouth, losses here and losses there, yet this man did not lose his faith, but gained more love and understanding of the misfortunes of his brethren.

The poor, the sick, and the unfortunate need ministry. Why should they not be more worthy if they sacrifice and give of what they have? The widow who gave her mite was commended by Christ to his apostles. Perhaps she never knew that the Savior noticed her gift, but no doubt she felt joy in her giving that brought peace to her soul.

In 1888, a widow with small children invited an apostle whom she knew to her home, and her invitation was accepted. Her aged father also shared her home. She prepared for the guest, but when the day came, he went to a home where there was more. No doubt he felt it might be a burden for this widow to share a meal with him. She felt she needed his ministry, and was

Objectionable Radio and TV Programs

By Harry Whipple

SOME TIME AGO there appeared in *Colliers* an editorial deploring the fact that so many people were clamoring for a cleanup in radio and television programs. This editor seemed to feel that anyone who did not like a particular program needed only to turn the dial and get something else or turn it off altogether. I believe that such an attitude is the result of the man's not having given sufficient thought to the subject, or to investigating to determine the real needs and tastes of the listening public.

The People's Rights

The Federal Communications Commission has ruled that the air waves belong to the people, not to the broadcasters. The different wave lengths are leased to broadcasting

quite unhappy. Shortly after this, while sewing—as that was the way she provided for her home—she was spoken to by the Spirit and told to write this man. She could not believe the voice, but when told the third time, she got her pen and wrote the words which were given her to say. In a short time she received an answer from the apostle humbly asking pardon and promising he would “remember the widow and the orphan in their affliction” in his ministry from then on.

What better way can we give thanks than by having faith to share that with which he blesses us? I have known some to justify themselves in not paying tithes and offerings who could attend movies, take the daily paper, and in numerous other ways spend for their desires. I do not believe these things are wrong if they do not rob us of time and the means to do good, but we should remember God even by sacrifice if we wish to taste of the richness of his blessings.

companies with the understanding that they are to be used to bring programs to the listeners which will be for their best interests. And according to the rules of the FCC, any station owner leasing a wave length must agree to present programs which are of a high moral, educational, and entertaining nature.

We cannot expect everyone to have the same tastes in entertainment. Most cities have their boxing and wrestling matches, theaters with a variety of plays, movies to choose from, and other types of amusement; yet none of these are forced upon the people. They can go there or stay away as they choose. But radio and television are different in that they are a part of the home.

The Value of Quality Programs

Many station owners claim that they must present some programs of a risqué nature to give variety and hold the listeners, and that quality programs are unpopular.

On January 11, 1953, the New York Philharmonic Symphony broadcast its seven-hundredth program over C.B.S. This program was started as a means of bringing prestige to the network, as well as to meet the keen competition then existing between the networks. Its first broadcast in 1930, a performance of Weber's overture to *Der Freischütz*, was heard on only sixteen stations. Today the Philharmonic is broadcast over 194 stations to an audience of millions. Its rating (4.2) is the best for any Sunday afternoon program now on radio. The impact of good music on American culture cannot be measured in ordinary terms, but its effect is deep and permanent. Experience has shown that any attempt to change or curtail this fine program brings a roar of protest from the listening public.

Radio's contribution in the field of good music only calls attention to its omission in other fields. Radio might have created an audience for great books and great plays, as it has in music, but it did not. The Philharmonic broadcasts have disproved the old notion that only the sophisticated can enjoy quality programs; fan mail, station calls, and surveys reveal that people of every class of society, on all educational levels, rural as well as urban, prefer good programs. That a great many of the people are interested in this type of program on the air is evidenced by the great number of complaints which constantly appear at the FCC office and by those which appeared before the congressional investigating committee.

Public Opinion

Unnecessary restrictions or blue laws affecting radio, TV, or any form of free expression is not desired by anyone, but the fact that the unscrupulous advertiser will resort to the unfair tactics of worming his way into the very homes of the people through the use of programs of a questionable character, or through spot announcements sandwiched in between good programs, gives the public sufficient cause for complaint.

Perhaps if enough people would write their local stations demanding more programs of high quality and fewer of the undesirable type, the desired results might be obtained without resort to censorship or control by law. We must assume, from the information now available, that the broadcasting companies and the telecasters, too, are very eager to please listeners. The chances for a voluntary cleanup should be good, if listeners will take the time to write and let the station owners know how they feel.

Getting voluntary action and avoiding the more drastic method of censorship would be beneficial to both listeners and the station owners.

The Life of Hubert Case Part VIII

A Mother and Child Healed

Brother Jensen and Hubert held a series of meetings at Cherokee in the northwestern corner of Iowa. A very remarkable case of healing took place while they were at this place. Brother Ora Van Sickle's wife and child were both very ill. The child had pneumonia, but after she was administered to, she slid out of the chair where she was lying and exclaimed, "Mama, I want a drink!" Then she went out into the kitchen. Her mother was also almost instantly healed. This was the winter of 1898-99. The following summer he was engaged in the same work as the previous year, tent meetings, but no very outstanding results occurred. We attended the reunion at Woodbine that fall where Hubert baptized fifteen including Brother Mintun's son, Guy.

Money became scarce again, so Hubert found a job painting, for which he received the sum of \$1.75 a day. In the spring of 1900 we went with Amos Vredenburg and his wife, my sister, to Lamoni to attend General Conference. My oldest sister, Mrs. F. L. Thompson, lived there, and we stayed at her house.

First Mission to Oklahoma, 1900

The Conference was a long one, and before it closed, the Vredenburgs felt they must go home. So leaving Hubert to return by train, we drove back. When he returned we learned that he had been appointed to Oklahoma for the next two years. We both felt rather downhearted about his appointment. We had hoped to stay nearer home for another year. However, he began to make preparations to go to the new mission and left on May 19, 1900. He landed at Perry, Oklahoma, and was met by Brother H. C. Hughes who took him to his home. There had been several meetings held in his locality before; several persons had been baptized, and my father had been there to organize them into a branch. Brother William Aylor came shortly after to join Hubert there.

They held meetings in the schoolhouse for about two weeks. Then the district tent was obtained, and they started meetings in the town of Morrison, which was the nearest village to Brother Hughes' neighborhood. A few were baptized. Then they went to Blackwell, Pond Creek, and from there to the reunion at Hennessey. Here I joined the crowd, having stayed at Moorhead as long as I felt able.

Brother and Sister Aylor, Hubert, and I went to Okarcho together with Brother and Sister Pate. We stayed at the Pate home while the Aylors stayed at Brother Will Smith's.

A tent meeting was begun on Friday night after our arrival. We had some members near enough to attend part of the time, and Brother Aylor had been a merchant in this town, so was well known. The attendance was very good.

Life on the Frontier

This was before Oklahoma became a state. Many people were flocking in from various parts of the country to take claims or buy land. Many of them were church people. Wherever they settled, they made the missionaries welcome. Their neighbors were their friends and gladly attended church services whenever possible. The fact that they belonged to some other church did not deter them from attending our services and listening carefully to the preached word. The Maloneys located in Dewey County because the Durfeys from Iowa, the Moldrups from Nebraska, the Elverts from Missouri, Elijah Baggs, and old Brother D. S. Crawley were already located near, and all were members of the church. We found friends wherever we went. The calls for preaching came from every direction. Hubert held a meeting in Seiling and was joined by Brother W. R. Smith. We rented an empty store building and lived there while the meetings were going on. People loaned us bedding and necessary housekeeping things. We were there a month.

When we returned to Okarcho, we found there was a vacant hotel for rent, not far from the depot. My sister, Mrs. Holden, was looking for an opportunity of this kind, so we wrote her about this, and she came down at once, looked the place over, and rented it. We had already spoken for the large room on the lower floor that had been the parlor of the hotel. We rented this, and moved what we had in there and proceeded to assemble enough stuff to keep house. We stayed there until the following month of May. Brother Aylor and Hubert went to various places and held meetings throughout the winter, answering the most urgent calls, preaching and baptizing wherever they went. In March the quarterly conference was held at Okarcho; we obtained the use of the Methodist Church for it. Immediately after the conference, Hubert went with Brother R. M. Maloney to admin-

By Alice Montague Case

ister to a very sick woman who lived quite a long way from there.

This woman was Sister Landon. She had arthritis and was so crippled that she could not walk nor work with her hands. She was as thin as a live human could be and constantly suffered. Her family consisted of six small children and her husband, a stock farmer.

Upon arriving, Brother Maloney suggested that they sing. This they did, singing five or six hymns. They felt the Spirit of God in their songs, and they proceeded to administer to the sister. They then went to an adjacent farm home to spend the night. Next morning at day-break they returned. They found her much better and administered again before starting back to Okarcho.

The next time Hubert saw her was at reunion the next summer. She was entirely healed of arthritis, and instead of looking like a skeleton she weighed 150 pounds.

It was about this time that Hubert, Brother Pate, Brother Smith, and others resolved to file on land in Roger Mills County in the farthest tier of Oklahoma counties. They filed at Kingfisher upon returning home. This was in December, 1900. That same month my father and mother came to stay with us at Okarcho. My mother was not well when she arrived and though she recovered a little and was with us at Christmas time, she passed away in April, 1901. We buried her in Okarcho cemetery.

In May we started for the claims. The farther we went into uncultivated regions, the more we saw the beauty of the original land. The prairies were covered with green and dotted thickly with beautiful wild flowers. It had been pasture land for many years for cattle, but they were not in sufficient numbers to destroy the natural beauty of the spring. As soon as we were established on our claims and had fences built to keep us from being overrun with the herds, Hubert began preaching at Redmoon and other settlements where we learned there were church members located. He found several in different localities, and everywhere he went to visit members they wanted meetings held.

The Shannon Debate

About a year from the time of our coming to Redmoon, the Saints at a little

town called Richmond in Dewey County were challenged to public debate by the Adventist State Evangelist, R. B. Shannon. He had long been a source of annoyance to our people near Kingfisher—T. J. Smith's family—and near Piedmont where the Lamberts, Aylors, Rowlands, Tennerys, and Clessons lived. So, though not particularly advocating debates, Hubert felt he must do something to prevent the ruining of the faith of the people who belonged to, or were favorable toward, our church. So he accepted the challenge of Mr. Shannon, and the debate soon began. So many people came that the house was full to overflowing and many stood outside to listen at the windows. We tried to get Mr. Henry Crocker to act as chairman. He was the wealthiest and most influential man in the whole countryside. When Hubert asked him, he refused, saying, "To tell you the truth, Mr. Case, I am too prejudiced against you to do you justice." So we got the schoolteacher, who did a fine job as chairman.

The great and deciding factor of the whole debate was the summary. Mr. Shannon had drawn a rough picture of a tree. On each branch he had written a citation from the Bible, labeling it "Case's doctrine." When he completed his speech calling attention to each of his written statements from the Bible on the limbs of the tree, Hubert was instantly on his feet, thanking him for the compliment Shannon had paid him, for those were all statements from Christ, Paul, Peter, and John—all were in the Bible and were a part of Christ's doctrine. When Hubert's half-hour speech was finished and the meeting dismissed, Henry Crocker was the first man to walk up and give his name for baptism. Hubert baptized five families as a result of the debate.

Redmoon

Soon after this he had agreed to start a series of meetings at a point fifteen miles southwest of Redmoon where there was a schoolhouse and one family of Saints.

When he went to the school he found the door locked. Mr. Rowan, the man at whose home I was staying, said he would go and get the key. The man would not give him the key, saying he would not let Mormons preach in the schoolhouse. Mr. Rowan was very angry and came back to report. Hubert only laughed and said he would have some handbills printed to let them see who we were.

While on his way to Cheyenne (he did not have the team on this trip) he had to cross a large pasture with a herd of Texas cattle in it. About halfway across, the animals saw him. They would have paid no attention to a man on horseback

or to a team, but seeing him on foot they came running—with a red bull in the lead. Hubert did not run, but hunted hard clods of dirt until he had about five or six. When they came near enough he pelted the leader in the face with those clods. About three of them were enough to make him turn in another direction. Hubert ran toward the fence, collected some more clods, and when they again came near enough he pelted the leader again. This time, when they turned he managed to reach the fence and roll under. He walked on toward Cheyenne, and was soon overtaken by a man driving that way. He soon got there and arranged for his printing. They promised to hasten with it, so it was printed that same day. It was a very good tract and the man who had the key to the schoolhouse apologized and invited Hubert to come back.

During that year he held meetings at Durham, Brule, and Leedy. Durham was formerly known as Antelope Hills. He and S. S. Smith held meetings at the Haines schoolhouse. At all those places some were baptized. Usually a member of the church already lived there, thus giving them a place to stay.

Third Daughter Born

On July 7 our third baby was born—another daughter, Ardyce Lucile. My recovery was rather slow, but as soon as I was able we set out for the Stillwater Reunion. After that was over, we started for Iowa to see Hubert's sister, who was ill with tuberculosis. This was in September. After we visited her, we went to Decatur, Nebraska, to visit Hubert's parents. From there Hubert returned to Oklahoma but the children and I went to Lamoni to visit my sisters.

Hubert returned home, arranged for another absence and, taking his team, started for eastern Oklahoma. Brother Pate, who had long been anxious to go on a missionary trip, went along, taking his own team and buggy in case he should get tired before Hubert was ready to come home. Their objective was Matthewson, Oklahoma (later named Piedmont). They did some missionary work on the way east, stopping at Putnam, Seiling, and what is now Eagle City. From there they went on to Piedmont, where Hubert was to meet Denton Collins of the Church of Christ in debate.

The Cartoon Debate

The debate was held in what was known as the Kansas Schoolhouse. Denton Collins was an elderly man, and Hubert was young and full of vigor. The schoolteacher was a young man with a talent for drawing. Every night they would find the blackboard covered with cartoons showing the former night's debate. These cartoons were in Hubert's

favor and attracted so much attention that his opponent quit the debate before it was half through. On the last night of the debate, the people of the audience walked along in a line past the desk and laid \$24.50 on Hubert's end of the table; only \$.50 went on Mr. Collins' side of the desk. The Presbyterians who had a church building near there invited Hubert to preach in their church. He preached there for a week to a full house. After that meeting was over, he drove on to Oklahoma City to meet his family and spend Thanksgiving. Brother Pate stayed at Brother Rowland's, which was near his old home at Okarche.

He joined us as we drove west from Oklahoma City, and that was the only missionary trip he ever wanted to take. Soon after our arrival home, Hubert and S. S. Smith held meetings near Cheyenne in a country schoolhouse; they had fine interest and a good attendance.

Mob Spirit

In 1904 S. S. Smith had been holding a meeting near Roll, Oklahoma. He became sick and asked Hubert to fill his appointment. Hubert took Brother Rook, a priest, with him; he was one of the most fearless men to be found. When they got there, Sunday school was being conducted. As soon as they entered the building, they sat down on a seat near the door, and Brother Rook was filled with such fear that he was nearly scared to death, but Hubert did not feel any fear at all.

After the Sunday school was over, Hubert said, "Let's go up front and open the meeting." Brother Rook said, "I can't. I was never so scared in all my life."

Hubert said, "What's the matter?" When he walked up and opened the meeting all the people left except one man and two little girls. That crowd marched around that building while Hubert preached. He had good liberty. When the sermon was over, the man who stayed in the house told him he had come there to see those people mob S. S. Smith. It was that mob spirit Brother Rook felt that scared him. Hubert had not felt it at all and had just gone ahead and preached as though the house were full of people.

Hubert was satisfied the would-be mobbers heard most of what he said because the windows and doors were open, but he saw that when they went out they were angry. It was a very unusual experience but none of them said a word nor made any move to hurt him. If Brother Smith had been there that night they certainly would have done something to him.

(To be continued.)

Across the Desk

(Continued from page 4.)

the church library. The thoughtfulness and generosity of Brother Fowler lead us to suggest that we will be glad to receive copies of other publications of scientific studies made by church members. These might well include theses for advanced degrees.

From a recent letter from Elder Frank McDonald, Phoenix, Arizona:

If men of the priesthood, who are still in full vigor and strength but retiring from their everyday work, desire to give a full measure of service to their Master, they are invited—if they can do so without economic sacrifices—to move to the Valley of the Sun or elsewhere in this territory. Here they would find most pleasant living conditions and opportunities for service in the work of the Lord that would pay big dividends in abundant living for themselves as well as strengthening the hands of those who are carrying the heavy burdens incident to kingdom-building.

This area is one of the frontiers of the movement among the Spanish-speaking peoples, and we need strong branches here from which to operate into the countries south.

From W. H. Gunn, Nauvoo District, to the Presiding Bishop:

Just a note to tell you the Nauvoo District met its 1952 quota for the Auditorium, and at the same time other contributions for 1952 exceeded 1951. Thought this might be interesting to you.

(We are of the opinion that there are other districts that have gone over their quotas, but we are just in the process of checking the reports for December.—G. L. DeLapp.)

From Apostle A. A. Oakman, February 3:

The spirit of the Saints over here is very good—morale is high and they are happy to have Don Lents with them. He is doing a wonderful work. Last year we had sixty-six baptisms, and I am sure this level can be maintained by a steady and consistent missionary effort.

Many of the folk at the Northern District Conference inquired about you last

week end. They will not soon forget your kind ministry and unassuming bearing, and they treasure the memory of your words in sermon, in inspired utterance, and in private conversation.

The floods over here are terrible. They have assumed the proportions of a national disaster. One sixth of Holland is under water, and although I have booked passage for Rotterdam to arrive there next Sunday morning, it begins to look as if I shall have to postpone my visit. Victor Witte comes in next Saturday, and I am trying to contact Anton Compier on the telephone to have him tell me of conditions in Rotterdam. I shall keep you informed.

Perhaps many *Herald* readers will be interested in Apostle Draper's account of Australian reunion procedures:

We have just concluded the reunion season in Australia. Tiona and Mountain Hut, the former in northern New South Wales and the latter in Victoria, had simultaneous reunions beginning Christmas Day and closing January 4. We estimate that a thousand persons were on the grounds at the two reunions, though at Tiona about 250 were non-members and not there for the reunion.

The daily programs were built around discussions in which every person was given an opportunity to participate. The camp was divided into age groups—adults, young adults, youth, and children. The three older sections were subdivided into discussion groups of not over eight persons. The order of activities called for a fifteen-minute morning prayer and theme presentation period, after which the sections went to their respective meeting places. A forty-minute discussion period followed, and then a forty-minute prayer and testimony period was held in each section. The final morning period was a report and forum session at which group reporters presented data for general summary by the group. Finally, on the closing Saturday, the morning was spent in a camp-wide summary forum. This procedure was well received by both reunions, with appreciation being expressed for the opportunity of extended participation by all. We are summarizing the reports made at the forums and will use the suitable ideas in further emphasis on the reunion theme of "Spiritual Growth Through Stewardship" during the year.

On February 5 citizens of Independence gave a "Welcome Home" dinner for former President Harry S. Truman and family. This was

served by the Laurel Club in the Auditorium dining room and received wide newspaper publicity.

Mrs. Flo Burton, president of the Laurel Club, has passed along to us a letter she received from Gerona, Spain, apropos this event. She secured an autograph from President Truman on the bill of fare and mailed it to the writer.

Manager of the Laurel Club
Independence, Missouri
Dear Sir:

This is to join myself entirely to the deserved homage you are preparing to the ex-President Mr. Harry S. Truman on his return to his natal town.

I would also like to ask you to do a favour to me. Will you please be so kind as to send me a bill of fare of the banquet which is going to take place in the salons of this Club, so that I may keep it as a souvenir of this welcome to Mr. Truman.

Thanks you very many in anticipation.
With my best wishes, I am sincerely
yours,
JOE BRONSOMS NADAL
Plaza San Francisco, 4,
Gerona, Spain

The following is excerpted from a letter from Lee Oliver, president of Pensacola District:

On January 17 and 18, Brother Franklyn Weddle, accompanied by Brother Farrow and Brother Velt, conducted a joint Pensacola-Mobile District Music Institute. This was very successful and drew attendance as high as 225 per service. The people were eager for this type of ministry, and we feel that great good has been accomplished by it.

We are happy to note that in all our services we average as high as twenty-five or thirty visitors, and we feel we are attracting a lot of good will here in this community.

From Ewald Thum of Germany:

I have received much pleasure in your Christmas greeting, and I thank you very much for it. I hope also in the coming year to join with you in the work of God's kingdom. Also my good wishes to you for the coming year. May the Lord bless you in your work.

We remember you always, your visit to Berlin, and feel the good spirit that you have left with us and desire to go forward in it.

The very best greeting from me your brother in the gospel.

Question Time

Question:

I observe that the church follows the exact form of administering the sacrament as given in the fourth chapter of Moroni. Why does it not likewise follow the specific prayers given in the third chapter when performing ordinations?

Missouri

MRS. E. L. R.

Answer:

We do not follow the specific sacramental prayer because it is found in the Book of Mormon. We use this prayer because we are thus commanded in the Doctrine and Covenants, Section 17: 22c, d, 23a, b.

This question no doubt arises from a rather consistent criticism of the type of ordination prayer that is often offered. Instead of the simple prayer which (1) officially declares the candidate to have been ordained to a certain office "in the name of Jesus Christ" and (2) asking briefly for God's blessing upon this official act, we generally wander on.

No doubt the time will come when we will be forced to face our habits in this field, and in the matter of ordinations, as well as confirmations and other acts of a similar nature, we will confine our words to those which are actually prayer to God and, in the case of ordinations, our prayers will endeavor to accomplish the two purposes mentioned. This should end the present criticism which is quite common as regards our departure from the simple form used in Book of Mormon times.

WARD A. HOUGAS

Question:

Do we have any background as to the progenitors of Mary, the mother of Jesus? I cannot feel that his progenitors should be given as through Joseph since the Scriptures maintain that Joseph was not his father.

Colorado

A. A. W.

Answer:

There is considerable doubt regarding the lineage of Mary, the mother of Jesus. Some have felt the following references are sufficient evidence to conclude that she was of the lineage of David: Psalm 132: 11; Luke 1: 32; Romans 1: 3. Others have felt that these scriptural statements do not indicate the ancestry of Mary, but rather refer to Joseph her husband. Again,

some Bible students have felt that Mary's kinship to Elizabeth might indicate that she was of the lineage of the tribe of Levi.

CLIFFORD A. COLE

Question:

Today I had charge of a nonmember funeral service. The woman died suddenly Friday night. The husband said she wanted to join our church and her sister has expressed a desire for baptism. Why wouldn't this be a place where baptism for the dead would be justified?

Missouri

R. L. T.

Answer:

To answer this question fully one would have to consider in detail the question, "Does baptism for the dead have any efficacy in the salvation of the dead?" This question is considered at length in the tract now published by the church on the subject, *Baptism for the Dead*. From my study of the Scriptures I can find no evidence of the fact that baptism for the dead would have any effect upon the eternal salvation of this good lady.

The statement of Jesus to Nicodemus, John 3: 5, reads, "Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God." Jesus *did not say*, "Except a man be born of the water and of the Spirit, he cannot enter the kingdom of God *unless another man is born of water for him after he is dead*." Thus, in his commandment on the essential nature of a man being born again of the water and of the Spirit, Jesus left no opening for the substitution of any other ordinance, baptism for the dead or otherwise. This is only one of the numerous scriptural evidences that baptism for the dead would not have taken the place of the rebirth of the water and of the spirit of the lady herself.

The salvation of this lady depends upon many things, some of which we cannot fully know. I cannot conceive of anyone receiving salvation *merely* through deathbed repentance, or even deathbed baptism, if throughout his life having had many opportunities to make his covenant with God, but because of indifference or other reason, he had procrastinated the offering of his life to Him until life was ebbing away.

However, many good people through no fault of their own live their entire

lives without receiving the conviction of the truth. If the desire of their hearts is worthy in the sight of God, then in all fairness and in keeping with his quality of mercy, justice, and love, he must offer them means by which they can obtain celestial salvation. However, even as a man is judged according to *his works* in the flesh, so must his reward in the world to come be the result of *his works* and not those of another. If this lady's salvation were dependent upon baptism for the dead and because of the iniquity of men in the flesh *no one* was baptized for her, then her salvation would be denied her not because of her unworthiness but because of the unworthiness of others. Can you imagine greater injustice? No, her salvation depends not upon baptism for the dead, but upon the works of her life and the desire of her heart which God alone can know and judge justly.

I now quote from the revelation received by the Prophet Joseph at Kirtland Temple at the time his father was ordained patriarch of the church:

All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, *according to the desire of their hearts*.—*Church History*, Volume 2, page 16.

This indicates that God has a way by which he offers celestial salvation to those whose hearts' desire is worthy and who through no fault of their own had no opportunity to be baptized in this world. Thus, if the fact that this lady was not baptized in this life was due to no fault of her own and the desire of her heart is worthy in the sight of God, she has no need of having someone practice baptism for the dead in her behalf, for unto such the promises of God are sure. This being true then hers is not a case where baptism for the dead would be justified.

RUSSELL F. RALSTON

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

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

Let Nothing Separate You From Each Other

By Alice M. Burgess

CHRIST AT THAT LAST SUPPER with his disciples laid down fellowship as the mark of his discipleship, saying, "By this shall all men know ye are my disciples, if ye have love one to another" (John 13:35).

And later John, the apostle of love, wrote, "If we walk in the light as he is in the light, we have fellowship one with another" (I John 1:7).

You will notice both John and Jesus refer to the fellowship of the Saints—the love that is born by those of one faith, one doctrine, and one baptism. This gospel fellowship is a closer tie than may be found elsewhere—a love based on the love of Christ as the motivating force of our lives.

Perhaps in small church groups this love exists more prevalently and becomes a closer bond than here in Independence where there are so many of us. It shouldn't. True, you can't know intimately a thousand people; but there should *always* be the smaller group that you meet often and learn to love as you work together and share life's joys and sorrows.

At any rate, if you've ever been an active member of a branch you have experienced the thrill of Reorganized Latter Day Saint fellowship, the special quality of affection that comes from praying together and sharing the Spirit of the Lord as you go forward in the greatest endeavor ever trusted to mankind. This is the fellowship which clears your vision till you see Christ in your neighbor and, seeing clearly, understand her.

I can remember as a child how closely we were knit together in the little branches, and how keen the sorrow was when orders came for us to move on to another appointment. But it was (and is) wonderful to drop into such a branch, a stranger in a strange city, and feel there the same joy of fellowship in Christ.

It is fortunate that our boys during the war are finding this same fellowship among the Saints in foreign lands. Surely this bond is one of the greatest things in life—a foretaste of the life eternal.

WE SHOULD ASK OURSELVES to what extent we "have fellowship one with another." Since our theme is negatively stated, we shall examine ourselves from that angle, asking, "What are some of the things that separate us from each other?" Let us test ourselves by answering a few questions: Does worldliness separate us from the complete fellowship we should have with each other? Are

our minds so concentrated on meeting the social obligations of our neighborhood group, our special club, or our husband's office clique that we haven't time to work with God's people on the greatest job in the world? Are the current concerts, lectures, plays, or movies so fascinating that they *crowd* out women's meetings, prayer service, choir practice, or even the social activities of our branch? Do we say "yes" so easily to the demands of the world that we are compelled to say "no" to God's call for jobs to be done in his kingdom? Do we wake up some mornings to find ourselves definitely out of touch with the members of the branch and out of step with their onward march?

When James pronounced friendship of the world to be enmity with God and said further, "whosoever . . . will be a friend of the world is the enemy of God" (James 4:4), he meant just what he said. We might think this too harsh for us in this so-called Christian world. But it is still true that whosoever *wills* to be a friend of the world soon finds God crowded out of his life. After all, this is not a Christian nation, and not a Christian community in the strict sense of the word. Most of our government, politics, community, and the homes around us are half pagan. Christianity still hasn't been working out in daily living, else Zion would be accomplished.

We must, of course, be in the world and should be civic-minded and neighborly, retaining our fine friendships with the good people around us who are not of our faith. But we cannot allow such contacts and friendships to come first in our lives. We must pray not that God will take us out of this world, but that he will keep us from the evil that is in the world. We need to be possessed of civic and world consciousness to be good citizens, alert to our duty to civic righteousness. But it still should be true with us as the old hymn declares, "The friends most delightful this world can afford are the friends of my Master, the children of God."

ARE WE BEING separated from each other by idle and malicious gossip? Do we undermine someone's influence and power for good in the branch by repeating and spreading petty or derogatory tales? Can we always top the current story of our brothers' or sisters' weaknesses by another incident just as bad or worse? Do we push on the snowball of gossip and add to it as we push, or do we try to stop it and melt it away by recalling good things, kindly attributes,

and admirable and lovable characteristics of the one who is being panned? We know how such stories often start: "I've always admired Louise so much; she's a good worker and comes from a fine church family, but I was shocked to hear the other day that she, buzz, buzz, buzz." How do we greet such a story? Are we shocked *but credulous*, and do we pass it on? Or do we politely but firmly decline to believe it, counter with a different story about Louise and, if the gossip continues to spread, try to ferret out the truth of the matter? If Louise is in real trouble, we should help her back to safe ground; if it is a blown-up tale based on some trivial weakness or misdeed, or is *absolutely untrue*, we should use our telephones to call as many as we know who have heard the story and set them right. It will be time well spent, though often we find it a hard task to quench the flame of wide-spread gossip.

How much better if we could establish a pattern of behavior which refuses to talk about anyone unless we can say good things. How vulnerable we are among ourselves; if we are a small group, meeting often and knowing each other intimately, we are bound, sooner or later, to see each other's weaknesses and be disappointed at times. How terribly we can hurt each other when our loyalty and love are not adequate to the occasion and we criticize or ridicule those of our own fellowship.

Our Lord said to those who found fault with him for refusing to pronounce harsh Mosaic judgment on the sins of others, "Ye judge after the flesh, I judge no man" (John 8:15). And again in the Sermon on the Mount, he said, "Judge not unrighteously, that ye be not judged. . . . For with what judgment ye shall judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again" (Matthew 7:2, 3). Paul sums it up, "Let us not therefore judge one another any more; but judge this rather, than no man put a stumbling block or an occasion to fall in his brother's way" (Romans 14:13). And again, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness" (Galatians 6:1).

ARE YOU ALLOWING YOURSELF to be separated from someone because of pride or envy? Do you work with others as long as you can occupy a place of

prominence, but when circumstances, ill health, or press of family cares compels you to relinquish that leadership, can you drop down gracefully to doing smaller things and support your successor? Or does everything look wrong to you because she doesn't do things as you have done them? Can you rejoice in the success, happiness, and achievement of others, or are you bitten by the green bug of jealousy? It's very easy to be envious of those who are doing a job that you would like to do. It is natural to your carnal self to be jealous of a family that is getting ahead either in the church or in a financial way—especially if you feel yourself slipping a little. It is one of Satan's most favored weapons against the people of the Lord to play upon this human trend.

The Saints have been repeatedly warned against envy both in the New Testament church and in the church of the latter days. Envy and strife are among the things that polluted the inheritance of Saints, and they are the more deadly in that we often do not acknowledge to ourselves that they are the motivation behind the things we do and say. We are not honest with ourselves in the matter, and before we realize it our hearts become embittered, our lives soured, and we are walking in darkness.

Try this bit of feminine soul searching: Are you big enough to fellowship with someone who can dress much better, drives a better car, has a home that makes your carefully contrived dwelling place shrink to unimportance and inadequacy? Can you really like someone who has gone much farther in the educational world? If you have a soul large enough you may be able to minister even to such a person. Perhaps she needs you.

ARE YOU A GOOD FORGIVER, or do you hold a grudge? Some affronts are hard to take and keep sweet. A young soldier just returned from three years' active combat and still in uniform was invited to meet with a special group of young people. He and his wife had long looked forward to that meeting. He needed the healing, comforting experience of communion with Saints, and it would be their first prayer and fellowship meeting together since his return. One of the fortunate young men who had been allowed to stay home and work in a defense plant during the war arose and expressed heartfelt gratitude that the Lord had saved him from soiling his life by combat and polluting his soul by killing others. That was a bitter pill to take. This young couple have not been able to bring themselves to meet again with that group, but they are trying to dig the hurt and anger out of their hearts. They are pleasant to the offender and his wife whenever they have contact.

It is easier to forgive a slight against yourself than an injustice borne by your husband or family. But you are not helpful to these dear ones if you cultivate the hurt and carry the grudge. Do not estrange them from the household of faith by such mistaken loyalty and pity. Jesus told Peter that he must forgive his brother who sinned against him, not seven times but seventy times seven. If you started keeping score I doubt if you would reach that total in a lifetime. Oh, you might fancy you were slighted or offended many times, but if you find yourself continually feeling persecuted, offended, or even sinned against, you'd better examine yourself to see if the fault is within you. Can it be that you are out of step or have a chip on your shoulder?

The Lord has said in this latter day, "He that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin. I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men" (Doctrine and Covenants 64: 2d, e). No matter how unjustly you have been treated, no matter how badly sinned against, you will be more at fault than the offender if you do not forgive him.

Do you permit class prejudice to separate you from fellowship with some of the household of faith? Do you pick and choose among the Saints, shutting out some from the inner circle of heart-to-heart communion that should be yours with all fellow-members? We pride ourselves on not having class distinctions in the United States, but we do have; yet the net still gathers all kinds; the poor still have the gospel preached to them. Perhaps some of the humbler members have gone farther into the definite day by day demonstration of Christian living than we have.

In one of the Stone Church groups that holds cottage prayer meetings there is a little deacon who can scarcely put two words together without sinning most atrociously against what Blanche Mesley would call the King's English. But he is a man of great faith and tireless industry in his priesthood work. He has done a great work in that group and also among the young people, and I was guilty of making snap judgment the first time I met him and heard him give an announcement in group meeting. My heart sank, and I said to myself, "Surely in Independence we have better priesthood material than that." But after I heard two

of his testimonies and had worked a few weeks with him, I was convinced that my misgivings were unfounded, that saintliness of character, a living faith, and an absolute consecration of life are more important to the Lord than correct diction and sophisticated social graces.

DON'T BRING UP your children to be little prigs who look with disdain upon less fortunate children. Don't play Lady Bountiful, but give a sincere sisterly hand to those who are down. My daughter tells me her social case work has taught her that often these destitute people need a sympathetic ear into which to pour their troubles and an encouraging word to help them become self-confident more than they need the money and clothes they receive.

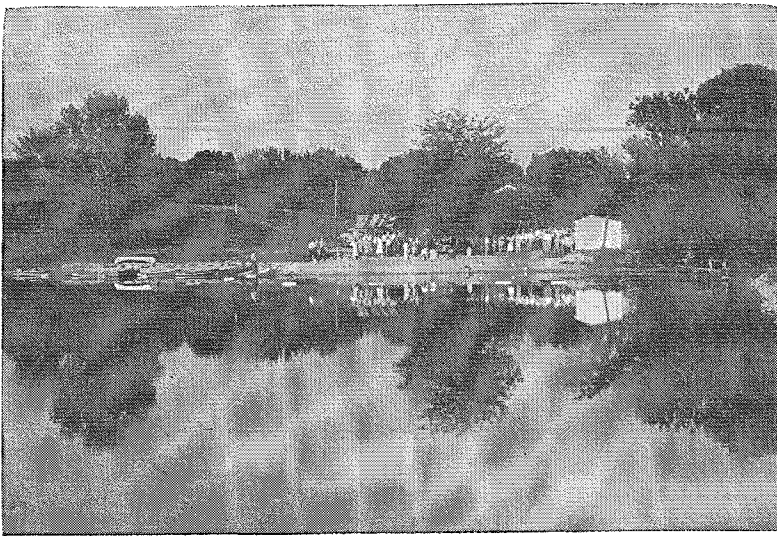
Some terrible sins have been committed against the fellowship of Saints in the name of "friendly visiting," and it is sad that this beautiful phrase has come to stand in the minds of some of our poor and needy for something undesirable to be endured from their sisters. The phrase itself means just what it should—visiting as a sincere friend and helping as only a sincere friend can help in time of trouble.

Do you let race prejudice shut you out of fellowship with some very wonderful Saints? We are told by psychologists that there are no over-all race differences. The so-called Negroid apelike skull and features are found in some members of Aryan races. Very dark skin is found among some individuals of the white race, and there are light-skinned Negroes. The Jewish nose and cast of features are found frequently among Anglo-Saxons. As for their so-called grasping, self-assertive, sharp bargain-driving tendencies, I wish I could repeat to you a sermon I once heard Brother Elbert give comparing the Jew and the traits for which he is condemned with the Yankee.

I know of one family of good Saints, fourth or fifth generation, who kept their children out of Graceland because there were too many Hawaiians and Orientals in places of prominence in the student body. "God hath made of one blood all nations of the earth." Christ came for all. To the extent that we shut ourselves out of this larger brotherhood we shut ourselves out from him.

Do you have a critical attitude toward others, especially toward your leaders and members of the priesthood? Don't dwell on mistakes of judgment or weaknesses
(Continued on page 23.)

Home Column



Youth Camp Quotes From '52

CAMPS for the church young people of high school and junior high age and even for children are increasing at a phenomenal rate. From our first church youth camp held at Nauvoo in 1928, the number of camps had grown to twenty-four in 1951, and to thirty-five in 1952. From less than thirty in the first camp, the number served in these camps has grown to over three thousand young people and children in 1952. The promise for 1953 is for even more camps to minister to even greater numbers of church young people and their friends. All this is in addition to the splendid growth of our reunions.

The value of camps, like that of reunions, branches, or districts, must be evaluated not simply by the number attending, but in their ability to deepen Christian convictions and to change lives for the better. The following extracts from reports received from the 1952 camps are quoted as partial evidence of the worth of these camps to the church. Camp administrators have their problems too, and not all camps achieve the same results. Even so, these few quotes should warm the hearts of all who may wonder what youth-camping can contribute to kingdom-building:

Camp Wasila, Oregon:

Camp Wasila, 1952, was the high light of my religious experiences! Never before has a staff and camp felt more uplifted by a camping experience in the Northwest. . . . It was a real period of growth and inspiration. . . . I think of several boys who had seemed great problems in previous years who this year were perfect examples of peaceable leaders in all camp events. Our counselors did an excellent job of getting acquainted and

gaining the confidence of the young people. Many excellent private counseling sessions spontaneously came into existence. The response to dorm devotion was phenomenal in some groups. . . . Only two or three of the group of nearly 120 who attended fellowship service failed to respond in testimony.—PAUL WELLINGTON

Unlimited thanks are due Paul Wellington, camp director, from all who are vitally concerned with young people, for with love, patience, and deep understanding, he united campers and staff members in a search for spiritual growth.—SHIRLEY LANDON

Hawaii:

We hold the same youth camp, Hooluana, in two sections, one being here on Oahu and the other on Hawaii. . . . Only by having the two camps can we accommodate as many of our young people as we do. . . . Our camps this year were a little smaller than last year, but the spirit and the amount of good that we feel was derived by the campers were greater. . . . We look forward to even better camps next year and hope that the attendance will increase.—ORLIN CROWNOVER

Camp Michivoix, Michigan:

Evening devotions were mentioned by many as high points of camp. . . . We feel that the two-week camp has worked out satisfactorily and recommend that such a plan be contemplated for the coming year. If it should be expanded further

er the next step, it seems to me, would be to offer a three-week camp with a two-week limit to any camper. . . . The class we offered in Restoration Distinctives was very successful. It would make a good camp theme for another year. . . . Our conviction is that camping is very worth while. This feeling grows as we see, even in this short week or two together, changes take place in the attitudes and outlook of many young people as they take on qualities of the kingdom. It is also enhanced as we see many still building on the start made at camp months and years later. . . . I do not want to overemphasize youth camps, but feel that they are an effective means of helping young people find God. They can and should be tied to district and local youth activities to gain the desired continuity.—JOHN WILEY

Camp Winiagwamauk, Maine:

A new vision of camping, its possibilities, and its challenge was brought to campers and parents alike.—LOYD ADAMS

Brush Creek Youth Camp, Illinois:

At the close of camp one camper was baptized, and two others made their decisions to be baptized at their home branches. . . . All in all, it was a wonderful experience for campers and staff members. I am very grateful to have had this opportunity to serve.—CECIL R. ETTINGER

Camp Kiondashawa, Pennsylvania:

The ministry given to the teen-agers of this area was one of the most encouraging signs of growth during the three-year period. It had pronounced effect on the branch life, the missionary zeal, and the general tone of the whole area. The camp is serving approximately two hundred young people each summer.

We managed to get one good Spanish-speaking prospect to camp—a young lady, Maxine Segure Glaser, from Oak Harbor, Ohio. I believe the camp had a profound influence on her investigation of the church. She is a native of Casa Grandis, Mexico, and a Roman Catholic.—LOYD ADAMS

Junior High Camp at Kiondashawa:

Calvin French's Bible-marking class seems to me to be a good thing. At the preceding camp we had quizzed a group of older campers, including some young priesthood members, regarding the beliefs of the church, and though they knew the beliefs reasonably well, yet in the fifty-minute class, not one was able to

New Horizons

give a correct quotation with reference. This called for some attention, and we felt that we might be able to help at this camp. . . . We revolved the camp around an Indian theme and divided the campers into different tribes. We built on Book of Mormon topics during the day and arranged Indian stunts and activities in the evening. We are going to try to bring in some of the romance of Mexican history and the goals of the church in our future work in that area.—JAMES MENZIES

Deer Park Youth Camp, Pennsylvania:

The camp was climaxed with a baptismal service on Saturday, August 9. Four young people were baptized in a most impressive and inspiring service. This was followed by a deeply moving service of prayer and testimony at which the unmistakable power of the Spirit of Christ moved with real effect on many of the campers.—LOYD ADAMS

Allegany State Park Camp, New York:

The camp at Allegany State Park, New York, August 24-31, was a new one in terms of location. . . . The physical setting, the number of campers, and the quality of the staff contributed most to its success. . . . Early morning hikes, a mountain climb, and cook-out were exciting features of the camp. We closed once more with a very inspiring baptismal service on Saturday night, and a Communion and dedication service on Sunday morning during which the witnessing power of Jesus Christ was certainly present. It was a wonderful note on which to close the summer camping experience. . . . I sincerely believe that if we work at the job to make it so . . . the youth camp can be one of our most effective evangelistic tools. When we consider that we grow by the number we keep, the value of youth camp is made even more apparent. Its ministry to the young people plus its opportunity to serve extended to the young adults in staff responsibility made it an activity of high priority in my judgment.—LOYD ADAMS

Camp Ontagin:

This youth camp, June 29-July 6, was the first camping experience for the young people of Ontario. Although the first attempt, it was extremely successful. . . . The classes were very good and fellowship and sportsmanship were stressed, with the young people responding to a high degree. The prayer service the last Sunday morning of camp was outstanding, and many young people were lifted up and touched by a new experience. This being my first camp experience, I thought it most worth while. I enjoyed the fellowship of the staff members as well as the campers, feeling that they worked together in a most co-operative manner.—JOHN E. BOOTH

From General Church Youth Office



Young People in the News

Stanley Leonard

Veteran Symphony Player at Twenty-one

When the Senior Symphony Orchestra of the Eastman School of Music, Rochester, New York, appears in public concert these days, the young musician producing the roaring crescendoes on the kettle drums is Stanley Leonard, twenty-one-year-old son of Mr. and Mrs. William Leonard of Independence, Missouri. A junior and a scholarship student at Eastman, Stanley is already a veteran performer in the field of symphonic music.

One of three hundred students selected from all parts of the world to attend the School of Music of the University of Rochester, Stanley also plays percussion instruments in the Eastman Little Symphony and the Eastman Wind Ensemble, the latter being a performing and recording band for public school demonstration in New York State. While essentially a percussion player, Stanley does orchestral and band arrangements and plays piano, French horn, trumpet, and marimba. He has also composed for piano, woodwind and brass instruments, and percussion ensembles.

At the age of fourteen, he began playing percussion instruments with the Independence Symphony Orchestra. He also has played with the University of Kansas City Symphony Orchestra. When he was a senior at William Chrisman High School, he began playing with the Kansas City Philharmonic Orchestra and, during the past year, he played with the Erie, Pennsylvania, Philharmonic Orchestra.

Stan has played with members of the Kansas City Philharmonic Orchestra accompanying the Independence Messiah Choir for four of its nation-wide broadcasts. Only a late holiday school schedule

kept him from playing for the broadcast this Christmas season.

His wide experience, participating in these and other orchestras, has been coupled with a lifetime of intense study. While in high school, he won the honor award in art; received a number one rating for four years in snare drum and marimba in Missouri State music contests; held the rank of major in the ROTC; was battalion executive officer; had leading parts in several plays; and was student director of the band.

As a member of the Stone Church Scout Troop 223, Stan advanced to the rank of Eagle, and also won the Bronze, Silver, and Gold Palms. Before going to college he served as assistant Scoutmaster.

While in high school he attended the Kansas University summer music camp. He has also attended the University of Michigan summer school of music at Interlochen, Michigan, Northwestern University, and Graceland College. Entering Eastman as a sophomore, Stan did such excellent work that he was awarded a scholarship from the school for his junior year. In an effort to help finance his education, he has worked in machine shops, operated a steam roller, and taught music since he was in high school. Currently he is playing percussion with a selected orchestra from Eastman which broadcasts a half-hour program weekly over N.B.C.

Last July Stan conducted the orchestra and chorus for the Center Stake Zion's League annual outdoor operetta, "H.M.S. Pinafore," playing four performances

before a total of three thousand people. He has always taken an active interest in the Zion's League, and before he was graduated from William Chrisman in 1949 served as president of the Stone Church teen-age Zion's League. He is now young people's leader for the New York District.

In April, 1952, Stan and his childhood sweetheart, Margaret Ann Holman, daughter of Mr. and Mrs. Mark Holman, also of Independence, were married. She is a graduate of Graceland and is now attending the University of Rochester and working part time.

Stan has never allowed other activities to interfere with his responsibilities in the church. He has always wanted to serve his fellow-men because he feels that in this way he is serving God. In November, 1952, he was ordained a priest and is now serving as assistant pastor of the Rochester Branch. Margaret Ann is serving as pianist.

BOB AKERS

Golden Wedding Anniversary

Mr. and Mrs. E. S. Holmes of Portland, Oregon, were honored by their friends on Sunday, January 11, their golden wedding anniversary. A reception was held for them at the home of their daughter, Mrs. Clarence Oak; Mrs. Clyde Johnson, their other daughter, was cohostess. The reception was highlighted by a golden dollar tree and many gifts.

Married January 11, 1903, in Gresham, Mr. and Mrs. Holmes have lived in the Portland area most of the time since. He is operator of a motel and service station.

The Holmes have three grandchildren and three great-grandchildren.

Briefs

Ordination Service Held

SUDBURY, ONTARIO.—Melvyn Dodds was ordained to the office of priest on January 18. Brother Harold Fryer from Monetville, Brother Bushila from Sault Ste Marie, and Brother Rex Stowe from Gladstone, Michigan, took part in the ordination. Brother Charles Dodds of Sarnia, father of the candidate, gave the ordination address. Saints from Monteville and Sault Ste Marie attended the service which was held at the home of Sister Nadine Rutherford.—Reported by MRS. M. R. DODDS

Missionary Holds Series

WEST PORTSMOUTH, OHIO.—Carl A. Chadwell and wife of Follansbee, West Virginia, visited the branch on October 19.

The women's department had a membership drive in October and fifteen new members joined the department. The prize for bringing in the most members was awarded to Genevieve Myers. After the close of the business session, refreshments were served.

The men of the priesthood from West Portsmouth, McDermott, Ironton, and Pleasant Valley branches met at the branch on November 8, and entertained with a dinner in honor of their wives. Fifty-five were in attendance at the banquet. Joseph Williams, Jr., gave the evening address.

The missionary to southern Ohio, Elder Calvin French, held meetings and showed colored slides at the branch from November 9 to 23. Sister French assisted with the songs and music.

The former district missionary, Seventy Virgil Billings, and his wife visited the branch on November 23. He gave the closing sermon of the missionary series which Brother French held.

Members of the Zion's League from the branch met at McDermott on November 17 for a fellowship meeting with League mem-

bers from Ironton, Pleasant Valley, and McDermott.

The church school held a costume Halloween party on October 31 in the basement of the church. Music and games provided entertainment and prizes were awarded.

The women's department held their annual Thanksgiving chicken dinner on November 26. Proceeds netted \$155.81, which was donated to the new fuel oil furnace. A traveling basket is being circulated by the department in order to raise funds for the building.

A group of young people from the Zion's League visited homes of several Saints that were sick and aged and sang Christmas carols to them on December 24.

A Christmas program was presented by the children of the church school on the Sunday morning before Christmas.

A Christmas play was given by the older young people of the church school that evening. Approximately seventy-five persons were present.

S/Sgt. Samuel D. Rexroad was home on a thirty-day furlough from Burlington, Vermont. At the conclusion of his furlough he reported to Camp Stoneman, California, for overseas duty.—Reported by NELLIE G. REXROAD

District President Visits Mission

VICTORIA, BRITISH COLUMBIA.—The district president, Elder Sam Clarke, and Elder Edwin Spargo of Vancouver were visitors to the Victoria mission on December 14 for ordination services.

Lester Canning of Youbou, British Columbia, was ordained to the office of priest by mission pastor, Elder Henry Piedt. After the service the women served dinner in the church.

The evening service was held at the home of Brother Maurice Gurney, with Brother Spargo delivering the sermon.—Reported by AL MOGG

New Mission Organized

CASPER, WYOMING.—On December 14, the group was organized into a mission under the direction of Seventy Luther S. Troyer and Elder E. C. Judson. Priest Stanley Salyards was appointed pastor of the mission.

The organization of the Casper membership began in 1947 with the forming of a church school. Since that time, through three baptisms and the moving in of members from other areas the membership has grown to a total of eighteen.

Officers elected for the mission are secretary, Mary Dilg; treasurer, Teckla Sybrant; church school director, Nell Harder; publicity agent, Olive Davis; women's leader, Ella Gremel; solicitor, Arthur H. Davis; music director, Ann Engleman; auditor, T. H. Harder; and historian, Olive Davis.—Reported by OLIVE DAVIS

Twenty-seven Baptisms for 1952

HAGERMAN, IDAHO.—On October 26 Apostle Paul M. Hanson visited our group. He preached in the morning, and in the evening gave an illustrated lecture on Mexico and South America.

At the Communion service November 2 Charles Vreeland was ordained to the office of elder, and Howard Carlson to the office of priest.

December 2 Mrs. Roy Vreeland had the misfortune to fall and break her left hip.

The Fydalia Club held their annual Harvest Festival the evening of December 4. There were sixty nonmembers of the town at the supper. Over \$200 was cleared for the evening.

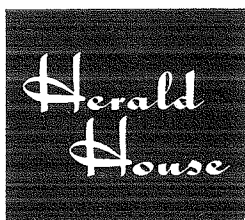
On December 7, Seventy Wayne Smith, Idaho District Missionary, completed a three

Fifty Object Talks

for Your Junior Congregation

by E. Lansing Bennett

Here is a helpful book by an authority on religious education about visual storytelling. Thirty of the talks are for general use and twenty are for special days. Each story is based on a biblical Scripture and the object used to illustrate it can be easily obtained. A Revell publication.



\$2.00

Independence, Missouri

weeks' series of cottage meetings and illustrated lectures. At the Sunday morning service, nine adults were baptized. They were Mr. and Mrs. Hale Glauner, Mr. and Mrs. James Stapleton, Mr. Walter French, Misses Henrietta Jenkins and Evelyn Vinson, all of Hagerman, and Mr. and Mrs. Ivan Nipper of Buhl. This makes a total of twenty-seven baptized for the year.

Brother and Sister J. Ervin Condit held open house December 29 to celebrate their sixtieth wedding anniversary. They were married at Malta, Idaho, in 1892, and moved to Hagerman in 1893. They were charter members of the branch which was organized in 1902.

On January 4 a candlelight Communion and dedication service was held. Evangelist Silas Condit, Pastor Lysle Gilmore, and Elder Charles Vreeland were in charge, assisted by priests Howard Carlson, Merrill Gilmore, Ivan Montgomery and Win Condit.—Reported by MRS. SILAS CONDIT

New Church Consecrated

PORT COLBORNE, ONTARIO.—The new church was consecrated on October 6, with Apostle C. George Mesley and Bishop Leslie Kohlman in attendance. Missionary services were conducted November 16-30 by Seventy Al Pelletier of Port Elgin. Brother Pelletier chose as his theme, "Provisions for Abundant Living," and conducted services as well as visiting in the homes in the area. Three new members were baptized at the conclusion of the series. On the closing Sunday of the series a confirmation service was held in the morning, and a service for the blessing of children was held in the evening. The following children were blessed by Seventy A. Pelletier and Elders H. Snider and P. Baldwin: David J., son of Mr. and Mrs. Robert Petterson; Stuart James, William Edmund, and John Charles, sons of Mr. and Mrs. William Locheed.—Reported by ROY CASTLE

Baptismal Service Held

BRIDGEPORT, WASHINGTON.—Charles Enslie was ordained to the office of elder on April 20, 1952. Glenda Joice and Marilyn Lois McCoy of Grand Coulee and Bert Leroy Dobson of Brewster were baptized by L. N. Johnson, and confirmed by Elders J. F. Curtis, Charles Enslie, and L. N. Johnson on June 22.

On August 31, Elder Johnson went to Wenatchee to assist in the confirmation of ten newly baptized members.

On October 9, Brother George Njeim visited the branch.

During 1952, the following men were among those who ministered in the branch: Vern Webb, Ted Beck, Monte Lasater, Arthur Gibbs, Harold Hight, and Brother Hammel.

Leonard Johnson of the branch is now at Graceland College. Brother Joe Love is the solicitor and deacon of the branch.

Twenty-three administrations and three blessings of children were reported in the past year.—Reported by YVONNE BOWER

Children Give Christmas Program

PROVIDENCE, RHODE ISLAND.—A harvest supper was held November 1 in the church auditorium by the women's department of the branch under the direction of the women's leader, Mrs. Doris Latham, and was attended by over one hundred people. Entertainment followed the supper, with colored slides and an accompanying talk given by Mrs. Stanley J. Bates, who is Ranger Naturalist at Crater Lake, Mt. Rainier National Park.

The Christmas service for the church school was held December 21, with the annual Christmas tree and concert, under the direction of the church school director, Mr. H. Clifton

Hallgreen. A play, "The Shepherd and the Angel," was given by members of the primary and junior classes, after which gifts were distributed to the children.—Reported by MRS. H. C. HALLGREEN

Patriarch Holds Series

LANCASTER, OHIO.—Elder George I. Howdyshell was elected to serve as pastor for the ensuing year; Lillian Hallarn, church school director; Ruth Howdyshell, music director; Betty Griffin, women's leader; Cora Stoneburner, publicity agent; Betty Smith, secretary; Howard Koontz, treasurer; and E. H. Caldwell, solicitor.

Patriarch E. Y. Hunker held a series from December 7 to December 14. Brother Hunker was in charge of the Communion service on December 7.

On December 21, a Christmas program was held at the 10:30 a.m. service by the children. That evening a Christmas cantata was given. The infant daughter, Debra Marlene, of Mr. and Mrs. Gale R. King, was blessed by Elders George I. Howdyshell and H. A. Griffin.

Brother and Sister Kyle Reed and little daughter have moved to Lancaster and have entered into the branch activity. Brother Reed has been appointed Zion's League leader.

On December 28, Elder H. A. Griffin was the speaker at the morning preaching services, and Elder Edward L. Smith was the evening speaker.

Joan Smith was home from Graceland for Christmas vacation, and Jane Campbell was home from Ohio State University.

A watch party and fellowship service was held December 31 at the church basement.—Reported by CORA STONEBURNER

Branch Has Christmas Activities

SANTA ANA, CALIFORNIA.—On December 3, Evangelist Louis J. Ostertag baptized his nephew, James Wilson, and wife Betty. Confirmation followed by Bishop David B. Carmichael and Evangelist Louis J. Ostertag.

A chili supper was given on December 5 by the Zion's League. An offering was taken

which was used to defray part of the expense of the Yule camp. A bazaar and cooked food sale was held on December 6, with proceeds totaling \$200.

On December 7, at the conclusion of a series given by Elder Carl Ruoff on *Joseph Smith the Translator*, a reception was given for Elder Ruoff and his family in the lower auditorium.

The women's department gave a Christmas tea on December 14 which was held at the home of Sister Vida Engel. Mrs. Joyce McCoy sang "Jesu Bambino" and "No Candle and No Fire," accompanied by Mrs. Leah Pemberton. Margaret Wickes Jones performed at the piano during the serving of the tea.

The women's department met at the home of Sister Hallie Tait for ten o'clock brunch on December 17. Entertainment was furnished by Edith Ross who played the accordion. A silver offering amounting to \$11 was taken and applied to the Auditorium Fund.

The annual Christmas party was held December 19. The party, which was under the direction of the Ward family, included games, carol singing, a recitation given by Phillip Morrison, the arrival of Santa, and the exchange of gifts. The pastor was presented a Christmas gift from the branch.

On December 21, during the church school hour, a Christmas drama, entitled "Why the Chimes Rang," was given by the children. The children's choir, under the direction of Warren Tait, provided Christmas music during the morning services. During the evening service a drama depicting the story of Christmas was given by the Zion's League. Following this, the young people went caroling.

Ardith Parons attended Yule camp held at Easter Seal Lodge December 26, 27, and 28.

James Clayton, son of Mr. and Mrs. Bill Bilbo, was blessed by Evangelist Louis J. Ostertag and Elder James Clark on December 28.—Reported by BETTY BLACK

Institute on Music Held

PENSACOLA, FLORIDA.—The Pensacola and Mobile Districts of the church met in Pensacola, January 17 and 18, for a music institute under the leadership of Elder Franklyn S. Wed-

Crayon Talks

L. O. Brown

Children seldom forget a lesson they have seen. This is a book of fifty chalk and crayon talks for children. Each can be effectively and easily illustrated with a single sketch drawn with a few strokes before an audience. A Revell publication.

\$2.00

Herald House

Independence, Missouri

dle, General Church music director. A class was held on Saturday evening, and he preached on "Music for Worship" at the Sunday morning service. Classes were held on Sunday afternoon. Apostle Percy Farrow and Evangelist H. I. Velt accompanied Brother Weddle. Brother Farrow preached in Mobile on Sunday night, and Brother Velt preached at Pensacola.—Reported by J. D. HALL

Group Organized Into Mission

BRYAN, TEXAS.—The Bryan group was a part of the Hearne Branch when it was organized four years ago and until 1952, when it became a district mission under the direction of District President C. W. Tischer. Elder C. M. Mitchell is the pastor.

Meetings are still held in a public building, but the group have consistently added to the building fund. They have almost \$2,500 in cash and our lot has been purchased at a cost of \$1,800. Many desire to contribute labor on the building which it is hoped will be erected soon.

Seventy Z. Z. Renfroe met with the group from November 23 to December 6. During this time he held a missionary series in the evenings and visited both members and non-member friends during the day. Unfortunately the evening services were irregular due to conflicts in building reservations.

Brother Renfroe presided at the morning prayer service Thanksgiving Day. Dinner was served to all at the church and a program of music was presented in the afternoon.

Mary Rebecca, infant daughter of Mr. and Mrs. Roy Stout, was blessed November 30, by Elders Z. Z. Renfroe and C. M. Mitchell.—Reported by M. B. GOUGH

Additions to Building

WELLSBURG, WEST VIRGINIA.—A baptismal service was conducted at Wellsburg on January 18. Geraldine Davis, Nancy Davis, and Dorothy Jean White were baptized by Pastor John Treiber, who with the assistance of Eugene Chadwell confirmed those inducted.

Brother Roy Hanes has received his discharge from the Armed Forces, having served for two years. He spent fifteen months in Germany.

The kitchen has been remodeled recently and a branch supper was held February 21. A valentine box social was held on February 13, with three groups, Zion's League, adult class, and Live Wire class, participating.

A pastor's study has also been added to the church building. The dining hall and classrooms are in process of being completed.—Reported by LEONA HANES

Conference and Institute Held

EASTERN MICHIGAN DISTRICT.—The Eastern Michigan District conference was held October 19, at Sandusky, Michigan, under the direction of J. V. Pement, district president.

The conference opened with a prayer service at 9:00 a.m. under the leadership of Apostle C. G. Mesley and Bishop T. A. Beck.

The morning worship service was called at 10:45 with President W. Wallace Smith as the speaker.

Dinner was served at noon by the ladies of the branch.

The business meeting was called to order by Brother Pement at 2:00 p.m. The following were elected to office: John Blackstock of Prudenville, Michigan, district president; Ardis Bender of Sandusky, Michigan, secretary; Herbert McFarlane, of McGregor, Michigan, treasurer; Frank Sheufelt of Owendale, Michigan, director of religious education; Eldon Winters of Cash, director of priesthood education; Kenneth Rich of McGregor, Michigan,

director of missionary activity; Emerson Wood of Harbor Beach, Michigan, director of youth; John Thum of Sandusky, Michigan, director of music; Ruth Wood of Harbor Beach, Michigan, publicity agent; Harold Dekker of Applegate, Michigan, and O. J. Campbell of Sandusky, auditors; Maude-Wilson, historian; and O. J. Campbell, bishop's agent.

It was voted to hold a reunion at the Cash, Michigan, reunion grounds in 1953.

The district will have a missionary in residence in Sandusky, Michigan. Elroy Hanton, formerly of Port Huron, Michigan, will fill this office and will assist the new district president with his work in this area.

Brother J. V. Pement was transferred to Boston, Massachusetts, by action of the Joint Council.

Maynard Albright of Bay Port, and Emerson Wood of Harbor Beach, Michigan, were called to the office of priest. Eugene Greaves of McGregor, Michigan, was called to the office of teacher.

On Friday night preceding the conference a banquet was held to raise funds with which to complete the office of the district president which has been included in the construction of a residence for the Sandusky minister. This dinner was attended by approximately 225 people. President W. Wallace Smith spoke of his travels to Hawaii and illustrated them with colored slides. Apostle C. G. Mesley spoke on behalf of the need for the funds for which the banquet was held.

On October 18, the day preceding conference an institute for priesthood and their wives was held. There were sessions for the men under the direction of W. Wallace Smith and T. A. Beck. Classes for the women were under the direction of Mrs. T. A. Beck. General classes were held under the direction of C. G. Mesley. Saturday evening speaking service was held for all the membership with President W. Wallace Smith as the speaker.

November 15 and 16 were the dates for a Zion's League rally held in the Community Building of Harbor Beach, Michigan. Very foggy weather curtailed the attendance of both personnel and young people, but almost forty were able to attend.

The week end opened with a turkey dinner served by the women's department of the Harbor Beach mission.

The program for the evening was presided over by Emerson Wood as toastmaster. Community singing was conducted by Margie Richards assisted by Harry Volz and Joan Jeffers. The speaker for the evening was John Banks, of Chatham, Ontario.

A young people's class was held Sunday morning, conducted by Elder Elroy Hanton.

District President John Blackstock spoke at 11:00 a.m.

A business meeting was held for the Zion's League at 2:00 p.m. at which time district activities were discussed.

Mission Organized Into Branch

HOPEWELL, OREGON.—In a little farming community situated on Route 1, Dayton, Oregon, a group of isolated Saints met together once a week in their homes to hold cottage prayer meetings. The Spirit of God was there in abundance at each one of their brief meetings. Also present in each individual was a dream that they would one day have a church there. They talked, dreamed, and prayed until one day in the early part of 1950 they heard that Elder Elwin R. Vest of Portland was holding a series of missionary meetings at the church in Salem and a group of them decided to attend.

One day Brother Vest came out into the community and visited at the homes of many of the Saints. He told them of the great

possibilities they had there and when he returned to Portland he talked to the district president concerning this matter. On September 15, 1950, District President J. L. Verhei and the district church school director, Harold Carpenter, came down to organize the mission. It was a happy day for the Saints, for their dream had at last become a reality.

Having no definite place in which to hold services they gave the mission the temporary name, Grand Island mission. Later when the building committee had made arrangements for the group to use an unused school building, the name was changed to Hopewell mission as the building was located in the Hopewell vicinity.

On October 15, 1950, the little group convened for the first time. A total of sixty-one members, their families, and guests were present that first Sunday. They worked hard to further the work in the community and many of the Saints from the branches in Salem, Sherwood, Woodburn, Portland, and many other places came and lent a helping hand to the group. The first two years were happy ones for the Saints. They had good attendance and many were baptized into the church. The mission was organized into a branch on February 1, 1953.—Reported by MONA WORTHINGTON

Church School Active

FIRST BRANCH, CHICAGO, ILLINOIS.

—During the month of September Women's Day was observed in all the branches of the district. On September 21, First Branch emphasized "Restoration Challenges to Women" with Lydia Wight giving the message. Emerine Gunderson, women's leader, was in charge, assisted by Eleanor Chandler. The women's choir, under the direction of Helene Hancock, presented "I Saw a Mighty Angel Fly" with Ruth Skinner at the piano. Judith Schmidt, women's club program chairman, was responsible for the planning of the service. Benediction was by Mrs. E. W. Chandler.

Speakers for the month were Elders H. T. McCaig, Sr., L. P. Hancock, and District President Lyle Woodstock. Those contributing in ministry of music during the month were Don Zion, Mrs. Helene Hancock, Mrs. Doris Gelhorn, and Mrs. Frank Mercolino.

The Ssenippah Guild had a lawn social at the home of Mrs. Louis Hancock. Proceeds went to the building fund.

Installation services were held by the North Side Circle and Ssenippah Guild of the branch at their first meetings of the new year.

First Chicago Women's Club sponsored the Jeanette MacDonald concert for the building fund project. A profit of \$312 was cleared.

On October 5 the church school held a promotion day service. The children's department participated in a worship service, following which they were presented with promotion certificates and attendance prizes. Gerald Hancock received a Book of Mormon as first prize for perfect attendance for one year. Charlene and Marilyn Schulz won second prize, and Claudia Chandler third prize.

The promotion service was followed by an installation service with the church school director, Louis Hancock, in charge. Elbert Chandler, pastor, gave a charge to the school and Hattie K. Bell gave the closing prayer.

Speakers for the month were Elders Paul Goodrich, L. P. Hancock, E. W. Chandler, Steve Lester, and District President Lyle Woodstock.

On October 10, the women's club met at the Austin Towne Hall. Emerine Gunderson was in charge. The guest speaker was Architect Leonard Wayman. He talked on plans for the new church. The club cleared \$233 at

their rummage sale held October 23 and 24. Proceeds went to the building fund.

Glenn Lenox was baptized October 25 and was confirmed November 2 at the Communion service by Elders Buren Lenox and District President Lyle Woodstock.

Speakers for the month of November were Elders Paul Goodrich, Paul Whitman, and Apostle Donald O. Chesworth.

A building fund dinner was held November 7 at the home of Herbert Jones, building chairman.

The North Side Women's Circle met at the home of Mrs. Frances Salomon for their Christmas party on December 4. After luncheon Athena Striblen, president, opened the meeting. The devotionals were by Myrtle Gauthier, assisted by Helene Hancock at the piano. Apostle D. O. Chesworth was the guest speaker. District President Lyle Woodstock also gave a talk. Greeting cards were signed for shut-in members, and former members of the Circle, and to boys in service.

Theme for the December Communion service was "Christ Is King," presided over by the pastor. The invocation was by Deacon R. O. Brown. At this service James P., son of Dr. and Mrs. Joseph Ligman, was blessed by Elders J. D. Anderson and Buren Lenox. A trio, Mrs. Fern Swalley, Bernice Delmont, and Helene Hancock, sang.

On December 21 the church school sponsored a Christmas program. The choir sang Christmas carols with the children taking part with their Christmas verses. Alice Skinner was in charge.

The Christmas Scripture was read by Earl Lehman. Santa Claus was there, distributing gifts and candy.

Mrs. Warren Hinkle favored the congregation with a solo in December and the choir, under the direction of Helene Hancock, sang, with Fern Swalley, soloist.

Speakers for the month of December were District President Woodstock, Elders J. D. Anderson and Paul Goodrich.

At the close of the morning service on December 21 the congregation gave a white gift offering amounting to over \$650. Proceeds will go to the building fund.

Many women of First Chicago and West Suburban groups attended the study classes at the home of Mrs. Lillian Studtman. The first course was "Better Reading and Study Habits," with Elder Raymond Troyer as teacher, assisted by Sisters Lydia Wight and Doris Woodstock.

The North Side Circle sponsored the sale of Christmas *Ideals*. The project was directed by Rose Oakes. The proceeds went to the building fund.

Average attendance in November was 109. Average attendance in December was 110. The meeting place each Sunday at 9:30 a.m. church school and 10:50 a.m. preaching is the Austin YMCA, 501 N. Central Avenue.

Prayer and fellowship services are held each Wednesday evening at various homes. The Saints gave a farewell party recently at the home of Mrs. Arthur Swanson in honor of Nina Campbell who is making her home in San Bernardino, California.—Reported by VELVA E. CASTINS

League Sponsors Activity

FAIRLAND, OKLAHOMA.—At the annual branch business meeting the following officers were elected: pastor, C. D. Wilson; church school director, J. G. Jones; secretary, Georgia Canada; treasurer, George Moore; music director, Felyce Dale; women's leader, Esther Wilson; young people's leader, Bill Miller; special day program chairman, Madoleen Miller; auditor, R. L. Montgomery; publicity agent, Josephine Montgomery.

This year, for the first time, the women's department was divided into two groups according to age and interests. The older group has chosen to be called the Hope Circle. The young matrons chose the name Matronettes. The two groups still work closely with joint meetings and co-operative projects.

A special Sunday morning service was held for the blessing of four babies born in the past year. The officiating elders, C. D. Wilson, J. G. Jones, and Ben Bowman, blessed the following babies: Carol Jean, daughter of Mr. and Mrs. Alby Hudson; Kenneth, son of Mr. and Mrs. Luther Canada; Peggy Lee, daughter of Mr. and Mrs. C. B. Earls; and Lawrence Dressler, son of Mr. and Mrs. Vern Montgomery.

The Zion's League sponsored a box supper to raise money for the swimming pool at the Ozark reunion grounds. A different flavor was given to the evening by making it a "backwards" box supper with the men bringing the boxes and the women bidding for them.

Four Fairland women attended the district women's department meeting at Carthage. The four women were Esther Wilson, Lorene Moore, Emma Bowman, and Edith Ganzeales.

A Christmas pageant, "The Light Shone Down," was presented at the evening service on December 21, under the direction of Madoleen Miller. The choir was accompanied by Felyce Dale and directed by Henry Williston. On December 23, the branch held its annual Christmas party at the Legion Hall.

The Matronettes, with the co-operation of the Hope Circle, sponsored a bake sale on January 24. The proceeds were used to help a family who lost their home and possessions in a recent fire.—Reported by JO MONTGOMERY

Women's Department Active

DENNIS PORT, MASSACHUSETTS.—Adelia West and her two daughters, Eleanor and Susan, were baptized at reunion by the pastor, Elder George E. Armeson.

Frieda Crocker is the new director of religious education for the branch. The new district president, Elder Jacques Pement, has visited the branch, and Brother William Guthrie visited on January 18.

The branch celebrated its eighty-sixth birthday since the reorganization on November 27.

An active women's department is sponsoring two units of work—the Helping Hand Society and the Thrift Shop. They contribute liberally to the branch budget and special funds.

A Christmas fair consisting of arts and crafts and articles of food was held Saturday afternoon, December 20, by the women of the branch. This was followed in the evening by a musical program by the primary and junior departments. They were trained by Sister Katheryn Armeson whose work with them has been outstanding.

The pastor, Elder George E. Armeson, an attorney, has been actively engaged in missionary work. He is also bishop's agent for the district. During his absence, Brother Clarence A. Rogers serves in his capacity.

On January 16 a branch family night was held, followed by a program.

The auditorium of the church has been redecorated recently by the pastor and volunteer help from the membership. The chimes and the dorsal of maroon velvet were gifts to the church in memory of two women, Mary A. Kelley and Maude Estey. At the service dedicating the chimes there was an overflow crowd. At Christmas time a concert is held and a loud speaker system sends the carols throughout the neighborhood.—Reported by SARAH E. BERRY

League Sponsors Activities

XENIA, ILLINOIS.—On the first Thursday of the month, the women's department meet in the different homes for their social activities and refreshments. Two weeks are given to the lesson, "Tapping Our Spiritual Resources," taught by Ethel Jones.

On the fourth Thursday, members of the group meet for devotional service, birthday dinner, and drawing of gifts for the birthdays of the month. The women have had two bake sales and a bazaar. They have also sponsored some of the eleven o'clock Sunday morning services. Christmas cards have been sold by the group. They have a branch flower fund for the sick and bereaved.

The branch had a fellowship turkey supper and an offering was taken. The guest speakers were District President W. W. Colvin, Dr. W. E. Phillips, and Elder John Henson.

The Zion's League had a New Year's Eve frolic at Brush Creek, Illinois. Thirty young people met at the home of Genevieve Hufhines, young people's leader, December 31. On December 22, the League presented a Christmas program to the branch under the direction of Joe Hoover and Sister Hufhines. On November 28, the young people sponsored an old-fashioned pie supper. The proceeds, \$78.25, were added to the branch building fund.—Reported by MARVA M. MOORE

Women Raise Funds

SHERWOOD, OREGON.—The following members of the branch have moved to other areas: Billie Mae and Charlene Ballard, Mrs. LeRoy Leeson, Mrs. Al. McDowell, and Mrs. R. E. Chapman.

There is an average attendance on Sunday mornings of about thirty to thirty-five. About one third of these are nonmembers, including seven or eight children.

Elder James Kemp, recently returned from Hawaii and now missionary to the Oregon District, conducted a series of services at Sherwood. Sister Kemp assisted with the music.

The pastor, Elder Robert L. Bailey, visited Mexico last fall.

The church school is directed by Sister Edith Balsiger.

The women's department is directed by Sister Dolly Callahan and Sister Ruth Tooze. Among their projects have been monthly food sales, quilting and other handwork, potluck dinners after Sunday services, a salmon dinner, and furnishing articles of food and clothing for two needy Christian Jewish families in Germany.

Money raised by the women's department was used to purchase material to make a much needed multi-purpose room by remodeling the old woodshed. Among those contributing work on the new room were Ed M. Balsiger and son, Donald, Randall Rife and son Edward, Arthur Tooze, Vincent Shultz, and son, Donald.

A Thanksgiving service was held by the branch, the Methodists, and the Friends. Pastors of the three groups participated.

The Christmas program was directed by the dramatics leader, Bessie Shultz. It featured children and young people from cradle roll to junior high, and was titled "Glory in the Highest."—Reported by VINCENT R. SHULTZ

CORRECTION

In the "Briefs" column of the February 2 issue of the *Herald*, the report under the heading "Plan for Baptismal Font" with location given as Salt Lake City, Utah, should have read "Plan for Baptismal Font," Durango, Colorado.

Bulletin Board

Eastern Colorado District Conference

The Eastern Colorado District conference will be held March 6, 7, and 8 at the church in Denver (480 Marion Street). Guest speakers are to be Apostle D. Blair Jensen, Missionary and Mrs. Gerald Gabriel. The conference will begin Friday evening at 7:00 with a dinner for priesthood members and their wives (reservations necessary), and a district League program at 8:00. There will be a business meeting Saturday at 9:30 a.m.; the rest of the day will be devoted to classes and sermons, as will Sunday. Free accommodations will be provided for visitors who write in advance. Reservations should be sent to the district secretary, Mrs. Ward A. Hougas, 480 Marion, Denver 18, Colorado.

WARD A. HOUGAS
District President

Serviceman's Address

Sgt. J. C. Roby
1188530
H & S Co. S. Sec.
2nd Inf. Trn. Regt.
Marine Brks.
Camp Pendleton, California

Change of Address

Mr. and Mrs. A. F. Edwards
192 Shandwick Street
Sydney, Nova Scotia

Kirtland Priesthood Institute and Series

A priesthood institute will be held in Kirtland on March 6, 7, and 8. From May 17 to 27 Evangelist E. Y. Hunker is to conduct evangelistic services.

Notice to Members in Clinton, Indiana

Rachel Miller, 1022 South Clinton, Albia, Iowa, would like to contact members living in Clinton, Indiana.

Books Wanted

The priesthood of Salt Lake City Branch would like to obtain four copies of Bishop J. A. Koehler's *A Study Outline in Community Stewardships*. Those having copies available should contact Russell F. Ralston, 336 South 4-East, Salt Lake City, Utah, stating price and condition before sending them.

Request for Prayers

Mrs. William J. Harris, 2849 West 66th, Seattle, Washington, requests prayers for her mother, Mrs. R. E. Hunsaker, 618 Locust Street, Walla Walla, Washington, who is suffering from heart and kidney trouble. She will appreciate hearing from any members who care to write her.

ENGAGEMENTS

Knapp-Yates

Mr. and Mrs. Thomas J. Yates of Niagara Falls, New York, announce the engagement of their daughter, Margaret Irene, to Fred H. Knapp, son of Mr. and Mrs. Alfred Knapp of Binghamton, New York. Margaret attended Graceland College and is now a senior at the Independence Sanitarium School of Nursing. Fred, a graduate of the Rochester Institute of Technology, is now a student at Graceland.

Millsap-Robinson

Mr. and Mrs. Stephen Robinson of Des Moines, Iowa, announce the engagement of their daughter, Ardyce Elaine, to Carl S. Millsap, son of Mr. and Mrs. Clarence Millsap of Decatur, Iowa. The wedding will take place June 7 at Des Moines.

Gilliam-Kennedy

Mr. and Mrs. Angus Kennedy of Toronto, Ontario, announce the engagement of their daughter, Patricia, to Laverne Martin Gilliam, son of Mr. and Mrs. Howard Gilliam. The wedding will take place June 6 at Toronto.

Bruch-Dice

Mr. and Mrs. Elmer Dice of Cameron, Missouri, announce the engagement of their daughter, Ruth Ellen, to Robert Page Bruch, son of Mr. and Mrs. Page J. Bruch, also of Cameron. The wedding will take place June 7 in Cameron.

Edwards-Petz

Mr. and Mrs. Irvin M. Petz of Tracy, California, announce the engagement of their daughter, Elsbeth Arvene, to Sgt. Theodore James Edwards, son of Mr. and Mrs. T. R. Edwards of Belleville, Michigan. Both are graduates of Graceland, class of 1949. A June wedding is planned.

WEDDINGS

Graham-Risinger

Betty J. Risinger, daughter of Mr. and Mrs. Joe Risinger of New London, Missouri, and Lyle H. Graham, son of Mr. and Mrs. Clyde Graham of San Diego, California, were married December 27 at the Reorganized Church in San Diego. The double-ring service was read by the groom's father. They are making their home in San Diego.

Bonnet-Daigneault

Rolande Theodora Daigneault and Freddie Faith Bonnet were married on January 3 at the Reorganized Church in San Diego. The double-ring service was read by High Priest Peter S. Whalley. Mr. and Mrs. Bonnet are both serving in the Armed Forces and are stationed in San Diego.

Durst-Smouse

Shirley A. Smouse of Punxsutawney, Pennsylvania, and Thurman G. Durst of the Army were married on December 21. A. A. Mehlisch, pastor of the Baltimore, Maryland, Branch, officiated.

Vitek-Sanders

Mary Genevieve Sanders and Robert K. Vitek, son of Mr. and Mrs. William Vitek, were married December 27. The wedding ceremony was performed by the grandfather, A. H. D. Edwards, Sr., assisted by Arthur G. Edwards, Sr. The groom received his call to military service on January 5.

We're on the Air . . .

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

IOWA, Lamoni.—KGRA, 690 on the dial, 9:30 a.m. (CST) Sunday.

IOWA, Ottumwa.—KBIZ, 1240 on the dial, 11:45 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, February 11, 1953, 9:45 a.m.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFBS, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Marshall.—KMMO, 1300 on the dial, February 9-13 incl., 2:45-3:00 p.m.

MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

NORTH DAKOTA, Fargo.—WDAY, 970 on the dial, 8:45 a.m. (CST) Sunday, March 8.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 8:30 a.m. (EST) every Sunday.

SOUTH DAKOTA, Aberdeen.—KSDN, 930 on the dial, 10:00 a.m. (CST) Sunday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Stone Church Etching

Exquisite etchings of the Stone Church are now available at Herald House. The picture is a replica of a drawing by Paul N. Craig, director of music at the Stone Church. Each is suitable for framing. Size 9 1/4" x 6". Comes in white gift envelope.

\$1.00

ORDER NOW

Herald House

Independence, Missouri

Price-Salonimer

Esther Salonimer, daughter of Mr. and Mrs. Phillip Salonimer of Detroit, Michigan, and Glenn W. Price, son of Mr. and Mrs. William E. Price of Santa Rosa, California, were married January 4 at Stone Church in Independence, Missouri. Elder R. Edwin Browne officiating. They are making their home in Lawrence, Kansas, where they are employed at the radio station of the University of Kansas. The groom is a graduate of Graceland College, class of '49.

Coon-Krause

Mr. and Mrs. J. H. Krause of Grand Rapids, Michigan, announce the marriage of their daughter, Loretta Joan, to Donald R. Coon, nephew of Mr. and Mrs. L. J. Mattler of Knoxville, Iowa. The wedding took place on January 23 at the Reorganized Church in Des Moines, Elder Herbert M. Scott officiating. They are making their home in Des Moines.

Church-Crocker

Grace Crocker of Jonesport, Maine, and Charles C. Church, Jr., of Saginaw, Michigan, were married December 14 by Robert Wilson of Hutchinson, Kansas. The groom recently returned from Korea and is now stationed with the Air Force near Hutchinson. Both are graduates of Graceland College.

BIRTHS

A daughter, Patricia Sue, was born on January 5 to Mr. and Mrs. Gilbert Marshall of Rockford, Illinois.

A son, Walter Blain, was born on December 25, 1952, to Forrest and Sybil Barker of Portland, Oregon. Mr. Barker is the son of the late Evangelist Walter H. Barker.

A daughter, Kathy Jean, was born on September 25 to Mr. and Mrs. Hal Bruington of San Diego, California.

A daughter, Karen Sue, was born on November 20 to Mr. and Mrs. Warren Barritt of San Diego, California. Mrs. Barritt is the former Shirley Clow.

Mr. and Mrs. Robert Landrum of San Diego, California, announce the birth of a son, Robert Craig, born January 13. Mrs. Landrum is the former Shirley Grover.

A son, Jeffrey Paul, was born on January 13 to Mrs. Eloise Bruington Curvin of San Diego, California.

Mr. and Mrs. Norman Hada of San Diego, California, announce the birth of a daughter, Joy Denise, born January 14. Mrs. Hada is the former Evelyn Tooze.

A daughter, Marta Sue, was born on December 1 to Mr. and Mrs. Wilmer Graybill of Corpus Christi, Texas. Mrs. Graybill is the former Mary Ann Turk. Mr. Graybill attended Graceland in 1948-49.

A son, Dennis Earl, was born on October 11 to Mr. and Mrs. Earl White of Aransas Pass, Texas. Mrs. White is the former Merla Longmore of Bovey, Minnesota.

A daughter, Alice Marie, was born December 10 to Mr. and Mrs. Edward R. Barlow of Mobile, Alabama. Mrs. Barlow is the former Alice Garrett.

A son, Mark Manley, was born on December 7 to Mr. and Mrs. Manley David Stayton of Liberty, Missouri. Mrs. Stayton is the former Eleanor Jean Elefson. Both Parents are graduates of Graceland College.

DEATHS

ROBERTS.—Sylvester F. was born October 30, 1901, at Stewartville, Minnesota, and died January 1, 1953, at his home in Minneapolis, Minnesota. He was employed by the National Biscuit Company and then by the Minneapolis Truck Terminal. At the time of his death he operated his own business, Midwest Dairy Despatch, Inc. On May 8, 1925, he was married to Grace Margaret Wise; three children were born to them. He was baptized into the Reorganized Church on June 17, 1945, and was ordained to the Aaronic priesthood on September 5, 1948. For three years he served as branch treasurer and a member of the finance committee.

He is survived by his wife; two sons: Richard and James; a daughter, Marjorie; his mother, Mrs. Lena Roberts; a brother, Dean; a sister, Mrs. Lucille Carollo; and one grandchild.

TORRANCE.—William Brown, son of Thomas P. and Salena Swinford Torrance, was born July 29, 1873, in Maryville, Missouri, and died January 16, 1953, at his home in Guilford, Missouri. Following the death of his mother when he was eight years old, he made his home with an uncle, William Swinford, who lived near Bedison, Missouri; here he grew to manhood. In September, 1892, he was baptized, and during his lifetime served in the offices of deacon, priest, and elder. He was pastor of the Guilford Branch at various times and bishop's agent for over twenty-five years. On October 27, 1897, he was married to Miriam Knudson; six daughters were born to them. One daughter, Mrs. Clarence Nelson, preceded him in death. From 1918 to 1932 he was owner and publisher of the *Guilford Times* and took an active interest in civic affairs.

Surviving are his wife; five daughters: Mrs. Roy Roberts of Bethesda, Maryland; Mrs. Ernest McKee of Potosi, Missouri; Miss Leola Torrance of Independence, Missouri; Mrs. Louis Braun of Kansas City, Missouri; and Mrs. Lee Jones of Guilford; a brother, Thomas Torrance of Colton, California; thirteen grandchildren; and ten great-grandchildren. Funeral services were held at the Reorganized Church in Guilford, Bishop Lewis B. Landsberg officiating. Interment was in Weathermon Cemetery at Guilford.

STEPHENS.—Harriet, daughter of James and Fannie Steece Hunley, was born December 23, 1875, at La Grange, Ohio, and died December 20, 1952, at Lewisburg, Ohio, after a long illness. On December 24, 1895, she was married to George W. Stephens who preceded her in death on February 22, 1950. A son James died February 20, 1929. She had been a member of the Reorganized Church since April 14, 1909.

Surviving are two sons: Herschel of West Alexandria, Ohio, and Howard of Lewisburg, Ohio; two daughters: Hazel Bozarth of Independence, Missouri, and Mabel Asbury of Lewisburg; two brothers: James of Wellston, Ohio, and Joseph of Linton, Indiana; six grandchildren; and twelve great-grandchildren. High Priest Floyd Rockwell conducted the funeral service. Burial was in Memorial Park Cemetery.

TOOZE.—Chester, Jr., died December 10, 1952, of injuries received Thanksgiving Day in a hunting accident. He had served in World War II and in Korea. He had been a member of the Sherwood, Oregon, Branch since childhood.

He is survived by his wife; two children; his parents, Mr. and Mrs. C. A. Tooze; two brothers; and four sisters.

Let Nothing Separate You From Each Other

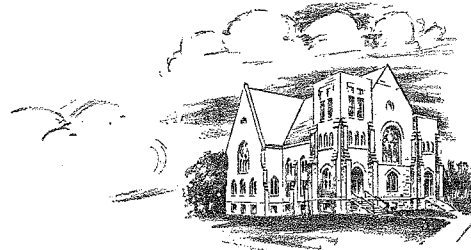
(Continued from page 15.)

of these men and women who are spending themselves for you to help you work out God's plan in your life and fellowship. Don't expect them to be more than human. If your pastor never made a mistake, never failed a little in his high purpose, he would be like Enoch—ready to be translated. Could you do a better job than your women's leader does? If she is not accomplishing all you think she should, get busy and help her to get more done.

When seated at the family table for Sunday dinner, don't pick to pieces the whole service of the morning, starting with the opening of church school and ending with the benediction. It is a form of self-indulgence. By criticizing others and picking to pieces what they do you may get a sort of selfish satisfaction, a false sense of superiority which is not Christlike. If you find yourself annoyed or irritated by some person's behavior in the church life, or just plain disliking someone of the fellowship, make a point of getting to know that person better. Of some outstanding person it is often said, "To know her is to love her." I am convinced this is true of everyone. The better we can become acquainted with each other the closer we can come to really understanding each other. When we really understand the causes and factors back of each personality we often marvel at the Christian achievement and saintliness of that life.

Let us never cease to work constructively together and with God. Let us be humble, shake ourselves out of our self-centered or world-centered lives and put first the fellowship of the Saints. We can receive a wonderful blessing but first must make devoted, inspiring investment of ourselves, our lives, our time, and our interests for the good of the whole church group or branch of which we are a member. Achievement of such fellowship is a fine means of evangelism.

"By this shall all men know ye are my disciples, if ye have love one to another."



new Distinctive note paper
for your personal touch.

Each displays a beautiful
etching of the Stone Church
on its cover. Size 5 1/2" x 4 1/2".
Comes in gleaming white box.

\$1.00

ORDER NOW FROM

herald house
Independence, Missouri

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

M
h

FROSTY AGE

Passing years have given me an increasing respect for maturity. The word has pleasing connotations which the cold word "adult" and the harsh words "old people" do not carry. A time comes in most lives when the cheeks bleach and the hair line whitens. This is the frosty age. It is an in-between season—or many of them—following the verdure of spring and before the snows of winter. It is the glorious age of maturity. C. B. H.

THE LOST ART OF LISTENING

A professor tells this story about a tea party his wife was giving. He noticed the polite murmurs and vague looks as conversation was made, so he decided to try an experiment. As he helped in passing the tiny tea sandwiches, he offered them saying, "These are filled with cheese spread; these have ham; those are filled with arsenic; and those with egg salad." He was amazed to see them helping themselves to all four varieties without comment.

Lenora Nixon

LANGUAGE

Language is to the Arab what architecture, painting and music are to other peoples. He knows all of the 100 synonyms for camel, or sword, and delights in using the most complicated forms of expression. From infancy he is initiated in the art of beautiful words; a simple Bedouin woman will chastise her children for using a wrong grammatical expression.

Each tribe has its own poet, who accompanies it in battle. Before the conflict the poets of each side step forth to praise their own and belittle the prowess of the opposing tribe. It has happened that the tribe whose poet was vanquished silently withdrew from the field without even attempting to fight with weapons.

—Essad Bey in "Mohammed"

It is better to fail in attempting something worth while than to succeed if the result is tawdry and cheap.

John Rushton

SLOW, PLEASE

This is an age of speed, but a hurry-up age doesn't require us to be a hurry-up people. I've seen motorcar drivers who insist upon BEING the car—on a long hill they lean forward, jaws set, muscles strained, and work hard. They think they're speeding things up; but we can speed up things only with skill, and skill is acquired slowly and patiently. Racing motorcars and airplanes aren't driven by tense, hurried men, but by calm and skillful ones. Fast thinkers grow from painstaking students and careful observers.

Looking at life from a pitcher's box, I don't think we have to break our necks to keep up. If I should let the yells of the grandstand panic me into hasty action, I'd get tense and shoot wild. There's a great difference between handling a ball and being one. Baseball is a fast game, but you've got to slow down to play it. And life is that way, too, I think.

Carl Hubbell

Now Available

Missionary Book of Mormon

The missionary edition of the Book of Mormon is now released for sale to all customers. The book is printed to give to nonmembers. It comes in red fabrikoid binding; handy size is 4 $\frac{3}{4}$ " x 7".

PRICE: 10 books for \$9.00.

(sold in packages of 10 only. Cash must be included.)

Herald House



Independence, Missouri

Contents

EDITORIAL

To What Purpose, by F. Henry Edwards	3
More About David Whitmer, by Israel A. Smith	3
Across the Desk	4

OFFICIAL

Appointment of Secretary to Quorum of High Priests	4
Names of College Students Wanted	4
Notice Regarding Resthaven	4

ARTICLES

All Are Called, by Gerald Gabriel	5
Hymns Are Important, by Roy Benson	7
The Poor, the Tithes, and the Offering, by Emma V. Freeman	8
Objectionable Radio and TV Programs, by Harry Whipple	9
A Missionary for the Church: Hubert Case, Part VIII, by Alice Montague Case	10
Question Time	13
Let Nothing Separate You From Each Other, by Alice M. Burgess	14
Youth Camp Quotes From '52	16
Young People in the News: Stanley Leonard	17
Briefs	18
Bulletin Board	22



Photograph by Bert Canon Studio

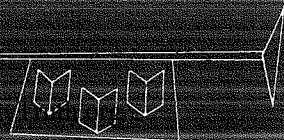
The New Church at Council Bluffs, Iowa

(See page 18)

the Saints' Herald

March 2, 1953

Volume 100





We'd Like You to Know . . .

News and Notes

FROM HEADQUARTERS

Bernice Leona White, R.N.

WHEN THE INDEPENDENCE SANITARIUM AND HOSPITAL opened the new children's floor late last summer, it was with gratification that they could have Bernice Leona White as the supervisor and head nurse. Her experience in pediatrics is wide. She was with the visiting nurses association of Kansas City; has worked as an office nurse; was head nurse of general duty at Children's Mercy Hospital before she came to the San; has supervised the children's clinic; and has taught courses in pediatrics, child development, and infant nutrition.

Her education in the field adds to her ability in no mean terms. Following her graduation from the Children's Mercy Hospital School of Nursing in Kansas City, Missouri, she took a business course, did post graduate work in public health and work in nursing education and counseling at Colorado State College of Education in Greeley, and studied psychology, sociology, and English through Kansas University at Lawrence.

Mrs. White has great plans for her new department. Specifically they are for parent education in the care of sick children, and the development of a volunteer program for entertainment and occupational therapy for children so that the little folks will not become too bored with hospital life while convalescing. Generally her plans are for helping the student nurse to develop the pediatric viewpoint in the broadest sense through study in understanding (1) the normal child; (2) all of the phases of the child in illness; (3) nutrition of children; and (4) the psychological aspects of child care in sickness and in health.

"In short," says Mrs. White, "I want to teach the student nurses in the San not only to care for the sick child but, along with other community organizations, to help him to develop into a normal individual who is capable of living fully and in turn of rendering service to others."

Her first interest outside her work is her home, where she is Mrs. Paul R. White of 1810 Norton, Independence. Her hobbies include traveling. She says, "I travel as much as I can afford, which is never enough, and I like to fish—fly-fishing, that is. I seldom mention it but I like to write, though I have done nothing of consequence to my credit. If there is any time left, I read."

PRESIDENT IN IOWA

President Israel A. Smith was in Tabor, Iowa, February 22, for the dedication of the Tabor church. He was accompanied on the trip by Elder Evan Fry.

PRESIDENT EDWARDS IN NORTHWEST

President F. Henry Edwards left Independence, February 17, for a trip to California and the Northwest. He will return in about three weeks.

PRESIDENT W. W. SMITH IN TULSA

President W. W. Smith was in Tulsa, Oklahoma, February 22, for the Tulsa District conference. He traveled with Apostle D. Blair Jensen. Seventy Alfred Yale is the district president.

ATTENDS NATIONAL MEETING

Elder John Darling, associate director of the General Church Department of Religious Education, attended the 1953 annual meeting of the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A., held in Cincinnati, Ohio, February 10-13. He reported very fine sessions in the leadership education section.

NEWS OF COUNCIL OF WOMEN

The General Council of Women are working on 1953 reunion material. They have been meeting once a week at the Auditorium under the direction of Pauline Arnsen, director of the Council.

Mrs. Samuel Burgess of the Council spoke at the Eden Heights church February 11. Mrs. Clarence Skinner, a member of the Council, gave the evening's program for the Junior Chamber of Commerce for the valentine sweetheart dinner on February 12. She is instructing a monthly class of the Daughters of Zion at the Mt. Washington church in Independence. Mrs. H. I. Velt, also a member of the Council, has left for a trip through the South with her husband, Evangelist H. I. Velt.

NEFF IN DES MOINES

Elder Charles Neff left Independence February 21 to participate in a youth rally for the Des Moines District held in Des Moines on that week end. Jack Ross, student at Iowa State University at Ames, is the district youth leader and is in charge of the planning.

PRIESTHOOD CLASSES IN SESSION

The second session of the priesthood school for the Center Stake for this year began January 26. There were 150 elders present and 190 members of the Aaronic priesthood present for the opening class. Melchisedec priesthood class teachers are Elder Herbert Lively, of the Center Stake presidency, and quorum presidents Clyde Baker, Victor Talcott, and Wynne Jones. The Aaronic priesthood class instructors are Harold Cackler, W. N. Johnson, O. Kenneth Byrn, F. M. McDowell, and C. V. Graham. President F. Henry Edwards was a guest on the opening evening session.

REPRESENT CHURCH

Dr. Roy A. Cheville was at Pittsburg State Teachers College in Pittsburg, Kansas, and Dr. Floyd M. McDowell was at Kansas University

(Continued on page 10.)

The Saints' Herald Vol. 100 March 2, 1953 No. 9

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

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

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

Our Church and the Public School

EDITOR'S NOTE: *We expect to invite guest editors to contribute to this page from time to time. This comes from the Director of Young People's Activities in the Church.*

HOW OFTEN on Wednesday or Sunday evenings do young people excuse themselves from church attendance with "Sorry, I can't go to church tonight; I have homework to do"? Is it a rather familiar tune? If so it may be the result of a heavy load by the teachers, but more often it is the result of poor application and planning by the student. In any event, homework too often tends to separate young people from many worth-while church activities and services.

Has it ever happened in your branch that any of the young people have advanced this reason for missing church, "Sorry, but I'm in the school play and our director is calling practice on Wednesday evenings until the performance"? Or is it an evening basketball practice, a school discussion, a P.T.A. meeting, or any one of a dozen extracurricular activities which have developed over the years as part of our educational program?

When these activities flood in to consume the church time of your young people, does your branch do anything about it other than build up a feeling of resentment against the schools? Is there any solution?

IN ONE OF OUR YOUTH CAMPS a girl came to the camp director saying, "I'm sorry; I hate to leave before camp ends on Sunday, but I have to be home on Saturday night." Further inquiry by the director revealed that the girl was committed to take part in an installation ceremony of a sorority. After some reflection, the director turned to the girl and said, "You applied and were accepted for the entire period of the youth camp. You have paid your full camp fee. This camp is a major activity of your church. You have

been a good camper and will be losing something valuable by leaving early. Isn't your obligation to the camp and to your church as great as that to your sorority?" The girl paused, then answered, "I'd simply never thought of it that way."

In one of the stakes of the church it happened one winter that the date of the stake drama festival and the high school one-act play contest conflicted. When the church and school leaders got together and peaceably made the necessary changes in dates, there still was overlapping in the periods of preparation. Some young people who were invited to take part in the school plays dropped out of their League plays, with the expression, "Schoolwork comes first." One young man, however, who happened to be one of the school's leading actors was overheard to say, "I was asked to be in my class play too, but I chose to be in the League play." When he turned down the school play, contrary to some expectations, his grades did not drop. He was not expelled from school or ostracized by his fellow-students. His drama teacher said, "I hated to lose Lloyd, but I thought he did a fine piece of acting in his church play."

FOR MANY STUDENTS as well as for parents, it may be a new idea that outside of regular school hours, extracurricular activities do not necessarily come first. For a student to get all "A's" and receive popular acclaim in high school, yet be a "spiritual illiterate," does not make for balanced, happy living. It happens that the nation seems to be at the bottom of a swing of school emphasis upon the secular, rather than the sacred. In the future this emphasis may change, but for the present to pacify various religious

interests the public schools have been forced almost to ignore the field of religion. Nevertheless the best citizens of any community recognize the importance of the team of home, church, and school to balanced lives and happy, well-adjusted personalities. The church and the home, therefore, do have and must make their claim upon the legitimate time of their young people.

As with the girl at camp, for many young people it may be a completely new thought that they do have as great a responsibility to the church and to their homes as they do to their schools. Pastors, parents, and youth leaders need to keep this thought alive in their own minds and in the hearts of young people.

F. CARL MESLE, *Guest Editor*

Insincere Christians

The emptiest and most unhappy occupation in the world is that of trying to act like a Christian when you are not a Christian. Religion is a lift and not a drag. When I ride an elevator I don't stoop down and take hold of the edge of the elevator to try to help it get up to the tenth floor. I usually lean back in one of the corners and say to myself, "This is a good deal." I have heard people say, "I am going to live right if it kills me." From the looks of some of the people to whom I preach, I have been led to believe that that is exactly what is happening. Living the Christian life never killed anyone, but trying to live like a Christian when you are not one does place you in the hands of death.—C. Gordon Bayless in *And Be Ye Saved* (Revell)

Editorial

Professional and Business Men's Institute

We feel that much good was accomplished at the recent Professional and Business Men's Institute held in Independence. The meetings were well attended by a representative group of men with total registration reaching the 365 mark.

Recordings were made of the material presented which will be edited under the direction of the Presiding Bishopric. This material will then be printed for distribution.

We wish to extend our thanks to all those who participated, both in the preparation and presentation of the program, and those who contributed to the success of the venture by their presence.

THE FIRST PRESIDENCY

By W. Wallace Smith

Institute in Evangelism

The church is again reminded of the Institute in Evangelism which will be held in Independence, Missouri, April 12 to 17, 1953. It will be open to all members of the Melchisedec priesthood, with particular emphasis for presiding officers (or their designates) of missions, branches, districts, and stakes. Much of the appointee force, including the Presidency, Twelve, Bishops, Seventy, Missionary Elders, and Order of Evangelists, will be in attendance.

The opening service will be at 8:00 o'clock Sunday morning, April 12, at the Stone Church. Preaching services will be held at the Auditorium at 11:00 a.m. and 2:00 p.m. All persons desiring to attend these services are cordially invited. The same invitation is extended for the evening preaching services, which will be conducted in six of the churches in Independence.

All persons planning to attend are urged to register in advance by sending \$1.00 to Institute in Evangelism, The Auditorium, Independence, Missouri. Please indicate in that letter your housing needs, in order that arrangements can be made for you. Noon and evening meals will be available to registrants.

More details of the program will be printed in forthcoming issues of the *Herald*.

THE FIRST PRESIDENCY

By W. Wallace Smith

Notice of Sanitarium Day

Pursuant to the action of the General Conference we are calling your attention to the fact that the Independence Sanitarium and Hospital School of Nursing will observe "Sanitarium Day" on Sunday, April 19, 1953. You will recognize with us the increasing good which is coming to the church and to young women seeking to qualify themselves as professional nurses. We trust that each pastor and district president will mark his calendar to observe this important occasion at the eleven o'clock service on this date.

THE FIRST PRESIDENCY

By Israel A. Smith

Sanitarium Openings

We need nurses for all departments of the Independence Sanitarium and Hospital, and for all shifts (7:30 a.m. to 3:30 p.m., 3:00 p.m. to 11:30 p.m., and 11:00 p.m. to 7:30 a.m.). This need is especially acute in the operating and emergency rooms, surgical unit, orthopedic unit, and the pediatric unit.

We are also in need of a science instructor, who should be with us by June 8. She should be a nurse prepared to teach microbiology and to assist with the science laboratory periods.

Persons interested should contact Miss Nelle Morgan, R.N., Director of Nursing, Independence Sanitarium and Hospital.

THE FIRST PRESIDENCY

By F. Henry Edwards

June Class for Sanitarium School of Nursing

The Independence Sanitarium and Hospital School of Nursing will enroll a class of student nurses on June 8. The class will be composed of students who have had one or more years of college education. A class of prenursing students from Graceland College plan to enter at that time. After completing the three-year course in nursing education, those desiring a degree in nursing may obtain from the University of Missouri a B.S. in nursing, by completing 24 semester hours in residence there.

Anyone with college background desiring to enter this class should write for application forms, to Miss Nelle Morgan, R.N., Director of Nursing, Independence Sanitarium and Hospital School of Nursing, Independence, Missouri. These forms must be completed and returned to the school in the near future so they can be processed by the Faculty Committee on Admissions in time for enrollment in the June class.

THE FIRST PRESIDENCY

By W. Wallace Smith

Note of Thanks

The Business and Professional Men's Institute, held in Independence February 11 to 14, was attended by 365 men from many of the States and Canada. The participants, who enrolled by invitation, were from the Order of Bishops, the First Presidency, and other representatives of the leading councils of the church, as well as a large number of business and professional men who are also members of the church.

We take this opportunity to express appreciation to those whose interest was indicated by their attendance, including the many who came at some sacrifice and the large number who carried part of the burden of responsibility for the operation of the institute.

We are anticipating a more complete resumé in a later *Herald*.

THE PRESIDING BISHOPRIC

By G. L. DeLapp

Precept Upon Precept: Line Upon Line

By F. E. Thornton

Consider what I say; and the Lord give thee understanding in all things.—
II Timothy 2: 7.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.—
James 1: 17.

ACCORDING to David, the Psalmist, God made man a little lower than the angels. Sometimes, when the vileness of man's conduct becomes most apparent, there may be a disposition to question the aptness of this description. But certainly it can be agreed that man has attained dominion over the rest of the living world, even though his rule has not always gone unchallenged. Possibly the primary factor in elevating man to this position of pre-eminence has been his superior mental development as contrasted with that of the lower creatures. He alone seems to possess the faculty for sustained reasoning which enables him to weigh the long-range consequences of his behavior and to plot with deliberation a favorable course of action. But even so, effective co-operation would have been hampered, and consecutive thought would have been extremely limited, except for the development and refinement of the powers of communication.

Although some of the birds can be taught to imitate human sounds, and many animals have developed mating calls and signals of alarm, nowhere in the animal world is there to be found a situation which even remotely approaches the power of human beings to convey ideas to each other.

Any effort to trace the ultimate origin of language eventually becomes lost in a maze of speculation. However, it seems reasonably certain that the first efforts at communication consisted of little more than a series of signs and gestures. Slowly,

man learned the use of imitative sounds which were associated with objects and primitive concepts of nature. Still later, descriptive terms evolved which made it possible to indicate such fundamental generalizations as size, shape, and color.

BEFORE THE INVENTION of writing, as it is known today, the Egyptian priests had perfected a system of picture writing, known as hieroglyphics. Although this system was reasonably successful it lacked the simplicity, speed, exactness, and flexibility which characterizes most modern alphabets. One of the earliest alphabets originated with the Phoenicians who inhabited the sea-coasts in the general area of the region northwest of the recently established Israelite nation. The significance of the Phoenician alphabet is to be found in its use of a series of signs or letters to represent consonants in the language. The Greeks not only adopted this system for their own use, but improved upon it by the addition of other letters to represent vowels.

About the middle of the fifteenth century printed books began to appear in quantity, thus opening up a new world of opportunity for mankind. Prior to that time, it was customary for books to be copied laboriously by hand, and such books as the Bible were often chained in order to prevent their being stolen. The invention of printing made the reproduction of the Bible and all other books a comparatively inexpensive process, and knowledge became



widely disseminated. Whereas learning had formerly been confined almost exclusively to the scholar—particularly to members of the priesthood—now it could touch even the most humble home. But printing, marvelous though it was, was only the opening wedge in a whole series of developments which have enriched man's life and widened his horizon. Since then, he has developed the telegraph, the telephone, the radio, and television as means of communication.

IN THE REALM OF RELIGION men developed early a medium of communication called prayer. In the lives of thousands of Christians, and those of other faiths as well, prayer has exerted a tremendous influence for good. But if prayer has been a blessing for many, it is equally true that for others it has been a source of keen disappointment. Possessing only a limited or distorted understanding of the true function and operation of prayer, and unable to reconcile its apparent failures with their own preconceived notions, these persons frequently become confused and perhaps even embittered. Instead of that serenity of body and soul which should be the lot of those who daily walk with God, doubt begins to creep in, and they become easy prey to the scorn and ridicule of scoffers. It is important then that Christians know something of the

limitations of prayer, as well as its more apparent advantages.

When people pray—for guidance, for courage to meet temptation, for health, for anything—and fail to receive an answer, what has gone wrong? Is it because Christianity and the institution of prayer are a gigantic fraud, foisted upon gullible believers by church leaders who are exploiting the people for their own benefit? This is essentially the argument advanced by those skeptics who call themselves atheists. Are Christians perhaps foolish to believe that prayer, under any circumstances, is ever answered? Or is there a possibility of a logical explanation within the framework of the Scriptures?

AT THE OUTSET, we should recognize that the answer to any prayer may be negative as well as positive. Thus the failure to receive a satisfactory answer may in reality represent a negative reply. If, through long sinning and hardening of the heart toward spiritual matters, we have alienated ourselves from God, is it not reasonable to expect him to turn a deaf ear to our pleas? "If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66: 18). Too frequently, when we pray under these circumstances, it is because of fear rather than any change of heart on our part. It is a situation similar to that of a criminal who has been apprehended and is sorry—not for his misdeeds, but because he got caught—and seeks anxiously to avoid the consequences of his misconduct. But God, looking into the depths of our hearts, detects the lack of sincerity and turns away. "And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood" (Isaiah 1: 15). But the gulf is not so deep nor so wide that it cannot be bridged at any time man approaches God with humbleness and true sincerity of purpose. "Though your sins be as scarlet, they shall be as white as snow" (Isaiah 1: 18).

AT THIS POINT it might be well to consider that among Christians of all faiths there is rather general agreement that the promises of the Scriptures are seldom, if ever, absolute. Man is assured of nothing, *except* as he complies with the conditions which have been established for his guidance. Thus Peter, upon invitation of the Master himself, actually succeeded in walking on the water, until his faith failed him (Matthew 14: 28-31). How often do men pray, figuratively with fingers crossed, with no real expectation of receiving that for which they pray? And yet, reference to the Scriptures reveals that the primary consideration for the answering of any prayer is faith (Matthew 21: 21, 22; John 14: 12, 13).

However, assuming that faith is present, what happens then? Today many enlightened Christians are of the opinion that God operates in conformity with natural laws which he himself has put into operation and which are only rarely set aside. The just and the unjust are equally subject to these laws; indeed, there are occasions when it would appear that those who are outside of the church actually fare better than those who profess to be followers of the Master. An automobile hurtling down a highway at ninety miles an hour may bring quick destruction to a half-dozen innocent persons, while sparing the life of the irresponsible driver who has little regard for the safety of his fellow-men. When a contagious disease strikes, such as polio or smallpox, there is no assurance that the believer will be spared. On the other hand, when the rains come, the crops of the sinner are benefited no less than are those of the righteous man (Matthew 5: 45). Some things we may reasonably expect as a part of life, and generally they are unaffected by our prayers.

But isn't such a philosophy contrary to the teachings of the Bible, particularly those pertaining to healing and the working of miracles (James 5: 14; John 14: 12)? To this question I believe there is

only one answer: No. Whenever the need exists and the necessary conditions have been fulfilled, the gifts of the gospel are still operative in our lives. If prayer should seem to fail, even when faith is evident, it may well be that there has been a failure to recognize its real function and place in the plan of living. Prayer will not have failed; it will be we who have failed through a tragic lack of understanding.

THROUGHOUT THE BIBLE, I can find no evidence that the followers of Christ are to be spared whatever pain and suffering may otherwise be associated with an earthly existence. We all know good people—godly people—who have suffered grievously. And with them we may have wondered, "Why?" Even the apostles, as close as they were to Christ, both physically and spiritually, did not always succeed in healing (Matthew 17: 14-20; II Timothy 4: 20). Job, although a good man in the sight of God, was nevertheless permitted to undergo a long series of misfortunes before his prayers were finally answered. And the Apostle Paul gloried in an affliction which he was unable to cast off, after being denied three times. Instead of being healed, he was admonished: "My grace is sufficient for thee: for my strength is made perfect in weakness" (II Corinthians 12: 9). If these faithful servants, who were so close to God in their thinking and actions, sometimes failed to have their prayers answered, is it then so strange that we who live in a later age should encounter a parallel situation? And if our finite minds should fail to understand (Isaiah 55: 8), there is still consolation in the knowledge that our afflictions, like those of Job, may be for a purpose known only to the Father.

Perhaps all too frequently our prayers involve a purely selfish motive which destroys much of their effectiveness. If we pray for the life of a loved one only out of consideration for our own personal loss, is it any wonder that God fails to hear? Indeed, if all such requests

were to be granted, the end result might be regret. Who would knowingly ask that the life of a son should be spared if it could be foreseen that the grown man would subsequently devote his energies to a life of crime? Or who would want his own life to be extended, as was King Hezekiah's (II Kings 20), only to learn that disaster would overtake his kingdom and his own children would be taken into bondage? But if we pray always with an eye single to His glory, maintaining our faith in the ultimate wisdom and justice of His judgment, then we can be assured that the decision will be for the best interests of all, even though it may not seem to be at the moment. No, prayer is not a juvenile excursion into the realms of phantasy where any request can be had for the mere asking. For our own benefit, God sometimes finds it necessary to veto requests which, if granted, would be contrary to our best welfare. But when we learn to say, "Thy will be done," prayer can become a mighty bulwark of strength which will shore up the soul when adversity strikes. And through it all, the "peace of God, which passeth all understanding" shall not be lacking (Philippians 4: 7).

FOR MANY CHRISTIANS, the question of healing poses a delicate problem in faith. In sickness, is it permissible to call in a physician, or is it necessary to follow a literal interpretation of the biblical injunction to call for the elders of the church (James 5: 14, 15)? It is well to note that the reference cited does not rule out the services of a physician. What it does is to attach a special significance to the value of the *prayer of faith*, not only in the healing of the body, but in the healing of the soul as well. Without question there is a place for divine healing in the life of any Christian who possesses the necessary faith. That such cures do occur is evidenced by the frequency with which physicians report recoveries which are incapable of explanation according to known concepts of medicine. And to dismiss

these baffling cases on the basis of emotionalism or error in judgment hardly seems justified in view of the integrity and professional competence of the witnesses. It seems more likely that God, in effecting a cure, may have employed some law or principle which man has not yet discovered.

But if such cures are in accordance with natural laws which are not yet known to our scientists, then man through his own initiative and intelligence, coupled with the inspiration of the Spirit, may yet succeed in determining the sequence of cause and effect and cure. And with knowledge at hand, there arises the possibility of utilizing this information to the glory of God and the benefit of mankind. Are we then to believe that a cure effected through human agency is undesirable and to be scorned, simply because it lacks the element of the mysterious and the miraculous? Doesn't the Bible constantly reaffirm God's use of human agency in the attainment of his highest purposes?

THE SAME PEOPLE who scorn the services of a physician, as being unworthy of a true follower of the Master, are strangely inconsistent when it comes to applying the same line of reasoning to other passages of Scripture. Thus in Genesis 3: 19, we read: "In the sweat of thy face shalt thou eat bread." Yet, there is no particular criticism against the use of tractors and other labor-saving devices which make life more bountiful, while reducing perspiration to a minimum. Nor does anyone seriously anticipate that the necessities of life will be miraculously provided, although there are frequent biblical references wherein people have been fed under somewhat unusual circumstances (Exodus 16: 13-15; II Kings 4: 42-44; Matthew 14: 19; John 2: 6-10).

In the medical arts, then, as in all other areas of human endeavor, we as God's creatures should constantly strive to broaden and improve mankind's limited horizon by all honorable means, not excepting frequent

recourse to prayer, through which we shall gain access to powers and potentialities now hidden from us (Proverbs 18: 15).

For those who are weak in faith—and there are many—the services of a properly qualified physician are indispensable and are not inconsistent with a belief in healing. But if we would have an ideal situation, there must be a community of purpose, with the church and the physician working together in harmony for the physical and spiritual well-being of the sick.

IN THIS WORLD in which we live, disease, starvation, greed, hatred, and a host of other destructive influences exist. These are not pleasant facts to dwell upon, and they frequently prove to be most embarrassing in our efforts to win others to Christ. Nonbelievers are prone to ask why a God of love, such as we profess to worship, should permit the continued existence of powerful forces with such a potential for evil. Here and there the Scriptures provide a glimpse of the answer (I Peter 5: 8), but at best we see only dimly as through a dark glass (Isaiah 55: 8, 9). But our vision, clouded though it may be, is still sufficient to indicate that it was not God's will that man should suffer (Isaiah 55: 7). Suffering came into the world through disobedience (Romans 5: 18), and that same disobedience, still holding sway in the lives of men, subjects even the innocent to its certain consequences. The solution to such problems is not to attempt a transfer of our man-made burdens to God through the medium of prayer. Instead of seeking a miraculous and painless cure for the festering boils which inflame the lifeblood of people and nations, Christians must look instead toward the complete eradication of the hard core of sin, which is the source of reinfection. It is not enough merely to want and pray for a better world; we must be willing to devote our time and energies toward the

achievement of that purpose. The free agency of man is in reality a two-edged sword. If, on the one hand, it confers a freedom of choice between the evil and the good, it as surely provides a just reward in keeping with the wisdom of the choice. And the offense may engulf the innocent as well as the guilty, whether it be a single family suffering from the debauchery of a drunken father or an entire nation suffering the horrors of total war because of rulers struggling for world power.

By the very nature of their faith, Christians are committed toward positive action on issues involving fundamental moral questions (Titus 1: 16). They can never afford to be lukewarm or vacillating in such matters (Revelation 3: 15, 16). If the Christian community, on a local and personal level, is unable to cope successfully with gambling, graft, political corruption, the liquor traffic, and racial intolerance, then what hope is there for a better world order in which it will be unprofitable for renegade nations to wage war against their weaker and more peaceful neighbors? No man can serve two masters; either he is for Christian principles of living, or else he is opposed to them. How can one advocate racial tolerance while failing to practice it? How can one condemn the liquor traffic and its attendant evils while deriving financial benefit from its sale?

No, prayer is not a retreat from reality, designed to enable Christians to escape the responsibilities which were assumed at baptism. But prayer, when accompanied by a determination to co-operate with God, can become a most powerful ally in the solution of some of life's most perplexing problems. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—II Chronicles 7: 14.

MANY INSTANCES could be cited of men and women with a vision of a better world who succeeded against tremendous odds: Harriett Beecher Stowe, whose memorable novel *Uncle Tom's Cabin* helped to crystallize the sentiment against slavery; Louis Pasteur, who stood almost alone in his struggle to establish the germ theory of disease; Jane Addams, the founder of Chicago's Hull House, recognized as the model for all social settlements.

Christians have an ideal unsurpassed by any "ism" in the world. The main problem is whether they can be made to realize that the success or failure of Christianity hinges on their willingness to work at it. Practical Christians do not avoid prayer, neither do they expect to get

things done by asking God to do it while they rest. But in the carrying out of their Christian duties it will be found that somehow renewed hope, renewed courage, and renewed strength will not be lacking. The idea of working at the job of being a Christian is not at all original. Many times I have heard it expressed, sometimes vaguely, sometimes eloquently, but never in more pungent language than in a meeting conducted by one of West Virginia's mountain preachers, "Brethren, what we need is more Christians what's willing to do, and less Christians what's willing to say. We been setting around too long already on the stool of do-nothing. If we're ever gonna get anywhere, we got to roll up both sleeves and go to work for God, like as if we really meant it."

Are We Keeping Pace?

By Fred Weddle

MAN HAS MADE unbelievable progress in the field of aeronautical science. Engineers have obeyed the laws of stress to the extent that a jet fighter wing only a few inches thick and a few feet long can withstand a wing load of many thousands of pounds. Metallurgists have obeyed the physical laws of combining metals to withstand heat of thousands of degrees without melting or breaking down. These and other inventions have been combined to make the jet fighter and interceptor planes which we have today.

This morning I flew the latest Air Force all-weather jet interceptor through the sonic barrier as easily as my grandfather sat in his old rocker. I reached an airspeed well beyond the eight hundred mile an hour mark at an altitude of eight and a half miles. Three minutes later I was rolling to a stop at the end of an air base runway.

I am wondering what would happen in our lives if we would keep the same pace spiritually as we do electro-mechanically. Would not many of the yet unanswered promises be given to us if we spent the degree of searching and studying in spiritual and religious affairs as the engineers

and scientists do in developing a new jet interceptor? Which does the world, or even the United States, need most—a fully automatic supersonic weapon, or a fully developed national spiritual consciousness?

We have been given the greatest and most important commission that was ever entrusted to mankind. I wonder if we fully realize the tremendous responsibility we as a church have accepted. At first thought that might tend to frighten us a little. True, it is a very grave responsibility; but think of the wonderful opportunity this commission affords us—perhaps the greatest opportunity that a group of people have ever had. We have the fullness of the gospel of Jesus Christ; and we have been assured that it will not be taken from the earth until he again walks with us.

Let us do our utmost to keep the pace set for us by the engineer and the scientist. Let us keep the pace set by the founders of the Restoration. Let us make our lives a daily witness to all people that we as Reorganized Latter Day Saints recognize our great responsibility and strive diligently to be worthy to share our convictions with others.

Saintly Microscopist

By Deam H. Ferris

(On leave from Graceland at
the University of Wisconsin)

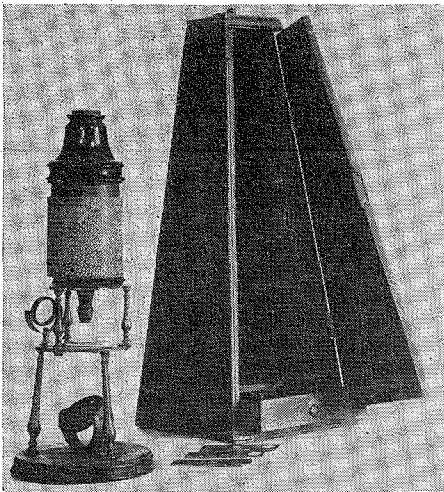


Photo by Marion Pease

WHAT IS IT?"

The white-haired professor with the twinkle in his eyes takes a mysterious antique from its pyramidal case and places it on the filing cabinet which has served as a lectern for so many years in Room 10, Briggs Hall. Other eyes begin to twinkle, too.

Two days before, the assignment had been given: "Find out all you can about the microscope."

It was certainly nothing to become excited about. Nearly everyone had seen a microscope or used one in high school. It was near the beginning of the school year and many in the class were wondering why they were taking biology anyway. The speeches about the necessity for a "broad background today" seemed quite vague at high school commencement and at the opening sessions of the college. In the day to day business of school life they had long been forgotten. Mary Jane didn't "find out" very much. She came to college to master French; the value of this science is lost on her. Sally Jo just came to college; she has fallen in love and doesn't need a microscope to discover that! Bob Jones has just been ordained a priest; he wants to be a missionary and believes that any course outside of the religion curriculum is a waste of time.

"What is it?"

Details of the assignment have become blurred with the rush of time, but the class has begun. The

question is specific and there is an object before the class. Several hands go up immediately. With a skill developed from years in the classroom, Dr. Platz smilingly restrains for a few minutes those who know the answer. They recognize that he is aware of their preparation and knowledge. But to give the "answer" too quickly would remove the challenge of the question mark he has placed before each individual mind. The class begins to savor a delicious curiosity. A few timid hands go up.

"Is it an old ear trumpet?"

"Is it some kind of an old lamp?"

A mischievous but friendly smile and shake of the professor's head indicate that the answers are wrong, but that the trials are appreciated as a necessary part of the daily classroom experience. Several can no longer be restrained.

"It's a microscope!"

Of course, everyone can see that it is a microscope now! Especially after the professor takes out a shiny new Bausch and Lomb research scope and places it beside the antique. Well, that's that! But the professor isn't through.

"To whom do you suppose this old microscope belonged?"

"Leeuwenhoek?"

"It does look old, but his were a great deal smaller, weren't they?"

"Hooke?"

"That shows some good reading. It does look very much like Hooke's; in fact, the design originated with Hooke, that old pioneer of science who gave us the term we use so much today—the 'cell.' But the man who used this microscope was a Latter Day Saint and a prominent member of the Reorganization."

THIS INTRODUCTION is a tele-scoped (maybe we should say, "microscopic") glimpse into a biology class at Graceland College. Perhaps you along with the many students who have taken this course will be interested in a nonscientist of our own history who studied with the microscope. For the one pictured here belonged to a famed pioneer of the Reorganization, Mark Forscutt.

Born June 19, 1834, at Bath, England, he united with the church at the age of nineteen. On March 25, 1860, he married Miss Elizabeth Unsworth, and on that same day left England for the United States of America. Most people are aware of his amazing and adventuresome life: his trek on foot across the plains to Salt Lake City; four years as secretary to Brigham Young; his escape from Utah and service with the United States Army; his eventual union with the Reorganization on January 1, 1865. Most of us are familiar with his long service as a minister, as a missionary to Europe, as assistant editor of the *Saints' Herald*, and especially as a writer of many of our beloved hymns. All of us can immediately think of "Bow, ye mortals, bow before him," "Met in thy sacred name, O Lord," "Heavenly Father, we adore thee," and "Blest be thou, O God of Israel." He composed eighty-eight hymns and twenty-four tunes for the *Saints' Harmony* alone.

In his day science was barely making its way into the classical grammar schools and universities of the period. Most of the great developments which had taken place in science were outside of the halls of

learning. Copernicus, Galileo, Franklin, and Faraday were spurned by the universities. Even Newton, it is said, did not make much of a stir at Cambridge. The ideal education for the minister of that period consisted largely of highly formalized Latin, Greek, Hebrew, Aristotelian logic, and theology. Science and sociology—even history and modern languages—were young and upstart disciplines. It is much to his credit that Mark Forscutt had wider interests than the traditional sectarian minister of his day.

THE MICROSCOPE was presented to Dr. Platz, head of the Biology Department, by a great nephew of Mark Forscutt, Roscoe Faunce, Director of Campus Life at Graceland. Mr. Faunce is also well known for his own artistic contributions in the field of drama and as an inspiring teacher. According to him the time and place where "Uncle Mark" acquired the instrument are not known, nor the extent to which he used it. In addition to the microscope, which is in a fairly good state of preservation, there are some spare parts and a small drawer full of slides, four of which are shown in the illustration. Mounted on these slides are a wide variety of natural objects including feathers, salt crystals, and parts of insects. The labels, which are considered to be in his handwriting, show a knowledge of many insect types and illustrate parts of insect anatomy, such as legs, wings, and mouth parts. Most of the slides are satisfactory enough to be used in a class today.

For two years I have been tracing the origin of this microscope. Neither of the leading manufacturers of microscopes in this country could give any estimate of its age or source of manufacture, except that it was over one hundred years old. Even the Smithsonian Institute could give no clues. From descriptions and pictures in the *History of the Micro-*

scope by Clay and Court (1932, Charles Griffin and Company) it was apparently similar to those made by Edmond Culpeper of London. This observation was confirmed by Brigadier General Elbert DeCoursey, Director of the Armed Forces Institute of Pathology, Washington, D. C., the medical museum of which houses one of the finest microscope collections in the world. He writes:

The picture of an early microscope enclosed in your letter of 25 November bears a marked resemblance to a compound microscope in the Medical Museum collection. The microscope was devised and made before 1738 by Edmond Culpeper of London, who introduced the concave mirror placed below the tripod stage.

Comparison with a color reproduction of the Medical Museum model obtained from Abbott Laboratories, Chicago, leaves no doubt that Forscutt's is indeed an antique Culpeper microscope. After 1750, the manufacture of such microscopes took place in France. For additional information concerning its age and particularly the best means of keeping it for future use, the Royal Microscopical Society of London has been contacted. Some consideration has been given to the possibility of having it restored to its original condition. As an antique it has value in its own right. But its chief value lies beyond that of a museum piece.

NO ONE CAN BE PRESENT in a class where this microscope is utilized (not merely exhibited) and not be aware that vital learning is taking place. Let us vision the classroom scene again. Somehow, the pioneer minister comes out of the past to stand beside the professor. He looks through the microscope once again and looks up at the class with a smile:

Take a look through the microscope! Have you ever *really* seen the symmetry in a grain of salt, the pattern in the scales of a butterfly's wing, or the marvelous design of a grasshopper's leg? Nothing is too small to interest God. "Behold, all these are my kingdoms, and

any man who hath seen any or the least of these, hath seen God moving in his majesty and power." Are your interests large or small?

When I joined the church we were only a handful. How do you suppose we grew? How did we create a Herald House, a Sanitarium, a Graceland College? We did it with women like Marietta Walker and men like President Joseph Smith, with many people who were well read and wide awake to the forces moving in that day. Today, you are living in the era they prophesied. Knowledge has increased. You need to take a much longer look through your microscopes than I did. You need to learn "all things that pertain unto the kingdom of God . . . things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and perplexities of nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again."

You sing a few of the hymns I wrote, but most of them you have forgotten. Well, maybe some of them do sound a little out of date. But remember this one thing: *If you don't sing my hymns, you ought to be singing some better ones that you have written.*

I noticed that the professor started you out with a question which kept you pretty busy. I think that I'll go him one better. As you look at my old microscope I want you to think about this paradox:

Until you understand what I saw through the microscope, you won't be able to write those hymns.

News and Notes

(Continued from page 2.)

at Lawrence for the religious emphasis weeks of the colleges. They spent the week of February 15-20 meeting with various groups at the schools, as well as ministering to the church student groups.

Youth Fellowship Held

The Center Stake young people met for a prayer service in preparation for the Youth Rally scheduled for March 2-6. The theme for the prayer service was "Eleven Days to Witness." Charles V. Graham, stake president, gave the address. Lee Hart, stake youth leader, was in charge of the service, and the special prayer was offered by Evangelist Arthur Stoft. About 275 young people were at the service.

Question Time

Question:

Doctrine and Covenants 76: 7, speaking of telestial glory, says that included there are those "who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie." Revelation 21: 8, I.V., says that this class "shall have their part in the lake which burneth with fire and brimstone; which is the second death." Doctrine and Covenants 76: 4 claims that the second death is only for the Devil and his angels and the sons of perdition. Please reconcile these doctrines.

Montana

L. S. T.

Answer:

The Scriptures do teach that persons guilty of these sins will find place, some in the telestial world, where the gospel is preached and the opportunity for some degree of salvation is still open, and others in the realm of perdition where the light of the gospel does not enter and salvation is forever cut off. We may well ask why.

The answer is that there is something other than these particular sins which separate these two groups of sinful souls. Both are guilty of these same sins, yet one portion still has hope of recovery, and the other is without hope. The first, as the Lord says in Doctrine and Covenants 76: 7, are "heirs of salvation." The second, who have become sons of perdition, the Lord says

... are vessels of wrath, doomed to suffer the wrath of God, with the Devil and his angels, in eternity, concerning whom I have said there is no forgiveness in this world nor in the world to come; having denied the Holy Spirit after having received it; and having denied the only begotten Son of the Father; having crucified him unto themselves.—Doctrine and Covenants 76: 4.

This sin against the Holy Spirit and this crucifying of Christ to themselves were in addition to the other sins, of which those in the telestial world were not guilty.

The telestial group had not had opportunity of hearing the gospel in this world and consequently had not rejected it. The Lord could not justly consign them to perdition notwithstanding their sins were great, but they must be given the opportunity extended to all others of hearing

and obeying the gospel. The second group had heard the gospel in this life, had been given the opportunity to repent, and would not. Their sins included the sin of unbelief when the truth had been revealed to them wherein they had sinned against light and knowledge, which before God is the greatest sin man can commit; it is a sin unto death and is unpardonable.

It is this sin of rejecting Christ and his gospel when the opportunity is presented which brings them to perdition, where even their other sins cannot be pardoned. Jacob says they "remain in their sins." We may note that the statement in Revelation relative to the list of deep sins adds as a preface this sin of disbelieving, as also Doctrine and Covenants 63: 5b.

Jesus said,

All sins which men have committed, when they repent, . . . shall be forgiven them that come unto me and do the works which they see me do. But there is a sin which shall not be forgiven. He that shall blaspheme against the Holy Ghost, hath never forgiveness; . . . and they shall inherit eternal damnation.—Mark 3: 22-24.

In the light of these truths the answer is clear.

CHARLES FRY

Question:

Must the president of the church be a descendant of Joseph Smith II although called by revelation?

Wisconsin

MRS. I. D.

Answer:

Whatever has been indicated concerning lineal descent in the matter of presidency of the high priesthood is all taken care of by the provision of definite law as to the manner of selection and appointment of the prophet and revelator to the church. It is so plain there can be no mistake, and it was given "that you may not be deceived." If appointed in any other way, the Lord indicated, "You may know they are not of me." A study of this law makes very plain where lies true succession today in the church of the Restoration. It is found in the following:

The president of the church, who is also president of the council, is appointed by revelation.—Doctrine and Covenants 99: 6a.

Such revelation must come through the previous incumbent in office.

I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power except to appoint another in his stead, and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations, or commandments, and this I give unto you that you may not be deceived.—Doctrine and Covenants 43: 2a, b.

While this was given in February, 1831, during the days of the first president, it was to be a standing law to the church, a safeguard against deception at all times. The third provision required the law of "common consent" or approval by majority vote.

For, behold, these things have not been appointed unto him, neither shall anything be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church, by the prayer of faith.—D. and C. 27: 4b, c.

The president of the church . . . is . . . acknowledged, in his administration, by the voice of the church.—D. and C. 99: 6a.

The fourth provision (indicating clearly the Lord foresaw the assumption by Brigham Young and others who would claim the presidency without ordination to that office) required ordination to the office of president, regardless of any previous ordination. "For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before."—D. and C. 43: 2c.

If the Lord and the church should see fit in harmony with all the foregoing provisions, one not a descendant of Joseph Smith might be chosen president of the church.

HAROLD I. VELT

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

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

The Life of Hubert Case

By Alice Montague Case



Alice and Hubert Case—1905

The Young Family

A wealthy cattleman named Young invited them to hold meetings near his ranch which was on Dead Indian Creek. Brother Smith and Hubert preached there for several weeks. It was not very far from home, so he could drive back and forth, but the roads were too new and rough to be traveled at night. The reunion was held there in 1905, because we had a larger number of members there than at former meeting places. Hubert visited and preached at various points in northwestern Oklahoma: such places as Freedom, Alva, Gamet, Woodward, and May. Hubert visited and held meetings associated with Brother J. H. Baker. At Seiling, Richmond, and Calumet, he worked with Brother R. M. Maloney, and numbers were brought into the church in all these places. We were located in Cheyenne for the winter and spring. Hubert visited and preached at Sayre and Davidson, associated with Brother B. F. Renfroe. During 1906 he and S. S. Smith preached at Weatherford with good success. Hubert went on to Piedmont and made arrangements for us to move to that place a little later on, which we did.

Piedmont

Shortly after we had settled in Piedmont, Hubert was called to Stillwater to preach the funeral of Sister S. J. Hinkle. A little later we attended the General Conference at Independence. After we returned from Conference Hubert was sick for two weeks with a severe cold. His appointment was still Oklahoma.

When he recovered he was called back to Cheyenne to help my sister, Mrs. Vredenburg, to pay out the price and obtain title to the land she had filed on. While in Roger Mills County he preached at Redmoon, Hamburg, Cheyenne, and Brule. On the way back he stopped at Weatherford and Calumet, preaching at both places.

This group, known as the Matthewson Branch, was almost in a disorganized state and needed rebuilding. Hubert began a series of meetings in the Head schoolhouse and continued them for eight weeks. Attendance and interest justified the continuation for that length of time.

This was about seven miles from Piedmont. The first preaching done by our people in Oklahoma was in that schoolhouse, and the minister was J. R. Lambert. Among those baptized as the result of the long series of meetings were the True family, the Swains, H. C. Taylor family, and the Piatts. Along with the Rowlands, the Tennerys and the Clessons, and Sister Montgomery, there were enough to hold Sabbath school and preaching every Sunday. Brother Rowland was an elder.

The Experience of George Swain

Among those baptized was George Swain, father of Edith Brockway and Alberta Moore. He had been very prejudiced against the church and fought it for fifteen years. After he had been away to school at Lincoln, Nebraska, to take a course to become a Methodist minister, he knew so much about the Reorganized Latter Day Saint belief that he argued with the professor in the class to see what his answer would be to the Reorganized Latter Day Saint position. One day the professor said, "George, I don't want to do that to any man, but you are injuring the faith of these students." George quit the school and went home.

Hubert was holding a meeting near his place, and George Swain started attending. On the fourth night he walked up before a packed house and gave his name for baptism to the astonishment of all his neighbors, who knew how prejudiced he had been.

A month or so after he was baptized, he was stricken with acute appendicitis and had to be put in an ice pack. Hubert was going by his home one evening to a new place where he had never preached before. He knew he had an invitation to visit the Swain's. The family had been watching the road. When they saw Hubert coming, they called him in. He administered to George and he was instantly healed. He even got up and went to church with Hubert. Then the next day he took a load of hogs to town. The doctor saw him and said, "What are you doing here, coming to town on such a day as this? You are a sick man."

George said, "I am well. I have been healed." The doctor said, "That is no way to treat the Lord who healed you.

You ought to take care of yourself, or you will be down sick again."

The next day Brother Swain sat on the damp ground and husked corn all day—a damp, cold day. That night he was violently ill again. His old trouble had come back on him. They had Hubert come and administer to him. When Hubert sat there and talked to him he said, "Brother Swain, you have not treated the Lord right. This has come back on you. You will not be instantly healed this time." In a day or two he was well, but he was not healed instantly as he was the first time. He said the lesson was worth it. He took care of himself after that. It was a valuable lesson to him for the rest of his life.

A week after he was baptized, his wife continued to weep because she thought they were disgraced by his joining the church. She thought she would pick up the Book of Mormon and see how ridiculous it was. She opened to page 631 where Christ made his appearance to the Nephites. She read twenty pages and cried for joy. So when Brother Swain returned home that evening, she said, "George, send for Brother Case. I want to be baptized." These experiences brought the whole family into the church.

Other Baptisms

Not long after these eight weeks of meetings were finished Hubert was asked to come to the neighborhood three miles north to preach. The young man who was teaching the school extended the invitation. There was a fine interest at this meeting, and at the close Hubert baptized the young schoolteacher Tavner Fisher, Mrs. Downing, and her two sons, Elmer and Earl. A Sunday school was organized at the Head schoolhouse and services were continued for years.

About this time Hubert was requested to go to Avery, Texas, to meet Ben M. Bogard of the Baptist Church in debate. J. F. Grimes was moderator in the debate. Hubert did not think much was accomplished by it. As usual, his opponent's stock in trade was mudslinging and vilifying the Saints. However, Hubert baptized several after the debate was finished. The one interesting thing the people remembered was that Reverend Bogard prided himself on his knowledge of Greek. By way of ridicule he remarked, "My opponent has no knowledge of any language other than English." Whereupon Hubert poured out a few sentences in fluent Tahitian to Bogard's great surprise and the enthusiastic delight of the audience.

Hubert returned from this debate nearly sick with a cold and had to stay at home for a couple of weeks. He had never been in favor of debates, but was forced into them by the parties of the opposition, whose desire usually was financial gain for themselves. He has always believed in Brother Joseph's teaching, "Go out and preach an affirmative gospel, and let other people alone."

After the Christmas holiday was over, Hubert went to Anadarko, where Brother and Sister J. H. Norris lived. Brother Norris was an elder from Kewanee, Illinois. He was the only man Hubert ever remembered meeting who habitually, on the first Sunday of every month, administered the Communion to his family. No other church members were near. The good life he had always lived and the fact that he had been chosen superintendent of the Union Sunday School in the neighborhood gave Hubert a good standing with the people. He held a series of meetings and several he baptized still live in that vicinity.

Kingfisher, Oklahoma, was another point where the few Saints who lived in the vicinity gave the church a good name. The Butlers and Sordens lived there and were held in esteem by their neighbors. Hubert conducted meetings in a schoolhouse east of town and had good attendance.

Brother J. J. Grimes was with him in opening the work at Weatherford. As in most places it was easier to obtain a hearing in a country schoolhouse than to find a place in town. Here also they aroused great interest and found a group of people from near Stewartsville, Missouri, and one family from Spickard, Missouri. This man was Willis Coffey; he and his whole family belonged to the church. The others were not members, but all were interested and several were baptized. At the close of one of the meetings, a man who was a Baptist deacon arose and said he felt that an offering should be taken up for the preacher. He collected \$8.50 and handed it to Hubert.

Administration to the Sick

The next morning Hubert received a letter from Pond Creek, Oklahoma, asking him to come and administer to two young men from Lamoni who had come to Oklahoma to work in the wheat harvest and had serious cases of typhoid fever. He left for Pond Creek at once after arranging for Brother Grimes to carry on the meeting. The \$8.50 he had received the night before was just enough for his railroad fare. He found the young men very ill indeed. Their sister, Hattie Vanderflute, had come from Lamoni to nurse them. Hessel, the older one, had already taken a turn for the better, but Charles was unconscious. Hubert administered to both of them that night. By morning they were better, the improvement being most noticeable in Charles. He administered again the next morning, and then returned to Weatherford. They continued preaching another week, and another collection was taken by the same Baptist brother.

At the end of this week Hubert received another call to come to Piedmont to administer to Brother George Clesson's daughter, who was also ill with typhoid. He went and administered, but she died soon after. Hubert returned to Weatherford, but was called back very soon to conduct the funeral service for Zeffie.

They continued the meetings at Weatherford another week. This series brought about the baptism of the Richards family, the Downeys, the Goads, and the Whitells.

Yandell's Arm

From eastern Oklahoma, Brother Jesse Simmons called Hubert to come and help him. A man named Yandell, a school-teacher and Baptist minister, had been heckling him and wanting to debate for a long time. Hubert agreed to go. During Yandell's first speech, he called names and made more hateful accusations against the members of our church than Hubert had ever heard before in any kind of lecture or debate. He continued that way until in one of the last sessions of the debate he defied the "God of old Joe Smith to crook his little finger." In reply to this Hubert said, "That was a foolish speech, because the God of Joseph Smith was the God of Abraham, Isaac, and Jacob; the God whom we all worship. Don't worry about your little finger, but look out for your whole arm."

Hubert is sure that he never made a thirty-minute speech in his life equal to his first one on our proposition. It was under the power of the Spirit of God, every word of it. A doctor came up to him at the close of the speech and asked him if he saw the shaft of light that he

stood in during that thirty-minute speech. Hubert had not seen the shaft but had felt a circle of light on his head. Alexander Smith made a promise in Hubert's patriarchal blessing that there would be times when he stood in defense of the truth that a circle of light would rest upon his head and he would be prone to lift his hand to see if it were there. That was literally fulfilled in this experience.

Hubert never saw Mr. Yandell again after the debate, but just four or five years ago Brother T. E. Fitzwater saw him and told Hubert that Yandell's arm was useless from the shoulder down and had been so since that debate.

A Home in Piedmont

About the second year of our stay in Piedmont, we decided to build a house to live in. We were tired of the old store building we had been using. With the assistance of Brother Rowland and Brother Tennyery we built a neat little home. We were very well pleased with it and enjoyed the rest of our stay in Piedmont much more than before.

We remained in Piedmont about two years after this. Then our oldest daughter was graduated from the eighth grade, the highest grade in the Piedmont schools. So we decided we would have to move to get all three girls in school for the next year. We went to Kingfisher, and after failing to find a suitable place for rent, we built again. We had no trouble selling the house in Piedmont. The local doctor bought it as soon as he knew it was for sale.

Ministry in Oklahoma City

Some people were baptized in Oklahoma City after Hubert started holding cottage meetings, and it was not long until there was a nice congregation. Other Saints moved in, and so many were baptized that the work grew until they were a happy band. No wonder the Lord blessed them! The sick were healed, and the Saints had many other blessings. They feasted on the good things the Lord had in store for them, experiencing a real foretaste of Zion. We started the work in many places in Oklahoma with people from all the other states. Party lines were broken down, prejudice was eliminated to a large extent, and they were eager for the gospel. Oklahoma was one of the richest missionary fields in the church. It was during those early years that Hubert's missionary work reached its highest point. He traveled over the state, built branches, and commenced the Indian work.

(To be continued.)

Philosophy for a Gadget

By Myron M. Curry

DO YOU HAVE a radio or television set in working order? Ever listen to it? Often? Sometimes? Never? What do you do when you hear a program that you dislike? Snarl loudly? Snarl subvocally? Tune out? Write a letter? One more question: Were you aware that the church had applied for and failed to secure a broadcasting license? If so, were you at all concerned about it? If not, you know now and the same question applies—do you care?

Before you, as a church member, can arrive at a really satisfactory conclusion about the church's use of broadcasting facilities, whether it eventually operates any stations, purchases time from commercial stations around the country, or receives air time free of charge, would you think it amiss if someone suggested that you, the church member, have a stewardship as a radio listener or television viewer—actual or potential?

That idea has come from a number of people, in particular from the former chairman of the Federal Communications Commission which allocates frequencies for broadcast use. Says he: "The listener—not the broadcaster, not the advertiser, not the government—is the most important party in the American system of free broadcasting. . . . The time has come for the listener to make himself heard—not in sporadic, exasperated outbursts, but in an intelligent, rational, organized fashion. . . . The listener council movement can become one of the most powerful agencies for the public good in our time."

Some listeners have answered that challenge. The Wisconsin Association for Better Radio-TV Listening meets regularly, listens to experts on broadcasting, conducts special monitoring studies of its own, and informs Wisconsin broadcasters of their findings. There is a "National

Association for Better Radio and Television," a "Radio Council of Greater Cleveland," and a "Radio Listeners of Northern California" group. That list is virtually complete. Short, isn't it?

PERHAPS YOU ASK, "Why should I bother with that? Radio is just a gadget, mere entertainment. If I don't like what I hear I tune out or turn it off." If you think that, you haven't heard that radio (and television) motivates behavior, sells goods, creates attitudes, stimulates ideas, touches even the most esoteric or the most manual of skills. It is a profound force in everyday living. Moreover the Federal Communications Act of 1934 promotes broadcasting "in the public interest, convenience, and necessity." Surely that is more than entertainment.

Other nations, notably Canada and Britain, surpass us in providing their citizens with great literature and music, programs of dramatized history and folklore, public discussion of significant problems on local, regional, and national levels, and exchange programs from other nations. It is most encouraging to know that the forces of public service in the United States are growing stronger, almost literally by the hour, in a trend toward separate facilities for providing educational, informational, and cultural programs at hours when they can be heard and in sufficient numbers to establish an audience and develop adequately the subjects chosen. Public service broadcasters are reaching the "seldom-or-never" listeners—the minorities who use the radio infrequently or not at all.

NOW, WHERE DOES THE CHURCH enter the broadcasting picture? Wherever the church decides to broadcast on a regular basis, it must determine what kinds of programs it will provide, what techniques to use in winning and holding an audience, and how to motivate that audience to some kind of positive action regarding the principles of Christian living and Zionite endeavor. Add the problems of acquiring specialists in broadcasting, choosing facilities for broadcasting, evaluating the results of the programs, following up positive contacts made by means of those programs, and you have a few elements which suggest a great opportunity for stewardships in the actual functions of broadcasting.

But the greater stewardship—one that, unfortunately, few people yet seem likely to undertake—is the task of developing critical listeners and viewers. True, a few groups seek to stimulate broadcasters into providing better program fare, but it takes more than a few. For intelligent listeners to evaluate a program in terms of their need for it, its production techniques, its manner or style of presentation, its message or lack of it, its logic or lack of it, and so on—and then for those listeners to express their approval or disapproval to the broadcasters—would indeed exert potent and beneficial effect.

These electronic gadgets, radio and television, possess real stature only in terms of the ideas they convey, not in terms of the noise-and-picture quality, nor even in terms of the financial return they bring their

Home Column

A Good Neighbor

By Gladys L. Hegwood

(See page 23.)

SISTER MELVINA HEVENER was a member of the Reorganized Church. She and her husband, Robert, who was not a member, were New Yorkers and possessed all of the mannerisms of Eastern people. She was a sister of the well-known Bishop Israel Rogers who was prominent in the early days of the church.

The Heveners were pioneer settlers in Ford County; they had a prosperous farm near Piper City, Illinois. Their only son, Silas, was also a member of the church and a farmer. He and his family lived near by, and his home and heart were always open to those in need. Since his father, a Civil War veteran, was badly crippled, Silas did the heavy farming on the home place also.

In Sister Hevener's time there were no modern conveniences. Household tasks had to be done the

hard way; not only did she have to be adept in the homemaking arts, but she had to be a spinner of yarn, a weaver of carpets for the floors of her rooms, and a seamstress for herself and her husband.

When Father and Mother rented a farm in Ford County and moved there, the Heveners were their first callers. Mother was embarrassed that a stranger should find her home in disorder, but she was confined to her bed with illness, leaving Father to tend the house.

After they had visited awhile, Aunt Viny, as her friends lovingly called her, said tactfully, "Give me an apron, Mr. Hegwood, and tell me where things are and what provisions you have on hand. I'll prepare dinner. You and Rob go some place out of my way and visit until dinner is ready; afterward we'll make a beginning at getting you folks settled."

Until Mother's sister Flora was able to come and be with her, this good neighbor came every day and took complete charge of the household. She and Mother were soon good friends and they were calling each other "Aunt Viny" and "Mary."

ABOUT A MONTH LATER Aunt Viny said to mother, "I am a member of the Reorganized Church of Jesus Christ of Latter Day Saints. I brought a few tracts with me this morning which explain the organization of the church, and I should like you to read them."

The church was this good woman's life. Nothing was too much for her to do for God's work. Not only did she help her unfortunate neighbors but she took four girls into her home, taught them household arts, educated them, and was the means of bringing them into the church. She sent them out into the world better women because of her teaching and influence.

Missionaries were always heartily welcomed at the Hevener home.

Here they were comfortably housed and fed, their clothing mended, new clothing provided when necessary, and a generous sum of money given to defray expenses when they left.

While her mother and sister were members of the Christian Church, and Mother had become a member since her marriage, she couldn't offend the Heveners by refusing to attend Sunday school in the little Hevener schoolhouse. Though she disliked the word "Mormon," she watched her neighbors who were members of the church closely and found them honorable, God-fearing people and good citizens. Eventually she and Father became members of the church, and through them our entire family became interested and asked for membership.

As time passed and Sister Hevener was reaching the end of life's journey, Mother would often say to her, "Many will arise to call you blessed, Aunt Viny, for the kindness you've extended to your fellow men and women."

"I've done no more than my share, Dear," she would answer. "God has been most gracious and generous to me and my family. I've only cast my bread upon the waters of life and it has returned to me increased a hundredfold."

Money is not required to buy one necessity of the soul.

THOREAU

Experience is what you get looking for something else.

MARY PETTIBONE POOLE

What was hard to bear is sweet to remember.

PORTUGUESE PROVERB

The comfort of having a friend may be taken away, but not that of having had one.

SENECA

operators. We can learn to evaluate those ideas rather easily by visiting our libraries to investigate the ever-increasing wealth of literature about broadcasting—what people listen to and why, production and advertising techniques, station management, governmental control, history of broadcasting, and even how to apply for a radio or television station. Librarians are glad to direct us to the trade magazines, professional journals of speech and public opinion research, and bibliographies of books and periodicals which guide our study of this gadget that broadcasts voices, music, sound, and pictures to the far reaches of the globe.

With nearly 100 per cent of our nation equipped with radios in homes or in automobiles, it is worth acquiring the power to judge what we hear and see by objective and artistic standards, and then to join hands with our neighbors in informing broadcasters of our favorable and unfavorable reactions. That is a project worthy of any Zion builder.

What Can a League Do?

The ultimate objective of young people's activities as well as of all church work is to produce godlike individuals who are more concerned with the needs of others than with themselves. Thus it is through service projects that Zion's Leagues and League members grow and come to express the real purpose of their being. Because of the importance of this phase of the League's activities we would like to share the challenge that came to us through the inspiring leadership of Blanche Green and her enthusiastic young people. We bring it to the "Herald" in the hope that it will help others plan with their young people in their homes and in their Leagues unselfish service projects that they too may know the thrill and experience the growth that comes from sharing with and serving others.*

BLANCHE GREEN was a League leader in Independence. Her League was in one of the smaller congregations, then little more than a mission. These Leaguers did not even have a church home, but held their meetings in a dwelling house. As you review their activities, however, it will be easy to see why the League was much larger than one would expect to find in a branch of this size. Soon these people outgrew their humble beginning, and now they have a fine new church.

We share here these projects as they were initiated month by month and described in their annual report to the branch. Many of the projects, of course, were carried on throughout the year.

January

This year of service began with a New Year's Eve party. The party closed with a candlelighting service which turned into a testimony meeting. Here many of the young people expressed desires of giving greater service to the Lord during the coming year.

All Leaguers were given *Youth Stewardship* books, and they worked together in filling out their inventories. A League representative sat with the branch council in planning the inventory service.

A calendar was made up from the files of the pastor giving the birth dates of all persons over sixty-five

and under five years old. A greeting card was sent to them in time for their birthdays.

February

In February a service project came in response to the need of one of the members who was seriously ill. Prayer services were held each Sunday morning. The young people came fasting. Then, because the need was great, they decided to fast one meal each day and continue in prayer to God that the condition of their fellow-member might be relieved. A blessing was received.

The League also had a valentine party for an elderly lady, Mrs. Palmer, who had suffered a stroke. Everyone brought a gift, and these were placed in a large box decorated in red and white crepe paper. There were thirty packages in all, and Mrs. Palmer was instructed to draw out just one package each day. This brightened what would otherwise have been many weary days for her.

March

The young adults in the branch were trying to get enough members together to organize a program similar to that used in the League. To help encourage this the League rented a skating rink and invited all young adult couples and their children to be their guests. Transportation was provided, and a special effort was made by League members to

show their guests a good time. (The young adults were later organized.)

April

Since the Sunday evening preaching service closed at 8:30 o'clock the evening was still young, so League members usually went to the home of some of their members near by and sang or played. It was during this time, too, that they planned their missionary service. There were four young members of the priesthood in the League, so the group was divided into four parts. Numbers were drawn to designate who the leaders of the groups were to be and where they would minister. Appointments were made well in advance of these meetings which were presented twice each month in homes of the community.

Sometimes the group put on an evening worship service for a family where there were small children. Sometimes it was a prayer service for an aged couple. There were some families who had become discouraged and had quit attending church. The League ministered to them by reviving their interest. Sometimes they visited in the homes of school friends who were nonmembers. (Two members were baptized as a result of this.)

May

The League was invited to dedicate a new home. This was a real challenge and required some careful preparation. The project was carried out beautifully.

Several of the League members were taking business training which included shorthand and typing. They volunteered their services in recording ordinations and blessings of babies and also took notes from sermons which were used in discussion groups.

June

Several years previous the Leaguers had rented eight acres of ground and planted it to alfalfa. At this time of year they turned out in a body to reap the harvest. They got four cuttings which netted several hundred dollars each year from this



project. The boys rented the machinery and did the work while the girls furnished the food and cool fresh water. The money went to the building fund.

July

The pastor called on the League many times for definite tasks. This month the call came for the group to assist in cleaning the home of an aged widower who was going blind. The boys Kemtoned the walls and ceiling of the home while the girls washed windows, scrubbed floors, and hung curtains.

August

The Leaguers volunteered to put on a program at the Negro church; the Negroes seemed so friendly and appreciative that the Leaguers invited them to visit their church and present a program. They agreed to come at an early date.

A boys quartet was organized. They sang at the Waldo Avenue Baptist Church, the Maywood Methodist Church, Spring Branch Reorganized Church, the Ott P.T.A., and the Young School for colored boys and girls, besides helping in their own group whenever called upon.

September

The projects this month grew out of a class in directing music, conducted by Betty Mosier. One high school boy organized some neighborhood boys into a chorus and practiced with them every Saturday afternoon. One of the girls took the responsibility of teaching songs to the Skylarks, and another of directing a Zion's League choir.

October

During this month the League sponsored a box supper. A total of thirty dollars was cleared and the money sent to a needy family in the community.

November

The League sponsored a turkey dinner for eight League members and several families in the congregation who had no relatives living in Independence. Each one brought a

covered dish and the expense of the turkey and trimmings was divided among all. An impromptu program in the afternoon provided entertainment for everyone.

December

In December the Leaguers sang carols and adopted a family for Christmas. The father of the family had stolen a truck while intoxicated and was in jail, leaving the mother and four small children in need. The League also worked through the pastor to try to get a parole for the man so that he could be with his family for Christmas, but the Police Department felt that it would be wiser to keep him in jail. They believe some real lessons were learned during this project.

The League's Christmas contribution to the community was a drama entitled "One Star to Follow."

In addition to these splendid service projects the Leaguers had many fine experiences in study, worship, and recreation. They built a volleyball court back of the church and played some exciting games. They had a retreat at Lake Doniphan, played table tennis, went skating, boating, and swimming.

Because of the small space for their church service the Leaguers attended the eight o'clock sacrament services on Communion Sundays and then held special services of their own at eleven o'clock. They met each Sunday evening at six o'clock and each Tuesday evening at seven-thirty.

JOY HARRIS

*Blanche Green was the wife of Clair E. Green who at the time of this particular year of League activity was pastor of the Slover Park congregation in Independence, Missouri. Blanche served several years as a highly successful Zion's League leader. In 1948 she was called to serve as the first women's leader of the newly created Center Stake. Here she was continuing her unselfish service at the time of her death in February, 1949, as the result of an automobile accident.

Graceland

GAZETTE

■ The financial statement unit in religious activities began Sunday, January 11. There was a service of instruction and testimony regarding stewardship and financial statements. The pastoral groups met in the form of a workshop in order to discuss any difficulties or questions that might arise. The students brought their completed financial statements to their pastoral groups where an envelope was provided for each statement. On Sunday, January 18, Bishop Earl T. Higdon from Lamoni Stake received the statements from the pastors of each group.

■ Graceland's Food Service Department, in conjunction with Miss Ruth York's Spanish classes, is planning an authentic Mexican dinner for all students and faculty members, Thursday evening, February 19. This is in line with Leonard Delano's plan to have a dinner representative of different countries and cultures once each month. During the course of the evening, the Spanish classes have planned an entertaining floor show, which will be given at intervals during the dining hour. The program will be made up entirely of Mexican numbers.

■ The campus congregation has now entered into the Creative Interest Unit in religious activities. Sunday, February 1, Evangelist Elvin Baughman of Dow City, Iowa, was interviewed on the theme "Church Work on the Side." Brother Baughman is a mail carrier, but he has found time to engage in a number of creative interests. Among these are working with bees, doing carpentry and masonry work, and Scouting.

New Horizons

The formal opening of the new church at Council Bluffs, Iowa, was held on January 18, 1953, with President Israel A. Smith, Bishop G. L. DeLapp, and Apostle R. E. Davey as guest speakers. Each of them made a fine contribution to this joyous occasion. The activities of the day opened with a service of appreciation with Pastor V. D. Ruch in charge. This was a prayer service in which the Saints expressed their appreciation to God for his marvelous help in this building project. The service of consecration was conducted at 11:00 a.m. with President Smith bringing the message. At the close of the sermon the congregation and the pastor read a prayer of consecration together.

At 2:30 p.m. Bishop DeLapp was the speaker at the service of presentation, when the building was presented by Elder Charles F. Putnam, chairman of the building committee, to the pastor and the congregation for use in worshiping God. Then at 7:30 p.m. Apostle Davey preached at "the gospel service," beginning a two-week series of missionary meetings, the first series to be held in the new church. Over a thousand people were in attendance at the morning service. The three choirs—the senior choir, the junior choir, and the Cecelian Singers—participated in the day's services.

The new church is of light buff brick veneer and has a seating capacity of about seven hundred. An excellent sound system throughout the building makes it possible for the service from the sanctuary to be heard in other parts of the building. Besides the sanctuary and the balcony there is a small chapel that will seat about one hundred people, a beautifully furnished and commodious lounge, the pastor's study, several large church school rooms, a large fellowship hall with a stage and two dressing rooms, and a well-equipped kitchen. The building is heated with three gas furnaces. The wood trim is of blond oak, with pews and chancel furniture to match. There are two pulpits with an altar as the worship center. The rooms are beautifully painted, and most of them have floors of asphalt tile. The sanctuary and small chapel have hardwood floors. The lounge and pastor's study, as well as the platform and aisles in the sanctuary, are carpeted. A large front window, 27 by 12 feet, depicts Christ as the Good Shepherd and also the Three Standard Books in stained glass. This window is spotlighted from the inside at night and can be seen by all who pass by. A spotlight also shows

up the main entrance and tower each evening.

The citizens of Council Bluffs have shown a deep interest in the building of this church and have been very generous in their praise of it. Many of them have said that they are going to start attending services here. As an indication of the feeling of nonmember friends, the following editorial was carried in the *Council Bluffs Nonpareil* Saturday evening, January 24, under the heading, "The New Latter Day Saint Church":

The Council Bluffs Reorganized Church of Jesus Christ of Latter Day Saints is now worshipping in one of the finest church edifices in the Midwest.

It is a realization of a dream which began to take shape in 1945, when the first of a series of fund-raising dinners was held. Six dinners were held in all, each one netting more than \$25,000 for the new church.

A lot of faith and consecration and hard work went into the project before construction began. The Latter Day Saints have the admirable and old-fashioned idea that most of the money should be in hand before a contract is let. Some money remains to be raised before the new church can be formally dedicated, it being a firm principle of the Latter Day Saints not to dedicate a new church until the cost has been fully paid. But in the meantime the more than thirteen hundred members are worshipping in the new edifice, enjoying the commodious quarters it provides for all of the church activities.

All the people of Council Bluffs and southwest Iowa join with the Latter Day Saints in rejoicing in the realization of their dream and the completion of the church building. It is a credit to this community, an achievement of which we can all be proud.

As pastor of this branch, in behalf of our congregation, I wish to extend an invitation to our members and friends who may be passing through our city to stop and attend our services and see the new building. Any isolated Saints who are contemplating a change in location are invited to consider Council Bluffs where they may have the opportunities and privileges of this large branch.

V. D. RUCH, *Pastor*

Observe Fifty-ninth Wedding Anniversary

Mr. and Mrs. Louis P. Buck of Sperry, Oklahoma, observed their fifty-ninth wedding anniversary on January 25 by holding open house at their home. They were married January 22, 1894, at Weed, New Mexico; both are seventy-seven years old. Mrs. Buck has been a member of the Reorganized Church since August, 1925, and Mr. Buck since April, 1941. Only three of their seven children are living: Mrs. L. D. Jeffrey of Tulsa, Oklahoma; Mrs. W. E. Equels, also of Tulsa; and W. F. Buck of Sperry. They have eight grandchildren and eleven great-grandchildren.

Discussion Groups Held

SAN JOSE, CALIFORNIA.—Following the Communion service on January 4, Reuben Gene Porter of Redwood City was ordained to the office of deacon by his father, Elder Reuben Porter, and the pastor, Elder Elbert Guilbert.

On January 11, four groups of Sunday evening neighborhood meetings have been taking place at homes in San Jose, Burbank, Santa Clara, Willow Glen, Campbell, Los Gatos, Central San Jose, and Eastern Foothills.

The meetings are informal discussion groups and have proved interesting and profitable. There are two members of the priesthood in charge of each group. The textbook used is *Missionary Outlines* by F. Henry Edwards.

The branch provides a speaker for the Happy Valley reunion grounds group twice a month. The Communion service is held there the second Sunday of the month.

Elder James Damron, member of the district bishopric, was the visiting speaker on January 11.

A potluck dinner was held at the church on January 25, and an offering was taken to help purchase material for choir robes.

The Leaguers and Graceland alumni attended a meeting in Berkeley on January 17.

A branch of the church school meets in Palo Alto each Sunday at the Doppee home. Elder Harold Cline, the director of religious education, supervises.—Reported by STENA CALDWELL

Plan For New Building

LONGMONT, COLORADO.—The branch was first organized as a mission out of the Denver Branch. Help is still received from the Denver and Fort Collins priesthood. The pastor is W. E. Gunderson, assisted by Deacon Roy A. Johnson. Other officers are church school superintendent, Zella Horn; assistant superintendent, Dorothy Gunderson; secretary-treasurer, Roy A. Johnson; music director, Walter Gunderson; historian, Jean Holloway; young adult leader, Genevieve Krebill; librarian, Mary Jane Horn; women's leader, Margaret Bingham.

Missionary Gerald Gabriel conducted a series of meetings last fall resulting in three baptisms. They were Laverne Test, and Carole and Donna Bingham. Judy Ann Bingham, Ronald Trevarton, and Gerald Trevarton were blessed last year.

The young people of the branch attended youth camp and League retreat, and are active in the city Scouting program.

The women's department has various projects, including bake sales, Christmas card sales, and interest in the missionary program.

The group meets in a hall, but plans to own a building soon.

Every second Tuesday in the month is "family night." Meetings are held in the homes of various families. A dinner is served. On the other Tuesday nights, prayer services are held in the homes.—Reported by ZELLA HORN

Workshop Conducted

BUFFALO, NEW YORK.—Members of the branch have been attending a seven-week, Sunday evening workshop in evangelism being held by Seventy S. W. Johnson. The classes have dealt with missionary problems, techniques, and procedures. Each session has dealt with situations the missionary meets, and the discussion has centered around the way to meet the problem and answer the questions

raised in such a situation by nonmembers. Some of the young men of the branch are holding cottage meetings in conjunction with the workshops.—Reported by ROGER SULLIVAN

Recordings at Service

EAST JORDAN, MICHIGAN.—On February 1, a potluck lunch was served at the home of Brother and Sister Vern Whiteford, after which a record of hymns by the Stone Church Choir was played, followed by the sermon given by Apostle Arthur Oakman at Conference on April 6, 1952.

The evening program closed with the playing of the second record of hymns by the Stone Church Choir. Eleven persons were present at the meeting.—Reported by JAMES D. FROST

Group Aids Polio Fund

WENATCHEE, WASHINGTON.—Evangelist J. F. Curtis from Spokane visited in Wenatchee and conducted services. District President Charles Powers and Bishop Monte Lasater were in the group and ordained Vernon Pratt to the office of deacon and Wesley Lovitt to the office of elder.

Paul Wellington met with the church school group, setting into motion a constructive teacher's study course.

Work Chairman Eathel Davis, assisted by a committee composed of Eilenne Chapman, Fern Lovitt, Lizzie Crocker, and Nora Cook, sponsored a dinner to benefit the polio fund. A check for \$112 was turned over to the "March of Dimes."—Reported by REA M. KEENER

New Family in Branch

SUMMERSVILLE, MISSOURI.—The branch is under the leadership of Brother Ed Battaglini who was ordained to the priesthood on August 10, 1952. He was elected pastor at the last business meeting.

Sister Esther Irwin of the branch died on October 23.

The branch has welcomed the W. H. Beaty family. Lois Mae, the youngest member of the family, was baptized on November 23.

Plans for the organization of a Zion's League are under way.—Reported by MRS. MILDRED WEBB

Laurel Club Active

NEW WESTMINSTER, BRITISH COLUMBIA.—At the annual business meeting of the branch the following officers were elected: pastor, High Priest S. G. Clark; counselors, Elder A. Coburn, Priest Laurel Benham, and Priest F. Wood; junior church pastor, Gilbert V. Burton; women's leader, Francis Butterfield; secretary, Marjory Clark; treasurer, Lloyd Navy; church school director, Roy Mountany; adult supervisor, Phoebe Waite; young people's supervisor, Jessie Navy; children's supervisor, Ruth Atherton; music director, Lillian Cross.

The following have been called to the priesthood: Herbert Burton, elder; Robert McLean, priest; Roy Mountany and Gilbert Burton, teacher.

Guest speakers have been Apostle E. J. Gleazer, Bishop Curry, Bishop M. Lasater, Seventy G. Njeim. Seventy Aleah Koury began a series on February 1.

The Laurel Club, under the leadership of Francis Butterfield has held a luncheon the first Tuesday of each month in the church auditorium, and on the third Tuesday of each month they have a meeting in the different homes. The fall bazaar and tea was held in December.

A Christmas tree and program was held on December 13 by the juniors and their teachers. Ruth Atherton was in charge. On December

21, the pastor was in charge of the Christmas service. The choir was directed by Peggy McLean with Edith Andrews at the organ.

Church school is held each Sunday at 10:00 a.m., and church at 11:00 a.m. Prayer services are held each Thursday at 7:30 p.m.

Branch Officers Installed

BATTLE CREEK, MICHIGAN.—The annual business meeting of the branch was held June 15, with Elder Muril Robinson of Kalamazoo, Michigan, in charge. The following officers were elected: Muril Robinson, pastor; Grace Fitzke, treasurer; Esther Snyder, secretary and church school director; Mattie Willis, women's department leader; Ruth Kirby, choir director; Arlene Gratho, Zion's League leader; Estella Rizer, auditor; Esther Snyder, librarian and book steward; Hazel Lybarger, flower chairman; Evelyn Parks, publicity; Mildred Ashley, solicitor. Also elected were Arnold Robbins, Glenn Lamphier, and George Clark, Jr., finance committee; Grace Fitzke, Henry Gratho, Joe Glubke, Orlando Clark, and Esther Snyder, building committee.

Lawrence David, infant son of Mr. and Mrs. Richard Paradine, was blessed by Elder Muril Robinson, on October 5.

The Zion's League held its installation service on October 12, 1952. The following are officers for the year: George Clark, Jr., president; Bonnie Clark, vice-president; Jerry Glubke, secretary-treasurer. At present the Leaguers are rehearsing for a play, "Aunt Samantha Rules the Roost," to be presented the first of the year for the benefit of the building fund.

On October 19, a candlelighting installation service was held in the evening by the women's department. Officers for the coming year are as follows: Mattie Willis, women's leader; Katherine Kirpatrick, secretary-treasurer; Iola Bradshaw, ways and social chairman; Esther Snyder, friendly visitor; Gloria Malotte, nursery school director; Evelyn Parks, evening group leader; Chanda Clark, afternoon group leader; Mildred Ashley, morning group leader. The department sponsored a rummage sale, bazaar, friendly visiting, and family night gatherings during the past year. Their theme for the year is "Stewardship."

The following people have been welcomed to the branch from other areas: Sgt. and Mrs. Francis Bradshaw and their two children, Neva and Jerry, of Independence, Missouri; Cpl. and Mrs. Jack Bronson also of Independence; Mrs. Ruth Ann Wolfe of Borden, Ohio; and Mrs. Lena Ray of Detroit, Michigan.

The pastor attended the Doctrine and Covenants Institute in Independence, in the fall of 1952.—Reported by EVELYN PARKS

Missionary Luncheons Held

MYRTLE POINT, OREGON.—A Zion's League has recently been organized. The group meets every Sunday evening at 6:30 under the leadership of Mrs. Jasper Streeter. A Christmas play was presented by this group at the annual Christmas program.

During 1952, a series of missionary luncheons was given by the women's department under the direction of Mrs. Fred Zumwalt. Each member brought one or more nonmembers to the luncheon and program, acquainting those persons with the church. Another series is planned for 1953.

Another active group is the young adult group. Meetings have been held every other Friday evening with the Book of Mormon as the present study project, followed by light refreshments. A missionary rally luncheon is being planned by the group to precede the missionary series.—Reported by MRS. VERN BREWER

Servicemen Assist Branch

BALTIMORE, MARYLAND.—A Christmas program was arranged by the church school director, Robert K. Vitek, who is now in the military service, and given with the film "A Christmas Carol." Lily Vitek directed a short playlet. Chocolates were distributed to the children.

Sister A. L. Mehlisch was elected to replace Brother Vitek as church school director.

The branch has welcomed Robert Sparks, Roger and Betty Farrish, and Clifford and Joyce Carver, all from Independence. The men are in the Army and are stationed at Edgewood, Maryland. They attend services regularly. Brother Sparks has rendered valuable assistance in the priesthood.—Reported by WONZA SIMMERS

Children Given Banquet

BELOIT, WISCONSIN.—Evangelist Ray Whiting began a series of meetings November 16-30. He also gave patriarchal blessings while with the Saints. His son-in-law, Elder George Young and wife, were with the group, November 26-27.

The lower auditorium held a chili supper December 12 and the children sold bricks to finish their project of laying tile on the auditorium floor. With the job completed, Elder Clyde Funk, pastor, gave the children a banquet on January 24.

Roger Wade, infant son of Mr. and Mrs. Seldon Spencer, was blessed December 14, by Evangelist Harry Wasson and Elder Funk.

Elder Cecil Robbins and Mrs. Robbins were in Beloit on December 28. Brother Robbins was the morning speaker.—Reported by FRANCES HERMANSON

New Mission Organized

SAN DIEGO, CALIFORNIA.—On December 28, 1952, Wilda Reighard was baptized by Priest Orin Teeter and confirmed by High Priest Peter S. Whalley, assisted by Elder A. Ralph Thompson. This was the twentieth baptism of the year.

The Zion's League took charge of a Christmas vesper service in December. They have charge of one evening service each month. On January 3 they had a chili supper. The proceeds from this supper went toward the Auditorium fund.

High Priest Vernon Curtis of Kansas City, Missouri, spent two months in San Diego recently. During his stay here he gave two lectures to the priesthood and preached twice at the worship hour on Sunday morning.

Bishop Mark Siegfried visited the branch on Sunday, January 25. He preached at the morning service and showed slides of his world travels at the evening service.

A new mission has been organized at El Cajon. Elder Thompson has been appointed pastor, and Priest Orin Teeter assistant pastor. Forty-nine were present at their first Sunday morning service on January 25. They meet at the American Legion Hall. This is the third mission to be organized in the San Diego area.

Paula Wilcox, daughter of Joyce and Ralph Wilcox, was blessed on February 1 by Elder John Whipple and Brother Whalley.

Sister Van Fleet, the district women's leader, visited the branch in January and spoke to the women. Refreshments were served following the meeting.

Jeanne Ourth was baptized on February 1 by Priest Paul Brington and confirmed by Elder Leonard Holloway and Elder Robert Hada.—Reported by MIRIAM CHESWORTH

District Conference Held

WEST VIRGINIA DISTRICT.—The fall conference of the district was held in Parkersburg on September 27 and 28, presided over by Apostle D. T. Williams and the district president, Samuel M. Zonker. The business meeting convened Saturday at which time the following officers were elected: president, Samuel M. Zonker; counselors, Clyde S. Rice and Hubert A. Hinkle; church school director, W. A. Schoenian; young people's leader, Lawrence H. Phillips; women's leader, Blanche Martin; music director, Anna L. Schoenian; bishop's agent, Otto O. Melcher; secretary, treasurer, and historian, May R. Griffin; *Herald* correspondent, Mabel L. Smith.

The evening sermon was presented by Apostle D. T. Williams.

Sunday morning services began with a priesthood meeting directed by Apostle Williams, followed by a fellowship service for the entire gathering. The eleven o'clock message was also presented by Apostle Williams.

The meals during the conference were served by the department of women of Parkersburg Branch in the church dining rooms.

On Sunday afternoon Seventy James Menzies delivered the message. Following this was an ordination service: Emerson Cottrill of the Greenwood mission and Gomer Williams of Parkersburg were ordained to the office of teacher.

Elder Clyde S. Rice, district counselor and pastor of the Parkersburg Branch, gives the morning sermon often for the nurses' worship service at the Camden-Clark Memorial Hospital. He also was chosen to select the Scripture readings during the month for the *Parkersburg News* and in doing so helped to present our doctrine to the local community.

On November 15 a district council meeting was held at Bellaire Branch. These meetings are held often so problems of the district can be discussed by the officers and branch pastors. Such matters as missionary expansion work, the Graceland scholarship fund, a young people's institute, and regional vacation Bible school institute were planned for the early spring, also a women's and priesthood institute to follow shortly.

A letter was read from Brother Roy Givens written from Korea, stating a worthy project the Reorganized boys were doing over there in aiding a Korean boy to attend Graceland College. Each boy was to pledge a sum to aid in this, and ask his home district to match his pledge. This project was readily approved by the West Virginia District in trying to make this project known as "Operation Opportunity" a success.

The sixtieth anniversary of the organization of the West Virginia District was observed on December 6 and 7 at Wheeling, and the gathering was honored by the presence of President Israel A. Smith, Apostle D. T. Williams, and Seventy James A. Menzies.

The district was organized December 10, 1892, at the old Goose Creek (Mount Zion) Branch, with General Church representatives Apostle W. H. Kelley and Elder T. W. Williams presiding. These two men were also selected to represent the new district at the General Conference of 1893.

The theme of the anniversary services was "Christ Is King" and was carried out in all meetings. The opening session was presided over by District President Zonker, who welcomed the General Church representatives.

The Junior Order of United Mechanics presented the Wheeling Branch with a large American flag and standard. This flag together

with the new church flag recently purchased made a beautiful contribution to the altar. Elder Samuel A. Martin, pastor of the Wheeling Branch, gave the acceptance response on behalf of the church.

As the Christmas season was approaching, gifts were presented to President Smith, Apostle Williams, Seventy Menzies, and Brother Zonker. Sister Anna Schoenian, Sister Freeze, and Sister Gertrude Barton, dressed in costumes of sixty years ago, sang appropriate and amusing songs to the men who were presented gifts. Brothers Neil Nixon and Keith Zonker also gave several songs which contributed to the enjoyment of the occasion.

A short business session was conducted Saturday evening and Billy Wayne Beasley of the Beckley mission was approved for ordination to the office of teacher.

The Saturday evening sermon was presented by Brother Williams, also the sermon Sunday afternoon.

Sunday services began with an early priesthood meeting with President Smith and Apostle Williams bringing counsel. A prayer and fellowship service was conducted, and President Smith delivered the morning sermon. —Reported by MABEL L. SMITH

Funds Raised for Equipment

DE KALB, ILLINOIS.—The branch was host to Seventy Cecil R. Ettinger throughout the month of January. Most of his time was spent in visiting and cottage meetings, together with our pastor, concluding with a week's series of meetings. The men met together each Sunday afternoon during his stay for informal messages and fellowship with Brother Ettinger. The young adult group honored him and his family as special guests at a buffet luncheon on Saturday evening, January 17. On January 25 two candidates were baptized. They were Mrs. Kenneth Hintzsche and Mr. James Davis. This makes a total of nine baptisms for our branch during the past fifteen months. Our other new members are Mrs. Ronald Brooke and her two sons, Bill and David; Mrs. Edwin Whitney; Mr. Jerry Krubert; Mrs. Charles Pease, and Mrs. Richard Hintzsche. Five fam-

ily circles have now been completed in church membership. Sister Ettinger, Ray, and Stephanie were present for three Sundays. She contributed to the musical portion of the services.

The Men's Brotherhood meet once a month for socials with work nights interspersed. Their current project is the building of cupboards and drawers in the kitchen of the church. They also decided, at the conclusion of Brother Ettinger's ministry to them, to hold priesthood training classes the last Sunday afternoon of each month.

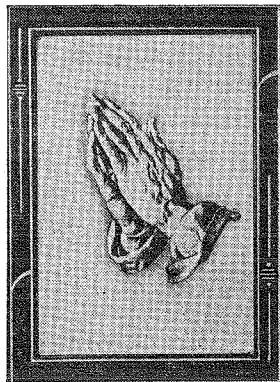
The young adults also meet monthly. Their recent activities have included a hayride, costume party at which the men came dressed as women and vice versa, and the preparation and delivery of Christmas baskets accompanied by caroling.

The women's department held a bazaar, bake sale, rummage sale, and snack counter in December, clearing around \$250. This money was turned into the branch treasury and items left from the rummage sale are being shipped to the Social Service Center in Independence. An all-day institute was held in December. Sister Ruth Wildermuth, district director of women, addressed the group concerning the observance of Christmas, and also told the story of "The Black Madonna." Following a luncheon, the quarterly business meeting was held, carols were sung, and Brother Ettinger completed the day with a Christmas message.

Their current project is the sponsoring of an anniversary supper for the branch at which time funds will be accepted for equipping a nursery at the church. This money has been raised by each family sewing a patch upon an apron and enclosing a donation under the patch in appreciation of their years of married life together. The new book, *Feather in the Wind*, is to be presented to the couple celebrating the most years of married happiness.

The Zion's League class and their guests attended the lecture, "Star of Bethlehem," at the Adler Planetarium in Chicago the Sunday preceding Christmas. They were then entertained at the home of the pastor in River Forest for supper and a short vesper service.

Officers currently serving the branch are pastor, Lloyd L. Hadley; counselor, Charles



Here is the famous painting, "Praying Hands," framed in a rich brown imitation leather binding. Picture size framed is 7" x 9". The perfect gift for friends and family.

only
\$1.50

Herald House
Independence, Missouri

C. Simpson; secretary and clerk, Ruth Whitney; branch treasurer, Elsie Blish; church school director, Lewis L. Howard; assistant church school director, Gerald Van Epps; church school secretary, Edwin Whitney; junior church supervisor, Frances Nash; music director, Shirley Howard; leader of women, Lauryce Weydert; leader of men, Ronald Brooke; leader of young adults, Lorraine Pease; leader of young people, Ruth Dickens; publicity director, Margaret Powell; historian, Willie Mae Brooke; book steward, Clinton Dickens; finance committee, Goldie Brook, chairwoman, Lauryce Weydert, Clinton Dickens, Gerald Van Epps, Lewis L. Howard; auditors, Gerald Van Epps, and Gilbert Brook, Sr.—Reported by MARGARET POWELL

Special Services Held

HARMONY, PENNSYLVANIA.—Special services were held by district officers at the branch on January 16 and 17. The Saturday evening speaker, Elder Hubert Hinkle, spoke on "Prayer." The church school was held on Sunday morning, followed by the morning sermon by Brother Hinkle. A lunch was served in the church dining room by the local Saints, under the supervision of Sister Susie Givens.

Services convened in the afternoon with Brother W. A. Schoenian as speaker. Sister Anna Schoenian, director of music, also spoke in the afternoon. She was assisted by the branch pianist.

Other visitors were Brother Lawrence Phillips, young people's director from the Clarksburg Branch, and Sister Madeline Hinkle of the Beckley mission.—Reported by REA DAWN DAWSON

Building Fund Boosted

EROS, LOUISIANA.—The La-Da-Sa Club met in the home of Mrs. Mattie Mobley for the Christmas party; refreshments were served by Mrs. Sallie Carpenter, women's leader, and her assistant, Sister Mobley. Each one present drew a number and received the gift that had their number on it.

The branch had a Christmas tree, and Audrey Fuller and Lavinia Carroll directed the Christ-

mas program. Music was played and sung by Marie Sholars who attends School for the Blind at Baton Rouge, Louisiana.

Members of the branch in Baton Rouge have received thanks for their donation of flowers and linens to help with the building funds.

Some of the members who have been away were able to be home in December for a few days. They were as follows: Mrs. Margie Dickerson, Mrs. Hazel Dickerson of Baton Rouge, Louisiana; Miss Florence Phillips of Maryland; Lawrence Phillips who is in the Air Force; Richard Williams and Billy Fuller who are in the Navy; and Marie Sholars of Baton Rouge.

Elder Jim Phillips of Kennett, Missouri, visited his brothers, Elder J. E. Phillips and Priest Clarence Phillips, and preached for six nights.—Reported by ORELL FULLER

Women's Group Raise Funds

TRAVERSE, MICHIGAN.—During the fall the Zions' League group sponsored several early morning prayer services, with breakfast cook-outs afterward. Desiring to help the church financially, the young people contributed part of the proceeds from a bake sale to the Auditorium fund. During the winter they were hosts to the Leagues from the surrounding area for a week end of fellowship, and are making plans for another week end soon.

The young adult and the adult groups meet once each month for suppers, parties, programs, and various activities, which tends to promote growth and harmony in the branch.

The women's department has worked diligently this winter, earning over four hundred dollars, from which they turned over three hundred dollars to the local building fund and sent one hundred dollars to the Auditorium fund. At Christmas time they gave a shower for the church kitchen; many useful articles were received.

During the weeks of January 11-25 a series of preaching services was conducted by Seventy Harry L. Doty on "The Distinctive Beliefs of the Church." Prior to this the Zion's League members canvassed parts of the city giving personal invitations. Contributing to the suc-

cess of this endeavor were the many slides shown, as well as the special musical numbers offered. There was an exceptionally good attendance throughout the series, with four young people being baptized at its close; several others are greatly interested and are still investigating the church beliefs.

Under the consecrated leadership of Pastor Doty Price the branch celebrated its fiftieth anniversary with a banquet and program on January 29. Elder Homer A. Doty was the only member present who had taken part in the organization of the Traverse City Branch January 28, 1903.—Reported by LORRAINE G. SMITH

Prepares for World Day of Prayer

WEBB CITY, MISSOURI.—The children's division, assisted by the junior high group, gave a Christmas program on the evening of December 21. Mrs. Elna Spencer, supervisor, and her department teachers were in charge.

The adult class held its annual Christmas party at the home of Mrs. A. N. Deaver on December 16.

Eight of the women of the branch attended the district women's meeting in Carthage, December 4.

Elder Charles Neff, assistant to the First Presidency, held a series of meetings January 11-25. He was assisted by District President Stephen A. Black, Saints from Joplin, Carthage, and Medoc, Missouri, and Pittsburg and Weir, Kansas, Branches, as well as nonmembers, were present. The music department was assisted by special numbers from Joplin, Carthage, and Pittsburg. Herbert Potter and Commodore Horn were baptized at the Joplin church; confirmation was at the Webb City church. Brother Potter was confirmed by Elders J. M. Jones and J. I. Wolf; Brother Horn by Elders Neff and Jones.

The women held their regular monthly meeting at the church on January 21. A covered dish luncheon was held at noon, followed by a short talk by Brother Neff, who introduced Brother Black as the speaker.

Other visiting speakers have been Elder Spangler and Ted Linder of Joplin; Harold Graves and William Shank of Carthage; William Miller of Medoc; and Brother Stephen Black of Neosho. Clarence Lade of Slover Park, Independence, Missouri, was the guest speaker on January 15.

The third Thursday of each month is family night at which time a covered dish dinner is held honoring those having birthdays in that particular month. A short program is usually given following the dinner.

Mrs. Rose Wolf and Mrs. Nelirta Jones attended a meeting of representatives of all the churches to plan the local World Day of Prayer to be held February 20.—Reported by MRS. J. M. JONES

Missionary Fellowship Day

MISSOURI MISSIONARY AREA.—On January 25 there was a missionary fellowship day held at Bevier, Missouri. Seventy John T. Puckett was in charge, assisted by Missionary Sam Anderson. The theme carried out in all the services throughout the day was "For this is my stewardship."

The morning prayer service was held, followed by a class taught by Elder Ross Mortimer of Jefferson City, Missouri, and the morning sermon by Brother Puckett. The women's department served lunch at noon. There was a baptismal service in the afternoon and three children were baptized. They were Virginia Kay Kemple, Lynn, Missouri, and Lloyd Martin Clark and Donald Cheavers of Macon, Missouri. Priest Lloyd Clark performed the ordinance.—Reported by MRS. ELSIE WINTERMEYER

NEW GAMES FOR TWEEN-AGERS

by ALLAN A. MACFARLAN

Here are one hundred and fifty-eight novel, exciting activities for indoor and outdoor fun for pre-teen-age boys and girls. Some teen-age games are also included. Each game is graded to indicate the greatest appeal and requires little or no equipment. Each is easy to explain. Thirty brand-new games are included. An Association Press publication.

\$3.00

HERALD HOUSE

Independence, Missouri

Bulletin Board

West Virginia District Conference

The West Virginia District spring conference will be held March 14 and 15 at Wellsburg. Apostle D. T. Williams and Seventy James Menzies are to be present. The first session is scheduled for 7:30 p.m. Saturday, at which time Brother Menzies will speak. Sunday's activities include a priesthood meeting at 8:00 a.m. directed by Apostle Williams; a 9:30 fellowship; a sermon by Apostle Williams at 11:00; and a class period at 2:30. Members of the district presidency will be in charge of all services. The theme is "Heirs of the Kingdom."

MAY R. GRIFFIN
District Secretary

Books Wanted

Gordon Ratcliffe, 11180 Allegheny Avenue, Sun Valley, California, would like to obtain copies of Macgregor's *A Marvelous Work and a Wonder*, Evans' *Book of Sermons*, Lucy Smith's *Joseph Smith and His Progenitors*, and Luff's *Old Jerusalem Gospel*. He would like to know the price and condition of the books before receiving them.

Paul Rudow, 801 East Second Street, Pana, Illinois, would like to purchase a copy of *Story of our Hymns*.

Religious Education Institute

The Mobile and Pensacola Districts will sponsor a religious education institute at the Mobile Church, 1200 Baltimore Street, March 7 and 8. Apostle Reed M. Holmes will be the guest minister. The schedule of services is as follows: Saturday—10:00 a.m., "Know Your Pupils"; 11:00 a.m., "How Persons Learn"; 1:30-3:00 p.m., "The Teacher Prepares"; 3:00-4:00 p.m., "The Teacher Teaches"; 7:00 p.m., "Teaching Children"; 7:45

p.m., "Teaching High School Youth"; 8:30 p.m., "Teaching Adults."

Sunday—9:00 a.m. prayer service; 10:00, "Pointers for Teachers"; 11:00, sermon; 2:00 p.m., "How to Increase Church School Attendance"; 2:30 p.m., "A Teacher-Training Program for Your Branch and District." Reservations for Saturday night housing should be sent to J. A. Pray, P. O. Box 4355, Mobile, Alabama. Meals will be served Saturday noon and evening and Sunday noon by the Mobile department of women.

J. A. PRAY
District President

Changes of Address

Mr. and Mrs. Alfred H. Yale
1150 North Elwood
Tulsa 6, Oklahoma

Lt. and Mrs. Kent W. Bennetts
124 Chicago Boulevard
San Antonio, Texas

Notice to Members in Georgia and Northern Alabama

W. F. Steiner, Box 871, Rome, Georgia, would like to have Saints living in Georgia and northern Alabama (and people knowing of members in this area who may not see this notice) to contact him. If enough members are located, group meetings will be held.

Services at Whittier, California

Officers of Los Angeles Stake announce the beginning of Sunday evening services in Whittier, beginning February 15. They will be held at 7:00 p.m. at the YMCA building, 218 West Hadley Street. Members having friends or relatives in this area are requested to send their names to the Los Angeles Stake Office, 5818½ Temple City Boulevard, Temple City, California. This project is the initial step toward organizing a congregation at Whittier.

Requests for Prayers

Mrs. C. D. Goss, Route 1, Box 60, Wister, Oklahoma, requests prayers that she may be relieved of asthma.

J. A. Phillips, Route 3, Box 188, Kennett, Missouri, requests prayers for his wife who is a patient at the Barnard Skin and Cancer Hospital, 3427 Washington Avenue, St. Louis 3, Missouri. She will appreciate receiving letters and visits from her friends as she expects to be hospitalized for some time.

Prayers are requested for two nonmembers, Mrs. Beulah Carlton, Box 35, Caddo, Oklahoma, and Mrs. Ernest Vail, Route 2 Hamburg Turnpike, Butler, New Jersey. They would like to meet any Saints living in their cities.

ENGAGEMENTS

Stevenson-Wise

Mr. and Mrs. Norman Brooks of Independence, Missouri, announce the engagement of their daughter, Jo Ann Wise, to Robert L. Stevenson, son of Mr. and Mrs. H. H. Stevenson of Fowler, Indiana. Jo Ann, a graduate of Graceland College, is now employed at the Center Stake Bishopric's Office. Robert is serving in the Naval Air Corps, stationed at San Diego, California. The wedding will take place May 23.

Hedges-Kolarich

Mr. and Mrs. George I. Kolarich of Mallard, Iowa, announce the engagement of their daughter, Joy Betty, to Charles W. Hedges, son of Mr. and Mrs. Chester Hedges of Kansas City, Missouri. Both are graduates of Graceland. Charles is now attending Missouri Valley College, and Joy is teaching elementary school at Marathon, Iowa. The wedding will take place June 27.

We're on the Air . . .

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

IOWA, Lamoni.—KGRA, 690 on the dial, 9:30 a.m. (CST) Sunday.

IOWA, Ottumwa.—KBIZ, 1240 on the dial, 11:45 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFSB, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

NORTH DAKOTA, Fargo.—WDAY, 970 on the dial, 8:45 a.m. (CST) Sunday, March 8.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 8:30 a.m. (EST) every Sunday.

SOUTH DAKOTA, Aberdeen.—KSDN, 930 on the dial, 10:00 a.m. (CST) Sunday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Children From Seed to Saplings by MARTHA MAY REYNOLDS

Thoroughly revised to include recently developed psychological and educational concepts, this new second edition of "Children From Seed to Saplings" will be valuable to parents as well as teachers. Recommended by the Department of Religious Education. A McGraw-Hill publication.

\$4.50

HERALD HOUSE

Independence, Missouri

Slaght-Fenn

Mr. and Mrs. Weaver C. Fenn of Carson, Iowa, announce the engagement of their daughter, Joan, to A. C. Lloyd D. Slaght, son of Mrs. Ethel Slaght of Port Huron, Michigan. Both are graduates of Graceland College.

McKee-York

Mr. and Mrs. Leslie H. York of Lexington, Massachusetts, announce the engagement of their daughter, Meredith, to Wesley Daryl McKee, son of Mr. and Mrs. Clyde McKee of Rock Island, Illinois. Meredith and Daryl will be graduated from Graceland in May. The wedding will take place May 28 at the Reorganized Church in Lamoni.

WEDDINGS

Reynolds-Luffman

Patricia Lou Luffman, daughter of Mr. and Mrs. Gordon H. Luffman of Woodburn, Oregon, and Charles J. Reynolds, son of Mr. and Mrs. J. G. Reynolds of Foppenish, Washington, were married December 30 at the home of the bride's uncle, Elder George E. Omans, who read the double-ring ceremony. After the bride's graduation from high school they will make their home in Yakima, Washington.

BIRTHS

A daughter, Dawn Glenisse, was born on January 25 to Mr. and Mrs. Donald Glen Love of El Dorado, Kansas. She was blessed on February 8 by Elders John Hufford, Sr., and J. J. Wilson. Mrs. Love is the former Barbara Sargent.

A daughter, Rita Annetta, was born on January 21 to Mr. and Mrs. Wesley Briggs of El Dorado, Kansas. She was blessed on February 8 by Elders J. J. Wilson and John Hufford, Sr. Mrs. Briggs is the former Deloris Carroll.

A son, Zane Douglas II, was born on January 18 to Mr. and Mrs. Z. D. Conine of El Dorado, Kansas. Mrs. Conine is the former Geneva Knollenberg.

A son, Laurie Stevan, was born on December 5 at Arcadia, California, to Mr. and Mrs. David Leonard, now of Independence, Missouri. He was blessed at Stone Church on January 25 by President F. Henry Edwards and Elder William T. Leonard, his paternal grandfather. Mrs. Leonard is the former Juanita May Hardy of Flint, Michigan. Both parents attended Graceland College.

A son, Mark Thomas, was born on January 29 to Mr. and Mrs. Charles T. Bybee of Joplin, Missouri.

A son, Fransua Stanley, was born on January 15 to Mr. and Mrs. James D. Simpson of San Diego, California.

DEATHS

BAILEY.—Jessie Maude, was born April 16, 1874, at Augusta, Wisconsin, and died January 17, 1953, at her home in Sioux Falls, South Dakota. For three years prior to her marriage to Charles Bailey on September 26, 1893, she taught school at Hatfield, Minnesota. Mr. Bailey died in 1938. She had been a member of the Reorganized Church since May 19, 1901.

Surviving are two sons: Daniel of Yankton and Lorrin of Sioux Falls; four daughters: Mrs. Charles Emerson of Sioux Falls; Mrs. Charles Larson of Sacramento, California; and Mrs. John Farrell and Mrs. Albert Schardt of Chico, California; and five grandchildren. Funeral services were conducted by Elder Charles Gunlock at the Banton-Sorenson Chapel. Burial was in the Mt. Pleasant Cemetery.

BARKER.—Walter H., was born in 1883 at Terre Haute, Indiana, and died January 22, 1953, of a heart ailment at Portland, Oregon. As a young man he moved to Chico, California, where he was baptized into the Reorganized Church in 1904. He was ordained a priest in 1905, an elder in 1908, and an evangelist in 1936. When he moved to Portland, Oregon, he became active in First Church, later serving as pastor of the branch for a number of years.

He is survived by his wife, Hattie M.; five sons: Walter of Roseberg, Oregon; Forrest of Portland; Roland of Grants Pass, Oregon; Rodman of the Navy; and Earl of Los Angeles, California; and ten grandchildren. Funeral services were held at the A. J. Rose and Son Chapel, Evangelist Mark Yeoman and A. V. Nelson officiating. Interment was in the Rose City cemetery.

HERNDON.—James R., son of Mr. and Mrs. Joseph H. Herndon, was born November 29, 1869, in Daviess County, Missouri, and died January 26, 1953, at the home of his son, Cary F., in Albuquerque, New Mexico. He was first married to Ella Carter; four children were born to them. Only one child, Cary F., survives from this marriage. In 1910 he was married to Dora Foster; a son, Robert S., was born to them. He was a member of the Reorganized Church.

Besides his two sons he leaves a sister, Mrs. Annie Holcomb; five grandchildren; and five great-grandchildren. Funeral services were held at the Hope Chapel in Gallatin, Missouri, Priest Charles E. Powell officiating.

BOBO.—Samuell, son of Ferris and Julia Bobo, was born June 16, 1868, at Milgrove, Indiana, and died January 18, 1953, at his home in Alluwe, Oklahoma. He was married on April 19, 1893, to Mary Ellen Shafer, who survives him. Since September, 1917, he had been a member of the Reorganized Church.

Besides his wife he leaves four sons: Vaughn of Ottawa, Kansas; Harmon, Wayne, and Marcus of Owensboro, Kentucky; four daughters: Mrs. George Smalley of Berryville, Arkansas; Miss Leota Bobo of Carthage, Missouri; Mrs. Henry Langley and Mrs. Merlin Martin of Chelsea, Oklahoma; fourteen grandchildren; and five great-grandchildren. Funeral services were conducted by Elder Lester Hunt of Berryville, Arkansas. Interment was at Chelsea, Oklahoma.

HARRIS.—Ernie, was born February 17, 1891, at Hubbardston, Michigan, and died November 19, 1952, at Traverse City, Michigan. He served overseas with the United States Army during World War I, and on October 24, 1926, was married to Ella Amidon, who survives him. He had been a member of the Reorganized Church since 1941.



A Picture From Holland

Representing five generations in the church are Sister v. d. Veen (who will be eighty-five soon), Sister Hoekstra, Sister Deelstra, Sister Wybenga, and her little daughter Teatske. All are members except the baby, who was blessed recently by Elder Anton Compier. These women are active in the work of the church in Holland. All but one attend the Zwaagwesteinde Branch.

Introducing

GLADYS L. HEGWOOD, West Peoria, Illinois (page 15), is the daughter of Mary E. Gillen who was a regular contributor to church publications before her death. Miss Hegwood was graduated from the Peoria Central High School in 1937 and studied for a year at Bradley University.

Her hobbies are writing and literature. She has worked as public stenographer for thirteen years, and a receptionist for two years. She began writing for *Zion's Hope* at the age of fourteen, has served as branch historian, secretary, and statistician for her branch for sixteen years. Her special interest is music.

Easter Cantatas

Radiant Morning

For mixed voices, simple yet qualitative music that can be easily worked up by the small inexperienced group of singers. Has dignity and real beauty.

Price 40c; \$4.00 a dozen

The First Easter

An effective instrumental prelude and choral number precedes the story which alternates with vocal selections throughout the cantata. The reading of the story may be omitted at the option of the director.

Price 20c; \$2.00 a dozen

The Living Redeemer

This cantata uses a narrator whose part supplies the desired continuity. The average volunteer choir can perform this, but it will require more rehearsal time than others of its type. The story and music are based on dramatic events leading to the Crucifixion.

Price 40c; \$4.00 a dozen

Herald House

INDEPENDENCE, MISSOURI

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

M
h

WE LIKE TO TALK

Ever notice that some people always "participate" at prayer meetings, business meetings, or in class discussions? They enjoy it. The others talk just as much, perhaps, but at other times and places. A few years back I heard that Cheville and Higdon were walking over to the college for a faculty meeting. Higdon said, "Roy, I'll bet you can't go through this session without talking." On the walk home Earl said, "Well, you won, but I wouldn't have believed it if I hadn't been there." "Yes, I won the bet, but I didn't have any fun doing it."

Most of us think of our best ideas and snappiest comebacks after the meeting is over and then develop inferiority complexes.

C. B. H.

Either we pass by the evidences of God at work and give no heed to them, or we become so engrossed in the thing created that we give no heed to the Creator.

F. Henry Edwards

Material prosperity is not to be looked upon as an evil, but as an anvil, upon which are wrought out the purposes of the kingdom of

Charles R. Hield

NATURE OF GOD

If God were not able to reveal himself, he could not be divine. If God would not reveal himself, he could not be moral.

John W. Rushton

GOOD WORKS

I wish it (Christianity) were more productive of good works . . . I mean real good works . . . not holy-day keeping, sermon-hearing . . . or making long prayers, filled with flatteries and compliments despised by wise men and much less capable of pleasing the Deity.

Benjamin Franklin

GOVERNMENT AND RELIGION

The United States Government must not undertake to run the churches. When an individual in a church, or out of it, becomes dangerous to the public interest he must be checked.

Abraham Lincoln

PREPAREDNESS

Woodrow Wilson was once asked how long he took to prepare a ten-minute speech. He said, "Two weeks."

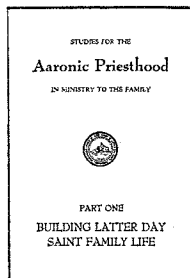
"How long for an hour speech?"

"One week."

"How long for a two-hour speech?"

"I am ready now."

—"The Public Speaker's Treasure Chest"
(Harper)



Building Latter Day Saint Family Life

A twelve-hour unit of study designed to help the Aaronic priesthood understand the family life of the church. 50c

Ministry in the Home

by Dr. F. M. McDowell and Bishop Harold Cackler

A small textbook designed to help the priesthood in their contacts in the home. It has been thoughtfully prepared and offers many tangible helps in meeting situations which constantly arise in the visiting program. 50c

Church and Home Together

by Dr. F. M. McDowell and Bishop Harold Cackler

Here again is a series of priesthood helps compiled into booklet form. While these were originally intended as lessons for the Aaronic priesthood, all priesthood will find them useful in many ways. 50c

Herald House

Independence, Missouri

Contents

EDITORIAL

Our Church and the Public School, by F. Carl Mesie 3

OFFICIAL

Professional and Business Men's Institute 4
Institute in Evangelism 4
Notice of Sanitarium Day 4
Sanitarium Openings 4
June Class for Sanitarium School of Nursing 4
Note of Thanks 4

ARTICLES

Precept Upon Precept: Line Upon Line, by F. E. Thornton 5
Are We Keeping Pace? by Fred Weddle 8
Sainly Microscopist, by Deam H. Ferris 9
Question Time 11
Missionary of the Church: Hubert Case, Part IX, by Alice Montague Case 12
Philosophy for a Gadget, by Myron M. Curry 14
A Good Neighbor, by Gladys L. Hegwood 15
What Can a League Do? by Joy Harris 16
Graceland Gazette 17
Opening of the New Council Bluffs Church, by V. D. Ruch 18
Briefs 18
Bulletin Board 22



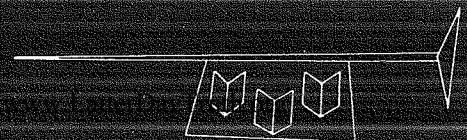
Photo by Gerald Rose

Lake View Point Overlooking Grand Mesa

the Saints' Herald

March 9, 1953

Volume 100



We'd Like You
to Know . . .

Allen Breckenridge



WHEN ALLEN was about fifteen his ambition to be a schoolteacher faded out in his consuming desire to be a missionary. He was ordained a deacon at sixteen and, under the supervision of Ward Hougas who was then president of Far West Stake, he filled several preaching appointments. Allen was one of the few who romanced about converting the peoples of far-off lands. In 1948 the church sent him to the Society Islands, where he labored until last summer. He made some venturesome ocean trips in ministering to the Tahitians on the several islands, but none were more thrilling than the one he took in a forty-ton motorboat during a storm with the captain and crew drunk. When he awoke he found water all over the boat and the little craft was about to flounder. The most treacherous part of the return trip was shooting the reefs in the small boats at night to get ashore. It can be done, but it is always dangerous to try.

A much more pleasant trip for the missionary came later when about twenty-five Saints set out in two sailboats. At the first island two more boats joined them, with similar groups at the second and the third islands. By this time the party amounted to one hundred. Each time the native sailors would climb the mast to look for land. As soon as it was sighted, they would sing and pray as they did each day at dawn and dusk.

Brother Breckenridge was born in Shreveport, Louisiana, in 1921. As a small child he moved with his family to St. Joseph, Missouri, where he was baptized in 1934. Even before finishing high school he became interested in missionary work and filled preaching appointments in the stake. He was ordained a deacon in 1937, a priest in 1940, an elder in 1941, and a seventy in 1947. After he was graduated from high school he attended the Junior College of St. Joseph and has utilized other opportunities of extending his education. Since returning from his mission in the Society Islands, he is serving in Kansas City Stake and is taking a course in family counseling at Kansas City University.

Brother Breckenridge married Emma Jane Smith in 1944. They have two children: David, 4, and Carol Lei, 2. In addition to Far West Stake, he has labored in the Portland, Spokane, Spring River, Southern Indiana, Kentucky, and Tennessee Districts. He is interested in music and has done considerable vocal solo work, as well as playing in band and orchestra.

The Saints' Herald Vol 100 March 9, 1953 No. 10

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

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

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

News and Notes

FROM HEADQUARTERS

PRESIDENT SMITH IN TEXAS

President Israel A. Smith left Independence February 24 for Fort Worth, Texas. He returned to the office on the morning of February 27.

PRESIDENT EDWARDS IN WEST

President F. Henry Edwards continues to make contacts in the West, meeting with the Saints at Berkeley February 28 and March 1, for the Northern California District conference. Elder L. A. McDonald is the district president, and Elder Tom Beil is the Bay Cities pastor.

PRESIDENT W. W. SMITH IN TULSA

President W. Wallace Smith attended the district conference of the Tulsa, Oklahoma, District, February 21-22. He was associated with Apostle D. Blair Jensen at the conference. Elder Alfred Yale was elected district president for the newly formed Tulsa District. Brother Smith preached the morning sermon, and Brother Jensen preached the evening sermon. The men also conducted classes.

APOSTLE CHESWORTH HOLDS SERIES

Apostle D. O. Chesworth held a series for two weeks beginning February 15 at Brush Creek, Illinois. The effort was supported by the Brush Creek, Flora, and Poplar Creek Branches. Including visitors from the district, the average attendance was 104 each night. Two adults were baptized. Elder Samuel E. Anderson assisted Brother Chesworth. On February 6, 7, and 8, he was at the Southeastern Illinois District institute at Flora. Associated with Brother Chesworth were Elder Stephen Black, and Seventy and Mrs. D. L. Kyser. Brother Chesworth preached at the First Chicago and Brainerd Branches on February 1.

DR. McDOWELL ON CAMPUSES

On February 3-6, Dr. F. M. McDowell, director of priesthood education, in connection with District President Ralph Wicker, conducted a series of meetings for members of the priesthood and their wives in four regions of the Des Moines District. Meetings were held at Boone, Webster City, Knoxville, and Des Moines. This project had in view a long-time program for the district in priesthood training and ministry which will be launched March 1. Eighty-three per cent of all the priesthood in the district were reached by this series.

On February 7-12, Brother McDowell was at the Graceland campus where he held conferences with the ordained men on the campus. He was on the campus of Kansas University in Lawrence, Kansas, February 15-19. This was the first time that a representative of the church was invited to participate. He lectured to groups of students of the university in various dormitories, houses, and classes.

SCOUT CONFERENCE HELD

Over ninety Scouters attended the annual Scouting executives' conference for adult leaders in the Center Stake on February 22. The planning committee was composed of F. Carl Mesle, Finley Fiske, Barney McLaughlin, Chester Kramer, and Lee Hart. Howard Harder gave the address. Other speakers included Carl Mesle, Finley Fiske, Jay Keck, and Charles V. Graham. Lee Hart was in charge of the conference.

Six Dynamic Words

"We are workers together with God."

THE APOSTLE PAUL had a sort of inspired genius to say a great deal in few words. This talent for well-laden brevity was never better illustrated than in his statement, "We are [workers] laborers together with God."

Where would you place the greater emphasis in that brief text? Probably at three points, like this: We are *workers*. We are *workers together*. We are *workers together with God*.

We Are Workers

There are popular and erroneous ideas about work. Many think that a life free from work and devoted to idleness or pleasure seeking would be a happy life. People who live that sort of life are discontented and unhappy. Emerson rather truly said, "Every man's job is his life preserver."

Also there has been a wrong theological idea that work was a curse pronounced upon man after he sinned and was driven from Eden. To the contrary, the Scriptures tell us that God planted a garden and set Adam in it to dress it and tend it and gave Eve to him as a helpmeet. Both had a job, even in Paradise.

It is true that excessive, un congenial slave labor is a curse. Honest, constructive, interesting work is a blessing.

We term the religious task given us "the great latter day *work*." God called it "the great and marvelous work." And in it he has called all of us to be workers together with him.

In every branch, district, and stake there is great need for workers. The church always needs wise, dependable, efficient, trained workers.

One problem from generation to generation is to develop such workers. This is a problem taxing the

best efforts of administrative officers. In some branches a few men have been content just to preside from year to year, failing to develop workers to follow after them. And they have not been open-minded to perceive the call of God to young people to serve in the priesthood or in other departments of church work.

Brother George Mesley at one time was called to preside in an area where the development of workers had been neglected. He immediately laid down this principle, "We do not know whom the Lord will call, but we do know the type of men he is likely to call to the priesthood." So he gathered around him a "fellowship group" of that kind of young men. He taught them and led them and gave them jobs to do as helpers. He was alert to the call when it came to ordain certain of those men.

When I was first assigned to a pastorate a wise friend said to me, "It is better to set ten men to work than it is to try to do the work of ten men."

We Are Workers Together

It is of supreme importance that we learn to work with others. This requires strength of character, self-control, tolerance, understanding of other people, patience, and more patience. The rewards are great. Jesus said that where even two or three are met together in his name and are agreed, he will be there to bless.

I was once asked to name my favorite scriptural text. It was difficult to choose among so many fine texts. However, I named this one: "Let nothing separate you from each other and the work whereunto you have been called; and I will be with you by my Spirit and presence of power unto the end."—Doctrine and Covenants 122: 17.

Every congregation, great or small, should be a sort of preparatory

school in Zion's living and working together.

We Are Workers Together With God

When we are workers together it is not difficult to work with God. And we have been told that before we bring our gift to the altar we must first go and make peace with our brother who may have aught against us. (That means at least a reasonable and sustained effort toward mutual understanding.)

Essentially, what is this work to which we are called? In Genesis we are told that as God proceeded with his work of creation he paused at intervals to look at it and then say, "It is good." At the last he said, "It is very good."

I am constrained to believe that many of the things created were potentially very good. They had in them qualities that God intended should be developed by man working with him. To illustrate: at least in historic times the Creator did not hand to man a Stark's Delicious apple. He gave him a wild apple full of marvelous possibilities. From it, man working with God has developed the Stark's Delicious, the Grimes Golden, the Baldwin, and many other varieties. They were all in that first created apple, which was "very good" as a challenge to men of faith and works and vision.

In the human soul there are hidden possibilities. Perhaps you have powers of which you have not yet dreamed. They are unexplored, undeveloped, dormant. It is the work of the gospel to develop the souls of men, to bring to light their hidden beauty and strength and goodness. Working together and with God we may thus transform our own lives and help others in that same task. We are workers. We are workers together. We are workers together with God.

ELBERT A. SMITH, *Guest Editor*

Editorial

German Hymnal to Be Published

The German Saints of the church will no doubt be pleased to learn that we have completed arrangements for the publishing of a German hymnal for which there has been a long-felt need. The book will contain about 247 hymns and will be published in Germany, but copies will be available for German Saints living in the United States and Canada.

We were fortunate to be able to have the help of many German Saints in the preparation of this book. Sister Clara Hoxie, who edited a German hymnal in 1916, gave us some valuable help. Elder Paul Radelow of Philadelphia did more than his share by making translations of somewhere around thirty hymns. These were particularly Latter Day Saint hymns, and we were most happy to have them available to the German Saints. Brother Kurt Radelow translated one of the hymns. Sister Elli Rosenthal gave us a great deal of valuable help in the editorial work on the book.

Brother Oakman is in the European Mission at the present time and will be arranging for the publishing of the book.

We are very happy to be able to make this announcement and feel that the work of the church in Germany will be greatly enhanced by the addition of this manual of worship.

Sincerely,

FRANKLYN S. WEDDLE

DIRECTOR, DEPARTMENT OF
MUSIC AND RADIO

PURPOSE: To make the branch an effective missionary center

THEME: "Winning Our World for Christ"

PROGRAM:

Sunday, April 12: Inaugural worship—Stone Church—8:00-9:00 a.m.
D. O. Chesworth, R. M. Holmes, President I. A. Smith,
P. M. Hanson, Z. Z. Renfroe
Registration: Auditorium—9:00-10:45 a.m.
Merle Guthrie, Herbert Lively
Morning Service: Auditorium—10:45 a.m.-Noon
I. A. Smith; prayer, W. Wallace Smith; speaker, F. H. Edwards; offering, G. L. DeLapp; benediction, Z. Z. Renfroe; music, F. S. Weddle
Afternoon Service: Auditorium—2:00-3:15 p.m.
Presiding Bishopric; speaker, P. M. Hanson; music, F. S. Weddle
Evening Services: Independence and Kansas City churches as shown:
(Music—local music leaders)

<i>Place and Time</i>	<i>Speaker</i>
Stone Church, upper auditorium—7:15	E. J. Gleazer
Stone Church, lower auditorium—7:15	Z. Z. Renfroe
West College Street—7:30	J. Daugherty
Englewood—7:30	R. Ralston
Walnut Park—7:30	Glen Johnson
Enoch Hill—7:30	George Njeim
Central Church, Kansas City—7:30	D. T. Williams

Monday-Thursday evenings—Stone Church
7:40-8:00—Congregational singing for missionary endeavor
Instruction by F. S. Weddle
8:00-9:00—Preaching. Speakers: Monday, D. T. Williams; Tuesday, D. B. Jensen; Wednesday, C. R. Hield; Thursday, E. J. Gleazer
Evening Mixer—Stone Church Annex—Monday and Thursday, following evening service. Carl Mesle

Monday-Friday—Morning Worship—Stone Church, 8:30-9:30
D. O. Chesworth, R. M. Holmes

Monday-Friday—Morning Classes: 9:40-10:40 (Repeated at 11:00-noon—same subjects)
"Evangelistic Preaching"—Stone Church, upper auditorium
In charge: D. O. Chesworth, S. Black, C. Ettinger, J. Blackstock
"Organizing the Branch Program for Evangelism"—Stone Church, lower auditorium. In charge: R. E. Davey, D. B. Jensen, W. W. Smith, W. A. Hougas
"Personal Evangelism"—Stone Church Annex
In charge: P. E. Farrow, Eugene Theys, E. Butterworth, Alma Andrews
(Repeated: 11:00-noon. Select two out of three listed.)

Monday-Thursday: Afternoon discussion groups—2:00-2:50
(Repeated at 3:00-3:50—same subjects)
"Evangelistic-Centered Worship"—Stone Church, upper auditorium
In charge: R. M. Holmes, C. R. Hield, E. Jennings
Music—ordinances—ideas—prayer
"Cottage Meeting Techniques"—Stone Church, lower auditorium
In charge: R. Ralston, G. Johnson, J. Daugherty, V. Billings
"Materials That Speak for Evangelism"—Stone Church Annex
In charge: C. G. Mesley, D. T. Williams, Arthur Rock, C. D. Neff
Church Literature—Tracts and How to Use Them
Audio-Visual Materials
Statistics
Publicity—Public Relations
Exhibit of Missionary Materials—Stone Church Annex
C. G. Mesley, Arthur Rock, Charles Neff, Kenneth Graham, Merle Guthrie, Harold Sandy

This Is Life Eternal

The Funeral Sermon of Helen Weeks Given February 9, 1953

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.—John 14: 1-4, 16-19, 25-27.

Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.—John 11: 21-26.

WE MEET TODAY to express our respect and love for a deeply beloved sister and relative, a good friend, a worthy citizen, and a good steward.

Sister Helen Weeks has been taken from us suddenly in one of those tragic happenings for which we have no adequate explanation. She was loved by her family and her many friends, as well as by her adopted family at Resthaven which she had served with high professional skill and rich human love and sympathy for six years.

In her work as a registered nurse she made countless friends by her ministry of nursing care, and, perhaps, never more appreciative and admiring ones than those made in recent years in Independence. She was busy and she was ministering. There was great need for that ministry, but two days ago her earthly work ended. It is difficult for us this afternoon to realize that she walks no more with us.

One longs in vain today for some magic formula which would explain this tragedy and soften the harsh reality of this bereavement. One's

mind reaches out and asks questions which no man is capable of answering except perhaps in a most fragmentary manner; finally we are forced to admit that there are no complete explanations for some of these experiences through which we must pass. In the face of such experiences, we must, like Job of old, fall back on our faith in God and in his love and eternal purposes. Job had been bereaved of his family, despised by his friends, and was sick and afflicted; nevertheless, he knew that he had been a good man and knew that his afflictions were not punishment from God, so he stood up and declared, "Though he slay me, yet will I trust him."

It is in this spirit of trust and faith that we must meditate this afternoon. There are so many rich and fine things in the life of Helen Weeks that there should be in our hearts some feeling of gratitude because she was with us for a little while, and during that time made such contributions to the lives of so many of us. Surely, in this sacred place, under the ministry of worship, sacred music, and inspired Scripture, we

By Bishop Walter N. Johnson

may be lifted for a moment above our bereavement and catch a glimpse of the triumph of such a life.

IT IS NOT EASY to reconcile ourselves to her sudden passing, for we are bound to the earth by a thousand interests, by friends, loved ones, good memories, responsibilities, unfinished tasks, and concern over a multitude of things. Under the impact of our busy lives and the things we see and feel and hear, we tend to limit our view to the little space between the experiences we call birth and death. We need to remember that after all these are narrow boundaries. Even when we are permitted to live to ripe old age, these earthly experiences of coming into the world and leaving it are very close together.

God is not limited in viewpoint by the experiences we know as birth and death. He sees clearly (although it may be difficult for us to do so) that these are only incidents in the lives of his immortal children, and his love and concern for us are not affected by these experiences. Paul felt that when he wrote to the Roman saints, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Romans 8: 38.

Paul could not imagine anything in heaven or on earth, not even death itself, separating us from the love of God. Let us remember that as we review our association with this good woman to whom we pay tribute today. We need to see that a good life is always a revelation of God at work among us; it is a living Scrip-

ture and a shining testimony that spiritual values are eternal and shall outlast the very earth on which we stand.

This little span of earthly life is significant, we believe, not alone for its years, be they few or many, but because of what good men at their best have always felt that this life prophesied. True, we come into this world so ill-equipped to take care of ourselves that our sojourn would be only a few hours were it not for the love and care of others, but we come with wonderful potentialities for mental and spiritual development. We speak often about the miracle of birth, but physical growth and mental and spiritual development are miracles also; and life, in those rare moments when we are able to view it objectively, is forever wonderful and amazing.

EVERY SOUL is played upon by forces and factors so varied and numerous that we can comprehend only dimly how the helpless baby grows into a self-directing person. Forces both within and outside of him mold and shape him, and in a little while the baby is a young person learning, working, adjusting, exercising will power, achieving independence of thought and action, making decisions, and forming a pattern of life for good or ill.

It is strange and mysterious that, having entered the arena of earthly life without volition on our part (and we shall leave also without willing it), we find in the years between our coming in and going out that there is so much of self-direction, of choosing, of deciding, of planning and achieving. Unique though each life is, something of a common pattern runs through all our lives. There are successes and failures in things we consider important. There are tears and troubles, fun and laughter, friends and fellowship, moments of discouragement and exaltation and rare spiritual insight. There are work and worship,

ideals and striving that make us different from the rest of God's creatures.

WE ASK GREAT THINGS of life during the few years we spend here. We want health and strength and the satisfying of our physical needs. Perhaps we crave and work for wealth, for prestige, for power. We search for work which we can enjoy—work that fills our deep need for creative expression. We want to love and be loved, to have good friends and to be well thought of by those whom we respect and love. And through all this living runs the golden thread of character—character which is all important, and which we believe is the purpose of our sojourn here. We could, perhaps, say that anyone who has his physical needs met adequately and enjoys the friendship and fellowship has a life good enough to be an end in itself, but life is more than just these good experiences.

Life is believing and hoping. Life is a seeking and a constant finding. It is an adventure of faith. It is growing in spiritual insight so that we are no longer bounded completely by the things that are seen. Life is growing into the experience of the infinite love of God. In the words of Paul, "We look not at the things which are seen but at the things which are not seen, for the things which are seen are temporal but the things which are not seen are eternal."

Life at its best goes far beyond the physical and social, and it is found giving itself and losing itself in great causes with high idealism and self-sacrificing devotion; and through those causes one sees the purposes of God being worked out among men. We believe Jesus had something of this higher level in life in mind when, in the course of his prayer for his disciples, he declared, "This is life eternal that they might know thee, the only true God and Jesus Christ whom thou hast sent." Today we are talking about life eternal, the life that knows God.

Jesus knew the sad side of death. Because he was human as we are, he stood by the grave of Lazarus with the sorrowing sisters and wept, and by so doing made himself kin forever to every one of us. But, in the midst of grief he was able to comfort Martha by saying, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." Men had believed for many centuries that the grave was not the end of life, but Jesus went on to say something even more important, for he said, "And whosoever liveth and believeth in me shall never die." I believe that is exactly what he meant—that those who live in him and believe in him shall never die. Was he not saying that life beyond the grave is not an artificial addition to this present existence? Does he not make you feel that life beyond the grave is but a natural continuation of life here? He is saying to us that if ever a man is immortal, he is immortal now. "This is life eternal, to know the only true God." This knowledge is not reserved for some distant future in some other world; it is available to us here and now. To read the New Testament is to feel that eternal life is not an additional possession bestowed at death but a present endowment.

WE ARE IMMORTAL NOW, and to believe that makes a tremendous difference to character, for it clothes with eternal significance the daily round of activities, and it sets our feet on an endless road of spiritual development with untold possibilities. Earthly life becomes a journey in which death is an incident and not the final act of our earthly drama. It is impossible for us to conceive a limit to the potentiality of spiritual life. A traveler in Switzerland tells us that when uncertain of his way, he asked a small lad by the roadside where Kandersteg was located and received a most significant answer, for the boy pointed to the road leading away into the distance and said, "I do not know where Kandersteg is, but there is the road to it." That

is symbolic of the spiritual experience of man. He cannot know his ultimate goal, or all that is potential in him. He only knows that the ideal character is always ahead. The road to perfection and Christlikeness is always open, and he believes that this road goes even beyond the grave. He believes he is called to the achievement of immortal life, and in that calling death can never be the victor.

THE SOUL-STIRRING message which Jesus brought then was not that we shall come to life again after dying. It was that we never really die: "He that liveth and believeth in me shall never die." He brought that glorious Easter message, "Because I live, ye shall live also." He makes us feel that death is but an opening to a richer, fuller life.

The eloquent Henry Ward Beecher felt this. He strikes a responsive chord in each of us in one of his great sermons: "When I fall and am buried in Greenwood, let no man dare to stand over the turf and say, 'Here lies Henry Ward Beecher,' for God knows that I will not lie there. Look up! If you love me, and if you feel that I have helped you on your way home, stand and look up; for I will not hear anybody who does not speak with his face toward heaven." If for a moment the veil could be lifted, and we could see beyond the death of the physical body, we would understand what Paul meant when he said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Corinthians 2: 9).

THAT HELEN WEEKS loved Him, none who knew her would ever deny. She had sought and found those answers which gave her life poise and stability. In her were those immortal qualities of faith, love, and goodness; and those qualities were always adding the plus elements to everything she did. Those qualities made her life significant. In her work at Resthaven no task was too lowly if it served the home and its people.

It seems to me that the life of Helen Weeks makes meaningful what I have been attempting to say about life eternal. It would be difficult to praise too highly her devotion, her sympathy, her conscientious work. Her task was not an easy one. There were always problems to face. We have seen her when she was discouraged and tired, but always shining through any discouragement was her fine sense of stewardship and a devotion to service that kept her at her task when she might have preferred to have worked with less honor and responsibility. There was no perfunctory doing of her job; always she was going the second mile, concerned not alone that her charges should have the best possible physical care, but that there should be peace of mind and such happiness and contentment as she might by extra effort be able to give.

When one thinks of the work she has done throughout her life, he thinks of stewardship, for her work was always a stewardship to her, and she felt a tremendous responsibility to give her best to every task. She had learned the great truth that all people are important. She took their concerns and problems upon herself and was forever trying to bring comfort and peace to those in her care.

As a church we owe a great debt of gratitude, not alone for what she did personally for the aged and the ill, but also for what she inspired others to do. We of the church and our community have been fortunate indeed that we had Helen Weeks in the formative years of our church home for the aged to set high standards of performance which we must at all costs maintain.

Even at the last, when she was suffering from the injuries received and from which she was soon to succumb, she was thinking about Resthaven and her adopted family there, and inquired about her charges. Assurance had to be given her that everything was being cared for. One is touched and humbled by this evidence of devoted stewardship in the midst of intense suffering in the

closing hours of her earthly sojourn. Surely, with such a life of service as she gave, and with such a warm-hearted and kindly personality as she had, shall we not feel confident that everything is well with her?

All of us have thought of the need of her continued ministry. We shall miss her deeply, and we have wondered why she should be taken from us when normally so many good years of rich living might be before her.

LET US BE REMINDED today and accept the fact that the length of our days and those of our friends and loved ones are in higher hands than ours. Let us rather be found grateful for her life, and be reassured that her good life goes on, not measured in days and years perhaps as we measure life, but it still goes on in the loving care of her Heavenly Father.

May we lift up our hearts in gratitude for God's loving kindness, and feel his presence near us so that no untoward losses of loved ones, no dark storms of life shall ever shake the faith which we have won along the way.

There is a message for us in the words of John Greenleaf Whittier:

Yet Love will dream, and Faith will trust
(Since he who knows our need is just)
That somehow, somewhere, meet we must.
Alas for him who never sees
The stars shine through his cypress trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That life is ever Lord of Death,
And Love can never lose its own.

Shall we not bear witness that "life is ever Lord of Death, And Love can never lose its own"?

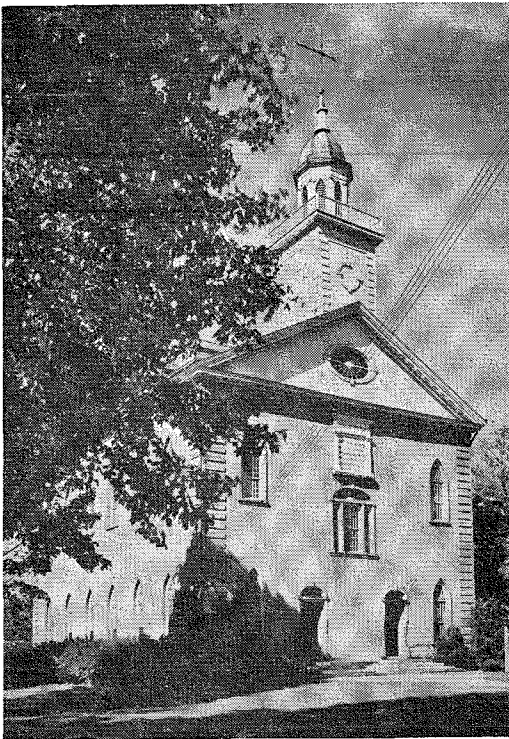
In the light of our belief in immortality and in remembering this life to which we pay tribute today, we ought to reaffirm our conviction that God loves us everyone; that every life is important to him; and that he shall not rest nor be content

(Continued on page 21.)

The House of the Lord

By Harry Black

Pastor of Kirtland Temple



The Temple

IN THE SMALL, quiet village of Kirtland, surrounded by tall trees, stands the House of the Lord, known among men as Kirtland Temple.

This large rectangular-shaped building, constructed of stone and wood, represents the restoration of Christ's church to mankind; and its sturdy walls proclaim the faith and courage of those who builded it.

Its story did not commence when the builders laid the foundation stones in 1833; it began on the sixth day of April in the year 1830 at Fayette, New York, the day the church of Jesus Christ was restored to the earth.

Six young men were present at this momentous occasion, and five of them listened intently to their youthful leader, Joseph Smith, as he presented those things which were given him of God.

Only a few years before, this same young man had stood alone when he had announced the visitation of an angel and the restoration of Christ's true church to the earth. Friends deserted him, and religious fanatics persecuted him, but like Paul of old he would not deny the heavenly vision. Now on April 6, 1830, he was able to realize the truthfulness of the angel messenger and see the literal fulfillment of biblical prophecy.

THE CHURCH GREW RAPIDLY and missionaries were sent out. Four of these—Parley P. Pratt, Oliver Cowdery, Peter Whitmer, Jr., and Ziba Peterson—journeyed westward and soon arrived at Kirtland. One of them desired to present the new-found gospel to Sidney Rigdon, a minister he knew who lived five miles northeast of Kirtland at Mentor. Because of his thoughtfulness this great orator was added to the ranks of Christ, and a branch was organized at Kirtland.

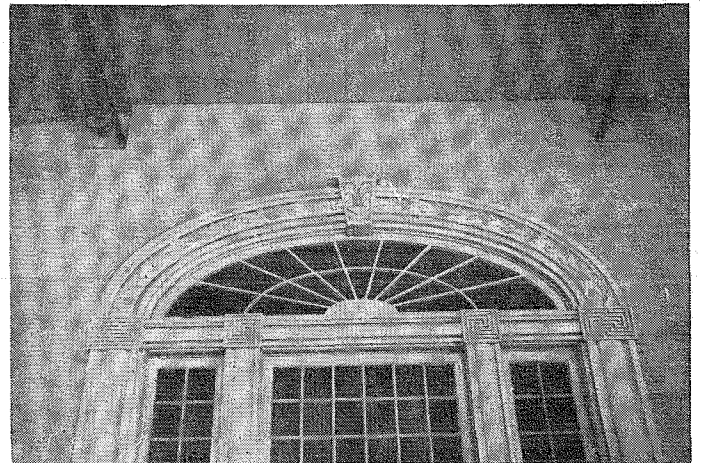
After his conversion Sidney Rigdon, accompanied by Edward Partridge, a member of his former congregation, presented himself to Joseph Smith at Fayette, offering his services; they were accepted. A short period elapsed and Edward Partridge became converted to the faith. Thus three men came together who were to play outstanding parts in furthering the work of God upon earth.

IN THE YEAR 1831 these three brethren arrived at Kirtland with fifty-two other families. Two years later, after receiving divine instructions, they began to build the House of the Lord.

Trees were brought from neighboring forests, stone from near-by quarries, and the people worked with a will. So the Temple grew, and with its growing came a strong bond of fellowship and faith among the people.

According to divine command the foundations were laid to provide for an auditorium 65 feet by 55 feet. A ten-foot vestibule with two doors provided entrance at the east end. Also in accordance with instructions, the house was given two main auditoriums, one above the other; further space was added by including a third floor of five small rooms.

The lower auditorium, which is entered from the vestibule, is decorated with beautifully carved columns and arches. These columns, generally called Ionic fluted columns, become more interesting when it is learned that a yoke of oxen pulled the steel planes over the wood to cut the pattern.



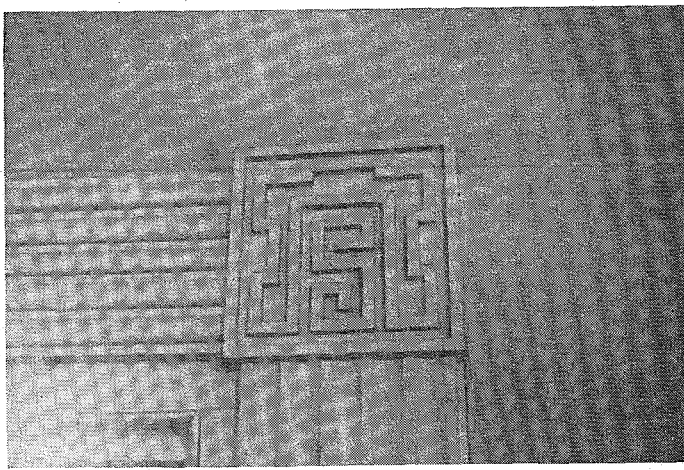
The Window Beautiful—second floor

While the columns are interesting, the arches are inspiring; both Ionic and Grecian decorative arts are present. Delicately carved, the patterns included the Grecian egg and dart design; this alone portrays unique craftsmanship.

ADDING TO THE SIMPLE BEAUTY are the elevated pulpits situated in the east and west ends of the auditorium. These represent the two priesthoods found in Christ's church, and the initials embossed in gold on each section designate some of the ministerial officers.

The letters and explanations are as follows:

- P.D.A. Presiding Deacon Aaronic
- P.T.A. Presiding Teacher Aaronic
- P.A.P. Presiding Aaronic Priest
- B.P.A. Bishop Presiding over Aaronic
- P.E.M. Presiding Elder Melchisedec
- M.H.P. Melchisedec High Priesthood
- P.M.H. Presiding Melchisedec High Priesthood (Quorum of Twelve or Stake High Council)



Decorative molding above door

M.P.C. Melchisedec Presiding Counsel (Presidency of Church or Presidency of Stake)

Behind each set of pulpits, windows of colonial style give light. The panes of glass turn this light into myriads of shadows; this is caused by hand blowing, a process used in the early days of glass making.

The north and south walls have Gothic windows with frames carrying the fluted pattern similar to the columns. This gives a sense of unity and prevents optical conflict.

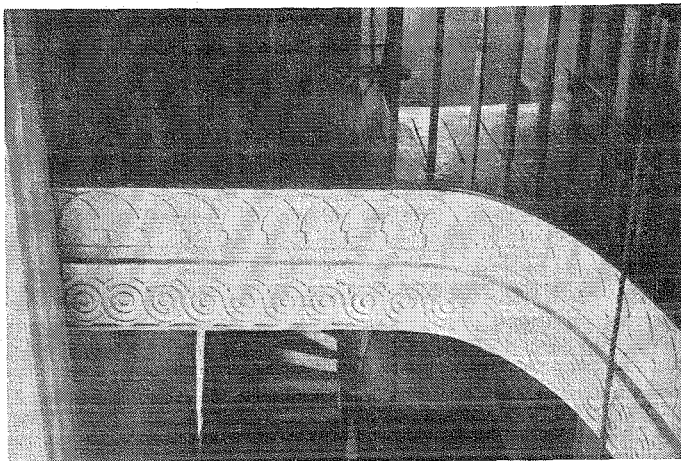
Seating arrangements of unusual order furnish the auditoriums—one center, two side, and four corner sections. The center and sides are constructed to allow worship toward either end of the building; that is, within each pew there is a movable bench which allows the congregation to face east or west.

In the corners the seats are arranged to face the side of the pulpits nearest them.

WITH THIS SEATING PLAN a method of "sectional division" was used, permitting the dividing of the auditorium into two or four sections by curtains.

These curtains were draped from the ceiling by ropes which passed through small holes. They could be lowered or raised as desired. Narrow spaces between the pews allowed them to reach the floor.

Also on the ceiling are four large circular moldings centered with hooks which formed the lighting positions. From these hung candelabra.



Well between upper and lower auditoriums

With such an atmosphere of beauty built and carved within, it is easy to comprehend why this lower auditorium was reserved for prayers and worship.

Climbing the winding staircase in the vestibule brings one to the upper auditorium, known as the School of the Apostles. Plainly speaking it was used for priesthood education.

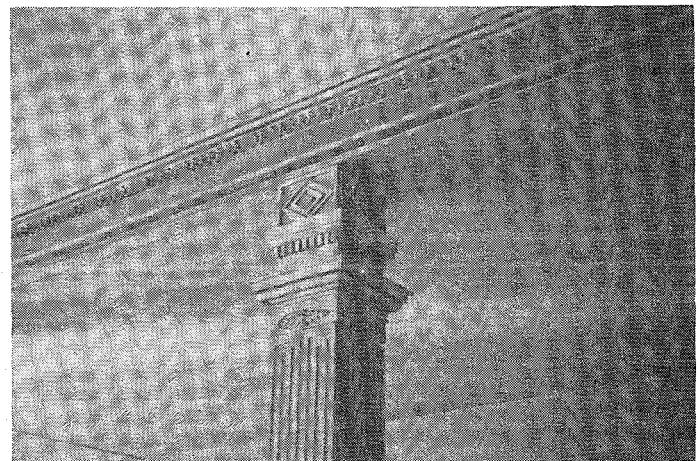
The planning is much the same as that on the lower floor, with slight variations. Pulpits not as decorative and less elevated are situated at each end, with colonial windows providing an illuminated backing. Gothic windows also duplicate the lower auditorium arrangement.

On the ceiling wooden rollers herald the past, for it was on these rollers that curtains similar to the ones downstairs were wrapped.

By placing a handle or crank on the center shaft of small wooden wheels hidden within the columns, one could raise and lower the curtains easily. Skilled craftsmen and efficient planning combined to produce this system.

At the east end of the second floor the large colonial window is of unique workmanship; it is often called the "window beautiful," its name being derived from the beautiful carvings ornamenting the frame. Rumor has it that the sum of \$10,000 was offered for it by a prominent gentleman of pecuniary success. However, there is no proof of this.

Leaving the upper auditorium and continuing up the winding staircase, one will note the removable rails protecting the windows. These rails permit easy access for cleaning purposes.



Carved columns

ARRIVING AT THE THIRD FLOOR the spectator cannot help noticing the old-fashioned oil chandelier which hangs at the head of the stairs. Its pipelike arms and cylindrical reservoir add an essence of the early nineteenth century to the present day. Though not original, the lamp shows the type of lighting used in bygone days.

Entering the classrooms on the third floor gives one the feeling of stepping into a nineteenth century school; there are roughly laid floor boards, small windows, and low ceilings. It was here that the priesthood attended specific instructional classes; Hebrew was one of the subjects studied.

A humorous story is told of the small passageways which run north and south of the rooms. If a man were late for his class he was given the unpleasant task of stumbling to his room in the small dark passage, thus preventing the other pupils and instructors in adjoining rooms from being disturbed.

Passing from the third floor and climbing the narrow stairs leading to the bell tower brings a deep admiration for the early builders. Using only crude tools and manual strength,

(Continued on page 17.)

If Christ Should Visit Mexico

By Wayne Simmons

GUIDEBOOK IN HAND, the American tourist has made a new discovery—*not Europe with its taint of Communism and threat of the Iron Curtain, but Mexico, land of the siesta and warm winters. Engineers have smoothed the path under his feet, unwinding thousands of kilometers of macadamized highways for him to travel. He skims by the hundreds of sunbaked little Indian villages, content with a fleeting glimpse, bound for the capital, Mexico City, and its transplanted American luxuries; or Acapulco, the Mexican Riviera. The American tourist is important to Mexico, and he knows it. His dollars that buy him so many pesos are vital to Mexico's trade with the United States, and he is attracted into the market stalls to spend them on the quaint bits of pottery that he will use for ash-trays, the serapes and rebozos that he will hang as trophies on his walls.*

If the tourist's eye or nose is offended at times by the sight or smell of squalor and dirt, he is philosophical about it, remembering that it will be the subject of his remarks to homefolks when he gets back, to reveal the shocking details of how dirty the natives can be. It's the price he pays to escape from democracy where he is a middling sort of fellow to enter a world where he can be treated like visiting royalty for a few days—and afford it! It's a pity, he feels, that they don't speak English. He could straighten out some of them by a mere explanation of how much better the sanitation, the plumbing, the lighting, and the city-planning are back home. Oh, well, they wouldn't know what to do with anything better anyway.

MEMBERS of the Restored Church have joined the influx of American tourists to Mexico. But how different they are from their fellow-vacationists! No night clubs for them, nor dancing "on the sands of Acapulco"—they are a "peculiar" people. They have come down to see the ruins. They will be particularly eager to interrupt their bilingual guides who are explaining how the ancient Mexicans came across the Bering Strait from Mongolia, for they want them to know how all the ancient wonders really came about—that the ancient Mexicans were Jaredites and Nephites and Lamanites led here from Bible lands. The Reorganized Latter Day Saint tourist visits Tula, Teotihuacan, Cuicuilco, Xochicalco, Cholula, in and around Mexico City—all ruins of once important cities and works of an-

cient peoples. Or he may go to the far-flung corners of the land, by plane to Yucatan to see Chichen Itza, or to Uxmal, or to Palenque—more ruins. What a thrill to pick up pieces of pottery and reflect that perhaps some Nephite made them—to stand on a stone wall and wonder if Samuel the Lamanite once stood on the same spot! The Reorganized Latter Day Saint tourist takes pictures of pyramids and temples and altars, of friezes and artifacts, for his trophies. He will return home to tell Reorganized Latter Day Saint audiences of these wonders and to show them visual, thrilling evidences of the once mighty culture of the people of ancient Mexico. Why does he do this? He is proving the authenticity of the Book of Mormon and vindicating the honor of Joseph Smith, its translator. Yet, visits to ruins have not yet built the kingdom of God.

IF CHRIST SHOULD VISIT MEXICO . . . where would he go? What would he do? Would he set out to climb the highest pyramid or to explore the most ancient churches? Can we picture him sitting on top of the Pyramid of the Sun and weeping over the widespread empty streetways and remnants of crumbling masonry below? Not for long, we suspect, would he sit down to review the past. We can see him "girding up his loins," hitching his tunic firmly about him, and getting down to the business of reclaiming the descendants of the people who once had the kingdom within their grasp. Christ, the tourist to Mexico, might be far more interested in its people than in its winter sunshine or its ruins.

If Christ should visit Mexico, he would find the social conditions today hauntingly familiar. He, like the modern Mexican Indian, too, had grown up in a land where inequity and illiteracy had enslaved a chosen people. He came from a little village, not the luxurious capital. He knew what it was to work long hours to provide no more than a wretched meal for himself and the family he labored to support. He knew about dirt and disease and sickness and the superstition that grew up in the stead of medical skill. And the intolerance of the Castilian, or European-derived Mexican, for the Indian Mexican in his poverty would be part of a familiar pattern for him. He had seen the wealthy, educated Jews—the Pharisees, and their contempt for Galileans like himself. Perhaps he knew something of the Romans who came as conquerors and—who knows?—as tourists, to condescend toward Pharisee and Galilean alike.

REORGANIZED LATTER DAY SAINTS need to see Mexico and its people. Its population is predominantly Indian, with some twenty million people either pure or mixed-blood descendants of those who lived in the land of Nephi or Zarahemla. The Book of Mormon holds eternal promise for the New Jerusalem in America built by the remnant peoples of the house of Israel and the Gentiles. Let the Reorganized Latter Day Saint tourist see the ruins and take his vacation from winter in the warm sunshine, but let him not overlook the warm, living reminders of Christ's program in America, the real indigenous Mexican of today—intelligent, friendly, full of promise. Let the church tourist reflect that someone with the fullness of the gospel must yet assist these people in building Zion. Surely this can't be done without starting out basically, learning the language, developing skills to supply their needs, and sharing the gospel in all its aspects, spiritual, and economic—any less fundamental approach to converting them to the gospel of the kingdom would be un-Christlike! Let the prospective Reorganized Latter Day Saint visitor to Mexico ponder what it is that these humble people have to contribute to the kingdom of God that he as a Gentile-derived church member cannot of himself contribute. Then he has a good state of expectancy with which to enter Mexico.

A well-prepared trip to Mexico may include the gathering of information about the great program for raising literary standards there—public school education for all. The knowledge that even the little bootblacks, who work all day in the parks and markets, go to night school to learn to read and write may deepen your appreciation for Mexico and its struggles to grow. Read about the governmental redistribution of land and visit the areas where these projects are in progress. There are lessons here for a Zion enterprise that the church will profit by in your observing. If you could arrange to stay a few days in some modest Mexican family home instead of some American-type hotel, you'd learn much more about the people, and you'd love them more. Plan your trip to Mexico, but plan it as though you were the personal representative of Christ. You'll know what to plan to see if you put yourself in his place and ask, "What should I see and do in Mexico if I were the Christ? If Christ should visit Mexico?"

Question Time

Question:

Who are the sons of Levi, and what shall be their inheritance?
Alberta E. C.

Answer:

In Old Testament times the sons of Levi were members of the priestly tribe who had no inheritance of land. They lived from the tithes and offerings of the other tribes whom they served in spiritual things. Their priesthood in due time became the priesthood of Aaron, also a descendant of Levi. That literal descendants of Aaron may serve again in the church is indicated in Doctrine and Covenants 104: 32b. It would seem, however, that the term "sons of Levi" has at times been used to indicate in a general way the Aaronic priesthood of the church of the Restoration. It was during the bestowal of this priesthood upon Joseph Smith and Oliver Cowdery in May, 1829, that the angel, John the Baptist, said, "And this shall never be taken from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness."

In all probability, Levi will have inheritance both in Palestine and in America; for while the New Jerusalem will be built principally by descendants of Joseph "as many of the house of Israel as shall come" are to assist Joseph in building a New Jerusalem in "this land"—America (see Ether 6: 1, 2 and III Nephi 10: 1-8).

Wonderful promises are in process of fulfillment concerning the happy relationships to come between the Israel of Judah and associates in Palestine and the Israel of America, and their associates, through the sons of Levi. "And he shall purify the sons of Levi . . . that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord."—Malachi 3: 3, 4. "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim."—Isaiah 11: 13. But these latter quotations were quoted with their contexts by the angel in September, 1823, as events of promise soon to come. Marvels have happened since then. Greater things are before us.

HAROLD I. VELT

Question:

Does Isaiah 7: 14 refer to the birth of Christ or was it a local incident, a sign to Ahaz that the land he "abhorrest shall be forsaken of both her kings"?

What is meant by the "fly" and "bee" of verse 18?
Iowa F. W.

Answer:

It was a common practice for the prophets to couple up remote events with local and current matters inasmuch that it is not always easy to distinguish them. In Isaiah 9: 6 the prophecy of Christ's birth is associated with wars, the falling of nations, and the restoration of Israel, all relating to the latter days. Nevertheless there is a close relation between them. There are many similar prophecies.

Isaiah 6 and 7 deal with the wasting of the land of Israel, the captivity in Babylon, and the return of a tenth to rebuild the land; of threatened wars with Syria and Egypt. In the midst of these matters is interjected the prophecy of the coming Messiah, a sign to Israel: "A virgin shall conceive, and shall bear a son, and shall call his name Immanuel." These events are widely separated yet have a close relation. This prophecy is addressed to "O house of David," but designed for all people. It is the promise of a Redeemer who will redeem his people from their enemies.

The "fly" and the "bee," referring to stinging insects, are evidently figurative words pointing to the armies of Egypt and Syria whose invasion of Judah and Israel would cause much distress.

CHARLES FRY

Question:

Explain why the twelve disciples in Book of Mormon times were not called apostles as the twelve were that were chosen by Jesus at the beginning of his ministry in Palestine.

Ontario

G. A. E.

Answer:

The work done by Jesus Christ in Palestine and the church resulting therefrom were universal in nature. The Scriptures give a plain picture of the basic structure of that church and the

fact that there were to be twelve apostles in it and only twelve at any one time. An example of this is found following the death of Judas. The eleven remaining presented the names of two good men to God and prayed, "Thou, Lord, which knowest the hearts of all men, shew *whether of these two* thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell" (Acts 1: 24, 25). It seems clear that the apostles knew there must be twelve, for they quickly set about to seek the will of God in choosing the successor to Judas. They also understood that there should not be more than twelve, for though they were considering two good men they asked the Lord to designate only one.

While these twelve apostles were still active in Jerusalem, Jesus ministered to the Book of Mormon people. The Book of Mormon (III Nephi, chapters 4 and 5; IV Nephi, chapter 1) indicates that it was in A. D. 34 that he began his ministry here. Thus, when Jesus chose the twelve disciples named in the Book of Mormon, the twelve apostles in Jerusalem were still functioning. Inasmuch as the work and church of Jesus Christ are universal, knowing no boundary of sea or land, had Jesus called the twelve disciples "apostles" his Church would have had not twelve but rather twenty-four apostles.

The twelve disciples were given authority over the work in Joseph's land and in many ways entered into apostolic function. However, the Scripture makes it plain that the twelve apostles in Jerusalem held authority over the twelve disciples (I Nephi 3: 114-116, page 31).

Thus, the twelve disciples in Book of Mormon times were not called apostles as were those in Palestine because in fact they were not apostles; rather they were twelve disciples called and set apart to special function in leading the Book of Mormon peoples of their day.

RUSSELL F. RALSTON

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

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

The Life of Hubert Case

Part X

Raising Money for Oklahoma City

In 1907 and 1908 Hubert held meetings in various places such as the DeLong schoolhouse, Sanders near Calumet, Ripley, Stillwater, Holdenville, Stroud, and Alva. Wherever he went, he found good attendance, and there were many baptisms. It was during these two years that the sisters of the Oklahoma City Branch asked him to help them in their effort to raise money to build a church. They had a small tent sixteen by twenty feet at the state fair and they served meals. When they had cleared \$150 they thought they had done wonders.

The next year they had a tent forty feet long and cleared \$450. Hubert said to the group of women sponsoring the work, "If you are going to work yourselves nearly to death to raise a little money, why don't you rent the biggest dining hall on the fairgrounds?" They rented the biggest hall on the fairgrounds for \$350. It seemed a lot of money, but they cleared \$3,058 above all expenses that year, and the next year in ten days they cleared an even \$3,000. How the women enjoyed each other, working together that way! It was a regular reunion; besides getting to meet people, they were happy to be making money to build their new church.

That was a great diversion from his routine of missionary work, but it was really the foundation of the work in Oklahoma City. The women ran that booth at the fair for sixteen years. There were some bad years, but they seldom made less than \$1,000, and it did not take them long to get a very good sum. They sold the little white church and bought their present stone church building, paying cash for it. They were happy in the small church, but their congregation grew and they had to have a larger building. They sold it to the colored people just a little while before oil wells were all over that city. The colored people got an oil well that made them a lot of money.

The spirit of the whole situation in bringing our work to a place like Oklahoma City was a wonderful experience. It was much like the friendly group we had on the homestead. There is nothing more interesting than a group of Saints who will work together; God always blesses them in their work.

Beginning of Ministry to the Indians

After moving to Kingfisher, Hubert chanced to become acquainted with an educated Indian whose name among white men was Richard Davis. He was of the Cheyenne tribe, and his brother, Bull Bear, was chief. The Indians had their village at the east end of the reservation about one and a half miles west of Kingfisher.

Hubert and Richard went out about five miles to the chief's home and talked with him for three hours. When Hubert got through that conversation, he had won that man's friendship and had been asked to come and preach in the village. "I will call a large gathering," promised Chief Bull Bear. Hubert had approximately 1,000 Indians in that meeting, and when he preached to them, it seemed to him that the Spirit of the Lord filled him. He told them he had talked with some of their medicine men who were their spiritual advisors and learned some of their traditions. Hubert said, "I can take every one of your traditions like so many threads. They all run back to the days when you had prophets and seers among you, and they wrote a great book, and that book tells the story of your people being of the house of Israel, and your people came out from Jerusalem six hundred years before Christ and crossed the Pacific Ocean. They were led by four brothers. They settled on the west coast of South America. There was jealousy between the younger son, Nephi, who was a prophet of God, and his older brother Laman. They had repeated wars as they migrated north from South America across the isthmus and up into this country, but for a thousand years they had prophets and seers. This great book I shall talk to you about was written by your ancestors, and it corresponds with the Bible and the history of the Bible. It teaches the same God, the same Christ, the same Holy Spirit, and the same gospel laws as are in the New Testament."

This made such an impression on the people that he had an invitation to preach to them every time he came to Kingfisher for some ten years.

Indian Baptisms

The first Indian he baptized lived near Kingfisher. He preached to those Indians when he was at home for a couple of years before he converted one. When

By Alice Montague Case

Hubert baptized this first man, he was healed of typhoid fever and sugar diabetes. It made a big impression on those Indians, and when they saw him confirmed by the laying on of hands, that made another impression on them. Many of them had had their babies blessed.

It was the spiritual things of the gospel that converted the Indians—seeing miracles, having their children blessed, and receiving the laying on of hands for the reception of the Spirit. Before this they had turned from the Baptist church and were just members of the old Indian religion. When Hubert started the work among them, he found they had great faith; the spiritual gifts and ordinances, the story of the Book of Mormon, and the fact that Hubert told them they were Israelites brought them in.

He preached to them many times, baptizing one hundred and fifty of them and organizing a branch; they built a little church to worship in. He also helped take the gospel to the Otoes, baptizing one hundred and sixty and organizing a branch at Red Rock, Oklahoma. Thirty-two members of the Kaw tribe also joined the church.

Preaching at Tribal Gatherings

During Hubert's work near Kingfisher and Calumet, he heard of a big Indian meeting at Clinton, Oklahoma. Brother Ed Dillon went with him to that meeting. Indeed it was a great meeting. Four tribes were present and as he spoke four interpreters talked to their tribes: the Kiowas, Comanches, Cheyennes, and Arapahoes. At this meeting he baptized two fine leaders who had attended his meetings at Kingfisher—Ernest Watson and John Turtle. Both were Cheyennes. They and some twenty other Indians started a fine group at the little town of Bessie, Oklahoma.

Brother J. F. Curtis had told us a vision he had seen sometime previous to that meeting at the Clinton Reunion, wherein he saw the big camp of Indians as a beautiful grove of the finest trees he had ever seen. He was made to know it was that tribe of Indians, near the town of Clinton, where they were then in camp.

Another meeting was held northwest of Calumet where thirteen tribes were represented by their leaders in the great-

est council meeting we had ever seen. The Indians asked Hubert to offer a prayer and then to preach, which he did. The Spirit was present in great measure. The Indians responded unanimously by their usual grunt of approval. After the meeting was dismissed, they shook hands with him and invited him to come to their respective tribes and preach to their people. Brother A. H. Chrestensen was with Hubert at Christmas time in some large gatherings, also at Watonga Indian Fair, where five thousand Indians were camped. They had the district tent on the fairgrounds and preached to them, making many friends.

During the time Hubert was working with the Cheyennes, Otoes, and the Kaws, he had a real taste of the endowment of the Spirit. The Lord sent a heavenly vision which lasted some forty minutes. He was in the Spirit and enabled to see and understand the gospel as never before in his life.

His work with the Indians was mostly from house to house, teaching and explaining the story of Jesus and telling of His visit to America as related in the Book of Mormon. He also administered to their sick and blessed their children.

The Indian agent, Mr. George Hoyo, and his good wife told him the Indians loved him and that he had done more with them than any man who had ever worked with them. Mr. Hoyo urged him to work with the Poncas and Tonkawas, for he said, "Your Indians are 'way ahead of the others, and I am a competent judge of such, for I am impartial."

Among those he first baptized were the greatest leaders and best-loved men of the tribe. All were educated and spoke English fluently. They were Leonard Tyler, Philip Cook, Reuben Taylor, Ernest Watson, Charles Wickes, and John Bull. Also there was an interpreter, Julia Prentice, who was a great help in many meetings. She also was baptized.

Calumet

Different members of the priesthood had preached near Calumet, which was the home of Brother Dick Sanders. They always reported no interest there. Hubert had tried to preach there and had the same result; so he told Brother Sanders not to ask him to come back until he felt sure the neighborhood was ready. In the summer of 1911, Brother Sanders sent him word to come. He was then the superintendent of a union Sabbath school and had a great interest. He said the whole community was ripe for the gospel. Hubert went and began conducting meetings. They lasted seven weeks. Near the close, he sent word for me to come down and bring our youngest daughter, who was just then of baptismal

age. She was one of the sixty he baptized at that meeting. A branch was organized there shortly after the meetings closed, and it was not long until a church was built.

Hubert had wondered why he could not build a branch before. The Piedmont meeting showed him how it was done. He had heard Brother Joseph Smith tell the ministry, "Stay with an interest until you build a branch or preach yourself out of a crowd." So he followed that advice and had many baptisms as a result. By following this method he organized a number of good groups that afterward became branches.

Eagle City

Soon after the Calumet meeting, Brother Alva Chrestensen and Hubert conducted a series at Eagle City where a number were baptized, including Lester and Lemuel Dyke, their wives, and their father and mother. Lester is still living at Eagle City and is pastor there; for many years he served as district president. Lemuel is pastor at Seiling, and until recently was bishop's agent for the western district.

A very interesting meeting was held at Reeding, Oklahoma, soon after the one at Eagle City, which resulted in eleven baptisms. Later on others also were baptized. A Sabbath school was organized here which continued for years.

Others were added to the Eagle City group as a result of a reunion held there. The children and I went, since we could reach it by train. It was a very spiritual reunion and marked the beginning of Z. Z. Renfroe's ministry.

Alva

Another outstanding reunion was the one at Alva in Woodward County. This also was a very spiritual occasion. Brother J. F. Curtis was with us there, and he and Hubert would preach in the street in the afternoon. When Brother Curtis had finished his speech one afternoon a man said, "Say, young man, tell us about old Joe Smith stealing sheep." Hubert quickly asked Brother Curtis to let him answer that. Brother Curtis said, "Go ahead." As he arose and faced the man, Hubert said, "This is a funny story. In 1827 Alexander Campbell organized what is known as the Christian Church. In 1830 Joseph Smith organized the Latter Day Saint Church. The ministers of these two churches met in public debate for the first time in 1831, which resulted in the Latter Day Saints getting four of the Christian elders and thirty-two of their members. Members in those days, as now, were referred to as 'sheep.' Men like this good looking gentleman actually believe Joseph Smith stole sheep. That is the way this story started." The crowd cheered, and the heckler walked away.

After attending reunion the girls and I had to return to Kingfisher as it was nearing school time. Brother Curtis also was returning home to Independence, so we left on Monday following the reunion. Hubert remained to hold a meeting in the city hall, in company with Brother A. M. Chase. Before the meetings began, Charles and Alice Chase (now Alice Burgess) who were students at that school invited the teachers in the State Normal, Dr. Herod and Dr. Stephens, to attend the lecture on the Book of Mormon which was slated for that Monday night. They never told him they had invited those men, but when he saw them come in and be seated near the front, he noticed them and recognized that they were men of education and ability. When he finished the lecture on the Book of Mormon they came upon the platform, greeted him, and one of them said, "Why do not all the churches accept that book? Science proves it true." One of them asked if there was a condensed form of the book since he was a very busy man with little time for outside reading. Hubert was sorry to have to tell him that we had no such brief story.

The next morning in assembly at school, Dr. Stephens told the students, "If you ever have an opportunity to hear a lecture on the Book of Mormon, as the true history of the ancestors of the American Indian and their coming to this country, go and hear it, for science proves it true." Dr. Stephens later became a member of the Harvard faculty.

A Great Vision

Hubert had a vision at Kingfisher, Oklahoma, while we were living there. We came downstairs one morning, and while I prepared breakfast he sat in the living room, where he was immediately wrapped in a vision. He saw the glory of God and his great work. The gospel was made so plain it seemed everyone should accept it. He saw the new fields ripening before him; Oklahoma was the ripest and richest of all, a great harvest waiting to be reaped.

I called breakfast just then, and we all sat down at the table. Hubert offered thanks, then shoved back his chair and returned to the living room. Again the vision opened, showing him the glorious home God has prepared for the righteous and how infinitely happy they are. He was so lifted up in spirit, and so thrilled, he felt the Lord had come to his rescue to give him strength for the task of bringing the Lamanites into the kingdom. The vision closed as breakfast was over. He told it at the meeting that night.

(To be continued.)

Sunday School Is Anywhere

By Louise Scott Wrigley

IT WAS A COLD and foggy morning. A chill hung sullenly in the air. I turned over in bed, shifting the covers as I went. But I still heard it—the determined padding of little feet—and here it was with its face stuck next to mine.

“Get up, Mommy,” ordered Kirk. He was a tyrannical three-year-old. I groaned a little and turned over again. Big John was gone on business, and it was so hard to get up on a dreary morning such as this after having slept restlessly.

The face went around to the other side of the bed. “I hungry,” it said. “I want to go to Tunny Tool.”

Wearily I eased out of bed and fumbled into my robe and slippers. I knew there would be no Sunday school this morning because I had overslept. The hands of the clock pointed accusingly to nine o'clock, and Sunday school was a good half hour's drive away. There was breakfast to get and children to be dressed. We would never make it in time for anything but the last few minutes. Yet I knew Kirk's disappointment would be sharp.

“Why do I have to feel so sleepy and cross on Sunday morning?” I mused as I scrambled the eggs and put on the toast. I looked at Kirk's sweet waiting face. It wasn't fair that he should be deprived of something he needed just because I had been a lazy mother this morning.

“Hurry up, Johnny,” Kirk admonished his bigger brother who was dawdling over breakfast. “We going to Tunny Tool.” Johnny said nothing but he looked at the clock on the kitchen wall. He knew it was too late.

As I washed up the dishes, Kirk came in, dragging his good pants and jacket on the floor behind him. “Dress me,” he demanded.

“We can't go to Sunday school this morning, Kirk. Take your good clothes back in your bedroom and

don't drag them on the floor.” I was surprised to hear the sharpness of my own tone, the disappointment. I hated to miss church school too. The tears spilled in a torrent over Kirk's little round cheeks.

“I *am* going to Tunny Tool,” he shouted, pulling at my robe and banging at me with his hard little fists.

SUDDENLY SOMETHING OCCURRED to me. Why couldn't we have Sunday school right here at home? We had Bible storybooks in the bookshelf. They would never be put to a better use. We all knew hymns. What was to prevent our conducting our own church school right here in the quiet of our own home? I knelt to put my arms around my determined littlest one.

“All right,” I soothed him. “Let's have Sunday school right at home.”

“And can I wear my good pants?” He eyed me suspiciously through his tears.

“Yes, you can wear your good pants.”

A few moments later, Johnny walked into the living room holding Kirk's hand—just as they always go to church school together.

“I brushed my own hair,” Kirk said triumphantly. The part was on the wrong side and his curls were all fuzzed up, but his face was serene.

Two little chairs had been placed side by side, with a big one for me. I held in my hand a Bible storybook and a hymnal. A Bible lay open on the table near by with a book of religious poetry for children.

“You forgot to give me some money for Jesus,” said Kirk grimly, as he sat down. I hurried into the bedroom for my purse.

“Let's sing 'Jesus Loves Me,'” decided Kirk, after a short prayer. So we sang “Jesus Loves Me,” the two little-boy-voices ringing out sweet and clear. Then we had our Scrip-

ture, a short story-lesson, took up our offering, had a thank-you prayer and another song. After our little prayer of dismissal, the boys left the living room, hand in hand just as they had arrived.

AS I PUT THE CHAIRS AWAY and slipped the books back into the bookshelf, I wondered why this wouldn't work for isolated families who haven't the privileges of a church close by? Might it be a good plan for sick girls and boys who miss attendance at church school? Could the idea be worked out by mothers all over the church whose boys and girls are denied regular attendance at church, and who are concerned about this problem? Quarterlies could be followed, songs could be learned right at home. There are always beautiful lessons in the changing seasons, in the experiences families have together. Children are drawn by stories of things related to them, not high-flown experiences of which they can have no knowledge. They learn quickly from things which have happened to *them* or to their friends. Are we missing an opportunity with our own families, isolated members, because we are too busy or too lazy to set up a plan to fit our own needs? The Religious Education Department of our church, with its background of research and planned study, and the wonderful people there who love us and want to help us grow toward a better understanding of all the things Christ is and stands for—these people and this department are as close as a piece of writing paper and a pen.

Let us consider this possibility of a definite Sunday morning church school routine in our isolated homes and homes where illnesses deprive the child of his rightful privilege of making Jesus his friend.

Victims of Conventionality

By Naomi Russell

I THINK I'VE DISCOVERED a little Bohemian blood in my veins, and now that I've made the discovery I hope I can convince myself I should do something about it.

For a long time I've been vaguely aware that I've accepted invitations to showers that I haven't wanted to attend, given by people who probably didn't want to give them for people who really didn't need them, all because it's the accepted thing to do. I have no gripes whatsoever about contributing to the households of young couples who are having to count pennies or to expectant mothers who, without the help of friends, would not have the things they need to care for their infants when they arrive. In fact, few experiences are so heart-warming as being able to give to people who are genuinely in need; I have done too little of it, because I have been content to give a single gift and let it go at that instead of following up with other gifts as later needs arise. On the other hand I have probably given ceramic pieces and embroidered hand towels to dozens of brides who have never used them, and baby rings and locketts to youngsters who seldom if ever wear them.

These are people I like, and I have no grudge against giving them gifts—but they don't need them. Most of all I wish I weren't expected to sit for several hours doing such idiotic things as unscrambling ten mixed-up words or tearing a baby bonnet out of a piece of crepe paper. I wish I could educate myself not to cringe at the thought of "what people will say" if I neglect my financially comfortable friends and use the money instead to buy something for someone who is not so comfortable.

There are other things I can give my friends besides material gifts that will probably mean more to them—if I will take the trouble to do so. A couple of sincere compliments (who doesn't love 'em when they're dealt honestly?) may bring

more happiness than several presents tied with satin ribbon. A "listening ear" may be the best-of-all gift I can give. Whether it is trouble or triumph, people like to talk about themselves and what happens to them; on such occasions they need a devoted listener. Generally I would rather give advice than compliments, and I'd rather talk about myself than hear someone else's life story, but herein lies a chance to give something that counts for a great deal more than tangibles.

People in weather-beaten shacks and hand-me-downs need compliments too; often their egos are in a worse state of malnutrition than their bodies, but they also have physical needs. Not far from us lives a family of nine; the only income in that household at present is the mother's nurse-aide check for \$120 a month. A Negro family of six that I know survives on a relief allotment of \$100 a month; there is no man in this home to provide a living, and the two women of working age have physical disabilities that make wage-earning impossible for them. I'm sure there are others, even here in Zion, who have just as limited incomes.

THE WEIGHT of poor stewardship has rested heavily upon me ever since I bought a fur coat that is neither warm nor extraordinarily beautiful. I have made other purchases that are equally foolish, and they too have proved such a burden to conscience that I have resolved to consider carefully my future wants before spending money on them. Too often I have bought things to impress others or to satisfy some long-standing desire only to find out they weren't what I wanted at all. I hope I can develop the good sense to be

as wise in the selection of "gifts" for myself as I would like to be in selecting for others.

A friend who is to be married soon is wondering how she can finance a reception after the wedding. "I *must* get my Graceland debt paid," she explains, "and if I do that there won't be much left." If it weren't expected of her, she says, she would just shake hands with the guests at the church door as they leave the wedding and forget about the cake and punch and napkins and doilies and all the other necessities that go to make up a reception. Probably the guests would just as soon shake hands at the door and go on home too. Receptions usually mean long waiting lines, which for most women in two-inch heels spells torture and for most men a sheer waste of time. Yet my engaged friend and all her friends will probably suffer through this social nicety because it is the accepted thing to do.

These are only a smattering of the things we do because they seem to be expected of us. I'm not sure who expects them—in fact, I think most people would be relieved if someone declared a ban on these traditions and their counterparts. Certainly much good could come of our will to put real need before imagined social acceptability.

It will take brave people to change the customs that have been ruling society for hundreds of years. I'm not at all sure my scant trace of Bohemian blood is going to be powerful enough to make me a pioneer in this field of defying conventionality. It's a real struggle with my mind cautioning, "Think what people will say," and my heart urging, "Do what you know you should." I hope my heart will win.

Home Column

Letters

God Always Keeps His Promises

When I was a boy of eleven I lost my mother. I had a playmate about the same age that lost an older brother about the same time. We used to get together and talk of our sorrows and pray that God would send them back to us; we had great faith that he would.

One time as I prayed there came such an assurance to me that God would let Mother come back that I was very much relieved. But as time wore on and she did not come, I began to think God had forgotten or else I was mistaken. But about twenty years later I became very sick; it was during the flu epidemic when many people were dying; the doctor thought my time was short too. My sister-in-law came to help care for me, and as she came into my room there came another woman also who was just about the size of my mother, only she did not have the tired look that I remembered so well. As she passed by me she smiled and dropped her cloak on my bed.

I asked who she was, and was told "That is Aunt Nell." I said, "I see her but another woman came in with her." The Saints held a prayer meeting to pray for me that night, and the next morning I asked for food.

Later as I pondered this experience and the promise I was sure I had received as that boy of eleven, there came the very same Spirit to me and told me God had sent my mother back as a guardian angel to keep the hand of death from our home that night so I could finish my work here on earth. What a joy to know God always keeps his promises!

V. G. LENTS

Marshalltown, Iowa

Looking to the New Year

At the beginning of this new year we should remember the sayings of Paul in his letter to the Hebrew saints: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

If we have patience, kindness, tolerance, and love we shall achieve the goal we are striving to reach. Looking back over the past year we may feel that we are not worthy of the numerous blessings we have received, but we can live in the future so that we are deserving. For every good deed we do we are repaid. My love for this great work increases with the years, and I have an ever-growing desire to do something in return for the blessings which have been mine.

RUTH A. HARP

210 Truax Street
San Antonio, Texas

Testimony of a Nonmember

(The following testimony was given by Mrs. William Hood of Carleton, Michigan, at a prayer service last summer.)

I am not a member of this congregation, but I am appreciative of what it means to me. You people do not quarrel. You live in peace in the house of God. I leave here impressed and happy. I don't mean to become emotional, but it's really and truly deep in my heart. I long to come here, and I'm always appreciated. May God always bless this congregation. Though a Methodist, I pray for you, because this town needs your church. I

am thankful that you are so friendly to me when I am here. You don't know what it means to me. I thank you again and again for the use of the piano and the opportunity to sing the beautiful songs that are close to my heart. I sing them at home and they are very helpful. May God bless you all.

A Protest Against Publicized Crime

When I see children and teen-agers sitting through shows where all kinds of vice and violence are portrayed, I wonder what kind of an impression is being made upon them. There are some wonderful pictures, and I enjoy seeing them and having my family and friends see them, but often they are preceded or followed by crime shows. Radio and television programs present the same problem. I am afraid many children will grow up thinking that fighting is the way to settle everything.

I take off my hat to Jack Mobley who is trying to do something to change this situation. Surely there is much we can do, too. Perhaps our pastors can use their influence to help get better programs on the air.

ALICE BAGLEY

Pleasanton, Iowa

(Editor's Note: People interested in protesting against the crime theme in movies, television, and radio should contact their state and federal legislators.)

A Letter From Tokyo

The steady movement of church boys through Japan continues. We are always glad to contact them when they arrive for their Far East assignment, but are doubly glad to wish them Godspeed when they leave for home. We have come to realize with them the happiness and joy they all share in being home-bound.

Letters from friends and loved ones in the States are a part of each week's mail, and we have been able to contact some of our boys through information thus received. Recently contacted by letter and telephone were Pvt. Jack C. George of Kansas City, Missouri; Pvt. Wm. Anderson whose home is in Michigan; and Roy Dayton (Navy) of Brentwood, Missouri.

Pvt. Carlin Talcott of Independence, Missouri, who processed through Camp Drake, was able to have dinner with us while waiting for his assignment in Korea.

We were most happy to share our Christmas dinner with Ronald Burnell of Iowa who is stationed at Yokosuka Naval Base, and with Pvt. Alma Blair of Independence, Missouri, who was in Tokyo for a week of rest and rehabilitation from Korea. We spent part of the afternoon listening to Tokyo Chapel Choir broadcasting *The Messiah* over the Far Eastern network. Other recent visitors have been Gaynor Fox of Romeo, Michigan, and Al Cothran of Independence, Missouri.

Some of the Tokyo Saints met at the Otto Tice home in Yokohama to witness the ordination of Major Millard Caldwell to the office of elder. Brother Caldwell held the office of priest in the church and has been giving valuable service in keeping a roster of all our members in the Armed Forces in this area and printing a monthly newsletter which he mails to each member on his list. His week of rest and rehabilitation in Tokyo made it possible for Brother Crum to carry out the instructions of the Presidency as to this ordination. Our prayers went with him as he returned to Korea with this added privilege and responsibility.

Our church school in Yokohama voted to assist Major Caldwell in his efforts to provide a Christmas party for the children of an orphanage in Seoul. We hope the large box of Christmas stockings and candy arrived in

time for the party. The plight of these helpless, innocent victims of war is heartbreaking. Their greatest need is for warm clothing of all sizes and for nourishing food. The winters in Korea are bitterly cold, and the orphanages have no heat. Many organizations are trying to help, but some are receiving no assistance.

SFC Pat Samuela with his wife Betty and three children, Paul, Rosalie, and Christine, sailed for home in December after three years in Japan. He has been assigned to the Presidio in San Francisco.

W/O and Mrs. Otto Tice and children, Linda and Raymond, sailed for the States January 6 en route to his new assignment in Louisiana. On the same ship was Milton Bachellor of Massachusetts who has been in our home several times and will soon return to civilian life.

Miss Lela Gurwell who was with us when we started our church school in Yokohama was transferred to Korea the day after Christmas.

We are most happy to welcome Captain John R. Faurot of the Air Force to our group. He comes from Independence, Missouri, and has been assigned to the Tokyo area. He is a member of the Melchisedec priesthood, and his fellowship and assistance will be greatly appreciated. It is amazing to realize the church has now two elders in Tokyo and two in Korea. We are all here on comparatively short assignments, but let us hope some real good can be accomplished.

We are expecting to have to move from our present quarters in Nonomiya Apartments in the near future. As we do not know yet where we will be located, we suggest our office telephone number be kept in mind. If we cannot be reached at our home number, 33-5581, we may be contacted at the office, 57-8008, during office hours.

We have been fortunate in having escaped the severe influenza epidemic which is now raging in this area. The authorities estimate that approximately 50 per cent of the inhabitants of Tokyo have been afflicted in the past two months. Fatalities have amounted to about 2 per cent.

Unfortunately Brother Crum is at present confined to a hospital bed recovering from minor surgery. He expects to be home in a few days.

MELVA L. CRUM

General Service Administration
Emerg. Proc. Service
Hq. FEC. APO 500
c/o Postmaster
San Francisco, California

Witness to a Healing

While reading Dr. Cheville's article, "How Shall I Make Ready for a Patriarchal Blessing?" I was impressed by the statement: "It is a great experience to place hands on the head of a youth and sense the illuminating presence of God."

About two months ago I was called to the hospital to administer to a seventeen-year-old girl, a member of the church, who had been seriously injured in an automobile accident. She was given no chance to live, yet when I laid my hands upon her head I received the most soul-touching experience of my entire ministry and was given to know that the girl would live. I told her mother about it after the administration, and although ten days passed before the girl regained consciousness, her mother was there at her bedside to see her open her eyes and to hear her first words.

The first X rays showed many shattered bones from her shoulders to her feet, but when Brother Grice stopped in to administer to her, he told the doctors they might be surprised when they went to set the bones. As he had predicted, they were amazed at the healing which had taken place, and had another X ray

made. This only verified the fact that a remarkable recovery was in process. The nurses thought it was terrible that the girl should remain a helpless invalid because the bones were not set, but as I visited her on my way to prayer meeting Wednesday night, I found that she was able to walk down the hall.

I have witnessed the working of the power of which Brother Chevillie wrote. My prayer is that the whole world may be awakened to its presence.

EARL S. BLAKEMAN

Box 26
Murrayville, Illinois

In Praise of "The Measure of the Man"

I just read "The Measure of the Man" on page 10 of the January 19 issue of the *Herald*. I feel it is a wonderful letter for everyone to read. It applies not only to physical marriage but our "marriage to the church." We should be as close to it as possible, and still be friendly with those who do not belong so that they too might come to know Christ. Self-love was explained in this article in a way I had never considered it before; it has helped me much.

MRS. WILLIAM G. WHITE

342 North Eleventh
Corvallis, Oregon

Value of Patriarchal Blessings

I wonder if we who have received a personal blessing from God realize the values and responsibilities attached to it. I received mine at the age of nine; today people do not get them so early in life, but I can testify that I have seen the fulfillment of part of it and expect to see the rest become reality before my life is over. In my blessing I am told to put my trust in God; he has been with me through many trials and has kept my feet in the straight and narrow path. At our last reunion I had the privilege of sitting in while three of my children received their blessings. When they were told that God had recognized them from their infancy I knew he had heard and answered my prayers. Knowing that I am to represent Christ in the world, I have read and studied and prayed that I might know him better. As I have done so I have become more valiant in my testimony, and I have also been able to help in the building of our new church.

I think that we who have patriarchal blessings should read them more often and heed the advice we are given in them. Those who have not yet received theirs should prepare to get them. We all must be deeply concerned about this privilege we have and accept God's counsel to us.

MRS. SAM MATNEY

323 South Fourth Street
Iola, Kansas

A Life of Service

I spent thirty-five years in Independence, Missouri, during which time I served as assistant pastor of the Stone Church under Walter W. Smith and R. V. Hopkins. With eleven other men I was called to the Independence Stake High Council. I also served on the Sanitarium board for several years. I have known and worked with Joseph III, Frederick M., and Israel A. Smith.

A little over twenty years ago we moved to St. Louis, Missouri, where we remained until September, when we moved to Lamoni, Iowa. We love the people here and the beautiful new church. Truly we are engaged in a wonderful work. There is nothing like it in the whole world.

To all who need a spiritual lift I suggest the reading of the following in the first and second volumes of *Church History*: the charge to the twelve apostles by the First Presidency,

Volume 1, page 542; the vision seen by Joseph Smith and others, Volume 2, page 16; and the blessing given to the children of the first patriarch of the church before he died, Volume 2, page 461.

That the spirit of the Master may be and abide with all is my prayer.

JAMES L. GRAY

Lamoni, Iowa

In Praise of "Feather in the Wind"

I wish to express to Miss Galbraith our congratulations on her book, *A Feather in the Wind*. It is a fine contribution to our missionary literature.

It is unusually well written. Not anywhere does it become tedious nor keep the reader too long in suspense; it is remarkably true to life where full obedience to the gospel is yielded without reserve.

Sister Velt and I read it aloud together during the Christmas vacation, and we found ourselves shedding tears of joy at times as we relived many actual experiences where life was transformed through the gospel, all made vivid again through this beautiful story. We feel to thank God for this contribution.

Every church member should have this book for missionary purposes. It makes a fine approach to the Book of Mormon through archaeology and presents in a telling way the power of the financial law in the process of spiritual growth and in helping spread the gospel story.

I will do everything possible to advertise this book, and I feel sure others will once they read it.

HAROLD I. Velt

127 South Cryslar
Independence, Missouri

Letter of Appreciation

I want to thank the Saints and friends who remembered me in prayer and sent cards and best wishes to me during my long illness. I am grateful, too, to the nurses at the Independence Sanitarium, and to Mr. Rannie who so willingly returned to Port Huron with me by plane.

Many blessings have come to me through administration, and I am grateful for this ordinance of God's church. I was in a coma for five days, but with prayer and administration I recovered.

May God's courage and assurance be with all who read this testimony.

MRS. AGNES J. FERGUSON

1320 Howard Street
Port Huron, Michigan

Notes of Thanks

I want to thank the good Saints who have sent us the *Herald* and *Daily Bread*; we enjoy reading them very much. We have a nice little church here in Francisco, although there are not many members.

We are in poor health and will appreciate the prayers of the Saints.

MR. AND MRS. JOE HILL

Francisco, Indiana

Irving Ricke had an operation for the removal of cataracts from his left eye. He is getting along remarkably well, and soon will have an operation on his right eye. He thanks all who have remembered him in prayer.

MRS. J. M. JONES

Webb City, Missouri

We wish to thank our many friends who by deed and prayer expressed their sympathy and understanding during the illness and death of our beloved wife and mother, Lacy Canterbury.

BERT AND BERT, JR., CANTERBURY

I am grateful for the cards, letters, and gifts I received during the five weeks I was in the Sanitarium. I appreciate also the prayers of my friends and the ministry of the elders who came to administer to me. I feel I was wonderfully blessed.

MRS. GEORGE NOWACK

4295 Macleay Road
Salem, Oregon

Letter of Appreciation

Our grandson, Walter Bert Penney, Jr., died February 1 at the Veterans' Hospital in Wadsworth, Kansas. He had been an invalid for six years, but he was very faithful. His mother was not able to attend the funeral because she had had an operation on January 29. We want to thank all who remembered him with cards and letters. May God bless those who befriended him.

GRANDPA RUOFF AND ALL

2506 South Eighteenth Street
St. Joseph 30, Missouri

The House of the Lord

(Continued from page 9.)

they built the Temple to a height of 128 feet above the ground.

They were not only builders, but planners; standing on the small platform around the tower evidences this. The Temple commands a naturally elevated position and so presents a majestic figure to the surrounding countryside. Looking eastward brings a view of forest splendor, and the heart of any beauty lover pulses at the serenity of the scene.

South of the Temple stands the home of Hyrum Smith, faithful and courageous brother of the Prophet. A small graveyard lies northward, and within its portals rest the remains of many a valiant member of the restored church. Mary Smith, grandmother of Joseph, and the twins born to Emma and Joseph at Kirtland are here.

From foundation to tower, inside and out, the Temple represents faith, devotion, and courage. Faithful men worked by day and guarded by night. Devoted women sacrificed their glassware and china that the walls might be beautified. Courageous leaders braved savage mobs so that Christ might be preached to the world.

Not only was the Temple built according to divine revelation, it was protected by divine power. After the Saints left Kirtland in 1840, the sacred house stood empty forty years without being damaged by vandals. In 1880 the Reorganized Church of Jesus Christ of Latter Day Saints, true successor to the original church by law and doctrine, went into the Lake County Common Pleas Court to fight for legal possession of the building. The defendants—Lucius Williams who claimed the Temple as payment of debt owed by Joseph Smith, and the Mormon Church from Utah, the faction of Brigham Young—lost their cases. One lost on the basis that the Temple was not Joseph Smith's; the other lost on the fact that the Utah Church had departed from the original teachings by introducing plural marriage and other foreign doctrines contrary to those taught by the early church.

Today the Temple is old. Its outside walls are bleached nearly white by sun and rain, but its sanctity will live on in the lives of those who serve the Lord.

Briefs

Three Candidates Baptized

HOT SPRINGS, ARKANSAS.—The Arkansas-Louisiana District conference was held at Hot Springs, November 22 and 23.

Apostle P. E. Farrow was in charge. Others attending were Bishop Joseph Baldwin and Evangelist Harold I. Velt.

The theme for the conference was "The Financial Law." The high lights of the conference were the early morning prayer service, the classes, the two sermons, and the business meeting.

Evangelist Velt held a series of meetings November 24-December 7. Sister Velt accompanied him and met with the women of the branch.

On December 21, an ordination service was held at which time Carroll Donathon, under the hands of Seventy James Renfroe assisted by Lonnie Timbs, was ordained to the office of priest.

A baptismal service was held on January 4. Jim Hogue and Mr. and Mrs. James Huntsman were baptized by James Renfroe. The confirmation service was held the following evening.—Reported by BONNIE SANDERS

Slides Taken of Program

NEW LONDON, CONNECTICUT.—The regular business meeting of the branch was held in June. The following officers were elected: Elder Walter Engdahl, pastor; Bruce Whipple, church school director; Margaret Slater, secretary-treasurer; Muriel Wheeler, historian; Beverley Thayer, music director.

Joan Louise, daughter of Jack and Marian Appleby, was blessed by Elder Don Crowell of New Haven and Elder Engdahl on December 7.

Sister Jean Rickman, the former Jean Piedmonte, and her family have been meeting with the branch for the past year while her husband is stationed at the Naval Base. Other servicemen who have been in the branch include Jim Devers of Joplin, Missouri, and Tom Spear and Don Mac Indoo of Phoenix, Arizona. Don Mac Indoo is a member of the Church of Christ (Temple Lot). Vernon Bowen of Wisconsin and Howard Sheldon of Idaho have also been in the branch. At the present time, Brother and Sister Earl Wesner and two children of Peoria, Illinois, are in the group. Brother Esner is attending the Coast Guard School.

A new furnace was installed in the church before Christmas.

A Christmas party was held in the church December 27. Colored slides were taken as part of the program which included a pageant and the distribution of gifts. These slides were shown at a Family Night on February 7.—Reported by MURIEL WHEELER

Missionary Emphasis in Branch

STOKES BAY, ONTARIO.—The annual business meeting of the branch was held in the church on September 29. Elder Ivan Thompson was elected pastor. Other officers are as follows: J. L. Ribbel, counselor; Bernice Johnston, secretary-treasurer; Nettie Ribbel, director of music; Margaret Thompson, women's leader; Priest J. L. Ribbel, branch priest; Priest Tom Burley, branch teacher; and Moroni Johnston, branch deacon.

On July 6, a two-week missionary effort was concluded with Elder Garnet Farrow of Wiarton morning speaker and Priest John Bradley of Wiarton afternoon speaker. The priesthood

of Wiarton, under the direction of Missionary Al Pelletier, conducted services each evening during the two weeks. On July 6, Lilla Rosalind, daughter of Albert and Rosalind Reid of Wiarton, and Barbara Ann Johnston of Lion's Head were baptized. Lilla was baptized by Elder Aubrey Mason and confirmed by Elder Gordon Farrow. Barbara was baptized by Ivan Thompson and confirmed by Elder Garnet Farrow.

During 1952, the following children were blessed: William Michael Ray, son of Abbie and Walter Geddle of Wadena, Minnesota, was blessed by Elder Ivan Thompson; Carol Ann and Garry Blayne, children of Audrey and Rae Kinart of Sarnia, were blessed by Bishop Leslie Kohlman of Guelph and Elder Gordon Farrow, respectively; Terry McIver, son of McIver and Donelda Burley of Stokes Bay, was blessed by Alex Cadwell of Guelph.

Brother Pelletier arranged an exchange of speakers for Sunday, September 28, October 5, 12, and 19, for the Owen Sound District. Brother Gordon Farrow spoke at Stokes Bay.

On August 28, members of the branch met at the home of Brother and Sister J. L. Ribbel for a social evening honoring Ivan and Margaret Thompson who had just been married. They were given a pair of blankets.

In November, the branch with the assistance of the women's department purchased a new Communion service set. A short dedication service was held at the Communion hour on December 7. The women's department also purchased new linens for the Communion table.

Sister Elsy Gray and sons, Wayne and Harold, left Stokes Bay to join Brother Gray in New Liskeard, Ontario. A farewell social was held for them at the home of the pastor.

Women's department meetings are held the fourth Wednesday of each month, under the leadership of Sister Margaret Thompson. A bazaar and bake sale were held in October.

The branch raised over their quota for the Auditorium fund for last year.—Reported by BERNICE JOHNSTON

Babies Blessed

FIRST CHURCH, ST. JOSEPH, MISSOURI.—Stake Bishop Lewis E. Landsberg gave the Communion address February 1. At the church school hour the Zion's League was in charge. Participating in the service were Katherine Frisby, Detroit, Michigan; Susanna Mendiola, Mexico City, Mexico; and Howard Sheehy, Jr., of Seattle, Washington. These young people are students of Graceland College.

On February 8, Elder Donald Harvey talked at the special service for the blessing of babies, with Elder Joseph Albus, pastor, in charge. Children blessed were Nancy Gay, daughter of Mr. and Mrs. Vernon Ruoff; Carla Sue and Vicki Lynn, daughters of Mr. and Mrs. Earl Northcutt; Merritt Earl, son of Mr. and Mrs. Merritt Blanchard; Suellen, daughter of Mr. and Mrs. Russell Bush; Roger Elton and Bruce Elton, sons of Mr. and Mrs. Norvin Hitson; Linda Marie, daughter of Mr. and Mrs. Charles Houpp. The blessings were given by Bishop Lewis Landsberg, Seventy Donald Harvey, Elders Joseph Albus, John Ruoff, and Orville Rowlett.

Apostle R. E. Davey was in St. Joseph until March 8, presenting a series of missionary sermons at each of the three churches.—Reported by MRS. GORDON WOOD

President Speaks at Service

CRESTON, IOWA.—On October 19, at the conclusion of an extensive missionary series conducted by Seventy Virgil E. Billings and Apostle Roscoe E. Davey, nine candidates were baptized. They were Glen Kneedler and his three sons, Frank, Marion, and Ronnie; Farris

Shofner and his wife Victoria; Mrs. Lillian Lysinger and son Joseph; and Mrs. Marguerite Smith.

President Israel A. Smith was the guest speaker on the morning of October 26, having come especially for the church presentation service held in the afternoon. In the evening a confirmation service was held for the new members.

On the morning of November 2, R. Jack Mercer was ordained to the office of priest under the hands of the pastor, O. H. Probst, and Jerry C. Runkle, Lamoni Stake officer and member of the Graceland College faculty. Seventy Virgil E. Billings was also present and gave the charge to the congregation.

On Thanksgiving morning an early prayer service was held with A. D. Blair in charge. A special offering was taken at this service for the benefit of a young man of Korea who is making preparation to attend Graceland College this coming fall.

Christmas was commemorated on the Sunday morning of December 21 with the children's department in charge. The junior choir, under the leadership of Mrs. Sherman Phipps, Wandeen Hirst at the piano, and R. Jack Mercer and his violin, furnished the music.

A vesper service was presented in the evening. The adult choir sang at this service and Mrs. Earl Fine was moderator. This was under the supervision of Wandeen Hirst, director of music.

The annual bazaar and bake sale, sponsored by the women's department, was held on December 6 with a proceeds of \$349. The women also hold a monthly bake sale, with the exception of reunion month, and realized more than a hundred dollars at each of these. The money is all turned into the church building fund.

A needy family was adopted by the branch at Christmas time and a large box of food, clothing, etc., was presented them.

On New Year's Day the annual co-operative dinner was held in the lower auditorium of the church.

On January 4, Seventy Virgil E. Billings returned to the Creston area to begin another six weeks' missionary endeavor, preaching each Sunday night and conducting his illustrated lectures in a number of nonmember homes. A baptismal service is scheduled for the afternoon of February 15.

January 25 was Inventory Day with Elder Wilbur Prall, of the Lamoni Stake bishopric, as guest speaker at the morning service. A number of inventories were presented and a brick "wall," symbolic of the building of the kingdom through stewardship, was "erected" brick by brick, as each filed inventory form was placed in the offering plate. These were acknowledged by Henry T. Strand, bishop's agent. A basket dinner was held at noon in the lower auditorium.

Mrs. R. Jack Mercer has been writing a series of articles for the local paper. They appear each Friday and afford an excellent medium for acquainting the general public with our distinctive beliefs.

The Zion's League, though small in numbers, has regular meetings on Sunday evenings before church and social get-togethers, from time to time. David E. Blair was with them during the Christmas holidays. David is in his freshman year at Graceland.—Reported by MRS. HENRY T. STRAND

Gracelanders in Play

MIAMI, FLORIDA.—On December 21, the Zion's League presented a Christmas play directed by Betty Fisher. Gracelanders assisting at the eleven o'clock hour on December 23 were Joyce Wortham, Dorothy Fisher, and Ruth Purvis of Miami, Arthur Burnham of Independence, Priest Klaas Kaat of Rotterdam, Holland, and Teacher Barry Fuller of Sydney, Australia.

Elder Paul M. Frisbie of Flushing, New York, was the morning speaker on January 18 and 25. His wife sang a special number.

On January 27, the members of the branch and Ft. Lauderdale mission enjoyed a worship service conducted by Elder Franklyn S. Weddle and Apostle P. E. Farrow.—Reported by MRS. EDGAR CHEVALIER

Money Raised for Building Fund

BURBANK, CALIFORNIA.—The annual election of officers was held in September with Pastor Robert Wilms presiding. The following were elected: counselors to the pastor, Edward E. Spencer and Willard Bettis; director of religious education, John Kirkpatrick; children's director, Gwen Ish; children's pastor, John Stevens; women's leader, Margery Rowlett; youth leaders, John and Beverly Stevens; director of music, Ruth Westburg; publicity agent, Opal Baird; director of drama, Lois Hartnett; secretary and recorder, Eleanor Wilms; treasurer, Harold Rowlett; book steward, Frank Cline; assistant book steward, Gary Beebe; auditor, Novella Thompson; historian, Bessy Christy; bishop's solicitor, Roy Sorenson; custodian, Ward Baird.

Various money-raising projects have been held. A turkey dinner was held at the home of Brother and Sister Robert Wilms in September. This raised \$165 toward the building fund. The ice-cream social at the home of Sister Gwen Ish, sponsored by the children's church school, netted \$57.50. The Halloween party held at the home of Brother and Sister John Kirkpatrick raised \$101.

The women's department held a bazaar on November 14 and raised \$140. A rummage sale was held on January 26 and 27 and raised \$87.50.

A service was held October 12 when six men were ordained. They were deacons, Paul Griner, Gary Beebe; priests, Robert Bettis, Frank Cline, Roy Sorenson, and John Stevens.

Brother and Sister Willard Bettis were guests of the Zion's League at a dinner. They are the past leaders of the young people. Four of the Leaguers and their leaders attended the Yule Camp, December 26, 27, and 28, held at Crestline.

Gary Prentice was baptized on December 21 by Robert Bettis.

Tracy Jean, daughter of Mr. and Mrs. Paul Johnston, was blessed on February 8 by Elder Richard Andersen.

Brother Andersen was the speaker on February 8, which was National Boy Scout Day.

Brother and Sister Allison of Iowa have been welcomed to the group.—Reported by OPAL BAIRD

Meeting in New Location

CORYDON, IOWA.—On the first Sunday of December, 1952, Lyle Mitchell, infant son of Mr. and Mrs. Lyle Crozier, was blessed by his grandfather, Oscar Sharp, pastor of the mission. Brother Sharp then confirmed Jon Lynn Mendenhall who had been baptized at Lamoni.

The Saints in the area met in the home of Brother and Sister John H. Evans of Corydon for some time until a church site was purchased at the corner of Lincoln and Maple Streets. A rural school was purchased, moved to the present location, and remodeled, where church services are now held.—Reported by MRS. RUTH SEARS

Mission Growing

CORPUS CHRISTI, TEXAS.—The mission has been an active group for the past year. Elder J. E. Martin of Independence, Missouri, met with us and held meetings last year. Elder Jack Wight followed these meetings with illustrated lectures. At the close of the series,

under the supervision of Brother Wight, a mission organization was effected. Raymond T. Jackel was designated mission leader by the district president, Gene Wilder.

Sister Thelma Smith was elected group treasurer. A budget committee consisting of F. B. Barnhard, Thelma Smith, and Raymond Jackel was appointed. Brother Vincent P. Smith was designated adult class teacher. The group made arrangements to meet in the YMCA building. A building fund began following a generous contribution by Evangelist Leslie Wight.

Among the visiting priesthood have been Bishop J. E. Baldwin, Elder Charles Kornman, and Elder Amos Graybill. Elder and Mrs. Graybill were visiting from Council Bluffs, Iowa. Their son, Wilmer, and his family live in the area. Elder and Mrs. Carl Weeks of Bevier, Missouri, are visiting their son, Donald, and his family.

Sister Nellie Wright, formerly of Walthill, Nebraska, is the present adult class teacher. Sister Katherine Hamilton of Hammond, Indiana, is teaching the children's class.

Members or friends visiting in the area may contact the group by writing or phoning Raymond T. Jackel, 1505 18th Street, Corpus Christi, Texas, phone 49019.—Reported by DORIS JACKEL

Special Services in Branch

GRAND RAPIDS, MICHIGAN.—Christmas worship was ushered in by an evening candlelight Communion service. Junior boys lit the candles in the chancel and in the windows. The Christmas story from the Scriptures was read by the pastor, Elder James Phillips, and the choir sang Christmas carols between Scripture readings. The following Sunday evening a service of the Hanging of the Greens took place. The church was decorated with Christmas greens and poinsettias by families to the singing of carols by the choir and congregation. Elder Jack Hodge read the story of Christmas traditions in other countries. Following the service, a light lunch was served in the lower auditorium. On December 21, the cantata, "The Babe of Bethlehem," was given by the choir under the direction of Mrs. Ted Carlson, with Mrs. Hunter at the organ. During the cantata the manger scene was portrayed under the direction of the Men's Club. Out of town speakers recently have been Bishop Beck, Elders Edward Premoe and Alva Dexter of Lansing, Elder David Dowker of Detroit and Elder Melvin Russell of Flint.

Two babies were recently blessed, Dawn Evon, daughter of Mr. and Mrs. William Griffin, and Brenda, daughter of Mr. and Mrs. Neibarger.

William Webber was ordained to the office of elder and Jesse Krause to the office of deacon.

The women's department, under the leadership of Mrs. Francis Osborne, has been active in raising funds for the church building debt through a successful bazaar and supper held in the lower auditorium of the church in December, as well as other projects. On January 20, a book review on *The Silver Chalice* was given by Mrs. Sunshine Beck of Lansing. Members of the P.M. Group were hostesses for this meeting.—Reported by ISABEL PHILLIPS

Series Held

EL DORADO, KANSAS.—Three-year-old Debra Diana, daughter of Mr. and Mrs. Orbie Ingersoll, was blessed by Elder J. J. Wilson, assisted by Elder John Hufford, Sr., on February 8.

Elder Herbert Lynn held a week of services December 14-19.—Reported by ARLIE KNOLLENBERG

Five Latin Americans Baptized

ALAMO, TEXAS.—The Rio Grande Valley Branch which is located in Alamo had a two weeks' series of meetings in January. They were conducted by Seventy Z. Z. Renfroe. Sister Renfroe accompanied him on the trip.

On January 16 William Gifford, Jr., son of Mr. and Mrs. William G. Wisdom, and Michael Allen, son of Mr. and Mrs. Darrell Wilson, were blessed. Elders Wayne Simmons, Charles Kornman, and C. E. Bowden officiated.

A baptismal service was held following the series. Mrs. L. O. Read, John A. Wessling, Pat Wessling, Sandra Best, James W. Wilder, José Lopez, Catalina Lopez, Carlos and Guadalupe Trujillo, and Maria Lara were baptized. The confirmation service was held on February 1 by Elders Simmons, Kornman, Bowden, and Robert Reike. James Wilder will be confirmed at a later date.

The women sponsored a father-son banquet on February 16, with the proceeds to go to the Auditorium fund.

Elder Kornman has been doing missionary work and ministering to the Saints in the valley.—Reported by BLANCHE SOLOMON

Gracelanders in Program

STANTON, TEXAS.—Don Carlos, son of Mr. and Mrs. Carl Leonard, Jr., was blessed July 5, and Sherry Diane, daughter of Mr. and Mrs. Morris Standefer, was blessed October 19. On November 9, Jackie Leonard was baptized.

Wayne Church and Fred Church were ordained to the office of deacon, and Carl Leonard, Jr., to the office of elder.

Wayne Church left for the Army on December 9.

A Christmas vesper service was given December 24, with the assistance of the Gracelanders who were home for the holidays. They were Earl and Gearl Koonce, Fred Church, Sue Standefer, and a guest, Miss Sylvia Wood from Manchester, England.

On January 11, Lee and Lois Brice were baptized. Their three daughters, Linda, Lana, and Lindsey were blessed.

On January 13, priesthood from Odessa, Midland, Lubbock, and Alton met at Stanton for a regularly scheduled priesthood meeting directed by District President Raymon Carston.

On January 28, Brother Carson and Apostle D. Blair Jensen visited the branch, and Brother Jensen gave the evening sermon.—Reported by COLLEEN LEONARD

New Mission Organized

KENTUCKY-TENNESSEE DISTRICT.—On December 7, Elder R. T. Cochran, assisted by Ralph Schrader, organized a mission in Jackson, Tennessee. The mission meets in the home of Brother Vester Bridges, under the leadership of the district president. Church school is at 9:45 a.m., and preaching at 11:00 a.m.

On January 11, the mission traveled to Memphis for a baptismal service which followed the morning sermon given by Brother D. E. Grim of Clarksdale, Mississippi.

Kenneth Wayne Gomer, age twelve and the son of Brother and Sister Luther Pierce of Jackson, was baptized by Elder R. T. Cochran.

The Memphis women's department prepared the noon meal in honor of the mission in the home of Ralph Schrader.

On December 6, Alma Cochran, district women's leader, assisted the Jack's Creek ladies in organizing themselves into a women's group. There were fifteen ladies present. Sister Joan Bailey was appointed as leader; Ruth Middleton, assistant; Lula Bailey, secretary and treasurer; Dorcie Beechan, teacher; and Earlene Jones, cradle roll worker and friendly visitor.—Reported by MRS. ALMA COCHRAN

Student Group Active

AMES, IOWA.—The Ames group journeyed to Des Moines, Sunday, January 18, for Financial Observance Day. Special speaker for the day was Bishop Walter Johnson.

Joan Toth was baptized Sunday, January 25, and confirmed Wednesday, January 28, by Elder Lloyd Young. The baptism service was held in the Boone R.L.D.S. Church and the confirmation in Ames.

The Des Moines District young people had a roller-skating party in Ames, February 5. Jack Ross, district youth leader, was in charge of the program.

Deacon Bill Young is on the faculty at Iowa State College as he continues work on his Master's Degree.

Elder Lloyd Young (sociology) and Priest Dick DeLong (agronomy) are doing research work toward their Master's Degrees at ISC.—Reported by JOYCE CROFT

Four Generations Represented

COLUMBUS, OHIO.—A worship service was held at South Church on Thanksgiving eve when over 150 members of the branch met for a Communion service.

The Worthy Builders met at the home of Harriet Overly for their November meeting.

Grace Parry was hostess to the Zion Builders Circle for November. The pastor, Elder E. E. Smith, led the discussion.

Pat Brush entertained the Emma Smith Circle at their November meeting, and were making plans in conjunction with the other circles to make the December rummage sale a huge success.

Nelle Swanson was the guest speaker at the meeting of the Friendly Circle in November. The hostesses were Thelma Baker and Elizabeth Husted.

The Home Builders Circle met at the home of Carol Pattin, November 11. The topics discussed were friendly visiting, white Christmas offering, and the rummage sale.

The Gleaners Circle met at South Church to complete plans for their November dinner and bazaar.

Every Monday evening the priesthood convenes under the able direction of the pastor for the purpose of study and consecration. Special attention is given at this time to the prayer service and priesthood visiting.

Special attention was given through the city papers to the Christmas services and *The Messiah* given by the Independence "Messiah" Choir.

On December 28, Charlie Ervan Settles was blessed by Elders Robert J. Miller and Charles Ferguson. Debra Jo Ferguson was blessed by Elders Charles and George Ferguson. The blessing of the Ferguson baby was unique in that four generations were represented. The baby was blessed by the grandfather and great grandfather. Mrs. Ferguson was formerly Beverly Baeth of Moorhead, Iowa.—Reported by ROBERT J. MILLER

Eight Candidates Baptized

SOUTH BEND, INDIANA.—Eight candidates were baptized on February 1. They were Ronald Cooper, Ruby Simmons and children, Gloria and Donald, Robert Nunn, Linda Schraeder, Lloyd Matchette, and his stepson, Allen Chew. Elders John Drader and James O. Best performed the baptisms with Pastor F. E. Myers in charge of the service. Elders Myers, Drader, and C. F. Hoxie officiated at the confirmation services that evening.

Apostle D. O. Chesworth and Seventy C. R. Ettinger began a missionary campaign in the branch on December 9, with the help of the pastor. Teams were organized, tracts distributed, contacts were made. There are other indications of interest among the people as

well as the baptisms. Plans have been made for a visit from Missionary Elder Clair Weldon.—Reported by FOREST E. MYERS

Classes Held in Stake

FAR WEST STAKE.—The western half of Nemaha County, Kansas, has been added to Far West Stake.

A series of missionary sermons and cottage meetings have been conducted in the various congregations of the stake.

A Social Service Shop was organized in July and has a store located at St. Joseph.

A home-coming was held at Stewartsville on October 12 with a basket dinner at noon. F. Henry Edwards of the First Presidency was the guest speaker in the forenoon and Stake Bishop Lewis E. Landsberg in the afternoon.

The annual stake-wide women's institute was held at Cameron October 30. The theme was "Acknowledge Him in All Thy Ways." The guest speaker was Mrs. G. Leslie DeLapp of Independence.

Beginning the month of December through the month of April, classes are being conducted one evening each week in most of the congregations of the stake. These classes are for the education of the membership.

The stake also has been divided into several area centers in which priesthood classes are conducted each week by Stake President Emery E. Jennings, Stake Bishop Landsberg, Seventy Donald E. Harvey, High Priest Evan R. Agenstein, and High Priest John W. Newhart.

A Boy Scout father and son outing was held at the reunion grounds in September.

The Zion's League retreat was held at Lake Doniphan in September. The theme was "Here Am I, Lord, Send Me." The guest speaker was Brother Lee Hart of Independence. A League rally was held at Guilford in October with Seventy Eugene Theys as the guest speaker. A special stake-wide Zion's League roller skating was held November 27 for the Leaguers. A group of the Leaguers made the trip to Kansas City to see and hear the *Messiah* broadcast. Their annual yuletide banquet was held at the YWCA in St. Joseph. The theme was "Lost in the Deep" and the guest speaker was Les Gardner.—Reported by MARIE AGENSTEIN

New Program Organized

CENTER STAKE OF ZION.—The stake is developing a new approach to the "Family Ministry Visiting." The Englewood Congregation was first to experiment and put into use what is called the "Kingdom-building Program." Ted P. Scott, former pastor at Englewood, and William Fetter organized the priesthood and department heads in a method of ministry to all ages. Contacts are made and printed cards are used in enlisting the members in some kingdom-building activity. A personal follow-up contact is made by the appropriate department head, leader, or priesthood member. At the present time, Brother Fetter is representing the stake presidency in organizing and developing the program in other congregations.

Awarded Certificates

NORTHEASTERN ILLINOIS DISTRICT.—Mr. and Mrs. Burdette Heun of the Plano Branch are among the first in Northeastern Illinois District to receive their second certificate of progress under the Christian Education and Leadership Training program of the General Church Department of Religious Education. These certificates represent intensive study and are recognition of much consecrated service.

At the Sunday morning service in Plano on December 15 the district president, Elder Lloyd Cleveland of Aurora, presented the certificates.

The Heuns are both very active in the religious education program of the Plano Branch. Marion serves as director of religious education and also teaches a large class of junior high girls, and Burdette serves as junior pastor.

William Pike, Sr., is the district director of religious education and Mrs. Melvin Marvin serves as district examiner.

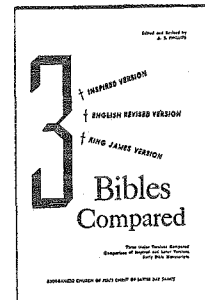
Christmas Activities in Branch

CHICO, CALIFORNIA.—On October 19, Florence Slinger, daughter of Mr. and Mrs. Ira Slinger, was baptized by Elder H. D. Hintz. Her grandparents, Mr. and Mrs. J. A. Greene of Happy Valley reunion grounds, were present for the confirmation service two weeks later.

Three Bibles Compared

revised and edited by A. B. PHILLIPS

This booklet is one of the most needed documents of our times. Here are answers to most of your most puzzling questions about the differences between the King James, English Revised, and the Inspired Version. Indispensable for the church-home library.



50¢

Herald House

INDEPENDENCE, MISSOURI

Mrs. Pauline Brown was pleasantly surprised when the women's department met at her home for the evening meeting in October and presented her with a leather hassock as a housewarming gift.

A Halloween party feting parents and friends was given by the Zion's League October 28 in the church social room. Instead of the usual "trick or treat" custom, members of the Christian Youth Council of Chico collected a large amount of clothing for the Korean Relief Drive, working with the Council of Church Women on the project. Zion's League members were prominent in this effort.

On November 16, Major Chris Thomas of the Salvation Army was the morning speaker, bringing youthful members of the band who played several sacred selections.

The annual harvest dinner sponsored by the women's department was held November 21. Following the meal, musical numbers were given under the direction of Miss Elsa Boystun, program chairman of the evening.

Baked foods were featured at the annual Christmas bazaar at Miller's Market, held December 6 by the women's department. Over one hundred dollars was cleared.

Sister Fern Sliger's home in Durham was the scene of the annual Christmas party for the women's department, at which time they proposed to turn over the money generally used for a gift exchange among the members to aid the charity baskets being planned by the church.

Because of the generous response of members the church was able to provide several baskets for needy families this year. An additional box of toys and basket of food were sent to the pastor for his distribution by the Christian Fellowship of Chico State College.

"The Birth of the King" was the topic chosen for Christmas Sunday morning by Priest H. M. Brown. Two Christmas anthems were given by the choir. In the evening the church school presented a religious play, assisted by the junior and senior choirs. Ira Sliger, as Santa Claus, appeared at the close of the program, distributing candy to the children. Mrs. L. L. Ultican directed the play.

The annual Zion's League Christmas caroling party was held with stops at rest homes and shut-ins.

The Salvation Army entertained one hundred elderly persons, who otherwise would have been forgotten, on December 20, at the Citadel. Various churches were invited to participate in cheering these folks. Mrs. Cora Hintz, Mrs. Evelyn Riley, and Miss Peggy White responded from the branch.

The sixth annual Christmas Day observance at eleven o'clock opened with the choir in the processional, "Oh, Come All Ye Faithful." The story of each of the four carols sung by the choir was told by the pastor interspersing each number. "Can Christ Be Separated From Jesus" was the sermon topic he used. Lighting tapers from the large candle on the altar, the choir led the recessional with Franz Gruber's "Silent Night." Marjorie Hintz directed and Fern Sliger accompanied the choir. Elder and Mrs. George C. Price of Myrtle Point, Oregon, and Deacon and Mrs. Harold Plumb and family of Colorado are welcome additions to the branch.

Sixty young people attended the Christian Youth Council Wonderland party on December 29 at the Trinity Methodist Church. Marjorie Hintz of the branch was general chairman.

A special watch party was held with a fellowship service an hour before midnight on New Year's Eve. Elder George Price and Priest H. M. Brown assisted the pastor in this service at the conclusion of which the Communion was served.—Reported by HELEN E. HINTZ

New Public Address System Installed

LOCK FOUR, PENNSYLVANIA.—On September 28, Deborah Ann and John Edward, Jr., children of Mr. and Mrs. John Bedener of Lock Four Branch, were blessed by Elders Clarence Winship and Ben Cooper. Catherine Lucille, daughter of Mr. and Mrs. Sam Palfrey, Jr., of Lock Four and Susan Elizabeth, daughter of Mr. and Mrs. Herbert Drinkwater, were also blessed.

At the annual business meeting Elder Ben Cooper was elected the new pastor and Elder

Clarence Winship the associate pastor. During the month of October the young adults entered a float in the Halloween parade. It portrayed the Bible with children of different nations and the caption, "Peace." First prize was awarded them.

In November four members of the Johnston family were baptized by Elder Winship. Cheri, daughter of the Johnstons, was blessed at the same hour.

A special Communion and prayer service was held on Thanksgiving Eve. On November 15, the young adults were organized. They had a dinner with twenty-four present.

A new public address system was purchased by the branch in December. Christmas carols and hymns were amplified over the valley every evening before Christmas. On December 21, in the morning, the Christmas program and a play were presented by the junior League. The evening program was given by the young adults. Christmas carolers visited the homes of Saints and shut-ins and delivered a Christmas letter from the pastor. A New Year's Eve party was held December 31, and closed with a worship service.

The branch met their goal of five hundred dollars for the Auditorium fund.—Reported by LILIAN ZOLLORS

Women in District Active

YOUNGSTOWN, OHIO, DISTRICT.—A women's institute was held in the fall with Pauline Arnson, of the General Church women's department, as the guest speaker. The institute was held in Youngstown on October 18. Sister Arnson conducted the morning and afternoon classes. The next evening she spoke at the Baldwin Branch at New Hamburg, and the next evening she spoke in Sharon, Pennsylvania. The branch attended the evening services.

There are five branches in the district. They are Warren and Youngstown, Ohio, and New Castle, Sharon, and New Hamburg, Pennsylvania.

A sacrifice dinner was held in November in the branch. Almost two hundred dollars was raised. Youngstown held their annual sacrifice dinner the last of February.

A new church is being built in New Castle. The women have been active on this project.

A women's department has been organized at the mission in Linesville, Pennsylvania.

A meeting of all the officers of the five women's departments met in December to plan for future work. Another meeting was planned for April.

For the Christmas project gifts were sent to the missionary, James Menzies and family.

The women of the district plan to put on a play, entitled "The Solid Rock," at the district conference.—Reported by LEONE DARLING

This Is Life Eternal

(Continued from page 7.)

until his best plans for every life are somewhere, sometime brought to full fruition. Shall we not, in spite of all we do not understand, find reassurance that God loves us ceaselessly, inescapably, forever, and neither Helen Weeks nor any one of us who has set his feet on the pathway of immortal life shall ever be able to "drift beyond his love and care."

Surely such a faith is reasonable and right. In confirmation of it across the centuries come the words of Jesus, as new and faith-inspiring as ever, "He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." May this great promise and the consolation and blessing of his holy spirit go with us all.

the art of sermon construction

Here Is My Method

edited by DONALD MACLEOD

Thirteen preachers, famous throughout the English-speaking world, have written about their own method for preparing sermons. Every phase of the work is considered. Here is an excellent book to teach the craftsmanship of sermon construction.

\$2.50

HERALD HOUSE

Independence, Missouri

Bulletin Board

Northwestern Ohio District Conference

The Northwestern Ohio District conference will be held March 21 and 22 at Oak Harbor Church (intersection of Toussaint East Road and Toussaint South Road) beginning at 7:30 p.m. Saturday. Sunday's meetings include a fellowship service at 8:30 a.m.; business session at 10:00; preaching at 11:00; and an afternoon service at 2:00. Apostle D. T. Williams is to be present.

ALVIN C. WADSWORTH
District President

Book Wanted

Eugene Gibson, 1623 Grovenburg Road, Holt, Michigan, needs a copy of *The Instructor*. He would like to have one in any condition.

Meetings in New Orleans

Members of the New Orleans group meet every Sunday at 9:45 a.m. for church school in the YWCA Green Room, 929 Gravier Street. On the first and third Sundays each month a member of the Mobile District priesthood conducts the 11:00 o'clock service. Apostle Reed Holmes is to visit the group on Monday evening, March 9, at 7:30 p.m. Further information may be obtained from C. M. Scott, 3447 Esplanade Avenue (phone Amherst 1920).

New Meeting Place for El Paso Members

Meetings in El Paso, Texas, are now being held at Chapel 6, Sheridan Road, Ft. Bliss. Church school begins at 10:30 and preaching at 11:45. The pastor, Robert Porter, may be reached at 808 Upper College Road, A. M. College, New Mexico (telephone Las Cruces 0380-R1); his mailing address is Robert Porter, c/o Dairy Dept., State College, Las Cruces, New Mexico. Captain Kenneth Walker may also be contacted; his address is 7409 Castle Drive, Aero Vista BFAB, El Paso, Texas (telephone El Paso 60509).

New Address of Phoenix Church

1002 East Moreland Street
Phoenix, Arizona

Change of Address

T/Sgt. and Mrs. George N. Orth
Post Office Box 365
Ramey Air Force Base
Puerto Rico

The Orths invite any members visiting Puerto Rico to be their guests.

Luff Poem Wanted

George Jardine, 4037 Woodland Park Avenue, Seattle 3, Washington, would like a copy of the poem by Joseph Luff which once appeared in the *Herald* with an explanatory note that it was given in response to a congregation singing "Nearer, My God, to Thee." One verse of it follows:

All that now separates
Thy soul from me,
Thou canst remove at will
And nearer be.
But, while these intervene,
Thy prayers but little mean;
Choose then this day between
These gods and me.

New Church in Eugene, Oregon

The Eugene, Oregon, Branch has purchased the church at the corner of Third and Monroe Streets from the Church of God. All members and friends in that area are invited to attend services here.

New Canadian Herald House Division

Herald House Division
The Reorganized Church of Jesus Christ
of Latter Day Saints (Canada)
60 MacDonnell Street
Guelph, Ontario

Requests for Prayers

Ed Crownover, Route 4, Chillicothe, Texas, requests prayers for his wife who has a blood clot on her brain. She is hospitalized at the present time.

Mrs. Juanita Derringer requests prayers for her father, Chester M. Greer, 25 North Decker Avenue, Dayton, Ohio, who has been ill and unable to attend church services for some time. He is in great pain and cannot get around except with a walker. His wife also needs strength and spiritual aid.

Prayers are requested for the success of the New Orleans, Louisiana, members who are attempting to establish a branch there.

WEDDINGS

Carnahan-Stafford

Iris Stafford, daughter of Mr. and Mrs. Faron Stafford of Macks Creek, Missouri, and Billy Joe Carnahan, also of Macks Creek, were married February 15 at Lynn Creek, Missouri, the bride's father officiating. The groom, who is serving in the Air Force, will leave soon for Weisbaden, Germany.

Brand-O'Dell

Twylia O'Dell and Gordon Brand were married January 16 at the Reorganized Church in Atherton, Missouri. Elder Ammon Beebe, assisted by Elder Paul Landsberg, officiated.

Arnold-Odom

Donna Jean Odom, daughter of Mr. and Mrs. E. L. Odom, and Bill R. Arnold, son of Mr. and Mrs. J. Ed Arnold, were married November 28 at the Reorganized Church in Pleasant Hill, Missouri. Elder Frank Peske read the wedding service.

We're on the Air . . .

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

IOWA, Keokuk.—KOKX, 1310 on the dial, Friday, March 13, 9:45 a.m.

IOWA, Lamoni.—KGRA, 690 on the dial, 9:30 a.m. (CST) Sunday.

IOWA, Ottumwa.—KBIZ, 1240 on the dial, 11:45 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFSB, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

NEW YORK, Buffalo.—WXRJ, 1080 on the dial, 4:00-4:30 p.m., Sunday, March 15, 1953.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 8:30 a.m. (EST) every Sunday.

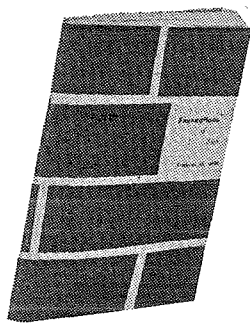
SOUTH DAKOTA, Aberdeen.—KSDN, 930 on the dial, 10:00 a.m. (CST) Sunday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Foundations of Zion

by FREDERICK M. SMITH



PAPER \$1.25; CLOTH \$1.75

This text booklet, based on a series of radio messages by President Frederick M. Smith, concerns much of the basic stewardship philosophy. It brings a vital message to the world as it shows clearly the way of peace and community welfare. Recommended for church study groups as well as for personal meditation.

Herald House
Independence, Missouri

BIRTHS

Elder and Mrs. Alan Tyree of Kansas City, Missouri, announce the birth of a son, Lawrence Wayne, born February 22 at the Independence Sanitarium. Mrs. Tyree is the former Gladys Omohundro of Pittsburgh, Pennsylvania. The Tyrees have been assigned to the Society Island Mission.

A daughter, Delores Mae, was born on December 29 to Mr. and Mrs. Allan Van Tuyl of Atherton, Missouri.

Mr. and Mrs. Frederick Clark of Atherton, Missouri, announce the birth of a daughter, Audrey Rae, born January 12.

A daughter, Janice Lucille, was born on January 10 to Mr. and Mrs. Russell Beebe of Atherton, Missouri.

A son, George Augustus III, was born on November 10 to Mr. and Mrs. George Granger, Jr., of Kalamazoo, Michigan. Mrs. Granger is the former Shirley Jensen of Grayling, Michigan.

DEATHS

DAVIS.—Joseph Arthur, son of J. Arthur and Mary Jones Davis, was born July 31, 1890, at Detroit Lakes, Minnesota (date and place of death not given). While living in Pittsburg, Kansas, he was married to Nelle Scott, who survives him. He had been a member of the Reorganized Church since his youth.

Besides his wife he leaves a daughter, Mrs. Richard Heidinger of the home; his father of Independence, Missouri; six brothers: William Evan and Edmund Earl of Tulsa, Oklahoma; Heman N. of Rocky Ford, Colorado; Kenneth C. of Seattle, Washington; Glenn of Bremerton, Washington; and John Hale of San Francisco, California; two sisters: Mrs. R. D. Christoffersen of Omaha, Nebraska, and Mrs. Clark Davis of Bremerton, Washington; and two grandchildren.

ETHRIDGE.—Charles Wilson, son of Edward and Elizabeth Ethridge, was born August 18, 1862, at Norfolk, Virginia, and died February 4, 1953, at a rest home in Independence, Missouri, where he had resided the past four years. On November 11, 1886, he was married to Anna Parker, who preceded him in death on January 16, 1953. He had been a member of the Reorganized Church since June 13, 1897, and had served as a priest since October 7, 1900.

Surviving are two sons: C. C. Ethridge of Kansas City, Missouri, and F. W. Ethridge of Tulsa, Oklahoma; a daughter, Flossie E. Budd of Independence, Missouri; four grandchildren; and one great-grandchild. Funeral services were conducted by Elders W. F. Bolinger, H. B. Sprague, and J. A. Holsworth. Burial was in Graceland Cemetery, Cameron, Missouri.

LAND.—Ella Grace, daughter of the late Mr. and Mrs. Stephen Denton, was born August 13, 1906, at North Platte, Nebraska, and died January 20, 1953, at Carrot River, Saskatchewan, after a long illness. On December 25, 1924, she was married to Norman Edgar Land, who survives her. She had been a member of the Reorganized Church since 1914.

Besides her husband she leaves a son, Clarence of Saskatoon, Saskatchewan; a daughter, Betty Jean Gibson of Smoky Burn, Saskatchewan; four grandchildren; three sisters: Pearl McMahan and Erma Ward of Saskatoon, and Ruth of Winter, Saskatchewan; and two brothers (names not given) of Shellbrooke, Saskatchewan. Funeral services were conducted by Elder Lloyd F. Chase at Carrot River.

LUNGWITZ.—Otto J., was born October 11, 1886, at Atchinson, Kansas, and died January 26, 1953, at his home in Independence, Missouri, where he had resided the past twelve years. He was a veteran of World War I and, previous to his retirement a year ago, was employed by the Kansas City Power and Light Company. He had been a member of the Reorganized Church since June 11, 1939.

He is survived by his wife, Verma, of the home; a daughter, Evelyn Lorraine Austin; two adopted daughters: Millie Mae Dourty and Sedellah Lee Campbell; two sisters: Mrs. C. W. Ebbs of Atchinson, Kansas, and Mrs. M. W. Bryan of Olympia, Washington. Funeral services were held at the George Carson Chapel in Independence, Elders Evan A. Fry and Glaude A. Smith officiating. Interment was in Floral Hills Cemetery.

MELENYZER.—Muriel, was born December 31, 1907, in North Charleroi, Pennsylvania, and died January 13, 1953, at her home in Fallowfield Township. She was a member of the Reorganized Church.

She is survived by her husband, Russell G. Melnyzer, Sr.; two sons: Russell G., Jr., and Keith of the home; two daughters: Mrs. William Horn of State College and Mrs. Clifford Kincaid of Fisher Heights; a brother, Edward Franks of Library; a sister, Mrs. Kenneth Metz of Bentleyville; and one grandchild.

MOORE.—Francis Martin, was born April 27, 1925, at Nashville, Missouri, and was killed January 9, 1953, when his tractor overturned while he was working on his farm at Oronogo, Missouri. He was married on December 25, 1949, to Geneva Crutcher, who survives him.

Besides his wife he leaves his parents, Mr. and Mrs. George Moore of Opolis, Kansas; and two brothers: Leroy Moore of Sunnyside, Washington, and James Moore of Opolis. Funeral services were held at the Reorganized Church in Medoc, Missouri, Elder Arthur Rock officiating. Interment was in the Oronogo cemetery.

PACKARD.—Mary Carr Spaulding, was born July 28, 1869, at Newbury, New Hampshire, and died January 28, 1953, at the home of her daughter, Stella Best, in Santa Ana, California. On September 4, 1888, she was married to Otis P. Packard; soon after the turn of the century she and her family moved to the west coast and settled in Long Beach, California. From the time of her baptism, August 27, 1911, to her death she was an active and devoted member. The church school held in her home was the beginning of the Long Beach congregation. Today this large branch stands as a monument to her devotion.

Besides her daughter she leaves six grandchildren and ten great-grandchildren. Funeral services were held at the Smith and Tuthill chapel in Santa Ana, Evangelist Louis J. Ostertag officiating. Interment was in Fairhaven Cemetery, Santa Ana.

PENNY.—Walter B., Jr., was born October 17, 1919, at St. Joseph, Missouri, and died February 1, 1953, at the Veterans' Hospital in Wadsworth, Kansas, after six years of illness. During World War II he served in the Air Force; shortly after his discharge he was stricken by an incurable nerve disease that eventually paralyzed his body. He had been a devoted member of the Reorganized Church since he was eight years old.

He is survived by his parents, Walter B. and Christine Ruoff Penny; a sister, Mrs. Marian Bartlett; and his maternal grandfather, Andrew Ruoff. Funeral services were

held at St. Joseph, Elder Donald E. Harvey officiating.

PEW.—Ada Barbara Cecelia, daughter of Henry and Barbara Minor, was born January 31, 1867, and died January 6, 1953, at Lowbanks, Ontario. She was married on April 24, 1887, to Lincoln T. Pew, who preceded her in death on March 14, 1940. She had belonged to the Reorganized Church since December 17, 1893, and was a charter member of the Lowbanks Branch.

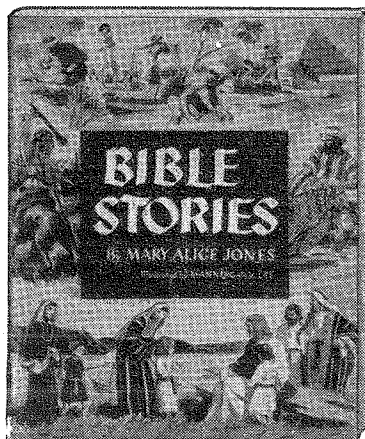
Surviving are seven daughters: Mrs. Lloyd Minor and Mrs. Alvin Meyers of Lowbanks; Mrs. Oliver Burdick and Mrs. Roland Le Vaughn of Niagara Falls, New York; Mrs. Harry Jarvis of California; Mrs. Clifford Heney of New York City; and Varena of Wayne, Michigan; four sons: Charles A. of Lowbanks; Richard H. of Niagara Falls; Lewis of Erie, Pennsylvania; and James of Buffalo, New York; a sister, Mrs. Marjorie Hill of Burnaby; twenty-two grandchildren; and twelve great-grandchildren. A son, William, died in 1905. Funeral services were conducted by Elders George Towers and Clarence McDonald at the H. L. Cudney Chapel in Welland. Interment was in the family plot in Lowbanks cemetery.

WINN.—Oda I., daughter of W. J. and Tennessee Seaton, was born December 13, 1877, in Paris, Tennessee, and died January 31, 1953, at her home in Independence, Missouri. On August 13, 1893, she was married to Joseph Henderson Winn, who preceded her in death in December, 1932. She had been a member of the Reorganized Church since March 25, 1890.

Surviving are five daughters: Mrs. Delta Sanford and Mrs. Tessie Hershey of Independence; Mrs. Audrey Holm of Kansas City, Missouri; Mrs. Clara Sheldon and Mrs. Imogene Buchanan of Long Beach, California; two sons: William of Sacramento, California, and Fred of Kansas City, Missouri; a brother, Elvin M. Seaton of Independence; fourteen grandchildren; and thirteen great-grandchildren. One son preceded her in death. Elder Evan Fry conducted the funeral service at Speaks Chapel in Independence. Burial was in Mound Grove Cemetery.

HANKEN.—Anna Ruth Maupin, was born August 12, 1888, at Lathrop, Missouri, and died February 4, 1953, at St. Joseph, Missouri. She moved to San Francisco in 1940, to Independence in 1941, back to San Francisco in 1942, and then returned to Missouri, making her home in St. Joseph, where she spent her last nine years. She had been a member of the Reorganized Church since July 27, 1925.

Funeral services were held at the Kopley Chapel in Independence, Elders Glaude A. Smith and H. V. Minton officiating. Burial was at Mound Grove Cemetery.



\$2.95

Bible Stories

by MARY ALICE JONES

This superb book of Bible stories is a perfect introduction to the Bible for children of all ages. Contains simply written stories centering around the lives of great biblical characters. 112 pages. 26 full-page pictures in full color.

Herald House
Independence, Missouri

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

M
h

WHEN IN NEED

The other day a mother was complaining that she had not heard from her daughter who had gone to a distant state two weeks before. A man who had experience with a boy and girl going through college assured her, "You'll be hearing when she needs some money."

There is scriptural evidence that this spirit of personal concern for others is not restricted to the days of youth. In December, 1833, the Lord said of those driven from Jackson County, Missouri.

"In the day of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity they feel after me."

This reminds me of a bit of doggerel:

God and the doctor alike we adore
Just on the brink of danger, not before;
The danger past, both are requited.
God is forgotten, and the doctor slighted.

C. B. H.

PRAYER

Prayer is talking over with God the campaign of building his kingdom upon earth.

Charles R. Hield

NO NEUTRALITY

While twirling the radio dials we heard this quotation: "You cannot be neutral in regard to moral issues—you are for, or against." Surely that was the thought of a great mind.

Between heaven and hell, truth and falsehood, right and wrong, there is no safe middle ground, no place to stand. To try to be neutral and indifferent in the great struggles of the world is like preferring to be a man without a country, with no place to go, no government to protect and represent him against the great powers of the world. It was for this mistake that St. John of the Apocalypse warned the Laodiceans and rejected their works.

On one of our streets there is a church that makes a great effort to serve and save the young people of our town. Not two blocks away, on the same thoroughfare, is a basement dive that is devoted to their corruption and ruin. Recently it was padlocked.

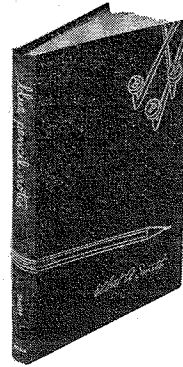
Yet there are people in our town who can stand on the sidewalks and say, in one way and another, "I don't care which one wins!" Actually they are not neutral. By not choosing, they have chosen. And eventually the master they serve will claim them.

L. J. L.

There is too much
Morbid thinking
Here around.
If the atom strikes,
Why worry?
We'll be six feet under ground,
Or better still,
Nowhere to be found.

Blue Pencil Notes

by ELBERT A. SMITH



A revised edition of Brother Elbert A. Smith's famous book about the good things in life. A book you'll want as a constant companion.

\$2.00

HERALD HOUSE
Independence, Missouri

Contents

EDITORIAL:

Six Dynamic Words, by *Elbert A. Smith* 3

OFFICIAL:

German Hymnal to Be Published 4
Church-wide Institute in Evangelism 4

ARTICLES:

This Is Life Eternal, by *Bishop Walter N. Johnson* 5
The House of the Lord, by *Harry Black* 8
If Christ Should Visit Mexico, by *Wayne Simmons* 10
Question Time 11
Missionary for the Church: Hubert Case, Part X, by *Alice Montague Case* 12
Sunday School Is Anywhere, by *Louise Scott Wrigley* 14
Victims of Conventionality, by *Naomi Russell* 15
Letters 16
Briefs 18
Bulletin Board 22

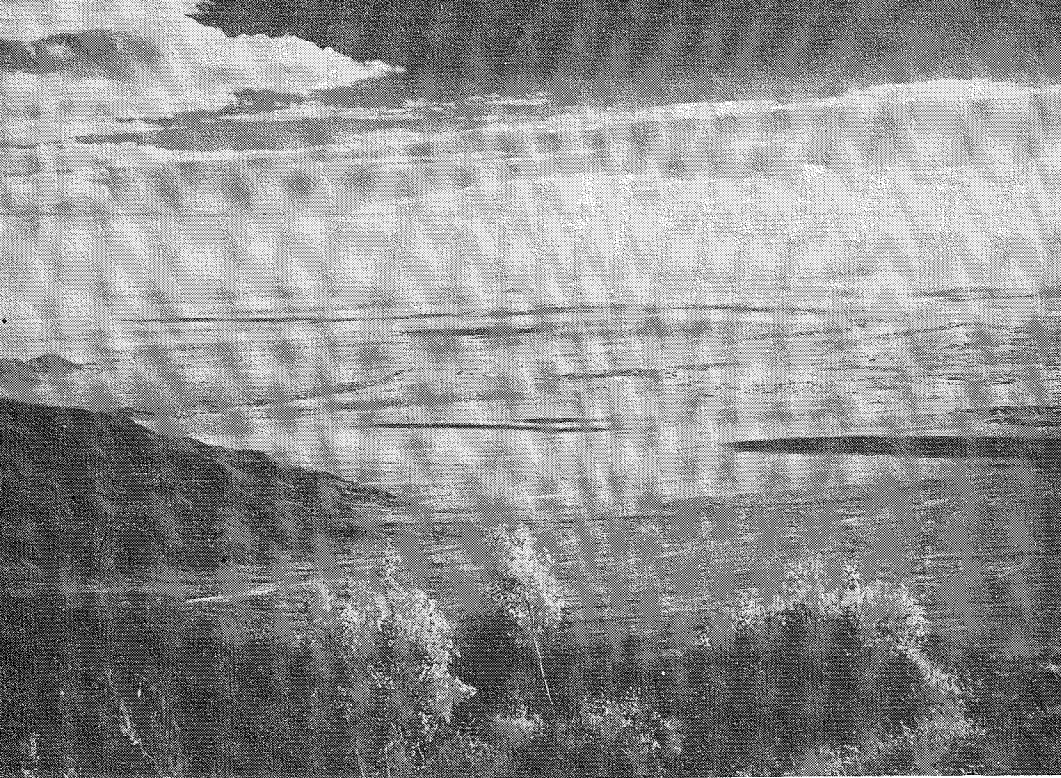


Photo by Gerald Rose

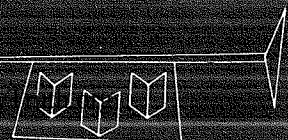
Albuquerque Valley

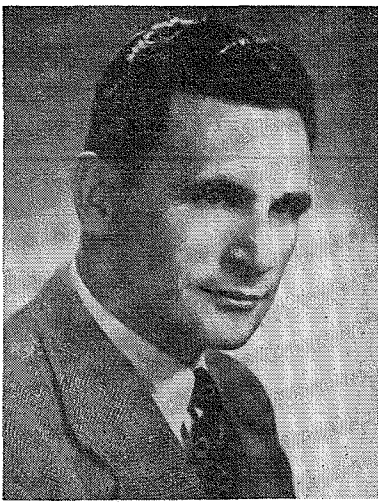
the Saints' Herald

March 16, 1953

Volume 100

www.jubilee.org





We'd Like You to Know . . .

Stephen A. Black

IT TOOK AN ACT OF CONGRESS to get me into the ministry," Brother Black says facetiously but not without reason. Perhaps we should start the story back in his high school days at Van Nuys, California. He had two ambitions: to coach athletics and to teach drama. He entered Los Angeles City College in 1930 and went out for football. The first day of scrimmage he was assigned to the second string and played defensive fullback. One hour of being pounded, smothered under the heap, with several kicks in the teeth, left him very sober and meditative. "Why all this and what good can come of it?" he asked himself. Then he concluded that it meant nothing to him and turned in his suit.

He went on to specialize in drama, and after two years of college joined the Pasadena Community Players. A few months later he went into professional acting and for seven years was with stock and repertoire companies. While he and his wife, Lea, were living in New York in 1939 they sent for the one-volume history, *Story of the Church*, and the Three Standard Books so that they could read them together. It was the church's emphasis on the social message of Jesus which first appealed to Brother Black. When he asked the church ministry why, with such a message, the church had not made more progress, he was told, "Because we need young men like you to help us with the job."

Steve said, "We were living in a fourth-floor, walk-up apartment at that time. I had access to the roof and went up there many times to pray. There, God answered my prayer as to the divinity of the restored gospel." He was baptized in February, 1939. Soon he was faced with another big decision. He went out with the Roslyn Players, which worked under the National Service Bureau on a federal grant. He was cast in the lead part of a show which was to appear at the World's Fair and doubtless would come to the attention of the big-time producers. It was the chance that all actors dream about. Two weeks later Congress abolished the Federal Theatre project. This climaxed a number of conditions which entered his final decision to give up the theater.

He was married to Lea Vail in 1934. They have three children: Michele Ann, 13; Lauren Lea, 11; and John Christopher, 7. After leaving the stage, Brother Black worked as salesman for an oil company, then entered the aircraft industry and radio. He and his wife opened a Dramatic Arts Studio in Independence, Missouri, in 1946 and continued this until he went under Conference appointment in 1948 as a radio minister. In 1950 he was appointed to Spring River District, where he still serves as district president and pastor of Joplin Branch. He was ordained a priest in 1946, an elder eight months later, and a high priest in 1951. He has a hobby of remodeling and decorating old houses, and has hopes that the Dodgers will yet come through with a world championship in baseball.

The Saints' Herald Vol. 100 March 16, 1953 No. 11

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

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

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

News and Notes

FROM HEADQUARTERS

PRESIDENT IN THE SOUTH

President Israel A. Smith has joined Apostle Percy Farrow to make contact with the Saints in the Gulf States area. He plans to return to the office in about three weeks.

PRESIDENT EDWARDS IN WEST

President F. Henry Edwards was still in the West on March 4. He planned to return to the office on March 12.

SERVES ON PANEL

President W. Wallace Smith was on a panel at a Center Stake Zion's League youth rally on March 2. The rally continued through March 7. Brother Smith was associated on the panel with Sister Blanche Mesley and Elder Glaude Smith. Elder Almer Sheehy was the speaker for the rally, and Elder Charles Neff was the moderator for the panels each evening.

BISHOP LIVINGSTON IN DETROIT

Bishop Henry Livingston was in Detroit, Michigan, on February 24 and 25, for an Auditorium dinner. He stopped off in Chicago en route and met with the Chicago building committee of First Chicago Branch and the West Suburban Branch.

ATTENDS DISTRICT CONFERENCE

Apostle D. O. Chesworth attended an all-day meeting of the Missouri Missionary Area, March 1. On March 8 he was in the Chicago District, and on March 14 and 15, he was at Madison, Wisconsin, at the Wisconsin District conference.

VISITS STUDENTS AT AMES

Dr. F. M. McDowell was in the Des Moines District February 28 and March 1. He visited Ames on Saturday evening for a social hour and a discussion period with students and branch members. Then on Sunday morning he met with the priesthood for a fellowship service. He participated in church school and in the Communion service. He noted almost 100 per cent devotion and participation among the students. He attended a meeting of the district president, pastors, and associate pastors of the Des Moines District to launch the "Kingdom-building Program," based on a person-centered ministry throughout the district.

REPRESENT HERALD HOUSE

Kenneth L. Graham, manager; Jeanne Miller, assistant to the manager; and Lloyd L. Bland represented Herald House at the annual convention of the Protestant Churches Owned Publishers Association in Atlantic City, New Jersey, February 23-27. The association represents thirty-one denominations. It is controlled by a board of directors composed of two members of each denomination. Mr. Graham and Mrs. Miller are the representatives of the church on this board. Mr. Bland is Herald House auditor.

MESLE TO THE NORTHWEST

F. Carl Mesle, General Church youth director, was at Graceland College, February 8, to open the series on boy-girl relationships. His topic was "Growth Through Friendship and Romance." He was at Wichita, Kansas, March 1, and is scheduled to be away from the office and in the Northwest during the entire month of March.

Let's Increase Our Stature

"Which of you by taking thought can add one cubit unto his stature?"—Matthew 6: 27.

IN ANCIENT TIMES the Greek cubit was a little more than eighteen inches, the Hebrew cubit a little less. A cubit added to a tree would hardly be noticed. Added to a man, it would make him a giant and complicate his life in a thousand ways.

Stature seems so important to many people. A woman five feet seven inches worries because she thinks she is too tall, and wears low heels. Another woman five feet five inches worries because she is too short and wears high heels. A short man may have to resist the Napoleonic complex, and he may find himself speaking in too loud a voice and stretching himself to his full height to keep from looking *up* into other men's faces. A tall man learns humility by bowing his head to listen to what others are saying. People are very conscious of their height.

This should be spoken softly—we tend to expect bigness of mind and spirit in those who are large of frame. Many great people are small, but it is a little harder for them to make an impression, and they work against a handicap. Samson and Goliath were mighty men, but Samson was outwitted by a small woman, and Goliath was killed by a boy.

IT WAS of a group of men that Jesus asked the question about adding to one's stature. If the questioner had not been the Lord, they might have responded, "Who would want to?" Hardly anyone.

Physical stature is not so very significant, especially in these days when the greatest powers are mechanical, not human. The keen mind will always win, in the end, in any contest with the strong arm. The mighty spirit is forever greater than the powerful body.

THE SPIRITUAL and intellectual emphasis in stature was noted by Luke when he wrote, "And Jesus

increased in wisdom and stature, and in favor with God and man." Paul pointed in the same direction when he said, "Till we all come . . . unto the measure of the stature of the fulness of Christ" (Ephesians 4: 13).

Who would want to add a cubit—eighteen inches—to his height? Who could do it? Well, the youngest infant and the smaller children in the family will do it quite easily, if you give them proper thought and care. This is a miracle of growth that can be performed only by the very young.

But the other miracle of growth—that of the mind and spirit—is one that can be accomplished by people of any age, men or women, any race, any religion, any kind. The only limit is opportunity.

WE WERE TOLD some years ago of some poor people who came into the church. They were poor and humble economically, culturally, and educationally. But they had two assets: they were good people, and they were willing to learn. Membership in the church meant a new chance for them. Interests developed in church school classes extended to other things, and they educated themselves. They soon had better jobs, then built better homes, took better care of their health, and learned how to wear better clothes. *The church put their feet on a ladder, and they climbed up.* When a church does that for people, it is doing a great work for God. In return, these people served in the church, were called to minister, and helped others.

THERE IS SOME EVIDENCE that there is an affirmative factor in the answer to the question that Jesus asked. By taking thought people have increased their stature, though not by a cubit. Antiquarians, studying the armor worn by the

heroes and warriors of the age of chivalry, have found them to be rather small men, according to our standards, and not as large as the stories told of their feats. A healthy thirteen-year-old boy of modern times would find some of that armor a rather tight fit. Current records show that soldiers fighting in the present Korean "police action" are taller and hungrier than soldiers who fought in the first and second World Wars. Consider the young people in college today—tall, handsome young men, and tall, beautiful girls, too—probably the finest looking young people the world has ever seen. Why? Parents and doctors have taken thought. Better diets. Cod-liver oil. Wheat germ. Minerals. People have not added a cubit to their stature, but they have grown measurably taller.

Now we need to give attention to becoming better, to our spiritual and intellectual growth.

THE WONDERFUL THING about the gospel is that it gives the people hope and opportunity. Cynics and critics may say, "You can't change human nature." But this is proved false by science and history.

No matter what our conditions may be today, they can be better tomorrow if we decide now to make them so. No matter how small and ineffectual we may be individually, there is a future in which we can be stronger, wiser, and better than we are now. This can be realized if we decide now and begin work immediately.

What is the greatest statement in the Bible? Many people will favor different passages. Our choice is this one from the gospel of St. John 1: 12, "To them gave he power to become the sons of God." Power to become. Power to become sons of God. What a promise, what a hope! What an opportunity for every soul who aspires to better things.

L. J. L.

Editorial

Baptismal Report for January

There were 172 baptisms reported to the Department of Statistics in January, 1953. Although this is the lowest number of baptisms since 1948, we need not be alarmed, but everyone should pause to examine his own missionary efforts. In January, 1951, there were 311 baptisms reported, and last year 224.

Branches reporting 5 or more baptisms for January are as follows: Boise, Idaho, 7; Central East Side, Portland, Oregon, 6; Clio, Michigan, 6; Knoxville, Iowa, 6; Clinton, Iowa, 5; Yuma, Colorado, 5; and Toronto, Ontario, 5.

Districts and stakes reporting the five highest totals are as follows: Eastern Colorado District, 11; Oregon District, 10; Northern California District, 8; Idaho District, 8; and Central Illinois District, 8.

THE DEPARTMENT OF STATISTICS

By Merle P. Guthrie

Evangelism Institute

The forthcoming Institute in Evangelism, to be held April 12 to 17, will be open to all members of the Melchisedec priesthood. However, there will be services on the opening day which will be of great interest to all members of the church who can attend, and to which all are invited.

At 10:45 a.m., on April 12, President F. Henry Edwards will be the speaker at the service held at the Auditorium. Members of the First Presidency and the Council of Twelve will be on the platform, and President Israel A. Smith will be in charge of the service.

The afternoon service, beginning at two o'clock, will feature Apostle Paul M. Hanson as the speaker, with members of the Council of Twelve

and the Council of Presidents of Seventy occupying the platform.

Evening preaching services will be held in six locations in the Center Stake. They are Stone Church upper auditorium, Stone Church lower auditorium, West College, Englewood, Walnut Park, and Enoch Hill. Also included in this series will be a service at Central Church in Kansas City.

It is anticipated that the Laurel Club will serve the noon and evening meals every day of the institute.

W. Wallace Smith

Relief for Holland

Whenever disaster befalls any of our people in any area of the world, we receive numerous inquiries. When disasters occur, such as the recent floods in Holland, the General Church officials immediately contact our representatives for information and to give assurance that the church is willing and able to help and to use our local personnel to give such assistance.

We have already authorized the giving of such assistance as may be necessary through our representatives in Holland. The reports thus far received indicate that the losses sustained by our people have not been of substantial character; nevertheless, our concern for them is deep and we are sure that the church members will wish to know that this concern is expressed in a concrete way. Further investigation and aid will be carried on.

We have heard from both Apostle Oakman and our bishop's representative, Anton Compier. Brother Compier advises that he has already called on our members in the flooded areas. A brief excerpt from his letter will indicate the agencies at work to meet the needs of the Dutch people:

Rescue work is still going on full speed. There are about 5,000 American troops here now with amphibious cars and helicopters. About 250 planes of five nationalities are taking care of the airlift to the islands. About 5,000 boats of all sizes are concentrated in the island area. Troops from Belgium and France

are helping, too. Several of the dikes have been repaired by now; these are the smaller holes. There are holes, however, of 300 and more meters. Shortly there will appear a book with pictures; I shall get one and send it to you if it is any good. The income out of the sale is for the people who suffered so great losses. It is marvelous what is being done here and from other countries for them. The Holland people have contributed over 11 million already, while also tremendous amounts are coming from all countries. Already about 200,000 new blankets have been contributed by other countries and it is still going on. This is really something beautiful; too bad that something like this has to happen to get countries to work together in such a way.

We of course wish to do all we can for our members in addition to that done by other agencies. As is the case in such disasters, words cannot express or describe the suffering of the many people affected. Further reports will be made as we receive additional information.

THE PRESIDING BISHOPRIC

By G. L. DeLapp

Across the Desk

THE FIRST PRESIDENCY

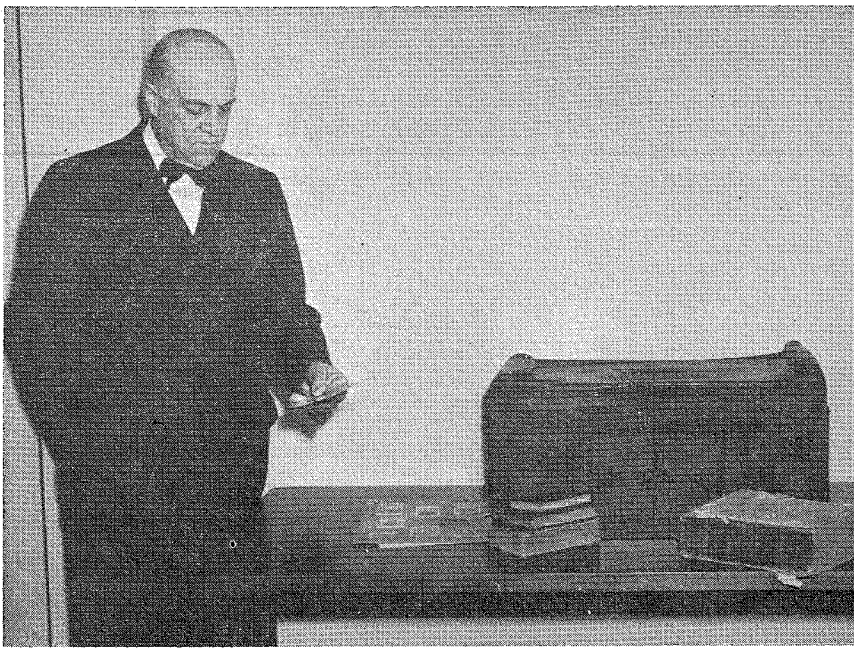
The following excerpt is from the Statistical Department:

We start 1953 with a comparatively low report of baptisms for January. This is the first time since 1949 that less than 200 baptisms have been reported in January. The highest number on record is 311 for January, 1951. The 1952 figure was 224.

We do not feel that there is any cause for alarm in this low figure of 172 for January, 1953. We are hopeful that this is one of the instances where as the old adage has it "a poor beginning means a good ending." In consequence we are urging everyone to be conscious of the need to continue their evangelistic urge pointing toward the winning of souls to the gospel of Christ and their eventual baptism into his church.

Whitmer Heirlooms

By Israel A. Smith



SOON AFTER MY RETURN from Europe last August, I received a letter from Mrs. Helen V. C. Blankenship, of Springfield, Illinois, in which she said:

I am the great-granddaughter of David Whitmer, through my mother, the late Josephine Schweich VanCleave. It was her brother, George W. L. Schweich (Mr. Whitmer's grandson), who sold the Book of Mormon manuscript to your organization.

By inheritance I have a few mementoes of my great-grandfather which I think should be placed with some Missouri group that would respect and value them, either a historical library, museum, or a church like yours which in at least some aspects shares his own beliefs.

The small collection includes the little trunk in which David Whitmer kept the manuscript under his bed until his death at eighty-three years, his family Bible and Book of Mormon, and the queer old spectacles he used for reading these treasured volumes. There are pictures of his home and family, a long letter on religion from Hiram Page, a copy of the now very rare "Address to All Believers in Christ" (Richmond, 1887), and some early newspapers and clippings, pertinent to affairs of the church.

Among the clippings is an article describing the Richmond cyclone of 1878, in which every bit of the Whitmer homestead was blown away *except* David Whitmer's little first-floor room where he kept the manuscript. When the storm was over, this room alone survived: not a shingle was lifted, not a crack marred the white plaster, and the little trunk with its sacred papers remained undis-

turbed under the perfectly made bed. All this I knew also from my mother, who was there. She lived with her grandparents.

I am not a member of your church, but I was brought up to a love and reverence for David Whitmer, for his courage and integrity, and his gentle way of life, that will remain with me always. I want to be very careful to whom I entrust the few things I have which belonged to him, and I would like to know whether they would be valued and preserved by the Church of Jesus Christ of Latter Day Saints. I have been told that this group is not a large one, but I care nothing for that. It seems to me that if you have the manuscript, you would also like to have the other things.

Will you write me, please, as I must come to some decision about them?

Sincerely,

Helen VanCleave Blankenship.

WITHIN A FEW DAYS after this came I went by train to Springfield and, calling at the Blankenship residence, I was greeted by a most gracious lady who soon put me at ease, and I very quickly learned that Mrs. Blankenship desired first to know that the personal items she had and of which she wrote would be cherished and preserved. If they would, then all she wanted was a letter to that effect, and she would gladly deliver them into my hands for that purpose and without any idea of compensation. Of course, I was happy to give her that assurance.

As the trunk and its contents were too bulky to carry back home, I returned to Independence by an early train. I arrived at midnight of that day and left by car the next morning for Illinois.

This time on my visit to the Blankenship home, I met the husband, Doctor Harrison C. Blankenship, a medical practitioner. He was friendly and seemed pleased to know the heirlooms were going to be placed in safekeeping and eventually have an honored place in our historic museum.

The trip came to an end safely the next day, and as opportunity afforded the trunk and its contents were examined and listed; a copy of the same was sent to Mrs. Blankenship with a letter of appreciation.

David Whitmer is a household name with us, and he will ever be held in reverence by all Latter Day Saints, not only because he was one of the Three Witnesses to the Book of Mormon, and was true to that heavenly vision to the hour of his death, but because his life gave proof that he was a man of absolute integrity.

LET US REFRESH our memory: When David Whitmer died, here is what, among other things, were said of him in the *Richmond Democrat*, January 26, 1888:

He bore his long illness with great patience and fortitude, his faith never for a moment wavering, and when the summons came, he sank peacefully to rest with a smile on his countenance, as if he was being lulled to sleep by sweet music. Just before the breath left the body, he opened his eyes which glistened with the brightness of early manhood. He then turned them toward heaven, and a won-

derful light came over his countenance, which remained several moments, when the eyes gradually closed and David Whitmer was gone to his rest.

On Monday last at ten o'clock in the morning, after awakening from a short slumber, he said he had seen beyond the veil and saw Christ on the other side. His friends who were constantly at his bedside claim that he had many manifestations of the truths of the great beyond, which confirms their faith beyond all shadow of doubt.

On Sunday evening at 5:30, January 22, 1888, Mr. Whitmer called his family and some friends to his bedside, and, addressing himself to the attending physician, said: "Dr. Buchanan, I want you to say whether or not I am in my right mind before I give my dying testimony."

The doctor answered: "Yes, you are in your right mind, for I have just had a conversation with you."

He then addressed himself to all around his bedside in these words: "Now you must all be faithful in Christ. I want to say to you all, the Bible and the record of the Nephites [Book of Mormon] are true, so you can say that you have heard me bear my testimony on my deathbed. All be faithful in Christ and your reward will be according to your works. God bless you all. My trust is in Christ forever, world without end.—Amen."

It is proper to state the Book of Mormon, the manuscript of which Mr. Whitmer retained to the day of his death, strongly condemns polygamy and the practice of Utah Mormons. In 1879, Orson Pratt and other [Utah] Mormon Elders came here and attempted to buy the manuscript, but Mr. Whitmer would part with it for no consideration, as he considered it his duty to retain it.

In the spring of 1887 he published a pamphlet setting forth his religious views, in which he strongly condemns polygamy and forcibly argues by giving Scripture quotations, in favor of the Church of Christ, which is the name taken by all true believers in the record of the Nephites.

His remains will be laid to rest tomorrow at the new city cemetery in Richmond. Mr. Whitmer was a very plain man, and it was his desire that no display of any kind be made at his burial, hence the only ceremony will be a few appropriate remarks at his late residence.—Reprinted in the *Saints' Herald*, February 11, 1888, page 95.

HERE IS AN ACCOUNT from the *Chicago Times*, January 26, 1888:

David Whitmer, one of the original Mormons, a sketch of whose life was

printed in Tuesday's *Times*, died at his home in Richmond, Missouri, at five o'clock yesterday afternoon, the news reaching here last evening in a dispatch to Mr. VanCleave, of the city clerk's office. A Chicago man, on hearing of Mr. Whitmer's death, related the following incident:

"Some sixteen years ago I chanced to ride across the state of Missouri from Hannibal to Kansas City. There were but few in the car in which I rode, and the seat directly in front of mine was occupied by a very tall, quiet, elderly gentleman, with whom I had some conversation. Some things in his dress, manners, and talk caused me to think that he was a prosperous Pennsylvania Quaker, journeying west to look after his investments. I soon found, however, that he was possessed of much information about the land over which we were passing, the various resource of the same, and of its early history. About noon a gentleman in the car asked me into the smoker to enjoy a cigar. He asked me if I knew the man with whom I had been talking. I informed him that I did not. He then stated that it was David Whitmer, one of the 'testifiers' of the Book of Mormon, and one of the early associates of Joseph Smith. I asked him if he was well acquainted with Mr. Whitmer, and he stated that he was, having always lived in the same county with him. As I now remember he said he was brought up on a farm, but had for several years been practicing law or performing the duties of sheriff of the county. At my request he gave an account of what he knew of our traveling companion and his estimate of his character.

"He said he was a small boy when some patriotic citizens proposed to drive the Mormons out of Missouri, the leading charges against them being that they were 'Yankee abolitionists and prohibitionists, who spent more time in going to meeting than most persons thought there was any need of.' He was on horseback behind his father when they were driven out. The leader of the party, he said, dismounted, took a stand on the stile in front of David Whitmer's house, and, producing various firearms and dirks, declared that he should stand guard over those premises. He declared that he would kill like a dog any man who ventured to molest David Whitmer or his brother or to take any of their goods. The Whitmers continued to reside on their places after their old companions had left, and were always highly respected. At the breaking out of the Civil War, the narrator continued, most of the people in our county were secessionists, and it was proposed to notify the union men that their room was much better than their company. A meeting was accordingly called, at which the

sentiment of the community was to be expressed. Some speeches were made, and a committee was appointed to draft resolutions expressive of the feeling of the members present. At this point in the proceedings David Whitmer arose, walked to the platform, and delivered a short but very telling speech. He stated that no resolutions or threats would cause him to run away. He declared that he was a citizen of the United States and would remain such. He proposed to live or die under the old flag. If anyone desired to shoot him then was a good time. The resolutions were not passed; the meeting was adjourned to a given day, but it did not convene. In the opinion of this gentleman, no man in Missouri possessed greater courage or honesty than this heroic old man. 'His oath,' he said, 'would send a man to the gallows quicker than that of any man I ever knew.' He then went on to say that no person had ever questioned his word as to his knowledge about any other matter than finding the Book of Mormon. He was always a loser and never a gainer by adhering to the faith of Joseph Smith. Why persons should question his word about the golden plates, when they took it in relation to all other matters, was to him a mystery."—Reprinted in the *Saints' Herald*, February 11, 1888

I WAS A TEEN-AGER when Father Whitmer died, but I regret I could not have seen this honest man. While there developed some differences of
(Continued on page 17.)



David Whitmer

Criticisms Answered

By Charles Fry

IN THE PAMPHLET, *Prophetic Monthly*, Dr. V. C. Oltrogge, president of the Arizona Bible Institute, wrote an article headed "Mormonism's Unscriptural Doctrine of the Godhead." He offers some criticisms of the teachings of the Mormon Church on the doctrine of God, including a general condemnation of the Book of Mormon as to its divinity. He holds the Bible to be an absolute and complete revelation allowing for none other to follow, and saying that irrespective of its teachings, the Book of Mormon is to be discarded.

Mormon Doctrine on God

The article quotes from the *Deseret News*, a Salt Lake City newspaper, a statement by Elder Talmage from a page devoted to the bishopric of the church:

There are three Gods forming the presidency and presiding council of the Universe. These are the Father, the Son, and the Holy Ghost. The Father is an exalted, perfected, and glorified being; he is a personage of tabernacle, and has a body of flesh and bones as tangible as man's; indeed he is himself an exalted man. . . . The Son was the Firstborn in the spirit, and is the Only Begotten in the flesh. By virtue of righteousness and obedience he attained unto the status of a God. . . . The Holy Ghost is a personage of spirit, a spirit person, an individual having a spirit body, and he can be in only one place at a time.

If Dr. Oltrogge has read the Book of Mormon he must be aware that such teachings on God are not derived from that book. They are not to be attributed to Joseph Smith or the church which he founded. They had their development in that body of people who left the original faith after they settled in Utah.

The Book of Mormon reveals God as Father, and as Son, and as the Holy Ghost. He is represented as being "from all eternity to all eternity, infinite and unchangeable." The God of the Book of Mormon did not grow into godship. He was not a man, except as Christ took upon himself human flesh that he might save the race, but it was not because of the flesh that he became God. The Book of Mormon says it was God who came down and took upon him flesh and blood.

The God revealed in the Book of Mormon is the same as the God of the Bible. The purpose of this book is repeatedly declared to be the upholding of the Bible teachings, especially about God, and to prove that Jesus is the Christ, the Son of God and Savior of the world. The Mormon doctrine that "As man is, God once was; and as God is, man may become" is not the teaching of the Book of Mormon,

neither was it ever countenanced by the Reorganized Church. Gods don't grow from men, and the very idea smacks of anthropomorphism to an extreme degree, bringing God down to the level of man.

Does the Book of Mormon Supplant the Bible?

The Book of Mormon comes under criticism on the grounds that the Bible, being an "absolute" and complete revelation, leaves no room for any later revelation. "If divine revelation consists of the Bible *plus* the Book of Mormon, then we have two absolutes in the realm of authoritative or revealed religion." The common teaching is assumed that the Bible contains all the word of God, as, in the language of the creeds, "Nothing at any time is to be added—whether by new revelation of the Spirit, or traditions of men."

The Bible is a witness testifying of God's dealings with his people in Palestine. The Book of Mormon is a witness testifying of God's dealings with a branch of Israel in America. Both books were being prepared at the same time, and both were written by men inspired of God. The divine author of both is the same; the Christ and the Holy Spirit are the same; the testimony is the same. The Book of Mormon is not an appendix to the Bible but an independent witness giving like testimony. A second witness in court giving independent and harmonious testimony confirming the first neither weakens nor supplants the testimony of the first, but strengthens it.

God Never Closed the Avenue of Communication

To say that God closed the canon of Scripture and cut man off from any further revelation is to say that he who kept open the avenue of communication between heaven and earth for four thousand years made a complete change in his nature and attitude. Yet the Bible says he never changes. To say that God favored the first half of human kind with light and truth as needed to meet current exigencies, then suddenly closed the windows of heaven, leaving the latter half to its own resources, is to say that God is partial. Yet the Bible says he is impartial and "keepeth covenant and mercy with them that love him, . . . to a thousand generations."

Whenever revelation has stopped—and it often has stopped temporarily—it was not due to any change in God's attitude or purpose, but was the result of

man's refusing to accept and obey the voice of God. This is the testimony of the Bible itself that sin and unbelief have closed up the way.

Is it not for you to know judgment? Who hate the good, and love the evil. . . . Then shall they cry unto the Lord, but he will not hear them; he will even hide his face from them at that time, as they have behaved themselves ill in their doings.—Micah 3: 1-4.

Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.—Isaiah 59: 2.

It was sin which separated man from God in Eden; it will be sin which will separate man from God in the final judgment. Sin, wickedness, and unbelief, anywhere, at any time, hang as a veil of separation between men and God. Faith with ready response to the will of God puts men in attunement with him that they may hear his voice. God's challenge through Malachi was "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The Bible Declares for Continued Revelation

The Bible is not only without pronouncement as to revelation reaching a final end, but definitely and affirmatively advocates an unchanged policy of continued revelation to the end of the world, subject to the faith and response of the people. From Moses down through all the prophets God's interest in Israel is held unchanged, notwithstanding its national fall and scattering throughout the world. In the latter days he promised he would recover and re-establish his people, revealing himself, pouring out his Spirit upon them, and sending angels to minister to them. Hidden Scriptures would be unfolded to them. From the innumerable prophecies we give just a few:

Therefore, my people shall know my name; yea, in that day they shall know that I am he that doth speak; behold it is I. And then shall they say, How beautiful upon the mountains are the feet of him that bringeth good tidings unto them, that publisheth peace; . . . that saith unto Zion, Thy God reigneth.—Isaiah 52: 6, 7.

[When Israel and Judah become one nation—yet in the future] Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people.—Ezekiel 37: 26, 27.

The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel.—Joel 3: 16.

Mercy and truth are met together; . . . truth shall spring out of the earth; and righteousness shall look down from heaven.—*Ibid.*, vss. 10, 11.

All Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.—Romans 11: 26.

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.—Isaiah 62: 1.

The apostles were not able to receive all that Jesus desired to give them, but he promised:

When he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come.—John 16: 13, 14.

In addition to these evidences, the Bible tells of many angels whose coming was yet future, whose mission was to be the messengers of God. They will not be dumb messengers, but as those sent of God to reveal his mind and purpose and perform his work as in ancient times.

If the Bible is a closed canon it is only because man has closed it. God never did. After speaking of many common evils the Lord said, "These things hast thou done, and I kept silence." The promise is "Draw nigh to God, and he will draw nigh to you."

Latter Day Revelation

In strict accordance with Bible prophecy, the Book of Mormon was revealed by an angel of God and given to man. It is a new revelation from God, but not a new gospel; as the Lord says, "This is a new and everlasting covenant; even that which was from the beginning." Its very coming was a refutation of the doctrine of a closed canon. In this age when the Bible has been torn by a thousand false interpretations until its authority has been largely destroyed in the minds of the people, the Lord has brought forth another witness to testify of the same truth, thus reappointing men to the Bible and reaffirming its testimony. In this way the truth was established for the coming church, being brought forth from the ground.

Another angel came in glory, laid his hands upon two young men chosen of God, and conferred upon them divine authority in what is termed priesthood, whereby they were empowered to proceed in the establishing of the church of Jesus Christ for the turning of men to repentance and righteousness. Thus God showed his mercy toward men, fulfilling in part the prophecy, "Truth shall spring out of the earth, and righteousness shall look down from heaven."

From the beginning, the church has upheld the Bible, Book of Mormon, and the revelations given as its Scripture.

Don't Say It Couldn't Happen

THE "IMPOSSIBLE" is always happening. Actually, it is merely what we are unprepared for. It is just something that doesn't fit into our notions of would, should, or could.

Have you heard this true story about the *Farmers' Almanac*, published in New England continuously since 1792? This unusual book contains certain long-term predictions. Especially well-known are those concerning the weather, for the editors have had the audacity to forecast, many months in advance, the probable weather for every single day in the year.

One day long ago the editor said to the owner: "What shall I say about July 13?"

"Say snow and hail and rain" was the reply. It was meant to be facetious, but moved by some odd impulse, the editor put down "Snow, hail, and rain" for that July 13. And on July 13, it did snow, hail, and rain! The impossible came to pass, and many people began believing that the *Farmers' Almanac* had a direct wire to the Weather Maker!

The man who discovered anthracite coal in Pennsylvania was greeted with the word "impossible" when he said to his friend, "Look! I can burn stones."

"Without using wires I can send signals, voices, even opera songs to places far away," said Marconi.

"Impossible," said the world.

"The earth is round," said Galileo.

"Impossible," cried the learned men of his day.

IT IS INDEED POSSIBLE to recall a vast cavalcade of impossibles that have been achieved by men of vision and persistence. So why not learn to think the impossible, do the impossible, live with the impossible? That, in fact, has been the major glory of America, whose history and ideals constitute, in essence, the conquest of the impossible. The victory of General Washington was considered impossible by military experts. The achievement of unity as a United States was declared impossible by many doubters. The achievement of a precedent-shattering constitution seemed impossible to the little minds of that far-off day.

And so history has marched on—the impossible happening again and again. The most recent example is utilization of atomic energy, which seemed impossible until a few years ago.

THOUSANDS OF IMPOSSIBLE THINGS have been and are occurring constantly. Mothers and fathers do the im-

By J. George Frederick

possible for their children. Dedicated souls render impossible service to humanity. In the aggregate these millions of impossible achievements make up the story of civilization.

So open your mind to the impossible. Don't rate that boy incorrigible, that girl lost, or that criminal sunk in depravity. Don't abandon hope for that alcoholic who seems unsavable, that maladjusted person, that seemingly incurable ailment, or that tyrant who appears invincible. The task may seem overwhelming, but don't say it's impossible. Remember, it has snowed, hailed, and rained on July 13. The dead have come to life. The incurable has been cured and the evil mind cleansed. Hate has turned to love.

What must have seemed impossible to the ordinary person living in the Roman Empire about the time of Christ's death was that his teachings could survive. It seemed impossible that the handful of tortured martyrs living in the fetid catacombs could defy the crushing power of the superstate of that day. And yet it happened. Christianity grew more vital year by year, until today—almost two millennia later—what the martyrs stood for has burgeoned into a world-wide religion embracing the souls of hundreds of millions of people. Caesar's onemighty empire is just a distant memory.

Those early martyrs were following the example of a Man who refused to admit the impossible. He dared to dream of a temple purified, of a universal spirit of love and mercy. He believed in these impossibles even as the last tortured breath left Him on the cross.

"Impossible" is a word convicted and condemned by history. It has no place in our lexicon. The human spirit cannot now, and never has lived by craven obedience to the impossibles.

—The *Kiwanis Magazine*, September, 1952. Used by permission.

Correction

Two errors appeared in the article "Saintly Microscopist," by Deam Ferris in the issue of March 2. The photo credit line should be Deam Ferris instead of Marion Pease; and Roscoe Faunce, who is stated to be Mark Forscutt's great-nephew, is actually Forscutt's grandson.

Life in Our Time

Part I: Lifetimes of Opportunity

By Don Savage

THOMAS PAINE once penned with heavy heart, "These are times that try men's souls." He carried in vivid memory the trials and sacrifices that some of our forefathers were asked to bear in order that this nation might come into being. Along with others Paine probably felt that his particular burden was more wearisome and difficult to bear than the burdens of men who went before him—and likely not to be exceeded by those who should come after.

One of the great mysteries of God, and a riddle continuously under human consideration, is why one generation or particular individuals in all generations are required to carry much heavier life-long loads than others to obtain salvation. Salvation is offered to every human being on the same contract terms—life-long obedience to all the commandments of God of which the individual is aware, regardless of the personal loss or gain involved therein. Lifelong obedience may be easy for some and difficult for others. One man may live long years in happiness and prosperity to finally die quietly in bed surrounded by his loved ones. Another may suffer severe afflictions all his days and finally end the unhappy existence chained to a burning stake surrounded by enemies. And still the same salvation is offered to each.

Few men taking upon them the name of Christ know which path will be theirs to tread. Men do not bargain with God to follow him only so long as the way is easy. They covenant to do everything they have the ability and opportunity to do to promote the cause of righteousness on earth. Anything less than this must break their covenant and bring them something less than celestial salvation. When at the last day we stand before the great white throne, we will understand why we have lived at the time we have and the reason for our particular life's circumstances. Experience and faith in God's work brings assurance that there is a righteous and wonderful answer.

SOME ACTIONS OF GOD are strange to our eyes: potential or ability to perform great works is created within a body and yet the opportunity to fulfill those potentialities is forever lacking. Thus, at the death of the creature the talent re-

turns to Him who gave it, much like the tiny soul of a baby which is carried back to heaven after but a glimpse of mortality.

Think of the millions of seeds produced in the vegetable kingdom year after year! A fine old box-elder tree stands over our backyard, its branches laden with clusters of seeds. Any one of those seeds can produce another box-elder tree which can in turn produce thousands of little box-elder trees. If I could gather every seed of that tree this season, I suppose I could plant them all in our yard. But what of next season? And what of the season twenty years from now when my yardful of trees each produces a yardful of trees? Soon the world would not hold them all. And this is but one tree of one species. Obviously God created potential life with sure knowledge that it would never see earthly fulfillment. I can't explain the reason why, but it is true and I am forced to accept the fact.

The same is true of the animal kingdom of which we are members. Tiny germ organisms are produced by the millions, with opportunity of life for but a relative few. In human beings countless sperm cells are produced, each capable under the proper conditions of producing another human being; yet by the plan of God only a few can ever fulfill their potentiality. What would be the offering to mankind if these millions of potential lives were to obtain mortality? Why is a tiny soul terribly crippled in mind even at birth chosen for life from among thousands and thousands of others with powerful minds who may not be given mortal opportunities?

It is exceedingly sobering to me to think upon these things. How much I am forced to realize my willful failures and disobediences! What a miserable representative of God and man I am! Who am I that I should selfishly look upon another's life with covetous eyes and envy his lot? Better to spend every instant in the keeping of my covenant and let every other man keep his.

IT IS A MISTAKE to suppose that among the generations of men who lived in the dark days following the apostasy of the early Christian church, there were

none who would have believed the gospel had there been someone to teach them. Very likely if a group from the year A. D. 1200 could be brought back to live their lives anew in this day, about the same percentage would believe the gospel as among a similar number chosen at random in the year 1953. The only difference in actuality is that some of the people living now have the *opportunity* to be baptized and receive the Holy Spirit of celestial promise, while those of A. D. 1200 did not have this opportunity. As much as they might have wanted to be baptized, there was no officer of Christ to help them. The best they could do was keep every commandment within their power and trust God to judge them according to what they would have done if they had had the opportunity. And thus it is with us all.

King Benjamin of Book of Mormon days in his down-to-earth explanations of the will of God exhorted his people (including us) to aid the beggar when they could. We are to be generous in all good ways to every man, and if we have not the means to be generous, then we should at least order our hearts into the position where we can truthfully say, "I give not because I have not; but if I had, I would give" (Mosiah 2: 40). For God looks upon the heart and judges by what is found there.

It is not necessary that we try to find a rational answer for all of the godly mysteries suggested here. Without the benefit of the sealed portion of Mormon's record, enough can be seen to make us reverent and enough can be understood to bring us salvation. Somehow we, a little group on earth, stand chosen in some manner from among a million times our number who might have lived in our place. Through this great fortune alone we are morally required to make the very best of our lives. Our task is to be intelligent beings, co-operative with the Holy Spirit, seeking and finding those opportunities for service which are pleasing in the sight of God. It is not an easy task. Without his Spirit it is an impossible task. But we do have the key to his help: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Revelation 3: 20, 21.

But we must find within our own souls the desire and courage to turn the key.

(To be continued.)

The Life of Hubert Case

Part XI

Morris Moldrup

The branch at Seiling, Oklahoma, had been disorganized, and the Saints were very discouraged. Apostle I. N. White asked Hubert to go with the president of the district, Brother A. M. Chase, and reorganize that branch. He said, "You will be guided as to who shall be chosen and who will guide that group of people." So they prayed and fasted over the matter that they might be guided by the Spirit of God. They went to the hall where they had held some meetings, and as they were going across the street, Hubert heard the voice of the Spirit speak to him, "Separate unto me my servant Morris Moldrup and ordain him to the office of elder that he may lead this people."

After they entered the hall, he asked Brother Chase if he had heard that voice. Brother Chase said, "No, I did not." Hubert told him of the Spirit's message, and he said, "Don't tell that to the people; the Lord will direct their vote. Wait until after the vote is taken." They presented the matter to the group that night and took a vote. It was unanimous for Morris Moldrup. Then Hubert arose and told them of his experience. Elder Moldrup presided over that group of people for over twenty-five years, a humble servant of God.

Freedom, Oklahoma

While Hubert was on that trip, Apostle I. N. White sent him to Freedom, Oklahoma, to organize the members there into a branch after the officers had moved away and the people were stranded. It was thirty miles from the railroad, and a man by the name of Martin Moreland met him at the station, taking him and a young man, Alva Chrestensen, to his place. It was a long drive with a team and wagon, and on the way out they talked of many things, but the subject that was uppermost in their hearts all the time was the organization of the branch.

Brother Moreland said to Hubert three different times in answer to the question that he had raised: "Well, how are you going to know who should lead the people?" Hubert told him the Lord would direct. Whereupon he said, "Suppose the Lord won't direct?" Hubert said, "If the Lord doesn't direct us, we won't

make a choice." Then he added, "How did the Lord direct Joseph Smith for the organization?"

They had a fine prayer meeting, but not one word was given in any way to indicate who should be chosen. So the next day the three of them were sitting and talking in Brother Moreland's house while he was mending some harness. They were talking over the branch and the possibilities of the progress of the work when Hubert received this inspiration: "Say unto my servant, Martin Moreland, 'If you will put away your doings from before my face which are displeasing to me and step forward into the leadership of this work, it will be pleasing to me.'" Hubert did not tell him at that time. Brother Chrestensen and Hubert were invited to the home of another family of Saints to take lunch with them, and on the way back after they had eaten and visited for an hour or two, Hubert told this young man what was given him. He said he had had the same thing given to him. So when they came to where Brother Moreland was loading broomcorn into his wagon, Hubert said, "Brother Moreland, I have had some words of direction in this matter." When he told him of the experience Brother Moreland commenced to cry, saying, "I knew it all the time! I knew that was coming!"

In a few minutes a man who was to haul a load for him drove up and he took a big plug of tobacco out of his pocket, handed it to the man, and said, "Here, I have no more use for it." He never tasted tobacco afterward, but it was an awful struggle for him. He was unanimously chosen for leader of those people and served them well for many years.

Ten Angry Men

While there in Brother Moreland's house one Friday night, Hubert had a vision in which he saw himself surrounded by ten men who were swearing angrily and looking as if they would devour him. He told this vision to Brother Moreland and Brother Chrestensen. He sent the young man on to Woodward, Oklahoma, to start a meeting on Sunday morning, saying he would be there Sunday night. That evening Hubert preached in great power on the restoration of the gospel, and the house was packed; people had to sit around him on the platform.

By Alice Montague Case

After the sermon was over, he stepped down toward the door to shake hands with everyone, and he found himself immediately surrounded by ten of the angriest men he ever saw. He could not get away because he was in the middle of a circle. There was no use trying to talk because they would not let him. There were about three or four talking at once; after about an hour the crowd had gone home, but they still railed and raved at him. He did not know what they were going to do, but he finally asked, "Well, what do you men want? What is the matter with you?" An old man standing outside the circle said, "I will tell you. When you got through with that sermon, you left all of us out." Hubert said, "That is true, but I invited you in. I was showing the setting up of the kingdom, and I came here to ask you to be a part of it."

After making that explanation he watched the men file out of the building still swearing as they went. Soon all were gone but one young man, who apologized, saying, "I have never seen such a disgraceful thing in my life; I am ashamed of our community."

A Daughter in College

We had been living in Kingfisher four years when our oldest daughter was graduated from Kingfisher High School in June, 1913. She was among the top-ranking pupils of her class, and later during the summer the president of Kingfisher College called at our house to try to enroll her as a student.

After talking with both of us, he offered her tuition free. Since the college was only one and a half miles from town so that she could walk the distance and board at home, we gladly accepted his offer.

The Warlick Debate

A little later in the summer, Hubert was holding a meeting at Anadarko when Sister Lizzie Simmons drove down from the Panhandle of Texas to take him back there to debate with Joe Warlick of the Campbellite church at Ochiltree. Hubert knew this man and his ability and meth-

ods, having been moderator for J. F. Curtis when he met Warlick.

He was meeting one of the most popular men he had ever heard debate, and the night before the debate started, a messenger stood by his bed and told him not to follow his opponent in any of his slander, abuse, or ridicule. Warlick's first speech was a tirade against Latter Day Saints, but when Hubert arose to answer, he said: "Ladies and gentlemen, we have heard nothing but slander, abuse, ridicule, and vulgarity, which is beneath the dignity of a minister for Jesus Christ. That is not the proposition. The proposition is 'Who Has the Gospel?'" He spent his whole time preaching with all the power he had at his command. The debate might just as well have closed at that first session, because Hubert had won the whole crowd by courtesy and kindness. Not once in the whole debate did he ever say an unkind thing against his opponent's church, despite Warlick's continual slander.

Mr. and Mrs. Hancock, rich cattle owners in the Panhandle, came to Hubert at the close of the second session of the debate and said, "Brother Case, we would like to stay and hear your good speeches, but our minister has talked so bad that we cannot endure it any longer. We are going home."

One wealthy cattleman by the name of Pierson paid Mr. Warlick \$400 to run the Latter Day Saints out of that country. At the close of the debate, Mr. Pierson called Hubert over to the cot where he was lying sick with palsy and said, "Mr. Case, you have made the cleanest debate I have ever heard in all my life." Another prominent cattleman talked out before a crowd of men at the end of the big tent and said, "Gentlemen, I am a Mormon—Joseph Smith, Book of Mormon, and all. I believe every word of it."

During one of Mr. Warlick's speeches, he said, "Old Joe Smith was the worst ignoramus I have read after in all my life. He did not have sense enough to put a punctuation mark in the whole first edition of the Book of Mormon." Then he proceeded to tell how the second chapter of Jacob ought to be punctuated to make it teach polygamy. When Hubert's time came to speak, he said: "Ladies and gentlemen, unfortunately for my opponent, I happen to have the first edition of the Book of Mormon," and he read it exactly as it is punctuated in our present edition, then went on with his talk. That is all the reference he made to him, and Warlick slipped up to the pulpit and took the book off the pulpit, which Hubert wanted him to do, because he was sitting by the president of the Business College

in Amarillo, Texas, and the Methodist preacher from Ochiltree. Hubert never mentioned the Book of Mormon again. He said, "Ladies and gentlemen, my opponent won't refer to the Book of Mormon. I am glad those two eminent gentlemen saw that statement and how he misrepresented us." To show he was a scholar Warlick never took a Bible or any book in the pulpit during the whole debate because he knew the Bible and could quote Scripture more easily and correctly than anyone Hubert had ever heard.

His Voice Healed

The next to the last session of that debate Hubert's voice "played out" and he could not speak above a whisper. His opponent roared like a lion and ridiculed a man of God who would lose his voice. When they went to lunch, old Brother Sam Simmons, his moderator, was with him; while Sister Simmons was getting their lunch, they went into the bedroom and he administered to Hubert. When he took his hands off his head, Hubert's voice was as clear as a bell. When he went back to the afternoon session of the debate, he found his opponent couldn't speak above a whisper. So the debate ended that way.

President Frederick M. Smith Visits Indians

Hubert has always considered the Indian work in Oklahoma to be the greatest mission opened up in his lifetime. During the fall President Frederick M. Smith came to Oklahoma, and in company with Hubert, visited first the Cheyennes and Arapahoes, then the Kiowas, Sacs, Foxes, and Otoes, where they held meetings with a multitude of Indians from various tribes. After one meeting, at which they had both preached, a full-blood Cheyenne who was an Episcopal minister asked if he might speak. Hubert told him to go ahead. He said, "I have heard Mr. Case preach for the last two years, and I am convinced that these men have the Comforter, which is what all the Indians want. For that reason, I am going to be baptized, and come into this church." His name was Charles Wicks.

From that meeting they went to visit the Kaws and the Osages. Then on to Sperry, Oklahoma, before President Smith returned to Independence. Brother Smith was very much interested in what he saw during his visit and continued that interest all his lifetime.

Enid, Oklahoma

Hubert held a meeting on the street in Enid, Oklahoma, where there were a number of Utah elders preaching, because

the Saints in the town wanted him to tell the difference between the two churches. He replied to the Mormons one night; after that, they sat on the curb and listened to him for three weeks. At the last meeting he talked on the Book of Mormon. There were sixteen preachers from the Christian College just east of town, one Adventist preacher, and two Holiness preachers, besides seven of the Utah elders. His audience numbered over 450, and the people were standing up. He started in at eight o'clock, and there was a running fire of questions from those preachers all the way through—not from the Utah elders but from the others, especially from the men of the college.

When he read the statement from the sixteenth chapter of Mark that these signs shall follow those that believe, the dean of the university stopped him and asked if he would eat a box of "Rough on Rats" if he would go and get it for him. Hubert said, "Go get it, and I will show you." He went to the drugstore and bought a box of it, and demanded Hubert should eat it. Of course the large audience was very much excited over it, when he said to him: "Hold on. I want to ask you a question or two. Will you swear that this is 'Rough on Rats?'" He said, "Yes, I will swear that this is 'Rough on Rats.'" Hubert said, "Well, another question—do you believe the Bible?" He said, "Yes, I do." Hubert said, "According to your interpretation of the Bible, *you* should eat it," and asked if he would eat it and prove to that audience that he was a Christian. The audience just yelled and booed him.

Hubert said, "We are also told 'It is written again, Thou shalt not tempt the Lord thy God.' Now if I deliberately take a poison and then demand God to heal me, I am tempting him to perform a miracle to show off his power. However, should I be given poison by the enemies of Christ, his promise would apply, and I would not be hurt." The dean became very angry. He said, "I demand that you lay your hands on me and heal me because I am a sick man." Hubert said, "I can prove by this whole audience that you are a murderer. You came here with murder in your heart, and got that poison to kill me." He became angrier still and started to leave; the audience booed him until he was out of sight.

When Hubert finished his talk, it was twelve o'clock. He had preached four hours. Everyone was greatly interested because he answered every one of those men on all the questions that they raised.

(To be continued.)

Inspiration

By M. Virginia Fisher

(See page 23.)

MANY OF YOU have heard President Eisenhower's inaugural address. It was a speech meant to inspire the American people with confidence in him, his government, and in the fact that they could do a good job. Such inspiration is the spring from which much goodness flows. Likewise we women have a job to do in inspiring our husbands and children to lead good lives in the service of our Master.

The busy mother of a household may often feel like a piece of bubble gum being pulled in a dozen different directions. She is the bubble about to burst. At such times a silent prayer will help her to meet her demands—father wanting his clean shirt, Gary his sore finger attended to, Baby crying, and breakfast to get ready, all requiring infinite patience. However, the headaches and the sore backs seem worth while when we consider the important job we are doing.

Some months ago an article in the *Herald* began, "What makes one person develop into a Joseph Smith and another into a Hitler? What causes one man to develop humanity and another destroy it? What powers direct one man to serve God and another to serve the Devil?" When we stop to think that we as mothers and wives are largely responsible for the people in this world, our task seems too great.

FROM MY EXPERIENCES with children while teaching I can give illustrations of some of the problems of childhood and the importance of upbringing.

George had the ability to do "B" work, which is a little above average. He was doing a poor "C." By delving into his background I dis-

covered that he had been the petted baby of the family while his father was overseas for five years. Then when his little sister arrived he was pushed to one side of the picture and was expected to be a very good little boy. His older sister was doing very well at school and he was expected to do just as well. His older sister received money for her "A's" and "B's" and I think George must have received strappings for his "C's" and "D's" for he couldn't seem to write a story without repeating that someone or other had been hit about twenty times or more. It didn't matter how he started, he always ended his stories the same way. I talked to his mother and tried to tell her that he needed encouragement. She decided to try but resorted to the method of using the bribe of money for "A's." In his next report, George, a little more enthusiastic, began working harder, but like his parents he expected too much to happen at once. When he took his next report home, it had improved but it wasn't as good as the sister's. He was told that he could have done better. George's ambition was gone. He had worked for some honor and praise and had received none.

Another pupil, Peter, was not as clever as George, but he did just as well. He was a happy, well-adjusted youngster, who didn't need strapping to make him come in at night. His father had a workshop, and there was a place in it for Peter. He was in grade three at the time

and could do things with a ruler as well or better than I could. He could be depended on to do things that better students were unable to do. Peter was dependable because his parents had taught him to be.

Another boy named Paul was undernourished. There were rumors that his parents had used drugs to get him to go to sleep at night. He had poor discipline at home and was a problem child at school. He was only in grade one, yet he asked defiantly for the strap.

Ray, a boy from a poor home in every way, knew no moral standards. Being the toughest fighter was his code. Trying to teach him right from wrong was like teaching a foreign language.

Myrna, an only daughter, was encouraged by her parents to have confidence in them. She could never rest easy until she had confessed a misdemeanor. Her parents taught her to square her shoulders to the responsibilities of her actions.

FROM SUCH AS THESE come the Joseph Smiths and the Adolph Hitlers. For the task of homemaking we women need inspiration. We can find it in the Scriptures:

Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands.—Proverbs 31: 10-13.

Reading such Scripture makes a woman better envision the task that is before her. Often a woman does not realize the harm she may be doing her husband. Here is what sometimes happens.

A young girl is undecided about the man that she should marry. Her

Home Column

parents have given her the impression that the man of her choice is not as well educated nor as good a provider as she might have been expected to find. Being influenced by her parents and the desire for social position, she is always driving her husband. She wants him to be a success in a financial way so that she can keep up with the Joneses and the Browns.

Another woman may have no confidence in her husband's ability to take part in public affairs. If a man is going to help his community and his Lord, he must have his wife beside him, not red-faced at home for fear he will make a grammatical error when he speaks.

A woman can be an inspiration to her husband. Emma Smith was told:

Continue in the spirit of meekness, and beware of pride. Let thy soul delight in thy husband, and the glory which shall come upon him. . . . And except thou do this, where I am thou canst not come.—Doctrine and Covenants 24: 4.

She was told to delight in her husband's glory and to beware of pride in herself. Do we fail in this?

So often we can't be happy unless we are bolstering our own self-esteem. We may do this by wanting the nicest home in the block or by insisting on the latest fashions for our wardrobes. What service can our husbands give to God if they always have to be worrying about giving us the things of the world? The standards of our lives will measure up to what we put into them. If we can a poor quality of vegetable, we will serve a poor quality of vegetable; if we sow poor seed, we will get poor harvests. If we set our goal high, then we have the opportunity of at least climbing.

We must keep our morale high as we attempt to serve the Lord. We will then be better able to inspire our families. When our children are grown and the years have taken their toll our reward may be—"Her children arise up and call her blessed; her husband also, and he praises her."—Proverbs 31: 28.

Seek Ye First the Kingdom

By Marion C. McKim

(See page 23.)

AS I THOUGHT of the theme, "Seek ye first the kingdom," I wondered what we must do to our own lives in order to start putting the kingdom first. I believe that the thing we need most for kingdom living is love, or in the words of the Scriptures, charity. In Doctrine and Covenants 11: 4 we are told: "No one can assist in this work except he shall be humble and full of love."

Jesus once said, "By this shall all men know that ye are my disciples, if ye have love one to another."—John 13: 35.

In the seventh chapter of Moroni we are told, "Charity is the pure love of Christ . . . and whoso is found possessed of it at the last day, it shall be well with them." Also we are told to "pray with all the energy of heart that we may be filled with this love."

It will take a lot of hard work for us to possess this pure love of Christ. We say we love our brothers and sisters—and we really do—but the love that we now possess is not great enough. We often become angry or hurt because of something someone else does or fails to do. We become provoked with our children because they act like children. We are irked with our companions because they don't think the way we want them to think. God said, "Charity is not easily provoked."

We are all human enough to think that the things we do and the ideas we have are right—the best ever. We don't mind telling the world how wonderful we are either. We throw out our chests and tell of our

accomplishments or sometimes we don't say a word—we just strut around and let our actions show how superior we feel. God said, "Charity is not puffed up."

God said, "Charity is kind." Are we always kind?

"Charity suffereth long." Are we patient in our suffering?

Are we critical of every little thing others do? Do we try to help them? Do we overlook their shortcomings as we expect our misdeeds to be overlooked? It doesn't take much to strike back at the person who has hurt us. Only a person with a strong character—a person full of love—can overlook the hurts.

Jesus gave us a new commandment: "Love one another, even as I have loved you." At another time he said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." This is hard to do; yet, if we are to live a Christlike life, we must learn to do it.

None of us can stand alone. We are all dependent on the love of others to help us, and if it weren't for love, no one would be willing to help anyone else.

God has told us that Satan is hard at work within the church and within our own families, trying to destroy the love that is here.

Let us work, even harder, to possess the pure love of Christ within our hearts, so that Satan cannot destroy us.

Camp Songs

By Ronald Kirlin

AT CAMP THIS PAST YEAR our theme song was "Have Thine Own Way, Lord." I wonder if this hymn wouldn't be useful as a regular theme song in this movement of restoring the gospel of Jesus to the earth? It might be the title on our banner for the coming years.

Have thine own way, Lord,

Have thine own way.

Thou art the potter; I am the clay.

Mold me and make me after thy will,
While I am waiting, yielded and still.

God is the potter. We are his makings. He has made us from clay and put us here. He has given us our free agency, the right to choose our own standards. We believe that the standards we should bear are the standards of Jesus Christ. In our prayers we need to ask God to help us—to make us and mold us after his will. We know that we have found the way to the kingdom of God, and we must let our Maker mold us into pottery useful for holding the spiritual gifts he has bestowed upon us.

Have thine own way, Lord,

Have thine own way,

Search me and try me, Master, today.

Make my faith center ever in thee,
And to thy teachings, true may I be.

The Master is seeking us and trying us each day. He tries to find us in many ways—through friendship, knowledge, and prayer. We need to have faith in him always. We remember Peter as he walked on the water. He stepped from the boat onto the water and walked to Christ, constantly watching the Master's face. Then Peter began to think of himself. As a result, he began to sink into the water. As long as Peter walked ahead, watching the face of Christ in faith, he stayed on top; but when he thought of Peter, he sank.

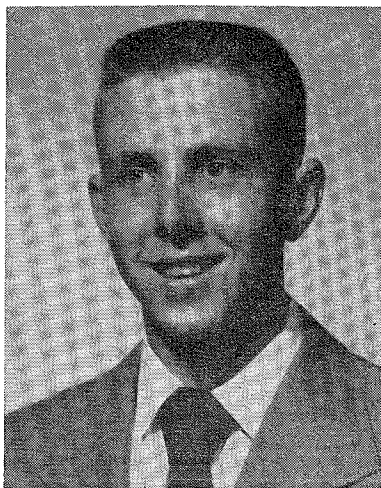
Have thine own way, Lord,

Have thine own way.

Help me to follow thee every day.

Open my eyes, Lord, help me to see
Christ ever, always, walking with me.

When Judas left the upper room during the Last Supper, it was said that he stumbled into darkness as he departed. Judas left the light behind him when he left Jesus. His eyes were blinded with darkness. We must open our eyes and see the light of the true gospel. Then we must follow that guiding light. Jesus said, "I am the light of the world. He that followeth me shall not walk in darkness."



Here Is the Writer . . .

Ronald Kirlin is seventeen and will graduate this spring from Cheyenne High School, Cheyenne, Wyoming. He plans to attend the University of Wyoming in the fall. His special interests right now are architecture and sports. Two years ago Cheyenne Branch was left without a pastor. The women of the branch made the matter a subject of prayer, hoping that a pastor might be sent there from some other place. Somewhat to their surprise, yet much to their joy, Ron was called to the priesthood soon after. He was fifteen at that time.

This article was inspired by his attendance at youth camp in 1952.

Have thine own way, Lord,

Have thine own way,

Help me to love thee more every day.

Help me to know that thy love so free
Is greater in value than all else to me.

It was when one of the scribes asked Jesus which was the first and greatest commandment that Jesus replied, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength." We all

know the adage, "Love thy neighbor." As we grow in the kingdom of God, we know that we must love *all* people, and then the love of God will be forever with us. Love is of God, and God is love. We must have love in order to build Zion.

Have thine own way, Lord,

Have thine own way.

Bless what I offer to thee today.

Help me to always remember thee,

And thy precious blood shed for me.

God intended that we remember him, and we do remember him through our service to his church. We remember Christ through our offerings, our prayers, and our friendship with others. We are made to remember Christ at prayer and preaching services, at church school, at youth camps, at reunions. We remember him the way his disciples remembered him. Jesus knew that his effort would be sustained only if his twelve chosen ones remembered him. So during the last night of his earthly life he made a careful plan to establish himself in their memory. This plan was the Last Supper, the sacred communion that we, today, still partake of in remembrance of him. "This do in remembrance of me," said Christ, and as a result of the remembrance of his disciples, Christian belief has spread throughout the world. The future of our church today lies in the hands of those workers who will remember Jesus and his teachings.

Have thine own way, Lord,

Have thine own way.

Guide me and keep me, Master, each day.

Help me be pure, Lord, and may I be
True to the faith thou hast in me.

God has faith in each of us. He has given us a tremendous task, but he has faith that we are capable of completing it—even the establishment of his kingdom. Of his faith in us we are assured—it is our faith in him that often wavers.

Let us determine this year and in all years ahead to let God have his way: We will need to work hard together, and without reservation. We shall have the decision to make—will it be our way, or God's way?

Graceland GAZETTE

■ Graceland students in Applied Music presented a recital Sunday afternoon, February 1. Included in the program were representative works for organ, voice, piano, and brass bass.

■ Students and faculty members attended an open house for creative hobbies and avocations on Sunday, February 8. This was sponsored by the Religious Activities Department and was one of the features of the creative interest unit. Both students and people from Lamoni participated in the event by entering hobbies and creative interests in the exhibit. Creative interests were shown in the fields of photography, art, writing, home decoration, handcraft, landscaping, Scouting, horticulture, and bird raising.

■ On March 27 a chartered bus will leave the Graceland campus loaded with forty-two members of the college band starting on their annual tour. The band will play before church groups and high school student bodies and assemblies in Missouri, Oklahoma, Texas, and Kansas, returning to Independence, Missouri, a second time to participate in the Easter Sunrise Service.

■ Dr. Roy Cheville took part in the Religious Emphasis Week Convention at Kansas State Teachers College in Pittsburg, Kansas, February 15 to 20, along with members of the Catholic, Jewish, and Protestant faiths. He was asked to speak on such topics as mental hygiene, educational psychology, science for elementary teachers, communication, biology and social ethics, problems of human populations, scientific thinking versus religious thinking, contemporary American problems, religions of the world, religion in homes of mixed religious marriages, and the history, beliefs, and practices of the Reorganized Church.

Young People in the News

Reporter and European Traveler

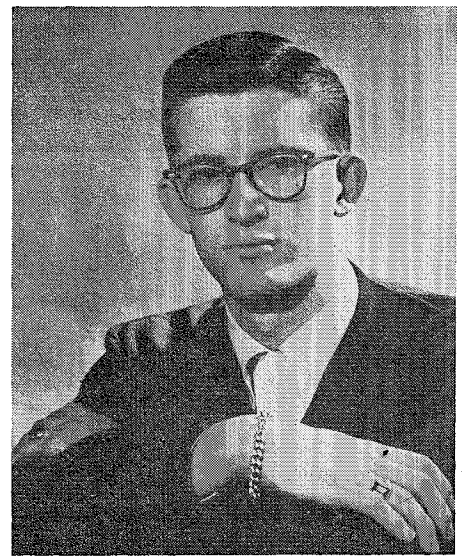
Roger Yarrington

AS A JOURNALISM STUDENT, Roger Yarrington, six-foot-two-inch, twenty-one-year-old son of Mr. and Mrs. Byron O. Yarrington of Lamoni, Iowa, was editor in chief of his school newspaper three times. During part of his senior year at the University of Kansas he was editorial writer of the *University Daily Kansan*. He was also editor of the *Graceland Tower* in 1950-51 and editor of the Lamoni High School *Trumpeter* while a junior and senior in high school.

A trip to Europe this past summer aided him in his editorial work. He and his roommate of last year, Jim Tabor, son of Mr. and Mrs. Harold A. Tabor also of Lamoni, spent the entire summer visiting England, France, and Italy.

The two fellows were especially impressed with their visit to the Enfield Church in London, England, where they received a warm reception. Two close friends of theirs, Dick Cheville and Jim White, also of Lamoni, had visited this same branch during their trips to Europe. This was the only branch they visited, as they did not travel farther north than Stratford-on-Avon in England; France and Italy have no organized branches.

A more recent trip for Roger was his journey to the national convention of Delta Sigma Chi, professional journalism fraternity, in Boulder,



Colorado, during November. The local chapter selected him as the delegate to represent the University of Kansas.

During his last semester at KU, Roger was president of Liahona Fellowship, the church student group of approximately sixty members on the campus. Last year he was vice-president of the group.

In high school he was coeditor of the school's year book, *The Flame*, and captain of the basketball team. He was also very active in Scouting, having achieved the Eagle Scout award and being one of the first church members to receive the God and Country award. While in Scouting he regularly attended Scout camp. He also attended youth camp at Camp Yopeca, Lake Doniphan, for several years.

While a Graceland he participated in varsity basketball his freshman year. He was also president of the AUB social club.

After graduation at the semester, Roger took a job as reporter for an Iowa daily newspaper, the *Burlington Hawkeye Gazette*. He plans to continue this work until Uncle Sam calls him for a year or more of military service.

MARY COOPER

New Horizons

Question Time

Question:

In the Book of Mormon story of the return of the sons of Lehi to Jerusalem to secure the records of their people, was it the Spirit of God, or another spirit (an evil spirit) that constrained Nephi to kill Laban?

California

N. D. M.

Answer:

The reading of the context in the first book of Nephi seems to leave no doubt in the matter. The explanation there given in the word of the Lord is "It is better that one man should perish, than that a nation should dwindle and perish in unbelief."

God's over-all concern for the salvation of souls is the only reason such an act would be justified. That was the only reason for destroying the world by flood in the days of Noah; for destroying Korah, Dathan, and Abiram with their two hundred and fifty princes of renown and the fourteen thousand seven hundred who rose in rebellion against Moses and Aaron (see Numbers 16); the only reason why Moses was commanded to slay the Midianites, Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites (see Numbers 31 and Deuteronomy 20: 17); and the only reason why men and women had to suffer death by stoning for breaking the commandments under the Law of Moses.

An evil spirit would not likely constrain one to have the kind of faith that prompted Nephi to go alone to Laban's home under such circumstances that the will and commandments of God might be done. It was the Spirit of God that prevailed in the entire life of Nephi.

HAROLD I. VELT

Question:

Do the Reorganized Latter Day Saints teach that unsaved people have a second chance for repentance after death?

Iowa

E. L. C.

Answer:

The Three Books—the Bible, the Book of Mormon, and the Book of Doctrine and Covenants—constitute the adopted Scriptures of this church; whatever is

found taught therein is the doctrine of the church, and nothing else.

These Scriptures teach upon the point requested that the gospel is to be preached to every soul and that the part of humanity which did not hear it in this world will have the privilege of hearing it in the hereafter. They will have the opportunity of accepting or rejecting it. The Scriptures do not teach that persons who have had ample opportunity of hearing the gospel in this life, and have rejected it, will be given another chance in the spirit world. Every man must have his opportunity, but with that opportunity once given, rejected and lost, it will not be renewed. (This all relates to the true and authoritative gospel of Jesus Christ, not to the common teaching of Christianity in the world generally.)

CHARLES FRY

Question:

Why do we celebrate December 25 as Christ's birthday? Are there not some indications that Christ was born in the spring?

Missouri

R. C. T.

Answer:

There is no conclusive information as to why or when December 25 was chosen as the time for celebrating the anniversary of the birth of Christ. Apparently little interest was shown in the matter until the early part of the third century. At that time Hippolytus, Bishop of Rome, chose January 2 for commemorating Christ's birth. Others proposed the dates of March 25 or 28, and April 18 or 19. For some time January 6 was celebrated as the spiritual birthday or the date of his baptism, as well as his physical birthday.

Three reasons have been generally accepted as having been important in the choice of December 25:

1. The so-called "Plan of the Ages"

By complex and fantastic reasoning, it was thought that the creation of the world began on March 25, hence Christ, the Paschal Lamb, was conceived on March 25, the anniversary of the creation, and born on December 25.

2. John the Baptist's birth

By quite unsubstantiated reasoning based on the gospel stories, it was concluded that the conception of John the

Baptist took place in September. By this reasoning, Christ would have been conceived six months later, in March, and therefore born in December.

3. The pagan celebrations of Saturnalia and Brumalia

In pagan Rome the celebrations of the Saturnalia, December 17 to 24, and Brumalia, December 25, were times of rejoicing in the unconquered sun, for it was in this period that the steady increase of darkness in the Northern Hemisphere ended, and the days began to grow longer. Christianity is thought to have adopted these Roman holidays using the symbolism of the unconquered sun to represent the birth of Christ and the beginning of the unconquerable light of Christ which shall overcome the darkness and sin of the world.

CLIFFORD A. COLE

Question:

Will children who die in infancy endure temptation at the end of the millennial reign?

Oklahoma

MRS. P. S.

Answer:

Little children who die before they reach the years of accountability are saved through the mercies and atonement of Christ. They will be resurrected at his coming to inherit the celestial kingdom, and like all the others to "go no more out" (Revelation 3: 12). Satan cannot come there. The redeemed are above and beyond all evil and cannot be tempted.

During the millennium there will be people on the earth, not with the redeemed in the holy city, who still live in mortality, which means that they will still be possessed of inherited evil, and when Satan is loosed they will be subject to temptation. Many will turn to sin and be led into rebellion, and will seek to destroy the holy kingdom; these will be destroyed by fire from heaven.

CHARLES FRY

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

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

Letters

Letter From a Serviceman

Many times I have felt like writing to express a few of my thoughts and my appreciation to my home congregation, Flint, Michigan, for sending the *Saints' Herald* to the fellows in the service. I have felt a portion of God's Holy Spirit resting on me many times as I have read from the church publications; others in the service have expressed themselves to me in this manner also. God has truly been with us. We are his children, and if we endeavor to do his will, he will abide with us. Many of us are privileged to meet only with small groups, but we have the promise (in Matthew 18: 20) that "where two or three are gathered together in my name, there am I in the midst of them."

After reading the article under P.S. entitled "Heat" (August 18, 1952, issue) I decided to write a few of the things which have been on my mind for some time. This article deals with Alaska, and I would like to say that those who have never been in this country cannot really begin to know what it is like. I had heard so many stories of Alaska—the land of eternal ice and snow, Eskimos, and igloos—that I was very surprised to find here the largest proportion of the population is made up of the white race. As for igloos—they are something I have only seen in movies or read about in books. Here in Anchorage we have many modern buildings which are as nice as those in the States.

Whoever wrote "Heat" asked, "Anybody planning a trip to Alaska? We'd like to go along as valet, cook, colporteur, or personal bodyguard—almost anything to get to go." When I get out of the service, I plan to return to Alaska. There is a work to be done here for God, and if I can be an instrument in his hands in carrying out this work, then here is where I want to be. Good church members are needed—people who are truly dedicated to God's work. If the writer is still interested, he may have transportation to Anchorage with me when I return late in 1954.

We have the job of evangelizing the world. Alaska is a vast territory with only one branch of our church within its boundaries. This field is truly white and ready to harvest. Are there those who care to help in the harvesting? The time to work is *now*. "Jesus is calling, Oh hear him today, Calling for you, . . . Will you not quickly his summons obey? Jesus is calling for you."

Sincerely,

Jack Lee Little

Elmendorf Air Force Base A/1C USAF
Anchorage, Alaska

An Experience in Faith

About eight o'clock one evening last August, Brother Weedmark called, and asked if it was too late for me to fix a refrigerator. I told him, "No," since in service work you are subject to call at all times. He said he was trying to get a used refrigerator for his mother, and that he had located one, but not knowing much about it, he wondered if I could come and see if it was worth the price asked before he bought it.

I met him at the place and as soon as I opened the unit compartment door, I could smell sulphur dioxide gas (the type of refrigerant used in most older refrigerators). Going back to my truck I returned with a bottle of ammonia and a cotton swab to see exactly where the gas was leaking. Sulphur dioxide gas forms a white smoke when it comes in contact with ammonia fumes.

I located the leak at the compressor shaft seal. After I told Brother Weedmark what it would cost, he said to go ahead and fix it. I had to remove the compressor and take it to the shop to replace the seal. He said he would take the refrigerator to his mother's house, and I could install the compressor in the refrigerator there.

I brought my tool tray and gauges in from the truck and proceeded to disconnect the compressor. The refrigerator was on a screened-in back porch, and I was sitting on the floor in front of it.

Being in somewhat of a hurry (it was late and I had had a busy day) I was not as careful as I might have been and the liquid line from the compressor broke loose. The sulphur dioxide, under pressure of about eighty pounds, hit directly in my eyes.

Sulphur dioxide is toxic; so when it hit me in the face, choking and blinding me, I instinctively pushed back and whirled around to the porch floor. I thought I was gone; everything was black for a moment, then I realized that I would have to get out of there or I would die of suffocation.

I felt for the outside door and threw myself down the steps (the floor of the porch was about eight feet from the ground). I lay face down on the grass at the foot of the steps gasping for breath, for my lungs were seared by the gas. The liquid sulphur dioxide which came in contact with the moisture in my eyes and lungs was actually like sulphuric acid thrown in my eyes and sucked down into my lungs. At that moment I thought my eyes were gone. They were a total blank.

I lay there on the grass, the awful reality running through my mind that here I was blind. What could I do? I knew then what must be the thoughts of a drowning person, for this was something of a similar experience. Being a member of the priesthood, I had studied to some length and was working in cottage meetings. Still I realized how far short I was from being the servant God expected me to be. I realized how much studying I needed to do in order to present this gospel to others with conviction that they might know of its truth. I realized that I had to have my eyes to carry on God's work as I should, if I was to fulfill my obligation.

I prayed as I had never prayed before, saying, "Thy will be done." The assurance came to me then that my eyes would be all right. I wasn't even bruised from the tumble down the steps.

I called for Brother Weedmark, who was in the house, but he couldn't hear me. I couldn't go in the back way because of the gas escaping from the refrigerator on the back porch. I felt my way around the house to the front door and the Weedmarks helped me to the kitchen sink where I began rinsing my eyes with water.

It was about a half hour before a doctor could be located. While I was on the operating table, the doctor said my left eye would probably be all right but he had little hope for my right eye. Still I had assurance that I would be all right. As soon as Brother Weedmark brought me home, I had my wife call Elder James Post to administer to me. I felt that was all I needed. After three days the bandage was left off my left eye, but my right eye was still a blank. On the fourth day I could faintly see the doctor's face when he took the bandage off my right eye, but it had to be kept bandaged for two weeks as it was quite sensitive to the light.

A person doesn't realize how precious his eyes are until he is unable to use them, even temporarily.

Today my eyes are almost as good as they were before. I don't wear glasses and I read

and study as I did before. This experience has been a testimony to me of the value of administration and the power of prayer and faith.

HUGH T. MCNEESE

3450 Tauromee
Kansas City, Kansas

A Tribute to Walter B. Penny, Jr.

Walter Penny was a patient at the Veterans' Hospital at Wadsworth, Kansas, when we first met him. He continued to be a patient there until his death on Sunday, February 1. He had been hospitalized for the last six years and for the last three and a half years was almost completely paralyzed.

To know Walter was to know courage—the quiet kind of courage that does not get downcast regardless of the trials that come; the kind that faces each new day as it comes; the courage to face things as they are and not as he would have had them.

To talk with Walter was to realize his great strength. He had little physical strength, but his spiritual strength was boundless. His life touched that of many others, and his faith and fortitude gave courage to other patients at Wadsworth. He was known as the "man of hope" by workers and patients in the hospital. He trusted God to do as he would with him.

We loved Walter; he was near to our hearts. He was an older brother to the children, a younger brother to those of us who are older. Our lives have been enriched because we have known him. He loved others as deeply as he was loved, praying continually for those about him. All of you have been included in his prayers, for he prayed always for God's people.

He earnestly desired to get well that he might serve others and help in building the kingdom. He felt he was doing so little in comparison to others. We feel that he was a conscientious workman in the vineyard. He was unable to do physical labor but he received a small pension as a disabled veteran. Much of this he gave as a freewill offering to the church; and of course he paid tithing. Whenever he knew of a need in his local church he gave liberally to help.

All who have known him have been served by him. Many have testified that they have visited him in hopes of ministering to him, but that they in turn received rich ministry. The beauty and dignity in this ministry was felt in the simplicity of Walter's personality. His simple faith, his great courage, his deep desire to serve, and his love for all of God's people marked him as a "beloved brother."

231 East Logan MILDRED DORSEY
Leavenworth, Kansas

Whitmer Heirlooms

(Continued from page 6.)

opinion as to doctrines, and he stood in opposition to others because of them, we have the conviction that at the heart he had unquestioned integrity.

He played a part in one of the great dramas of American history such as few men ever have done, was captain of his soul to the end, and faced the eventualities of death with level look—wholly unafraid.

After my experience with his great-granddaughter, Mrs. Blankenship, I believe Father Whitmer transmitted some of his sterling qualities to his posterity.

ISRAEL A. SMITH

Briefs

Meet With Apostle

CHANUTE-IOLA, KANSAS.—"Perfection" was the subject of the farewell sermon by Missionary Ralph Bobbitt at the home of Mr. and Mrs. Robert Vohs, Iola, Kansas, when he and his wife visited here October 21. A gift from the branch was presented them at the close of the service by Leon Morrow, who expressed appreciation of their services and extended them best wishes in their new field.

The women's department sponsored a Halloween party for the branch October 24 in the cabin at Humboldt Park.

Mrs. T. W. Bath, district women's leader, was the guest speaker on November 21, when the women's department held their covered dish Thanksgiving luncheon at the home of Mrs. Roy Trammell in Humboldt. Mrs. Roy Heller of Pittsburg, Kansas, offered the closing prayer. Several other guests were present, including Elder A. C. Barker, the pastor.

Stephen Black, president of Spring River District, spoke on the subject, "Christ Is King," at the women's meeting December 5, at the home of Mrs. Howard Earnest, Chanute. He also presented the sermon in the evening at the home of Mr. and Mrs. R. C. Walton in Iola.

The branch dispensed with services in Chanute on Sunday, December 14, to meet with the Independence, Kansas, Saints in an all-day meeting under the direction of Elder Stephen Black and Apostle Arthur Oakman. A basket dinner was held at noon.

Mr. and Mrs. Roy Hill of Mission, Kansas, were guests Sunday, November 9. Before moving to Mission, Brother Hill was teacher of the adult class for many years, and was also a former pastor of the group.

Carol Moore, daughter of Mr. and Mrs. Chester Moore, and Bobby Maple, son of Mr. and Mrs. Stanley Maple, were baptized December 21, at the church in Independence, Kansas, by Robert Vohs, priest, and Elder A. C. Barker. They were confirmed by A. C. Barker and Elder Myron Cadwell.

The branch held a reception honoring Mr. and Mrs. Fred Joy who observed their golden wedding anniversary, January 10, at the home of Mr. and Mrs. Howard Earnest. A gift was presented to them from the branch by Robert Vohs. Out-of-town guests were Mr. and Mrs. Charles Joy and son of Wichita, Kansas, and Pvt. Richard Bain.

Pvt. Bain, son of Mr. and Mrs. Earl Bain, attended services January 11, when he was en route from Camp Breckenridge, Kentucky, to Fort Riley, Kansas, where he is a student in Photo Interpretation.

A/3C Dale Carlson, son of Mr. and Mrs. George M. Carlson, attended services October 26 and November 2. He is now stationed at Godman Air Force Base at Fort Knox, Kentucky. Prior to this he was stationed at Lowry Air Force Base at Denver, Colorado.

The branch Christmas party was held in the Little Theater in Iola on December 15.

Following the Wednesday evening prayer service on January 7, Mrs. Maude Moore was honored with a housewarming social. She was presented with a gift from the group and refreshments were served. Mrs. Moore is now living in Humboldt.

Elder and Mrs. Arthur B. Dennis of Mapleton, Kansas, and Priest Joe Rei and family were guests January 25. Elder Dennis, presi-

dent of Rich Hill District, presented the morning sermon.

The Saints from this area are enjoying the radio programs, "The Old, Old Path," on Sunday mornings on station KFSB, Joplin, Missouri, under the direction of Stephen Black, and also the program originating from the Stone Church in Independence, Missouri, under the direction of Evan Fry.—Reported by Mrs. EARL BAIN

Children Present Program

KIRTLAND, OHIO.—The branch officers for the year are as follows: Harry Black, branch president and temple guide; Erle Wildermuth, church school director; Byron Neville, music director; Grace Ebeling, women's leader; Arthur Burt, Zion's League leader; Agnes Martin, children's leader; William Davidson, treasurer; Pauline Jones, book steward.

The women's department, under the leadership of Sister Ebeling, voted to divide into circles for the coming year. There are now seven circles with about twenty members in each circle. Many more women are taking an active part in branch work than did previously.

On October 21, Pauline Arnon spoke to the women of the district in the temple. Following her talk there was a reception in the Chestnut Room of the auditorium. There were about seventy-five women present.

Missionary Loyd Adams conducted a series of missionary meetings in the temple November 16-21.

On November 13, the women's department held a turkey supper and bazaar which netted about four hundred dollars.

On December 21, the choir presented the cantata, "The Heavenly Child," under the direction of Byron Neville. Soloists were Dorothy Buck, soprano; Harriet Collins, alto; William Davies, bass; and Jack Sanford, tenor.

The children's division of the church school presented their annual Christmas program on December 23. The program was under the direction of Agnes Martin. New stage curtains were used. These were a gift of the Zion's League, the women's department, the church

school, and the young adults. After the program a treat was passed out to everyone present.

On November 23, Jack Sanford was ordained an elder, Vincent Majewski, priest, and Wade Smith, teacher.

Both the senior and junior Zion's League have had a busy fall. They have had several sunrise prayer services. The junior League meets every Monday night under the direction of Vincent Majewski and his wife, Margaret, for study and recreation. The senior League meets every Thursday night under the direction of Arthur Burt and his wife, Ruth, for study and recreation.

In December the branch voted to share the cost of a car for the pastor, Harry Black, with the General Church.—Reported by MABEL ISENBURG

Mission Organized

LAS VEGAS, NEVADA.—On January 19, 1953, Seventy Russell F. Ralston, under the direction of Apostle Paul Hanson, came to Las Vegas and organized the group into a mission. He appointed Elder Robert Hampton as pastor. There were thirteen members present, and two visiting members, Brother and Sister Steve Bullard of Colorado. At present the mission is meeting at the home of Mrs. Jeanette Hadlock. Any members in the area are requested to contact the group and meet with them on Sunday morning. Brother Hampton appointed Genevieve Dexter as clerk and secretary of the mission. She may be contacted by phone or mail at Box 444, North Las Vegas, Nevada, telephone 6551. The pastor may be contacted at 811 Oakey Boulevard, Las Vegas, Nevada, telephone 3487-R.—Reported by GENEVIEVE DEXTER

Building Program in District

IDAHO DISTRICT.—Nampa is very active in the work on their new church building. January goal was installing plumbing, furnace, wiring, and work on the ceiling. Stephen Wayne and Stephanie Lynne, children of Mr. and Mrs. Wayne Lewis of Nampa, have been blessed. On January 18, Elder Cecil Gilmore, pastor of the Boise Branch, met with the Saints

FUN for Everyone

by MAY SMITH

More new plans and programs for better church socials. This booklet gives lists of games and contests for all kinds of church gatherings. All age groups are included. Also discusses planning, advertising and leading church socials. A Standard publication.

95¢

Herald House

Independence, Missouri

at Nampa for the morning service and after a basket lunch he spoke on "Stewardship." Nampa recently appointed Mrs. Myrtle Yager as reporter for the Nampa mission.

Joint baptismal and confirmation services were held in Boise, February 1, under the leadership of Elder Lester Dellenbaugh. The following from Weiser were baptized by Elder Harry S. Fry: Shirley Stout, Oscar Stout, Esther Mitchell, and Thomas Mitchell. Sam Thornton from Boise was baptized by Elder Lloyd Condit.

Mrs. Bessie Ray has been selected as teacher for the adult class at New Plymouth and the average attendance for church school and church is around 50. The New Plymouth building committee is looking for a suitable location for a church building. Seventy Luther Troyer spent January 25-28 in New Plymouth. The Saints in New Plymouth held a special prayer service for the sister of Mrs. Freeman and since then Mrs. Freeman reports her sister much improved. Sunday evening, February 8, J. L. Verhei, Oregon District President, spoke at New Plymouth, having been at Baker, Oregon, for the morning service. Brother Verhei was on his way to Independence.

The Pocatello mission is indebted to Elder A. A. Baker from Blackfoot, Idaho, for the new sign he built and erected on the corner of the church property. The sign is about seven feet in height and approximately four feet wide. In addition to building the sign Brother Baker also built a pulpit for the new church, the platform upon which the pulpit stands, and three chairs for the rostrum. Brother Baker is past eighty and years ago was in the mission field.—Reported by RUBY Y. BROWN

Zion's League Active

JOPLIN, MISSOURI.—The children's Christmas program was held December 21 at the eleven o'clock hour. Elder Raymond E. Troyer of Chicago gave the Christmas message. The Zion's League held a breakfast at the home of Jay McKinley that morning. Following the breakfast they had a prayer service at the church. The college students presented a Graceland College program on December 28.

Two students and two alumni spoke in the evening at the service. On January 11, Priest John Leslie preached. The evening service on that day and all services throughout the week were canceled so that the Saints could attend a series conducted by Elder Charles Neff at Webb City, Missouri.

The women's department bought new rugs for the nursery. On January 22, twenty-four members of the women's study group met in the home of May Nash for their regular meeting. On January 27, about thirty of the women attended a demonstration of the modern work-saving kitchen as guests of Reeder's Appliance Store.

Following a missionary series of two weeks in Webb City, a baptismal service was held at the Joplin Branch. Elder Charles Neff baptized two young men uniting their homes in the church.

Members of the branch have been cleaning and redecorating the building.

Elder Herman Plumb, pastor of the Carthage Branch, preached at the morning service on February 8, and Seventy James C. Daugherty preached in the evening.

Donald Nash and Jay McKinley have left for the service.

On the evening of February 10, the Young Matron's held a valentine party at the church with Ruth Guinness and Lois Leslie hostesses. The Zion's League had a party on the same evening at the home of Kenneth Siler.

On February 11, forty Saints and friends attended the prayer service. Elders Stephen Black, Seth Spangler, and David Lohr were in charge.

Mark and Macel Mink, May Gray, and Lorene Carrow left for a tour of the ancient ruins of Mexico on February 11.—Reported by MRS. RACHEL M. TROYER

District Women Meet

WILBURTON, OKLAHOMA.—Beginning in September, the project for the women's department has been to plan and serve the evening meal to the Wilburton Lion's Club every Tuesday night. The older ladies of the group have been active in quilting this winter, under the direction of Georgia Parsons. They

meet the first and third Friday of each month for worship and study.

On October 12, Raymond Grace and Donna Kathleen Jackson were baptized by Missionary Wallace A. Jackson.

Alene Goss was married to Almon Wilson, Jr., of Oklahoma City on November 15, by Brother O. O. Dollins.

Elder Raymond Yuebanks, of Tulsa, preached the morning sermon on Sunday November 16.

The women's department held their annual Thanksgiving Day program on November 21. The theme for the day was "We Are Thankful for Our Stewardship of the Kingdom." Visitors and guest speakers were from near-by branches. The district president of women, Ruth Goodwin of Shawnee, Oklahoma, was also present.

Apostle D. Blair Jensen preached at the church four nights during the week of December 14. On Tuesday night he was the guest speaker for the Wilburton Lion's Club.

A special Christmas program was held this year, highlighted by the play, "A Light in My Window," under the direction of Angie Dollins.

The branch was in charge of the program of the General Council of Church Women, at the Presbyterian Church on December 29. Effie Wallace gave the devotional, and O. O. Dollins was asked by the president of the organization to give a talk on the doctrine of the R.L.D.S. Church.

Recent speakers have been Victor Witte, and Alfred Yale of Tulsa, Oklahoma. The Saints of this area were sorry to lose the Witte family from the district, but happy to welcome Brother Yale and family.

Fonda Gail Glenn was blessed on Sunday, January 4, by O. O. Dollins.

Apostle D. Blair Jensen preached January 19 and 20 at the branch.

Many of the Saints from Wilburton attended the district business meeting at Oklahoma City, on February 8.—Reported by MICKBY MONTANA

Study Group Organized

CARTHAGE, ILLINOIS.—On January 16, Nauvoo District President Max Hromek of Fort Madison, Iowa, organized a study group in Carthage, Illinois. This group meets twice a month, and it is taught by Elder B. A. Galbraith of Nauvoo, district pastor for isolated members. David Stevenson of Carthage, a deacon, is group leader, and Mrs. Clarence Tripp, Carthage, is secretary-treasurer.—Reported by WARREN L. VAN DINE

Winter Activities in Branch

LOMBARD, ILLINOIS.—The women's group conducted two rummage sales in the fall. One was held in October and the other in November. On December 5, they sponsored a bake sale. From the two projects over three hundred dollars was raised for the building fund.

On January 15, a ham supper was served by the women which netted \$125 for the building fund. Plans for other activities included a barbecue.

Seventy Cecil Ettinger was in the branch the second and third weeks in December. He preached at the church on the two Sundays, and held cottage meetings during the week.

On the morning of December 21, the church school presented the play, "Let the Earth Receive," under the direction of Pat Wayne. Children from the primary to Zion's League ages participated.

A church school party was held at the church on December 22, under the supervision of the church school director, Grant Hoyt.

House Full of Prayers

Illustrated by VERA KENNEDY GOHMAN

Here is a beautiful, full-color fold-up storybook with prayers to learn for children. Each story has a full-page picture opposite it to fold open and find many other pictures. An entertaining, instructive book. A Standard publication.

only \$1.00

Herald House

INDEPENDENCE, MISSOURI

Two sound films, "The Littlest Angel" and "The Birth of Christ," were shown. Ruby Newman directed Christmas carols following the film. Gifts were distributed as part of the program.

The annual Christmas party of the women's department was held at the home of Gloral Huntley on December 19.

On New Year's Eve, the branch held a prayer and fellowship service at the home of the pastor, Elder Robert Kent and family, in Bartlett. This was followed by a potluck supper served by the women's department.

Six members of the priesthood attended a district priesthood meeting on February 8, at Gary, Indiana. President F. H. Edwards was the principal speaker.—Reported by MARGARET NEWLIN

Seventy Holds Series

MEDFORD, OREGON.—A series of cottage meetings for the Southern Oregon District has been concluded. They were conducted by Seventy James Kemp. He taught a class on the *Commentary on the Doctrine and Covenants*. On February 15, Brother and Sister Kemp presented a musical at Grant's Pass.

Sister Florence Davidson of the Medford Branch was unable to be at the last week of the series as she had undergone surgery on January 30.—Reported by SISTER CORREY

League Leaders Meet

SPRING RIVER DISTRICT.—On January 31, a conference for the district Zion's League leaders was held at Carthage, Missouri, under the leadership of Carl Mesle, youth leader for the General Church; Harry Shank, district youth leader; and Stephen Black, district president.

One of the high points in Brother Mesle's classes was the development of the following objectives of youth work: to enlarge youth's concept of God, to develop a better understanding of the mission of the church, to change lives, to train future church leadership, to attract and convert new members, to provide worship experiences on the youth level, to teach the thrill of unselfish service, and to provide wholesome fun. He also discussed the Zion's League annual commission plan.

Brother Mesle also related experiences by other branches throughout the church that are having success in their League work. He used colored slides to show activities at youth camps and retreats.

Harry Shank conducted a discussion class. The tentative program of activities for 1953 includes retreat in February, district conference in March, Restoration Festival in April, youth camp in June, reunion in July, retreat in September, and a Thanksgiving banquet and festival in November. These activities are under the direction of the district president and the apostle in charge of the territory.

Brother Stephen Black assisted in the planning of the leaders meeting and assisted in the classwork. Ten branches were represented, and the women of the Carthage Branch served the meals. Plans are being made for similar meetings for League leaders throughout the year.—Reported by HARRY SHANK

Christmas Activities in Branch

MODESTO, CALIFORNIA.—The annual business meeting was held October 8, 1952, and installation of the following officers was held October 12 with Sr. Mary Stark as reader: Elder Robert M. Colville, pastor; Elder Homer Gatchett, youth leader and church school director; Daisy Jennings, leader of women's department; Irene Gatchett, director of music; Mabel McGill, secretary; John Moffet, Jr., recorder;

Frank McGill, treasurer; Eubert Downing, auditor; Joyce Colville, director of drama; Elder John Moffet, Sr., bishop's solicitor; Elder Eugene Bivens, book steward; Ida Moffet, historian. Appointive officers were Shirley Reese and Wanda Reese, librarians; George Shimel, maintenance chairman; and Ilah Rose, publicity. As of February, 1953, the secretary and treasurer found it necessary to resign. They have been replaced by Lola Downing and Deacon Don Hawley, respectively.

On November 30, 1952, Robert Pyle, his wife, Mary, and two children, Shirley and Richard, were baptized by Priest Fred Kettner. They were confirmed December 7 by Elders Homer Gatchett, Eugene Bivens, David Elliott and John Moffet, Sr. On February 15 Sylvia Diane Snider, Lynda Rebecca Snider, and Jeffrey C. Keller were baptized by Elder C. K. Saxton and confirmed by Elders Eugene Bivens and Homer Gatchett.

The branch has welcomed Mrs. Elva Welch of Detroit, Michigan; the Floyd F. Viril family of Durango, Colorado; and John Moffet, Jr., who returned from the armed forces November 21. James and Rogene Templin have moved since Brother Templin's call to the armed service.

On October 12, 1952, Carol Savinia, daughter of Ambrose and Carol Sutton, was blessed. November 30, 1952, Scott Thomas, son of Anthony and Dennis Lee Borges, of Pittsburg, California, was blessed.

Some of the special activities have been a branch Halloween party sponsored by the women's department with Daisy Jennings and Rogene Templin in charge; a branch Christmas party at the church with program and treats; Handel's *Messiah* at the morning service on December 21, Irene Gatchett directing; and a Christmas play at the evening service, "Blue Overalls Angel," Joyce Colville, director.—Reported by ILAH ROSE

Baby Blessed

SHENANDOAH, IOWA.—Debra Irene, daughter of Mr. and Mrs. Orville Gardner, born October 1, was blessed on December 14. She was blessed by her grandfather, Elder A. M. Taylor, assisted by Elder L. M. Cottew.—Reported by MRS. BUDD A. REVELL

Missionary Holds Series

WOODBRIDGE, ONTARIO.—Missionary Al Pelletier was guest speaker for a series January 4-18. Summaries of these sermons were sent to the local paper.

At the conclusion of the last Friday evening service, the women's department served apple pie and ice cream, and on the final Sunday the Zion's League served supper and presented Brother Pelletier with a token of appreciation. The following week two young people, Mrs. B. Whitworth and her brother, Mr. Harry Price, were baptized by Elder Pelletier. They were confirmed by Elders Pelletier and F. C. LeFeuvre. Gary, infant son of Mr. and Mrs. Whitworth, was blessed by Elder LeFeuvre and the pastor, Elder Archer.

The choir assisted at these services and soloists during the series were Bruce Broadfoot, Isabel Goodwill, Marlene Beggs, and Helen Goodwill.

Bishop Kohlman visited the branch February 1. The women's department served the evening meal in the lower auditorium. Other recent speakers have been Evangelist B. H. Hewitt and Elder LeFeuvre.

Elder Bruce Broadfoot gave two lectures, accompanied by slides, at Port Colbourne, recently.

The Zion's League is studying "Beliefs of Our Neighbors" by Apostle Mesley, which is being taught by Elder Archer. A party was

held followed by serving pancakes and syrup by the social committee.

The women's department had a bake sale, February 28, in the showroom of an implement dealer in the village.

Harold Neale from Toronto is conducting the choir in the absence of G. Trueblood due to illness. Miss Jean Gardiner has also assisted in this way.—Reported by EDITH G. BEGGS

Church Auditorium Remodeled

ELYRIA, OHIO.—The Elyrian Leaguers met with the Barberton Leaguers for a combined business and social meeting. The Leaguers of Elyria then entertained Barberton for a week end. In December the Elyria Leaguers played host to West Cleveland for a combined business and social meeting. In January our League held a box social.

All church school teachers of the branch have recently received credits for taking a course taught by Ruth Minkler, "A Short Course for Teachers." During the week of November 9 to 15, Seventy Loyd Adams held a series of missionary meetings with a total of twenty-eight nonmembers attending. Many members of the branch attended the district conference held in Barberton in November.

Remodeling of the main auditorium has been recently completed. Work has been started on additional parking space, and new shrubbery has been planted as part of a landscaping plan.

The women's department held a bazaar, the proceeds of which were used to buy a new lighted church sign, which was recently erected in front of the building. Money raised from rummage sales, vanilla, silver polish, and blanket clubs sales was used to pay part of the expense of a new heating system. Another bazaar was held in December with the proceeds totaling \$100. The money was put into the operating fund. On February 13, the women's department sponsored a sweetheart night. The women brought their sweethearts for an evening of recreation and refreshments. A movie was shown on partnership in marriage.—Reported by BETTY KELLING

Missionary Shows Slides

MINNEAPOLIS, MINNESOTA.—The women's department under the direction of Mrs. Lois Resch is active in projects to help with the building fund. The department has sponsored a pancake and chili supper.

Apostle D. O. Chesworth was at a priesthood and women's institute that was held the latter part of November for the Minnesota District.

William F. Shuster was called to the office of a deacon and Paul R. Staffeld was called to the office of elder on October 5.

The following babies have been blessed: Thomas Glen, son of Hazel and Doyle Sundell; Ronald Kenneth, son of Mildred and Delbert Smith; and Kathy Ann, daughter of Betty and Harry Hatch.

Walter C. Baldwin was baptized November 30, and Jay Driscoll was baptized February 11.

The Minnesota District conference is to be held in Minneapolis on March 13, 14, and 15.

Missionary Delbert Smith has been showing slides during the months of January and February for Sunday evening services.—Reported by JOYCE W. TRACEY

Three Candidates Baptized

SAULT STE MARIE, ONTARIO.—On February 21, Ruth E. Spencer and Marilyn J. Spencer were baptized by Elder W. A. Bushila, and George E. Robb was baptized by Elder G. A. Edwards.

During prayer service the next morning the three candidates were confirmed by the same

two elders.—Reported by WINNIFRED L. SPENCER

News From Stake

CENTRAL MISSOURI STAKE.—Stake conference was held at Warrensburg on Sunday, February 8, with approximately six hundred people in attendance. President W. Wallace Smith, of the First Presidency, and Sister Smith were present. Sister Smith taught a class for women and Brother Smith was the speaker at the preaching service. Financial reports for last year were approved and the budget for 1953 was adopted. Approved for ordination to the priesthood were Hubert Dillon and Otto Nephi Beil, of Odessa, and Allan Van Tuyl, of Atherton, to the office of deacon; Ira Brosam, of Atherton, to the office of teacher; and Lloyd Martin, of Blue Springs, to the office of priest.

The stake Zion's League all-day meeting was held at Odessa on Sunday, February 22, with Missionary Alan Tyree, recently appointed to the South Sea Islands, as guest speaker. Merton Loveland is stake League leader.

A stake church school and music institute was held in Warrensburg on March 8 and a stake young adult all-day meeting was scheduled to be held at Holden on March 22.

News of a number of the congregations of the stake follows:

ATHERTON

Mr. and Mrs. George Graybill received word that their son, Keith, was seriously injured in Korea on January 6. He had been in the combat zone two weeks.

Mr. and Mrs. Russell Beebe and family have moved to their new farm near Buckner, and Mr. and Mrs. Harry Hamilton and family have moved to their new farm near Richmond.

A talent night, sponsored by the adult group, was an outstanding activity for January.

Mr. and Mrs. D. R. Hughes are visiting in Miami, Florida.

Guest speakers during January and February were Philip W. Moore, Herbert Barto, and J. T. Smith.

BUCKNER

Last year the congregation purchased property for a new church to be built at Buckner. The piece of ground fronts 500 feet on Highway 20E just south of Buckner and is 150 feet deep. Plans are to build a new church and have room for a playground and a picnic area in the part that has timber on it. On New Year's Day about fifteen of the brethren of the church gathered together and cleared the brush off the ground.

HARRISONVILLE

Under the leadership of Elder Rex Rowland, this congregation has been growing steadily. New families are moving in and some have been added through baptism. The women's department, under the leadership of Edna Beckham, is gaining in attendance and actively engaged in study and working together, to help pay for the new church building in which the group has met since April, 1952. The young adults meet regularly for study and social activities. The Zion's League presented a Christmas play entitled "To Those Who Sit in Darkness," under the direction of Frances Benner, dramatic leader.

KNOB NOSTER

On January 8, the women's department met at the country home of Mrs. Roy Hume for an all-day meeting. A covered dish luncheon was served and in the afternoon the pastor, Elder J. T. Nutt, discussed the subject of tithing. A number of tea towels were finished which are to be given to the Independence Sanitarium. On January 29, the ladies met at the home of Mrs. Nora Ginn and spent the day in study and sewing.

Visiting speakers from the stake on recent Sundays have been Bishop W. C. Becker, Elder Paul Landsberg, and Elder Roy Weldon.

OAK GROVE

During the last three-month period, Oak Grove congregation has shown continuous progress in the various departments, under the efficient leadership of Elder Leonard Smith.

The children's department is functioning under the direction of Sister Freda Noltensmeyer. This group rendered one worship service for the entire congregation for the church school hour, and they put on an interesting program at Christmas time. Junior church is held on the second Sunday of each month.

The members of the Zion's League are quite active. They meet each Sunday evening. They have had Brethren Roy Weldon, S. E. Mifflin, Leonard Smith, and E. C. Larche as speakers. Social activities included a skating party, a TV party, and Christmas caroling. They presented a Christmas play under the direction of the dramatics department. They sent seventy pounds of clothing to Korea for the orphans and old people.

The young adult group is active under the supervision of Brother Aubrey Miller. They had charge of family night at Halloween. Once a month they had charge of the service for the entire congregation. One of their special speakers was Elder Almer Sheehy. A program of hymn music appreciation was held. They have as their project the purchasing of drapes for the church.

The weekly program of the branch is in the Oak Grove newspaper.

ODESSA

The Odessa congregation celebrated its fourth anniversary on Sunday, January 18, with Elder Almer Sheehy, of Independence, as the speaker. The congregation and friends held a basket dinner at noon in the basement.

A new partition is being added to the basement to separate the worship room from the kitchen. The young adults have furnished the labor. Among the out-of-town speakers have been Apostle Roscoe Davey, Eugene Look, William Ferguson, and Nelson Gard.

PLEASANT HILL

The group held a Thanksgiving dinner at the church the Monday evening before Thanksgiving. A Thanksgiving offering was taken.

The women's Christmas bazaar and bake sale raised over one hundred dollars. The money is to be used for repairs on the church. The church was painted last fall, but there are still other repairs needed.

Our Stake President, Harry J. Simons, held a series of meetings beginning Sunday, December 7, continuing on Monday, Wednesday, Thursday, and concluding on Sunday evening, December 14. On Monday evening a male quartet from Butler, Missouri, sang.

The children's Christmas program was Sunday morning, December 21. The service was centered around a cake for Jesus' birthday. A Christmas offering was taken at that time. A play was presented in the evening by the Zion's League.

WAKENDA

The mission at Wakenda continues to grow, under the able leadership of Elder John Jorgenson of Richmond and Elder Harold Ratcliff of Hale. Elder Roy Weldon of Warrensburg conducted a missionary series last fall. Ethel Brotherton was baptized on November 26. The first ordination in the mission took place on December 7 when Carl Cowick was ordained to the office of deacon, under the hands of High Priest William G. Ferguson, of the stake high council, and Pastor John Jorgenson.

Priesthood Holds Communion Service

HUMBER BAY, ONTARIO.—The pastor, Walter L. Thorpe, has suggested that the theme should be "Make Humber Bay a Spiritual Tree in '53." To attain this end, one new endeavor was to establish a new junior church at the beginning of November. Elder Floyd Wilson is the junior church pastor.

There are two active women's circles, the Daughters of Zion and the Mary and Martha Circle. The Daughters of Zion were hostesses at a turkey dinner on November 14. Moving pictures presented by the Canadian National Railways followed the dinner. On January 30, a potluck supper was held at the church, sponsored by the Mary and Martha Circle; followed by movies from the Department of Lands and Forests, Province of Ontario.

Both circles shared the responsibility of serving the meals at the Harvest Home, September 28. Elder James Pycock, a superannuated Seventy, was the speaker. In the evening, Elder Elwood Smythe spoke. Brother Smythe also conducted a Sunday night series during the month of October.

Dorene Moore, formerly of Humber Bay, is working in the branch at New Liskeard, Ontario. On Graceland College Day, Doug Muir, Aileen Dadson, and Barbara Riding were the speakers.

On November 9, at the Armistice Day service, ex-servicemen spoke to the branch.

The men of the priesthood held a Communion and fellowship service with visitors from Toronto and Woodbridge in attendance on November 28. District President John Booth was in charge of the fellowship service and also delivered the Communion message. A former pastor, Elder F. C. LeFeuvre spoke at the fellowship service.

On November 29, the eighth annual community bazaar was held, sponsored by the women's groups of the following local churches: St. James Anglican, Aldgate Baptist, and the Reorganized Latter Day Saints. This community event was originally inaugurated by a member of the Daughters of Zion Circle.

The Zion's League meetings are held every Monday evening. One of the projects was to keep the church decorated with cut flowers throughout the winter season.

Doug Muir gave the address and a special collection was taken November 30, Auditorium Day.

The church school Christmas tree party was held on December 19. The white gift service was held on December 21. The branch supplied five baskets for the needy in the community. The candlelight service in the evening was of music and readings. The first Christmas Day service was held under the direction of Shirley Kent, music director.

A New Year's Eve watch night service was held. A social hour was followed by a fellowship under the theme, "Take My Cross and Follow Me." The worship center was prepared by Doug Muir, and Elder Herbert Brown gave the talk.

At the suggestion of Reg Kent, a young adult group was formed to interest the young married people in the branch.

Saints who are prevented by distance from attending Wednesday night fellowship services have had services taken to them in their homes.

Plans are being made for a missionary series to be held by Elder Al Pelletier, beginning April 19 and continuing for two weeks. This will be preceded by cottage meetings.—Reported by THORA JONES

Bulletin Board

Tri-District Priesthood Institute

A priesthood institute for West Virginia, Youngstown, and Pittsburgh Districts will be held at Pittsburgh on March 20, 21, and 22. The schedule is as follows: Friday—7:30 p.m., meeting of district presidents, pastors, and key leaders; Saturday—9:00 a.m.-12:00, fellowship and classwork; 12:00-1:30 p.m., lunch; 2:15-4:00, classwork; 5:30, fellowship supper for priesthood members and their wives; Sunday—8:00-9:15 a.m., worship service; 9:15-12:00, classwork for priesthood; 9:45, church school; 11:00, sermon by Seventy James S. Menzies. Dr. F. M. McDowell and Seventy James Menzies will have charge of the classwork.

D. R. ROSS, SR.
President, Pittsburgh District

Nauvoo District Conference

The Nauvoo District conference will be held March 21 and 22 at Ft. Madison, Iowa. Saturday afternoon and evening will be devoted to classwork; on Sunday there will be a social service and sermon by Apostle Chesworth in the morning, a basket dinner at noon, and a business session at 2:00 p.m.

W. H. GUNN
District Secretary

Notice to Members in Kitchener, Ontario

Members living in or near Kitchener who would like to attend church services are requested to contact Mrs. Fred Hilker, 162 Kent Street, Kitchener (telephone 2-5371).

L. W. KOHLMAN
Bishop

Bible School Clinic at Wellsburg

A vacation Bible school clinic will be held in Wellsburg, West Virginia, Saturday, March 28, from 9:45 a.m. to 4:30 p.m., for the Pittsburgh, Youngstown, West Virginia, and adjacent districts interested in sending representatives. Seventy James S. Menzies will be

in charge. Illustrated lectures, demonstrations, and group discussion will be provided to cover the phases of organization, materials, handcraft, music, visual aids, achievement nights, worship, and follow up. Dinner will be served by the Wellsburg women's department. Kindly inform Mrs. Helen Treiber, 53 25th Street, Wellsburg, West Virginia, of the number planning to attend. Bring your materials for a "shared" experience.

JAMES S. MENZIES

Changes of Address

C. Houston Hobart
715 Pennsylvania Avenue
Deer Lodge, Montana

Serviceman's Address

Pvt. John B. Studdard
US 55258054
Prov. Co. S. E. 457
A.P.O. 613, c/o Postmaster
San Francisco, California

John is a graduate of Graceland College, class of 1951.

Journal of History Wanted

Evan Fry, The Auditorium, Independence, Missouri, would like to purchase a copy of the *Journal of History*, Volume 16, No. 1, January, 1923, to complete his set. He wants to know the condition and price of the magazine before receiving it.

Request for Prayers

Prayers are requested for Bertha Norman, 1927 Fourth Avenue West, Seattle 99, Washington, who is bedfast.

ENGAGEMENTS

Martens-Weldon

Mr. and Mrs. Walter Weldon of Moorhead, Iowa, announce the engagement of their daughter, Marjorie Jean, to Harley Martens, son of Mr. and Mrs. J. A. Martens of Persia, Iowa. Marjorie is a student at Graceland; Harley is a graduate.

London-Smith

Mr. and Mrs. Harold Smith of Minneapolis, Minnesota, announce the engagement of their daughter, Hazel Jane, to Richard Landon,

son of Mr. and Mrs. Charles Landon of San Bernardino, California. Hazel was graduated from Graceland College in May, 1952. The wedding will take place June 13 at the Reorganized Church in San Bernardino.

WEDDINGS

Mallett-Goff

Hazel Goff, daughter of Mr. and Mrs. Albert Goff of Vanclave, Mississippi, and Jason Mallett of Fort Bayou, Mississippi, were married February 20 by Elder C. F. Parrish at the home of the groom's parents.

Hall-Wheeler

Doris Elayne Wheeler, daughter of Mrs. M. Crownover of Miami, Oklahoma, was married on October 20 to Carl Wayne Hall, son of Mr. and Mrs. Hershall Hall of Bluejacket, Oklahoma.

Jacobsen-Dutton

Elsie Patricia Dutton, daughter of Mr. and Mrs. Elmer Dutton of Kenniwick, Washington, was married on February 22 in the Federated Church at Waterville, Washington, to Merle Edward Jacobsen, son of Mr. and Mrs. Ed Jacobsen of Farmer, Washington. Elder Ronald Smith performed the ceremony, assisted by the Reverend J. Dean King.

We're on the Air . . .

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

IOWA, Keokuk.—KOKX, 1310 on the dial, Friday, March 13, 9:45 a.m.

IOWA, Lamoni.—KGRA, 690 on the dial, 9:30 a.m. (CST) Sunday.

IOWA, Ottumwa.—KBIZ, 1240 on the dial, 11:45 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WSAR, 1480 on the dial, 8:15 a.m. (EDST) April 20.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m. (EDST) March 27

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFSB, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MONTANA, Kalispell.—KGEZ, 600 on the dial, 1:15 p.m. (MST) Saturday.

NEW YORK, Buffalo.—WXRA, 1080 on the dial, 4:00-4:30 p.m., Sunday, March 15, 1953.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 10:00 a.m. (CST) Sunday.

SOUTH DAKOTA, Aberdeen.—KSDN, 930 on the dial, 10:00 a.m. (CST) Sunday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Stone Church Etching

Exquisite etchings of the Stone Church are now available at Herald House. The picture is a replica of a drawing by Paul N. Craig, director of music at the Stone Church. Each is suitable for framing. Size 9 1/4" x 6". Comes in white gift envelope.

\$1.00

ORDER NOW

Herald House

Independence, Missouri

BIRTHS

A son, Wesley Loren, was born on October 27 to Mr. and Mrs. Loren Maun at Onawa, Iowa. Their home is at Soldier, Iowa.

A daughter, Bonnie Jean, was born at Onawa, Iowa, on August 4 to Mr. and Mrs. Charles Shaeffer of Soldier, Iowa.

A daughter, Janet Elaine, was born on September 29 to Mr. and Mrs. Myron D. Hedrick of Downs, Kansas. She was blessed on October 26 by her grandfather, Elder Gilbert F. Hedrick, and great-grandfather, High Priest Frank G. Hedrick at Atchison, Kansas.

A daughter, Sherilyn Ruth, was born on December 20 to Mr. and Mrs. Larry E. Bosshardt of Long Beach, California. She was blessed on February 8 by Elders Orville James and Everett Niles at Long Beach. Mrs. Bosshardt is the former Ruth Hedrick.

A daughter, Peggy Ann, was born on December 29 to Mr. and Mrs. Richard Green of Van Nuys, California. She was blessed at Sherman Oaks Branch by Stake President Garland E. Tickemyer and Pastor Douglas E. Clark on February 15. Mrs. Green, the former Joan Gray, attended Graceland, and Mr. Green was graduated in 1947.

A daughter, Janet Lynn, was born on November 22 to Mr. and Mrs. J. C. Ruchaber of Woodland Hills, California. Mr. Ruchaber attended Graceland from 1941-43.

DEATHS

MOORMAN.—Florence Viola, was born July 21, 1870, in Jackson County, Michigan, and died January 23, 1953, at the home of her daughter, Mrs. W. E. Barth in Bellflower, California. She had been a member of the Reorganized Church since childhood and had served in the branches at Niagara Falls, New York; Tigris, Sedalia, Knob Noster, and Jefferson City, Missouri.

She is survived by her daughter; her step-mother, Mrs. M. F. Beebe, Sr.; two half-brothers: Myron and Cecil Beebe; two half-sisters: Fern Lloyd and Alta Hamilton; three grandchildren; and three great-grandchildren. A son, Roscoe F. Moorman, preceded her in death eleven years ago. Interment was in Rose Hills Memorial Park, Whittier, California.

BECKER.—Rosa, was born June 29, 1880, in Texas and died July 13, 1952, in Fossil, Oregon, at the home of her daughter, Margurette Smith. She was married on December 13, 1898, to Carl F. Becker, who survives her. She moved to Condon, Oregon, in 1900; to Portland in 1904; and to Martin's Bluff in 1914. She had been a member of the Reorganized Church since 1901.

Besides her husband she leaves five sons: Arthur of Sequim, Washington; Milton of Woodland, Washington; Willard of Warrensburg, Missouri; Harry and Roy of Kalama, Washington; four daughters: Marie Garthright of Seattle, Washington; Margurette Smith of Fossil; Patty Bowie of Ojai, California; and Mollie Mitchell of Woodland, Washington. Funeral services were held in the Presbyterian Church at Woodland, District President J. L. Verhei and Elder Miles Whiting officiating. Interment was in the IOOF Cemetery at Kalama.

BARRICK.—Clarence A., son of Alvin and Maloa Barrick, was born February 4, 1879, at Lowbanks, Ontario, and died November 1, 1952, in Dunnville, Ontario. He had been a member of the Reorganized Church since April 8, 1894. On April 4, 1917, he was married to Vila MacDonald, who survives him.

Besides his wife he leaves three brothers: Edward of Port Colborne; Francis of Wainfleet; and Murray of Lowbanks; and two sisters: Mrs. Harry Mahaffey of Port Colborne and Mrs. Ethel Hodgkins of Buffalo. Funeral services were held at the Ballard Chapel in Dunnville, Elder George Towers officiating. Interment was in Lowbanks cemetery.

CLEMENT.—Hollon, died January 16, 1953, at Portland, Oregon. She had been a member of the Reorganized Church for many years. She is survived by a son, Daniel Clement of Salem, Oregon, and two grandchildren. Funeral services were conducted by Evangelist Mark Yeoman.

CURTIS.—Roscoe Ernest, son of Fredrick Joseph and Annie Curtis, was born February 21, 1901, at Maitland, Missouri, and died December 20, 1952, at a hospital in St. Joseph, Missouri. On September 2, 1922, he was mar-

ried to Maymie Elam, who survives him. He had been a member of the Reorganized Church since he was eight years old.

Besides his wife he leaves a sister, Mrs. George Irving of Detroit, Michigan; and three brothers: Alfred of Omaha, Nebraska; Ralph of Hawthorne, California; and Carl of Detroit. Funeral services were conducted December 24 at Barry Chapel. Priest Charles E. Powell officiated.

NEEDHAM.—Laura Ellen, daughter of Thomas and Mary Davis, was born near Marion, Illinois, April 12, 1865, and died at the Saints' Home in Lamoni, Iowa, January 29, 1953. She was baptized into the Reorganized Church on August 18, 1883, and married Theodore Schenck on December 9, 1884. To this union were born five sons and six daughters. Her husband, Theodore, died in 1916, and in 1921 she married John Jervis who died in 1927. Then in 1931, she married Fred Needham, who passed away in 1942. Four sons and two daughters have preceded her in death also: Harry, Escoe, Laverne, James, Mary, and Stella.

Surviving are four daughters, Marcella Schenck and Merle Flowers of Lamoni, Iowa; Florence Cavender of St. Louis, Missouri; and Blanche Crull of Independence, Missouri; a son, Clifford Schenck of Zillah, Washington;

and a stepson, John Jervis of Aurora, Illinois; twenty-two grandchildren, and forty great-grandchildren; her brother, S. A. Davis; and her sister, Julia Wood. Interment was at Carson, Iowa, of which branch she was a charter member.

PACK.—James Allen, was born October 18, 1872, at Smithville, Tennessee, and died February 4, 1953, in Sallisaw Hospital. At the age of fifteen he moved to Oklahoma where he was married to Daisy Kettner in 1905. He had been a member of the Reorganized Church since July 24, 1918.

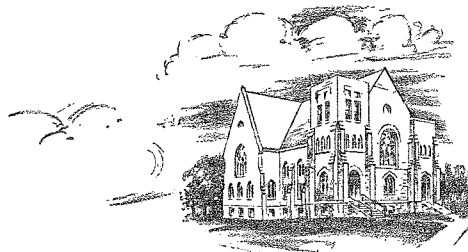
He is survived by his wife; six daughters: Mrs. Pearl Simmons and Mrs. Opal Abbott of Blackgum, Oklahoma; Mrs. Olean Bias of Shawnee, Oklahoma; Mrs. Ruby Wandall of Coweta, Oklahoma; Mrs. Nelle Stanley and Mrs. Bessie Carpenter of Bell, California; a son, Lon Pack, and a foster son, Clarence Pack, both of Blackgum; two brothers: L. M. Pack of Live Oak, California, and Frank Pack of Warner, Oklahoma; three sisters: Paralee O. Danials, Lovella Fulton, and Jane Taylor, all of California; twenty-five grandchildren; and eighteen great-grandchildren. Funeral services were held at the Reorganized Church in Blackgum, Seventy James C. Daugherty officiating. Burial was in the Box Cemetery near Blackgum.

Introducing

MARION VIRGINIA (THOMSON) FISHER, Saskatoon, Saskatchewan (page 12). Sister Fisher is a housewife who, before her marriage to Howard W. Fisher in 1949, taught school for five years. After graduation from the Biggar, Saskatchewan, high school, she continued training at the Saskatoon Normal School and took some extension work from the university. Her special interests are psychology and writing. Brother and Sister Fisher have a girl, Loretta Marion, 2½, and a boy, Howard Grant, nearing 1. Sister Fisher is active in the women's department.

MARION (COOPER) McKIM, Haddonfield, New Jersey (page 12), was baptized with her husband, Norman L. McKim, Jr., in Philadelphia in September, 1949. They were married in 1941 and have a three-year-old son, Jay Allan. She was graduated from the Woodrow Wilson High School of Camden, New Jersey, in June, 1941. Her husband was in service, and she traveled with him much of the time, working as a telephone operator for two years in Camden, New Jersey, and also in a Michigan hospital for a year. For four years she worked as a receptionist and office assistant for a chiropodist in Collingswood, New Jersey.

Her hobbies are music and reading. Having been a member of the church only a short time she says: "In all my spare time I try to learn more of this great church." She is especially interested in nutrition and home management. She serves as secretary of the women's department and is teacher in the church school.



new Distinctive note paper
for your personal touch.

Each displays a beautiful
etching of the Stone Church
on its cover. Size 5½" x 4½".
Comes in gleaming white box.

\$1.00

ORDER NOW FROM

herald house
Independence, Missouri

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

M
h

PAPER

It was becoming dark in the publishing plant of the city newspaper. All the staff had gone home except the publisher. Typewriters that had whipped out the last news stories were at rest. The rotary presses were silent and washed up for the next day. The jaws of the Linotypes were open to let the molds cool.

The publisher thought of the busy day just finished, of the gathering of the news, a chronicle of human fear and hope, joy and sorrow, trouble and success, all contained in the edition then being sold on the city streets. He thought of his years in newspaper work. Then he looked out the window at the coat of ice that covered the street.

The phone rang. An old woman living on the outskirts of the city said she had not received her paper, and would like to have it. He thought only a second and said, "I'll bring it to you."

When she met him at the door she realized that the publisher had brought her paper. Apologetic, she said, "I have read this paper for fifty years, and I don't feel like going to sleep at night without having read it."

For such an experience and expression of confidence, he thought that his trip was worth the trouble, and he felt a little closer to the people he served. L. J. L.

HE DOESN'T WANT TO BE FIRST

It is hard for most of us Americans to understand any man who doesn't want to win first honors all the time. Now and then, however, someone discovers a wise person who realizes that happiness is not to be found in competitive effort.

Mignon Quaw Lott tells about a man whose way of living may hold some suggestions for some of us who drive ourselves hard. "I know a most delightful man," the writer says, "whose enjoyment of life is unique in our tense and harried struggle for existence. 'I don't want to be first,' he once told me. 'If I go fishing, I don't have to catch the biggest trout. If I go to the movies, I don't have to have the best seat. Let the other fellow fight and jostle for these things. I'm going to enjoy life without this terrible competition.'"

And he does. He is relaxed, deliberate, genial. He has time for friends.—Thomas Dreier

ANONYMOUS GEMS

John came home from prayer meeting and told his wife that it had been a wonderful meeting.

"That's fine, John," she said. "What did you talk about?"

TOMORROW

Tomorrow is often the busiest day of the week. Spanish Proverb

PURPOSE

Jesus became man in order that he might teach us about God. F. Henry Edwards

Guidelines to Leadership for March

The contents follows:

- Techniques of the Presiding Officer of a Prayer Meeting, by Evan Fry and Myron Zerr
- The Work of the Teacher, by Merle P. Guthrie
- The Missionary-Local Priesthood Combination Gets Results, by F. M. McDowell
- Keeping Our Natural Increase, by Fred L. Young
- Set Up, Spike, and Score, by Carl Mesle
- The Beauty Salon, by A. J. Corbett
- Help for Students Choosing a College, by the Committee on Ministry to College People
- A Quiz for the Teacher, by Sylvia Mattson
- The Gathering, by G. L. DeLapp
- Your Church Plan—Part II, by Lewis E. Scott
- Ministry at the Grass Roots of the Church—Part IV, by F. M. McDowell
- Whatsoever Thy Hand Findeth to Do, by Mrs. J. Harry Paxton
- Our History, by John Blackmore
- Plan Leader-Teacher Training, by John R. Darling
- The Nucleus, by Jane Mercer
- Worship Suggestions for April, by Elizabeth Schall
- Junior Church Worship Suggestions for April, by Eva Cook

Subscribe today!

\$2.00 per year in U.S.A.; \$2.25 in Canada; \$2.50 in other countries.

Herald House

Independence, Missouri

Contents

EDITORIAL

Let's Increase Our Stature	3
Across the Desk	4

OFFICIAL

Baptismal Report for January	4
Evangelism Institute	4
Relief for Holland	4

ARTICLES

Whitmer Heirlooms, by Israel A. Smith	5
Criticisms Answered, by Charles Fry	7
Don't Say It Couldn't Happen, by J. George Frederick	8
Life in Our Time, by Don Savage	9
A Missionary of the Church: Hubert Case, Part XI, by Alice Montague Case	10
Inspiration, by M. Virginia Fisher	12
Seek Ye First the Kingdom, by Marion C. McKim	13
Camp Songs, by Ronald Kirlin	14
Graceland Gazette	15
Young People in the News: Roger Yarrington, by Mary Cooper	15
Question Time	16
Letters	17
Briefs	18
Bulletin Board	22

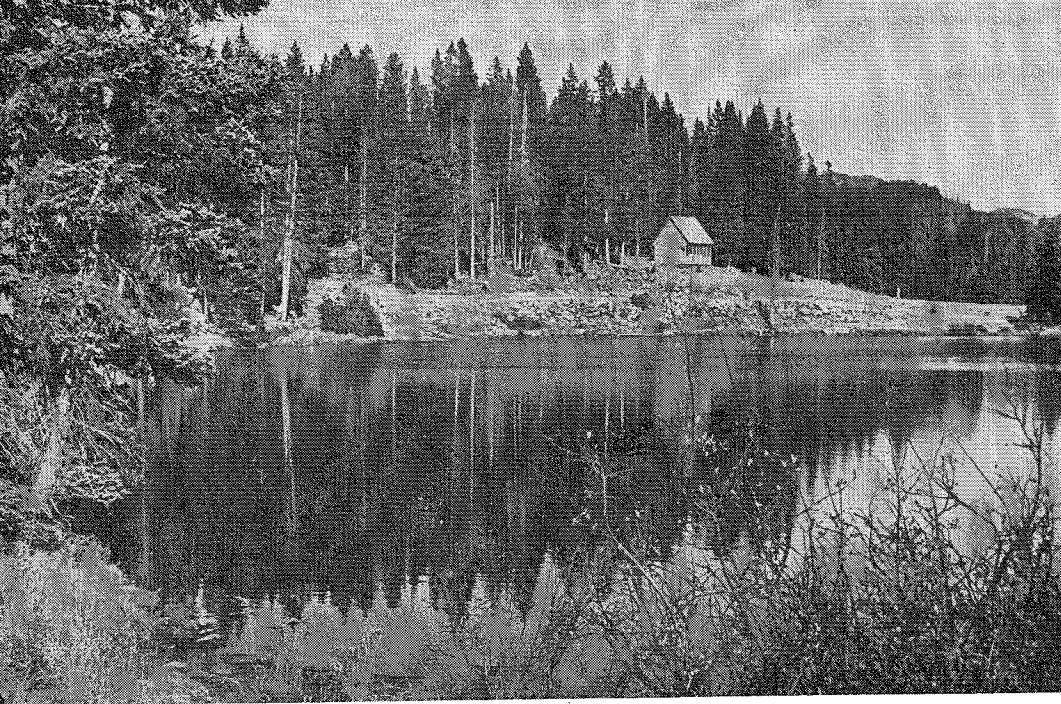


Photo by Gerald Rose

Cabin by the Lake

Grand Mesa, Colorado

the Saints' Herald

March 23, 1953

Volume 100





We'd Like You to Know . . .

Harold Wayne Cackler

HE'S A MOST WONDERFUL MAN," his wife says, and she isn't the only one who feels that way about the bishop of the Center Stake of Zion, Harold W. Cackler. The kind expression he wears in this picture is standard equipment. And if you note a look of discerning penetration, that's not foreign to him, either. Brother Cackler has shown in his ministry a keen spiritual insight and a good business mind as well, combined with a great kindness toward people. He brings to his office of bishop that which he must also bring to his home—God's love.

Brother Cackler is known as a humble man. He inspired people to respond to the financial law. He won't take any credit for the fact—though he must in part be responsible—that in 1948 there was a 13.4 per cent compliance with the financial law in the Center Stake while in 1951 there was 24.5 per cent. Tithing statement filers almost doubled in three years!

Brother Cackler is a busy man. As bishop of Center Stake he has jurisdiction over the disbursement of funds of the sixteen congregations. He's systematic. Each month there is mailed out to each pastor and bishop's agent an itemized list of amounts and percentages in financial performance both of the local offerings and General Church participation. Every congregation knows just how it stands.

He isn't a "desk man"; in fact you can seldom find him in his office. He's out on field work, ministering, teaching, overseeing projects, and building new enterprises. "He's out on some phase of his work every night of the week," his wife says.

Brother Cackler was born in Lucas County, Iowa, on September 30, 1912. He was baptized in June, 1923, at Chariton, Iowa. On April 18, 1941, he married Arline Fae Fowler. They have one son, John Wayne, born in August, 1943.

His business experience has added to his qualifications as bishop. He had two years of stenographic and clerical work in a law office and finance company; eight years of clerical work in the sales department of Ford Motor Company in Des Moines, Iowa; and five years as service manager for the Gibbs-Cook Tractor and Equipment Company, distributors for Diesel tractors and heavy road construction equipment.

Since 1947 he has been under church appointment, acting as assistant to the presiding bishopric in 1947-48. Since 1949 he has been bishop of the Center Stake.

He was ordained a teacher in 1933, an elder in 1935, a high priest and bishop in 1947. In the church he has done many things. In Des Moines he was at various times church school director, young people's leader, counselor to the pastor, and counselor to the district president. He has also been pastor of the Indianola, Iowa, and Boone, Iowa, Branches.

He is a member of the Rotary Club in Independence. He's too busy to have hobbies, but on hot summer days he likes to relax in front of the radio and listen to the Kansas City Blues play baseball. He was active in sports in high school, where he was also a member of the high school honor society, and the quill and scroll. Now he "just works," there's so much of it to do in building the kingdom.

News and Notes

FROM HEADQUARTERS

PRESIDENT IN FLORIDA

President Israel A. Smith was in Orlando, Florida, March 8. On March 15 he was in the Miami, Florida, Branch. Apostle Percy Farrow is accompanying Brother Smith on his trip in the South.

PRESIDENT EDWARDS HOME

President F. Henry Edwards returned to the office on March 12, after a trip to the West where he worked in the Los Angeles Stake and the Southern California and Northern California Districts. He reports that he arrived home just a little too late to welcome his first grandson.

AT DISTRICT CONFERENCE

President W. Wallace Smith was in Minneapolis, Minnesota, March 14 and 15, for a district conference. He taught classes and preached. Sister Smith, who accompanied him, taught the women's classes and the Zion's League. Apostle D. O. Chesworth was associated with Brother Smith at the conference.

APOSTLE DAVEY HOLDS SERIES

Apostle Davey Davey just completed a missionary series in St. Joseph, Missouri. He held a series for one week in each of the three branches in the city. He reported good interest despite the worst storm of the year. Three candidates were baptized at the conclusion of the series.

ELDER PRESENTS SERIES

Elder Arthur Rock of the General Church radio and audio-visual department, presented a series at the Grandview Branch in Kansas City, Kansas, March 8-14. The series included visualization material with a sermon following. The branch is in the Kansas City Stake.

CONFER ON BUILDING PLANS

Elder Jack Conway and Richard Wahl were in Independence, March 11, to confer on the plans for the Washington, D. C., church building. Brother Wahl was the representative of the building committee, and Brother Conway is the appointee pastor.

INSTITUTE AT WARRENSBURG

A combined church school and music institute was held at Warrensburg, Missouri, March 8, under the leadership of Eugene Look, district church school director, and Mrs. Melba Troyer, district music director. Workers included Thelona Stevens and John Darling of the General Church department of religious education, and Aleta Runkle, Mrs. John Darling, and Herbert Lively. The theme of the institute was "Ye Are Called to the Work." Brother Darling was the evening speaker at Warrensburg.

PRIESTHOOD SCHOOL CONCLUDED

The priesthood school of the Center Stake of Zion concluded March 2. Elder Herbert Lively completed the school for the Melchisedec priesthood on the theme "Sharing Pastoral Ministry." Apostle D. Blair Jensen was present for the closing meeting. The Aaronic school was conducted by Bishop Harold Cackler, Bishop Walter Johnson, and Elder O. Kenneth Byrn, on "Stewardship"; Dr. F. M. McDowell on "Psychology of Religion"; and Stake President Charles V. Graham on "Counseling and Family Relationship."

(Continued on page 21.)

The Saints' Herald Vol. 100 March 23, 1953 No. 12

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

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

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

Stability in Marriage

THE DIVORCE RATE has risen so alarmingly in the United States and elsewhere that a surprising number of surveys of the divorce situation are being made and the results are being published. The fact that these survey reports are being so widely purchased confirms other evidences that not only ministers but also statesmen, judges, sociologists, and many others are genuinely alarmed. They have need to be.

An astonishing fact about these surveys is that so few of them get down to the root difficulty: the selfishness of marriage partners and their crass ignorance of the purpose and spirit of true marriage.

The purpose of marriage, and of every other aspect of human life, is the glory of God and the further establishment of his kingdom. This means that marriage is designed and intended to serve the highest conceivable ends—ends which God himself can approve. The present pleasure or advantage of the husband and wife—either or both of them—is not an adequate goal in marriage. It is greatly to be desired, but it is not enough. And, certainly, the satisfaction of husband or wife at the expense of the other is not enough.

The cohesive power in heaven-blessed marriages is the Spirit of God. The love which the partners have for each other is important, but this love, at its highest and best, is born of the Spirit. This is the Spirit "which leadeth to do good; yea, to do justly, to walk humbly, to judge righteously." The fruit of this Spirit is "love, joy, long-suffering, gentleness, goodness, meekness, temperance." By this Spirit good men and their good wives practice the selfless love which makes them "one flesh," and holds them more and more

closely together to serve their families, the church, and the community.

True marriage cannot be entered into as an experiment, nor with selfish reservations, nor flippantly. When these elements intrude, they destroy the possibility of the union intended of God and desired by right-thinking and right-feeling people.

THOSE WHO MARRY understandingly take each other in faith and confident hope. They gladly surrender their individual lives for the sake of the larger and richer life that they can achieve in common. Even when they start out, dewy-eyed though they may be, they know that this joint life cannot be one of unalloyed pleasure. The very fact that they love each other and share each

other's lives intimately means that they can now be hurt more deeply and in more ways than ever before. For this reason, and for many others, it is fundamentally important that selflessness and mutuality shall be recognized and welcomed aspects of the partnership from the beginning.

Sacrifice is usually regarded as something difficult and irksome. But sacrifices made generously, out of the sense of privilege in sharing, can so enrich home life that the ministry of sacrifice becomes a truly creative factor in married life and love.

To put asunder "what God hath joined" is a truly wicked thing. To fail to cement that which God has put together is almost as wicked. In marriages contracted for the glory of God, blessed by the ministry of his Spirit, and strengthened in the generous practice of unselfish love, this cementing process goes steadily forward. Where the partners to marriage live together on this plane, divorce is still a very rare occurrence.

F. H. E.

Kirtland Bank

One of the "choicest morsels" of the enemies of the work of our church has been the alleged failure of the Kirtland Safety Society. We believe our people should be advised as to a "notice" published over the signature of Joseph Smith in the *Nauvoo Neighbor* for June 19, 1844. Although we have called attention to this before, it is well to do so again:

CAUTION

Having once notified the public against receiving a certain currency, called "Kirtland Safety Society," I again caution all persons against receiving of, or trading in, said paper money, as all that was issued as genuine was redeemed; after the first officers who signed said bills retired, a new set of officers were appointed; and the vault of the institution was broken open and robbed of several hundred thousand dollars; the signatures forged upon the said stolen bills and those bills are being slyly bartered or had in trade for the purpose of willful and malicious prosecution and collection. In the first place, the bills are not collectable by law in an unchartered institution; in the second place they are *spurious*, the signatures being a forgery, and every person passing or trading a bill is *guilty of passing counterfeit money*, besides the *barefaced act of swindling*. And lastly, he that uses said bills in any way as a medium of trade, is guilty of *fraud* and shows a wicked and corrupt determination to willfully, maliciously and feloniously rob the *Latter Day Saints*; and if the executors of the laws are as ready to mete out even handed justice to such men as to the *Mormons*, more indictments will indicate *more honesty*. Time will show.

JOSEPH SMITH

Nauvoo, June 6th, 1844

Thus we see that Joseph Smith and the church have been terribly misrepresented in this matter.

I. A. SMITH

Editorial

Across the Desk

THE FIRST PRESIDENCY

From Bishop Don Alberts in Australia:

It was with warm feelings that your letter of Christmas greeting was received. Although it does not seem to be set down in writing very much, I am sure we all with one accord feel deeply grateful for the devoted, spiritual leadership that the church is receiving from your office.

Here in Australia we sense the impetus of fresh missionary emphasis with Apostle Draper. As always with a new man, he brings a different aspect to the work of the church; this is stimulating and helpful.

The unmistakable evidence of continual, steady progress appears as 1952 is reviewed. Our church building at Guildford is almost completed and promises to be "way above" anything else we have in the mission. Situated on the outskirts of the Sydney Metropolitan area, it stands on a large corner site facing a main highway in the midst of a very rapidly developing residential area. We look forward to immediate response from the neighborhood to church school development and also membership gains.

1952 set a further record for General Church income and also tithing contributors, notwithstanding a very definite steadying of our national economy through the year. This further increase in income indicates, I believe, increased awareness of the goals of the church. The installation of some cars has been well received by the people and has been reflected in a more efficient appointee ministry. It is good to feel our increased ability for further outreach.

From Sister Alma May Brookover, Beloit, Wisconsin:

The Wisconsin District voted to hold Centennial Services at Blanchardsville at the fall district conference. I have made several trips over there and am very happy with the results. I have located many of the historical spots, among them the homes of the Newkirks, Fretwells, Z. H. Gurley, Sr., Henry H. Deam, Wm. C. Klines, Samuel Gurley's store, site of the Cyrus Newkirk mill (where several General Conferences were held), and the site of the log church. I have nearly finished a detailed history which

I hope will be useful to many. I have felt the Spirit of God very abundantly as I have been doing research work in that vicinity.

From Lee R. Oliver, Pensacola, Florida:

During the month of February we baptized five persons in Pensacola—four adults and one child. Two of these men united families in the church. The other was a young couple who recently became interested in the church.

We had a very beautiful candlelight baptismal service with a slide of Jesus being baptized by John thrown on the wall back of the font. This was very impressive. The church was full, and a truly fine spirit was present. Many remarked it was the most beautiful service they had ever witnessed. Afterward there was a reception held in the basement to welcome the new members.

From Mrs. Emil J. Morse, 17 Black Creek Lane, Clayton, Missouri, to Bishop DeLapp:

Enclosed is a check for five hundred dollars to be used for the Auditorium Fund. The money was raised by a group of eleven women, all members of the St.

Louis Branch. We are called the K's Club.

The club raised the money by giving barbecues, teas, book reviews, and earning talent money. This is the same way in which we earned enough money to furnish a room at Graceland, and one on the children's floor of the Sanitarium in previous years.

We have enjoyed working together and are happy to present this check to you for such an urgent cause.

EVELYN ELLIOTT MORSE
President of the K's Club

David Oakman Dies

Word has been received from England of the death of David Alma Oakman, father of Apostle Arthur Oakman, who is now in Europe. He had been a member of the Reorganized Church since 1898, was ordained a priest in 1914, an elder in 1939, and a high priest in 1945. For nearly three years he served as pastor of the Enfield Branch, and at the time of his death was counselor to the pastor.

He died on Friday, March 6, in a London hospital after an extended illness.

INSTITUTE IN EVANGELISM

Independence, Missouri

April 12-17, 1953

PURPOSE: To make the branch an effective missionary center

THEME: "Winning Our World for Christ"

WHO MAY ATTEND: All members of the Melchisedec priesthood, with particular emphasis for presiding officers (or their designates) of missions, branches, districts, and stakes.

All members and friends are invited to the preaching services on the opening day at the Auditorium (10:45 a.m. and 2:00 p.m.) and in six designated Independence congregations and Central Church in Kansas City at 7:30 p.m.

HOW TO REGISTER: Send \$1.00 to Institute in Evangelism, The Auditorium, Independence, Missouri. In that letter please indicate your housing needs (number of rooms required and whether or not you will be driving) in order that arrangements can be made for you.



Ye Are My Witnesses

By Eugene A. Theys

And when they saw him they worshipped him; but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.—Matthew 28: 17-20.

I AM VERY HAPPY to have this opportunity to preach to the Saints in Independence, and to have had the opportunity to worship with and minister to our people in missions abroad. In our text we find the content of the love that Christ has for all mankind, when he said to his disciples before ascending into heaven, "Go ye into all the world and preach the gospel."

The church of Jesus Christ has a world calling, a world mission; a world responsibility rests upon the shoulders of every one of us, not because we are gathered in Zion, not because we are in far distant places from those to whom we must take the gospel, but because here in Independence we have a responsibility to go and teach the gospel to our neighbors and friends.

During the next few months, or years, or the length of time given me to minister and to work with you, I trust that together we may be able to teach the gospel to many others here in the Center Place. The people in missions abroad are looking to us for the type of missionary leadership that will help to inspire them and to show the way in methods that we must apply to winning others to Christ.

In the text we find that Christ had been resurrected. He had given three years of ministry to his disciples and had taught them the way of the kingdom. He had inspired them and showed them the way by the demon-

stration of the power which was resident within him. By the miracles that he performed and by the words which he spoke he exemplified the message that is embodied in the church of Jesus Christ. Now the time had come that his ministry was completed on earth. He placed the work in the hands of his disciples so that it might go forward. Thus commissioned they sensed the divine power that he had felt. They also must have sensed the love for their brothers and sisters that he had demonstrated to them.

WE KNOW THE EXPERIENCE that Peter had with Jesus when he said, "Peter, lovest thou me?" and Peter answered, "Yea, Lord, thou knowest that I love thee." Then Jesus said, "Feed my sheep." Three times it was necessary for Christ to repeat this statement to impress upon the heart and soul of Peter that if he loved him he must feed the sheep and the lambs. Now, if we are to go forth and demonstrate the gospel of Jesus Christ we also must feed the sheep and the lambs. We must testify of Christ and demonstrate the things which we believe in our everyday lives. So, as the disciples journeyed to the place designated in Jerusalem, there to fast and pray and ask God's blessings upon them, they received the fulfillment of that promise Christ made them that he would bless them: "All power is given unto me both in heaven and in earth." That power was given them on the day of Pentecost when they spoke in the tongues of the people

about them; they performed miracles and healings, and the power of God testified in the lives of men and women who would listen to the message of the disciples.

Something happened to the early Christians who followed them. Surely they must have lost something of the vision and the hope of the kingdom of God, for there came a time when apostasy crept in and the church lost its power and authority. Yet as this day came and passed, the Lord made provision for the return of his church—the Restoration.

I do not wish to dwell upon these things, but I do wish to point out that even as this day came and passed God once again instituted within his plan the restoration of his church. Again we are commissioned to preach the gospel. The first missionaries went out from America representing the church of Jesus Christ in 1837. They went to England and there, by the power of God, they demonstrated that which Christ had promised would come to those who believed on him. They testified of Christ and the gospel.

THE CHURCH HAS CONTINUED to grow in these latter days. I have found as I have gone out from time to time to teach the gospel that the power of God has been present, and I have felt that power within my very life and ministry.

Our brother this evening in his introduction told you of our leaving

Independence five years ago today. We sailed from New York on October 7; from there we went to England and spent several weeks with the Saints in that mission. Then we went to Holland where we found our people facing hardships, rationing, and the lack of many things which they needed. In January, 1948, in company with Apostle M. A. McConley I went into Germany where I had been assigned to minister. I wondered during the months previous to my going there what I might be able to say and do to minister to these people and inspire them to bear witness of Christ and bring about better conditions.

It wasn't easy for me and for others to forget some of the experiences of the war. I tried to keep my mind open in regard to these people, and yet some very unpleasant things stayed in my mind. I suppose I must have thought of Germans as a barbarous race, hardened of heart; yet as I went among the people of that country I found them desiring to learn more of God.

JANUARY, 1948, was the darkest time for the German people. Those who had money were as poor as those who had none, because money would buy nothing. The only way they could get food was to barter. I have walked along the streets where people would be exchanging shoes for bread. I know something of the things that went on in the black market by having associated with the Americans the first year of my ministry in Germany.

The occupation forces received all the rations in clothing and things that they needed. An American could go to his post exchange and there for one dollar buy a carton of cigarettes containing ten packages; with these ten packages he could go out and trade with the Germans for whatever he wanted. A man who had to buy such things with German marks had to work three and a half months to pay for a dollar carton of cigarettes. Coffee cost the equivalent of fifty dollars a pound in our money; yet Americans traded such things on the black market to the German people for lovely antique furniture. The people who lived in the city, in order to survive, would take their rugs, household goods, and clothing into the country to barter with the German farmers for food.

On Friday evening when the offices would be closed, people would load up some of their precious items, get on a train, and go as far into the country as they could, hoping not to find anyone else there with the same idea in mind. There they would spend the week end walking the country roads, trying to trade

their belongings for enough food to tide them over until the following week end when they could go out again.

OUR FIRST TRIP into Germany took us to Berlin. We rode all night behind the Iron Curtain in the Russian Zone. When we awoke the next morning we saw a city of destruction. Berlin was a very beautiful city prior to the war; now it was in ruins. The streets had not been cleared of rubble at that time. Often we would have to make a detour when traveling by car for five or ten miles just to cross a street.

We wondered how we would find our members there. That Sunday morning when we stood in the congregation of Saints and sang with them the songs of the Restoration, we knew that the Spirit of God was with them. We knew, too, that they hadn't forgotten God or the teaching of their fellow-men about the love of Jesus Christ. I shall never forget the first song we sang that Sunday morning, "We thank thee, O God, for a Prophet to guide us in these latter days." As tears of appreciation ran down their cheeks we felt the Holy Spirit in our midst, and we knew that these people were the children of God. We were aware of the fact that we had a work to do here, even though our hearts were to be wrung as we tried to minister to them.

I shall never forget those first few months in Germany. Often we would have a ten-minute pause between services, and during that pause we would see mothers open their purses and hand their little ones a piece of dry bread; if there was enough to go around, the mothers would nibble on a piece too. That's all they had—no butter, margarine, or even lard to go on their bread. They didn't have anything warm to drink either; yet they would close their purses when the service started and with smiles on their faces they would sit and listen to every word that was said. I saw little children, pale and with pinched cheeks, and mothers with face flaming red from vitamin deficiency. Some with malnutrition in an advanced stage would have open sores from the "burn" in their skins.

I preached to these people, for they needed ministry. I tried to feed their hungry souls by telling of the love of Jesus Christ for all mankind, and they understood; for through their sufferings and hardships they had found God. Had it not been for the help and the love of our people here in America, the Saints in Germany, and the German Mission itself, would have been wiped out. Frequently food packages from the States arrived just in time to save the life of some individual in a family.

In one home that I went into there was a small baby. Somewhere the parents

had found enough milk to feed the child. I would notice the mother, after the baby had nursed. Usually there would be a little left, and she would take the nipple from the bottle and drink it as rapidly as she could with trembling hands. These people hungered physically but not spiritually; they had found the church of Jesus Christ. In the midst of their suffering they bore witness of Christ.

In 1948 our statistics showed that we had 715 members in the German Mission. As we started bringing the records up to date we had to remove about 245 names from the records. Some 150 had been killed during the war. A number of them were unknown, so we had their names taken from the records. During the next five years that we ministered in the German Mission the membership grew from 550 to 1,425 members, and from six groups in the German Mission in 1947 to thirty-one groups in August, 1952. Are the people in the German Mission bearing their testimony of Jesus Christ? Are they going out and telling the gospel story as it should be told? I think so.

I'M GOING TO BE INTERESTED in what I can be done here in Independence as I labor with you in the new capacity to which I have been assigned—supervisor of missionary work. I'm wondering if we here can match the efforts of these people. I'm wondering if we likewise have a testimony of the love of God? Do we understand the purpose of the Restoration? Do we understand the nature and the call of the kingdom of God today? Those people, as they sing the songs of Zion, think of us. They think of their preparation there in Germany, as do Saints in England and Holland and other places where the gospel has gone. They are thinking of their responsibility of gathering to Zion. They likewise think of our responsibility here in the Center Place. But they have come to know that Zion alone is not the big thing; living the kingdom law wherever they are is the important thing in their lives.

Yes, they want to come to Zion, but let me tell you of one man who had to make a decision some twenty years ago. You will recall that in 1930 a number of our German Saints came to Independence. One man and his family didn't, however. It was our pastor in Hannover, Brother Franz Beil, who is now the patriarch in western Germany. At the time he was pastor of our little group in Hannover, he and his wife received their visas to come with their family to America. They had worked hard to come, and they were elated that soon they would be with the Saints in the Center Place. A few nights before time to sail, Brother and Sister Beil sat down together and began to talk about the church work in Hannover. Sis-

ter Beil said, "Papa, what's going to happen to the Saints here when we go off to Zion?"

He said, "Sofie, I've been thinking about that myself. You know," he said, "I want to be humble in what I say, but I'm afraid if we go the work will die; there's no one to take over the leadership of these people and guide them on." Then Sister Beil said, "Papa, what do you think we ought to do?" And he answered, "I think we ought to stay here. Maybe someday, if God permits, our children can go, or perhaps through the ministry that we can give here we can help the children of others who are staying behind that they might go." And they remained while thirty other members from the Hannover group went on to the United States.

TWENTY YEARS LATER, after the four years of suffering and hardships of World War II, the General Church decided that, because of the activity and vigor of the German Mission, it was necessary to set up headquarters there and send American missionaries there to live. A commission went over and made a survey of the German Mission, and the question of a logical place arose. The unanimous decision was Hannover. For over twenty years these people who had been left behind bore their testimony of this gospel and new souls were won to the church and kingdom. Today, as a result of their witnessing, the German Mission headquarters is in Hannover.

During the construction of the mission property in Hannover Brother Beil's son and wife went to the States; thus a part of his dream was fulfilled. During the twenty years, this brother grew and qualified himself for the day when God designated him to be a patriarch over the people in the German Mission. He is a man who preaches with power and conviction. I have talked with the young people in this group, and they have told me, "Every time Brother Beil preaches, we want to be there. We feel the Spirit of God in our midst as he talks to us. We know that he has found God, and he helps to share his experiences with us that we might find him also." Isn't that a wonderful tribute to a man who must preach almost every Sunday in his congregation?

Go ye therefore, and teach the gospel" is our call as a church. I am happy for the experiences that we have had with the German people and for many other experiences we have had with people of other countries who have found the gospel.

Now I want to tell you of our work in the Swiss Mission. I didn't know until I came back to the States that many of

our people think there is a Swiss language; there isn't. In Switzerland three languages are spoken, as the country is divided into three parts: Italian, along the border of Italy; French, in the part joining France; and German, in the section next to Germany.

Thirty years ago our last missionary left Switzerland. We had a group of thirty-five members in the mission at that time. When our last missionary left we had no priesthood, so the little group was without leadership. In 1948 it was necessary for me to go into Switzerland and arrange for printing contracts that we might have German tracts. Before going there I recalled having seen a list of Swiss Saints in my files. I looked the list over and found a name that stood out to me, probably because he was the youngest of the group. I sent a telegram to him hoping that he was still alive and that he might receive it and be at the railway station the afternoon when I arrived.

That evening as I arrived at Basel, Switzerland, my heart sank. About two thousand people got off that train, which had started out in Norway and gone on through Holland, Belgium, Luxemburg, and then into Switzerland. I wondered how I could recognize this man in such a crowd. I didn't have his address. I trusted the telegraph office operator in Switzerland would take the time and trouble to look this up for me. As I stood there in the big railway station praying that I would see Milcher Wasser in the crowd, I looked toward the door and saw a tall man come in. I felt sure that if any person in the crowd was Milcher this must be he. So I waited. As he walked through the door he stood there for a few moments and looked the crowd over; then he spotted me, walked directly to me, and introduced himself. It was my first time in Switzerland, and I didn't know where to go. When I arrived I was given a handful of ration coupons. I was having a problem mastering the German language, and when I heard Swiss German I knew that was still another brand to learn.

BROTHER MILCHER took me to a hotel and later we went to his home. There we sat down and went over the list of Swiss Saints. He said, "This one is dead, this one is dead, this one is dead," until I thought surely none but this man remained alive. When we had finished the list we found there were five left. We made arrangements to hold services the next evening in my hotel room. He was to go see four of the members, and I was to see the fifth one because this woman lived between the hotel and the printing office where I was to go.

The next morning I went to her door and knocked. Soon an old lady came. I asked if she was the member I was looking for, and she said, "Yes, I am." Then I told her who I was. Tears began flowing down her cheeks and she said, "For thirty years as I have worked in my home I have prayed that the time would come when the church would send missionaries back to us, and my prayers have been answered." That evening at our meeting we didn't sing the songs of the Restoration—we didn't dare to! I was staying at a hotel operated by one of the large churches of Switzerland. But we did pray, and then we talked about the wonderful gospel of Jesus Christ. At the close of our little service I asked if there was anyone who had a friend who might be interested in hearing of the gospel of Christ. Brother Wasser raised his hand and said, "Yes, I have a friend. I was talking to him last week about the church." Thirty years without a missionary—thirty years without much hope and without his knowledge of my coming—yet this man was still talking about the church of Jesus Christ!

WE WENT THE NEXT MORNING to this home. As I stood before the door acknowledging introductions I noticed an unusual expression come over the man's face, but I did not know why until later. We went into his home and chatted for a few moments and then we got down to work. I told him why I was in Switzerland, why we had come to see him and what we had to offer. For the next two hours we searched the Scriptures and talked about the gospel of Jesus Christ. In closing I told him that the following evening we had secured a little room off the side of a restaurant there in Basel and wondered if he wouldn't like to come and hear more about the gospel; he said he would. The next evening I spoke on the subject of the Restoration and told how Joseph Smith had seen an angel and how he had been commissioned of God to bring about the restoration of this church. At the close of the service this man, Joseph Wolf, asked if it would be possible for us to come back to his home that evening, for he had something very important he wanted to tell us. A few minutes later we were in his home. Then he sat down and told us of an experience that he had had.

Some three months before, he was awakened during the night and saw a vision. He heard the voice of the Lord saying to him, "This is one of my servants. He will soon come to your land.

(Continued on page 18.)

Life in Our Time

PART II: Opportunities for Christians

By Don Savage

BAPTISM IS AT ONCE a most serious and necessary step. It is the signing of a contract of obedience with God which cannot be broken without the loss of hope for celestial salvation. The candidate for baptism publicly vows to take upon himself the name of Christ and keep all his commandments. To break his vow simply means that he no longer cares for the name of Christ and no longer intends to keep his commandments.

On the other hand, there is no way of avoiding this responsibility. A requirement for celestial salvation is that each recipient thereof be baptized beneath the wave in similitude of the Christ who was buried in the earth. With his ascent from the water the person begins a life more carefully lived than ever before. He must fulfill in diligence all good tasks offered him for which he has the ability and the opportunity. Of course, that is by no means a simple task.

At once the new follower of Christ begins to realize his dependency upon the Holy Spirit for guidance in the works he ought to do. This guidance may come as personal individual direction, or it may come in the form of a commandment to thousands. But regardless of its form or scope, the revelation must be followed in good faith, or the time will come after repeated rejections when the Spirit will cease to direct the slothful and disobedient ones. Revelation from God is commonly called prophecy. And men prophesy as they are moved upon by the Holy Spirit.

WE NEED NOT ENTER a lengthy discussion of how God knows the future in detail. A few short examples in illustration of the principal involved will suffice.

The shrewd observer can often predict to some extent the future of a business or life simply by knowing and analyzing many of the influences and forces that will constitute the environment of that enterprise. Life insurance companies can tell you remarkably well what, if our world continues something like it is, you will be doing in ten or thirty years, where and when you will die, and the amount

of your estate at the time. Business consultants can tell you how your new brand of soup, labeled as you have it, will sell in this area where it must compete with other brands. The engineer builds his airplane, having its infinity of details, with sufficient foresightedness that it will fly the first time it is scheduled for a trial run. Every day in a multitude of ways we use our powers of observation and reasoning to analyze the future from the visible signs about us. The accuracy and reach of our predictions are limited by the aptness of our minds and acquaintance with all of the bearing factors. This is man's likeness to God—his power to reason.

The mind of God, which is without limitation in depth and scope, completely understands the present and judges infinitely into the future. In the very beginning with the first simple creation God could judge just what would happen to his creation because he knew every factor that would bear upon it. Knowing what the first created things would do, he was able to judge their influence upon the second, and their influence upon the third, and so on. With the growing area of creation he, through bigness of mind, could predict all things.

Thus it is that his Spirit can rest upon the prophets and instruct them in things to come before they happen. An utterly fascinating study is of the wonderful opportunities God has always offered men in preparing them for things to come and counseling them to do certain things at opportune times in history. Like a halfback who must charge through the football line the instant the path is cleared for him or lose the advantage the play afforded, so God can see the opportunities in history long before they open up and counsel his people to take full advantage of them. Usually men follow his commandments by faith, not being able to see the reason or opportunity presented until long after it is gone. The Scriptures are replete with examples in which the Lord through his foreknowledge has counseled his people to act in a certain manner at certain times. The responding ones prospered immensely; the hesitant lost blessings that should have been theirs to enjoy.

A BASIC LESSON learned by human beings and to some extent by all creatures is that there is a time or point in each cycle of events where it is most advantageous to accomplish certain things relative to the cycle. For example, a ballplayer at bat watches intently as the baseball leaves the pitcher's hand and tenses every sense to judge exactly when the ball will pass him and the path it will follow. The batter knows there will be a single instant, more opportune than any other, when he should strike at the passing ball. He must consider all factors relative to the ball's flight to know that exact instant. Once his choice is made, it cannot be recalled. Perhaps he must decide not to strike at all.

Another example is in the growth and harvesting of crops. The farmer must constantly calculate the risk of his moves. To cultivate in dry weather is an invitation to disaster, for the soil will then dry rapidly and the plants will wither. But in time if the weeds are not removed, they will also starve the plants of their moisture. However, if it rains, the cultivated ground will benefit immensely, but the uncultivated earth will become impossible to work, and the weeds will then benefit. Therefore, the farmer turns to one who is in a better position than he to predict the advent of rain, the weatherman. Whether or not he decides correctly with the weatherman's help there is a point when it is best to cultivate. Similarly, when harvesttime rolls around, the reaper must decide when to reap. Some crops harvested early avoid the risk of hail, but bring lower prices than those left until perfectly ripe. Considering all things, there is again one point when the reaping should be done to bring the most profit to the farmer.

The baseball player is forced to make his decision in a portion of a second. The farmer may have days to decide. Nevertheless, there is a time with everything when it is opportune to act. The cycle may be immense or minute. The movements of nations are immense, while human actions are often minute. It is the action of the Holy Spirit in all the Lord's guiding functions to show men the moment of opportunity for the accomplishment of righteous works. But how can man know those moments if the Holy Spirit has no voice within him? What a tragedy that so many times man has failed to "strike when the iron was red" as urged by that Spirit.

BACK IN THE DAYS OF MOSES the children of Israel were ushered by the hand of their God out of Egypt toward the promised land of Palestine. There, Jehovah promised, they could become a mighty nation. History now discloses to the student that it was a period when the

surrounding powers of the Nile and Euphrates Valleys were at a low ebb, and it was an opportune time for a small band of people like the Israelites to build themselves a nation without having to fight off the millions of those mighty countries to do it. Palestine was inhabited by loosely knit tribes who could be routed with little trouble. In short, the time was ripe for Israel. But Israel dilly-dallied. Forty years later they were still grubbing about in Arabian Desert sands trying to make up their minds whether or not they liked Jehovah. And finally when Joshua arose to lead them reluctantly across Jordan a part of the group became faint-hearted and wanted to settle down outside of the Promised Land entirely. Their wars which should have been mighty victories, aided as they were by the battle-ax of God, were mostly second-rate skirmishes. Despite the many times the Lord demonstrated to them his ability to help and to lead, their faith was just plain lacking. As a final result, the nation of Israel doomed herself to something less than that which she might have been, her only contribution to succeeding civilizations being the Holy Scriptures, and those were a gift from God. The Lord knew when the time was right for the Israelites to do great things, but they refused. Their children have had to wait for nearly three millenniums for the second opportunity to gather to the Promised Land.

IN GETHSEMANE on that awful yet wonderful night, Jesus prepared in mighty prayer for his sacrifice a few hours hence, asking his only earthly friends to watch and pray with him that last hour. In that period of prayer he was to make his final decision to be the Savior of the world. But it was late, and the apostles were weary from the long day's activities. Anyway, there would be other times when they could help . . . they supposed. And so they closed their eyes in sleep. A second time he returned to them and asked, "Won't you be my friends for this last time?" But again their answer was evident as they returned to their sleep, and his last prayers were said alone. The minutes ticked away, and with them departed this opportunity. The Lord knew what was to come, and using that knowledge he had offered his disciples one of the greatest privileges afforded any mortal man. After it was gone, in typical human fashion they arose ready for service. But it was too late. The instant of action came and went and was lost forever. Instead of helping the Son of God in the greatest decision ever made, they arose at last in the wisdom of men, and the best they could do was to cut off some poor fellow's ear.

OLIVER COWDERY LABORED LONG and diligently in the early days of the church as Joseph's scribe while the Book of Mormon was translated. Our own experience since then in spiritual matters makes us realize how taxing the burden of translating must have been. Somehow the Holy Spirit planted in Oliver's mind the thought that he too might work in the process of translation as Joseph did. Perhaps Joseph desperately needed the rest. Oliver's inquiring prayer was answered in the affirmative; he could assist in translating. Yet he hesitated, perhaps waiting until his faith increased to a safe margin—we do not know the exact circumstances. But in this cycle of events also the opportunity came and went. When the day finally arrived that Oliver thought he was ready, his offer to translate was refused by God because it was no longer expedient. The time when he could have worked had drifted away forever. And thus was lost the privilege of being a greater light in the Restoration. Lost also was the help he might have been to God and Joseph.

A less melancholy example and one in which some of our ancient kin heeded a prophecy is of ancient Nineveh. Ripening in sin, Nineveh was grudgingly spoken to by Jonah, the prophet, and given just forty days to put things back in order. At the end of that time, if things hadn't changed, the city was to be destroyed. Jonah, who did not like the Ninevites anyway, was pretty sure his prophesying had not been effective. The people, he thought, were just no good, and, thinking that the show of seeing fire and brimstone pour down out of heaven was worth waiting to see, he went out a safe distance from the place and climbed a hill to wait. What chagrin he must have suffered there in his temporary lean-to as the forty days expired and no inferno appeared from the sky. The people of Nineveh had heeded his prophecy and repented in sackcloth and ashes, so the calamity was turned from them. Again the Lord set a given moment of opportunity. These people took it.

A FINAL EXAMPLE, and one which is yet to be fully understood, concerns the purchase of lands westward from Independence, Missouri. In the early days of the church when the land was cheap and could be had, we were counseled to purchase as much as we could. At the time it probably did not look like too good an investment, and the Saints weren't interested. Now Kansas City rests on the land. Apart from monetary loss we may have suffered by our disobedience, perhaps time will tell whether there was not a greater reason in His mind for not having the great city so close to the Center Place.

These several cases illustrate one principal: God knows all things, past, present, and future. With this knowledge he directs men to do many things which will prove to be of great advantage to the cause of righteousness. Often men have refused. Each refusal has brought unnecessary sorrow to someone. Each time of heeding has brought blessing. The time for decision may be limited to hours, or it may have a tolerance of years. Each case is different and is understood from His words and spiritual direction. He does not counsel his children to do that which is impossible. The way may not at the moment be visible, but a lapse of time will show that it was there, and success would have been possible. Our duty as Christ's followers is to seek spiritual guidance into these opportunities.

"O Jerusalem! Jerusalem! Ye who will kill the prophets, and will stone them who are sent unto you; how often would I have gathered your children together, even as a hen gathers her chickens under her wings, and ye would not. Behold, your house is left unto you desolate!"
—Matthew 23: 37, 38, I.V.

PART ONE OF THIS SERIES was written with the purpose of showing something of the obligation which every human being has toward God and humanity. Man's unavoidable *duty* is obedience to all of the commandments of God.

Part two is intended to illustrate that through the foreknowledge of God, man is offered opportunities for righteous service which he would not otherwise find. The Holy Spirit is the Lord's medium through which these opportunities are presented. Only by careful observance of all spiritual directions in matters small and large can men keep all of the desires of God.

Part three, the conclusion, will deal with "keeping our feet on the ground." Big things are happening, and it is easy for us to lose our way among shadows and illusions. We must constantly examine our situation; for Zion, while it will be built with our dreams in the heavens, must be built on a solid foundation.

(To be continued.)

A Lapse in the Hubert Case Story

Because of Sanitarium Day publicity and two special issues in April being devoted to the centennial observance of the reorganization of the Council of Twelve and Quorum of Seventy, "The Life of Hubert Case" will not appear in this or the next three issues of the *Herald*.

New Church at Decatur

By Kenneth A. Newton

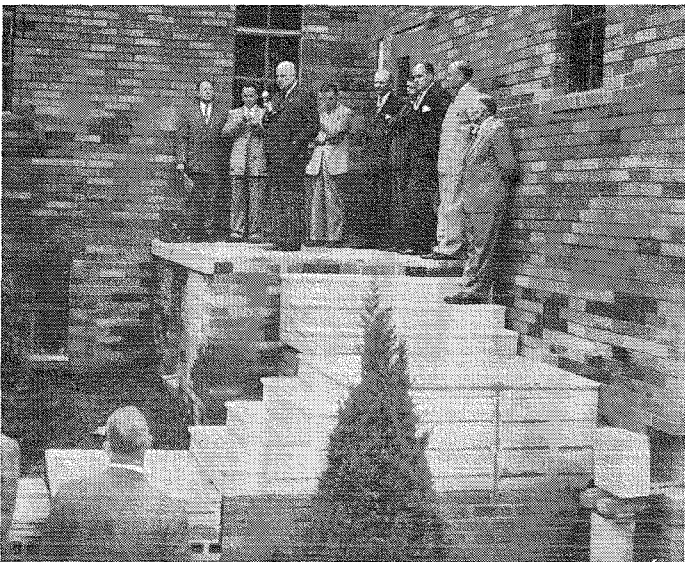
PIONEERS OF THE RESTORATION kept the spark of the gospel alive among the isolated members in the Decatur, Illinois, area until August, 1925. Brothers Emsley Curtis, Walters, Davis, Paxton, L. Wildermuth, and C. Harpe preached and visited with the Saints in the years prior to the organization of a church school. Among those who played an important part in this step were Brother E. L. Ulrich, Mr. and Mrs. O. C. Johnson, Anna Pritchett, and Mr. and Mrs. N. A. Burrow.

On February 4, 1926, District President J. O. Dutton called the group together for a midweek prayer service, at which time it was decided that a branch should be organized. On March 1 F. Henry Edwards, who was a member of the Council of Twelve at that time, met for the organization of the branch. O. C. Johnson was elected pastor. Shortly following the organization of the branch, a building committee was appointed. Excavation began on the lot April 23, 1926, a day after it was purchased. Weather conditions were unfavorable, but the volunteer laborers were undaunted. On July 4 of that year, the first meeting was held in the new church home at 1175 West King Street. Brother E. L. Ulrich of Bradner, Ohio, conducted the meetings on that day. During the fall of the same year, Brother Ulrich returned and conducted a series of meetings, after which fourteen candidates were baptized. Feeling the need for further ministry the Saints prevailed upon Brother Ulrich to continue his series, and two weeks later twelve more members were added to the church. Within four months after the new church building was erected, the membership reached a total of forty-four.

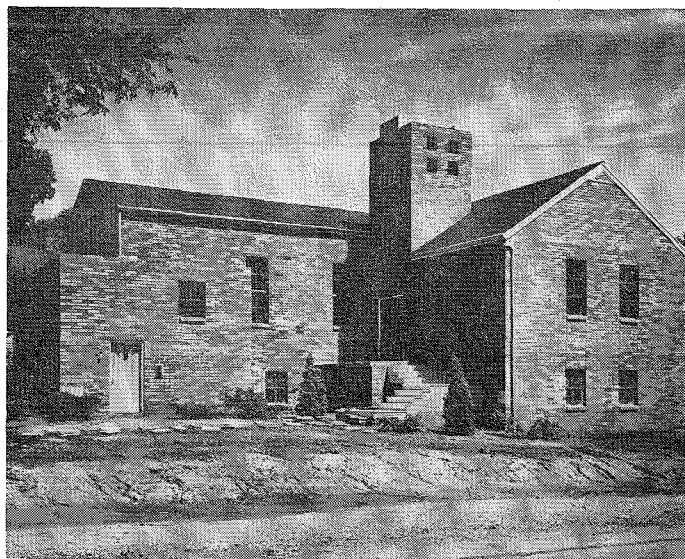
District President F. T. Mussell worked in the area in 1927. Other missionaries included Roscoe E. Davey, R. L. Fulk, Harvey Minton, L. G. Holloway, Virgil Shepherd, E. Y. Hunker, C. Houston Hobart, J. D. Anderson, and John R. Grice.

Brother O. C. Johnson served as branch president until September, 1934. One of his contributions to the group was the development of the children's department.

Brother O. C. Henson, Sr., was elected branch president in 1934 and served until 1944. During his term of office a new baptismal font was built in the church, and other improvements were made.



President Israel A. Smith addressing the congregation at the cornerstone service.



The new church at Decatur, Illinois.

SINCE THAT TIME progress has been made in the branch by growth in numbers and the strength of the priesthood. Kenneth A. Newton served as branch president from 1945 to the fall of 1948. Fred Robbins served as pastor until he moved to Bloomington to attend school, at which time O. C. Henson, Jr., was appointed branch president. He was elected to this office the following year and has served in that capacity since.

In March, 1949, plans began to secure funds to be used either in enlarging the building or to secure a lot for a new church. Ideas for selling the church and purchasing or building a larger, more adequate one soon became prevalent. A building fund drive began, and in October, 1949, the Saints voted to purchase two lots on the southeast corner of West King Street and Fairview Avenue (having a frontage of eighty-four feet on West King and one hundred and fifty feet on Fairview) for \$2,700. Committees appointed were as follows: building committee, Gilbert Elam and K. A. Newton; plans committee, William Spicer, Donald Ragel and Louise Sloan; and building fund committee, Henry Atkinson, Anna Pritchett, Carl Gordon, and Vivian Lane.

DURING 1950 several problems were solved, many possibilities and their alternatives were discussed, and plans were presented for consideration. One set which was drawn up and sent to the Presiding Bishopric called for moving the church at 1174 West King Street to the new location, splitting the building down the center and widening it. This however could not be done, and, after much work, the Saints met for the groundbreaking ceremony on June 3, 1951. District President Arthur Henson was the speaker at the service. Each member of the branch took positions along the lines where the outside walls were to be raised, and after the prayer by Patriarch O. C. Henson, Sr., each one turned a spadeful of dirt to signify willingness to help in the building program of the new church. The old church was sold for \$5,000 to Mr. John Piper in August, 1951.

After less than a year of work by each member of the congregation, the cornerstone service was held May 18, 1952. Present for the day's activities were President Israel A. Smith, Apostle D. O. Chesworth, Illinois State Senator Elbert S. Smith, Dean of Chapel E. I. Abendroth of Millikin University, and district officers.

The cornerstone and a stone from the Nauvoo Temple were laid by President Smith. The Nauvoo stone was secured by the pastor, O. C. Henson, Jr., for a keepsake. When he saw its value as an addition to this building, he immediately suggested its use.

Our Heritage

By Geraldine Wyatt

THE OTHER EVENING it was my privilege to be with a group in our community who watched a film on the internal troubles and general living conditions in Iran. After the film was shown a distinguished young man answered questions about this controversial Asian country. In acknowledging the terrible poverty and illiteracy of the great mass of people and the squalor of their way of living, and after answering questions about the government, he made a simple, touching statement—one which too many of us take for granted: "You, who have been born in the United States, do not realize how very fortunate you are." This young man had great qualifications enabling him to judge the rich advantages we Americans have and hold. He is a native of Iran, and for the past five years has been in the United States as a student.

Recently much publicity has been given to books, articles, and educational films which point up our American heritage—the theory being that if the citizens become familiar with the finest traditions in American history, no "ism" can dominate or even tinge their thinking.

AS A RELIGIOUS ORGANIZATION believing in latter-day revelation, we are primarily interested in the religious heritage of this continent. Christian ethics and good government cannot be too far apart. For a good Christian is always an excellent citizen.¹ The two are complementary to each other. Searching the revelations given concerning this land, from ancient times on down to the present, and searching the recent historical records, one cannot help but believe the political greatness of this country is a result of the spiritual heritage of this land. And in accordance with the prophecies given, the freedom of the people will be as lasting as their Christianity is constant. There are, of course, different levels of freedom, as there are different degrees of Christian conduct. Moroni wrote:

Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ who hath been manifested by the things which we have written.²

Centuries afterward, and with their historical and sacred records available, it is very easy to see why the civilizations of the Jaredites, the Nephites, and the people of Zarahemla fell. The integrity of Christlike living was not maintained, even though at the start of their settlements on this hemisphere they lived in close communion with God.

IN OUR OWN TIME it is very interesting to note that the successful settlements in this country were made in the interests of Christianity, these people sincerely trying to serve God according to their best knowledge. The Pilgrims, the Puritans, the Quakers, and even later the Mennonites, who brought with them seed for the first successful plains crop—winter wheat, all contributed to the greatness of our nation.

Incidentally, the Quakers' greatest contribution was undoubtedly the furnishing of honorable men for the various Indian agencies. Because of their peace policy they had been so successful in establishing amicable relations with the Indian tribes of the East, Quakers were specifically sought out to bring about peace with the savage Plains tribes after all other means—including war—had failed.

Not only were successful colonizing groups religion minded, but some of the most outstanding individual contributions to our nation's progress were made by godly people. For instance, the first American man to cross the mountains and the formid-

able trackless desert to the settlements of California was a noted Christian gentleman, Jedediah S. Smith. Even his clerk, Harrison G. Rogers, was a very religious man. In his journal of this difficult feat are written prayers for the success of their journey. Though both men and most of the members of the expedition met violent deaths within a few years or months afterward, this first crossing set a precedent and opened the way for practical American settlement of California. The Spaniards were so sure it was impossible.

Another outstanding Christian man whose influence reached out across the rough frontier was Colonel Alexander Majors, of the firm, Majors, Russell, and Waddell, operators of the overland stage and freighting business. He never drank nor swore. His employees had to sign a contract not to swear, gamble, or drink. The success of the Pony Express, a project of this firm, was due to the fact their employees maintained such high standards of integrity—a practical religion.

IN CONTRAST to this ethical conduct, we have the history of our Southwest—onetime Spanish stronghold. The Spanish conquistadors considered themselves Christians and took priests along on their exploratory expeditions. Some of the priests were so devoted to their beliefs they died martyrs in attempting to promulgate their gospel. However, genuine Christianity produces a love and concern for the well-being of one's fellow-man; this was alien to the philosophy of the Spaniards whose greed for gold was the paramount drive of their lives. To gain wealth they perpetrated all manner of cruelties upon the Indians. The curse Samuel the Lamanite prophesied would come upon the wealth of the Nephites was refulfilled in regard to the Spaniards. Unconquered Indians constantly raided and harassed them. When we went into the country in 1846 the Spanish colonists had been forced to relinquish many of their settlements; they were terrified of traveling on their roads and had even abandoned some of their much-coveted, rich mines. The wealth they had acquired so ruthlessly had "become slippery."³

Both individually and nationally many Americans of the past have sensed the moral and physical greatness this nation was to achieve. But we of the church have a greater heritage than any in our knowledge of God's dealings with mankind on this hemisphere. This should fit us to be the finest citizens in the land, not because this knowledge would make us fear the wrath of God, but because we know the possibilities of our nation and have in our records the incentive to make those possibilities realities—a godly people laboring for his kingdom.

1. "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land."—Doctrine and Covenants 58: 5.
2. Book of Mormon, Ether 1: 35.
3. Book of Mormon, Helaman 5: 41-48.

IN TUNE

Whatsoever a man soweth that shall he also reap.—Galatians 6: 7.

Those who look for beauty will find it. Those who listen for the voice of truth will hear it. Those who love will be loved. The universe moves on in perfect order, and only man is out of tune. He is out of tune because he has lost contact with his Creator—the only Source which can guide him in right channels and make his life a happy one.

He who created the universe and set the course of the stars is able to guide man in all his doings, if man will but seek that guidance through prayer and obedience to divine law.

Life is a miracle and a wonder in all its phases. In fortune or in misfortune, we must take it as it comes—for richer or poorer, in sickness or in health. The first debt we owe for our life is a debt of gratitude.

HARRY WHIPPLE

LET HIM WHO HAS SERVED SO LONG — BE SERVED

Evangelist Myron A. McConley has given
46 years of ministry

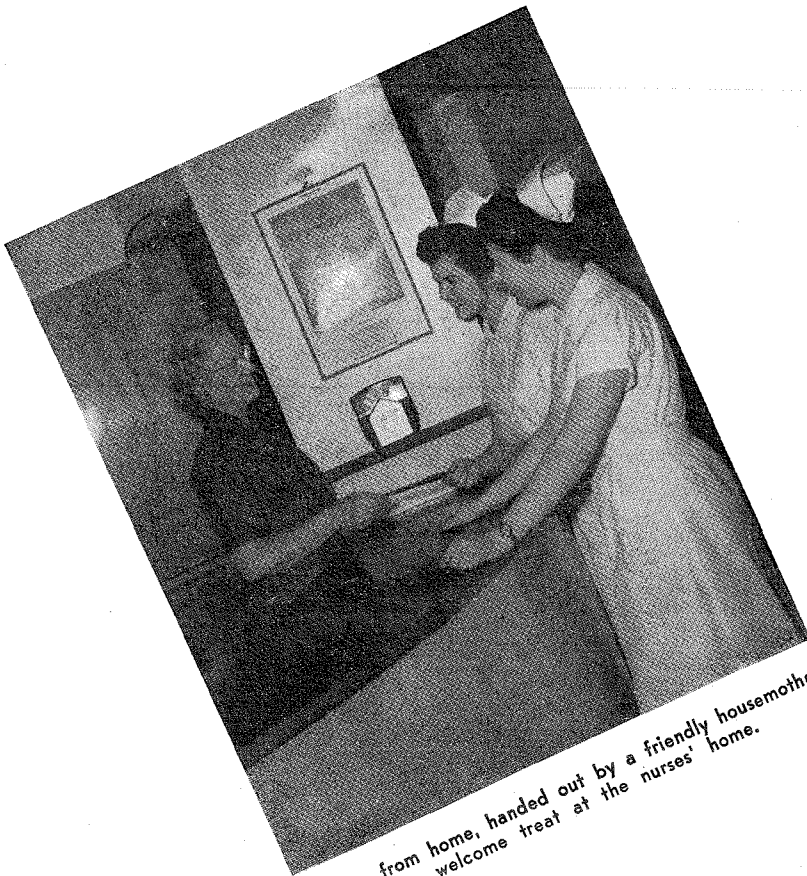
Priest — Elder — Seventy — Apostle — Evangelist
United States — Canada — Hawaii — Australia —
Great Britain — New Zealand — Northern Europe

STUDENT NURSES help minister to the sick
help these and many other students of the church

SANITARY

April 1

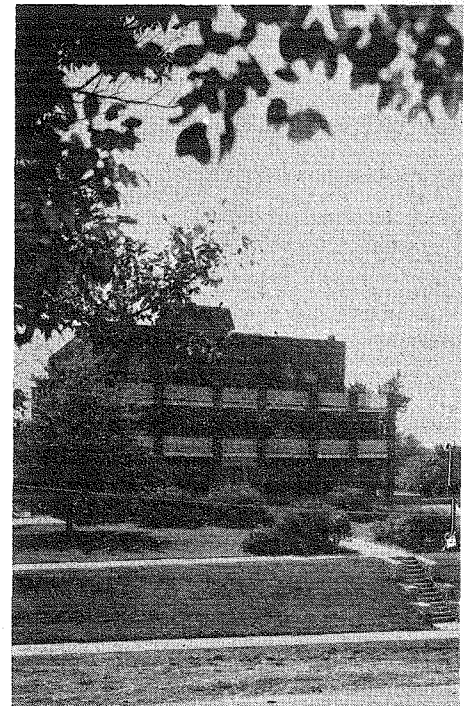
Please Give Your



A letter from home, handed out by a friendly housemother,
is a welcome treat at the nurses' home.

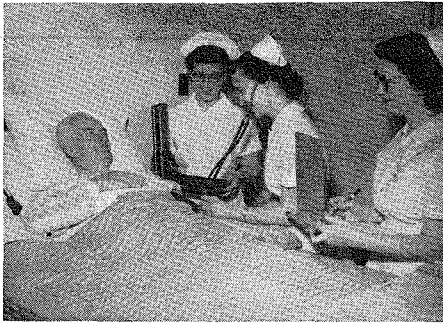


A bit of relaxation in her room in the form of good fellowship with
friends helps make the nurse's life a happy one.



The nurses' home is to the left, connected to the
underground

VED
D



Myron A. McCunley with Student Nurses
of Independence Sanitarium and
Hospital School of Nursing

gelist
tralia
urope

brother McCunley's physical needs. You may
qualify to meet such situations with skill.

IUM DAY

9, 1953

Generous Support



*Technical training is supervised by experienced and
competent instructors.*



connected to the beautiful "San" by an
passageway.



Student nurses help make Christmas a happy occasion for all patients,
especially the children.

The Lesson

By Leona N. Hands

OH, WHAT a beautiful morning; oh, what a beautiful day," Ellen Reid sang, her hands busy washing the breakfast dishes, but her mind and heart enjoying the bright rays of sunlight making gay rainbows in the soap bubbles.

A stray breeze stirred the ruffled curtains at the kitchen window and brought to her ears the high treble of childish voices from the back yard where her small twins, Jean and Joan, played happily in the sand pile.

Clad only in pink sun suits the two little girls made a pleasing picture. Their well-rounded bodies were tan and healthy. They were happy, good-natured children, for which Ellen was deeply thankful. Otherwise, she would never be able to accomplish so much.

Not that Ellen didn't enjoy the busy life she led. She rejoiced in her own good health and loved keeping house. It was a joy to have a home and family. Her work was a constant labor of love.

There was only one cloud in Ellen's sky, but it was a big one. Try as she would there was never enough money to go around. She did all her own work, baked bread and cookies, and sewed for herself and the babies. In every way that she knew she saved to keep down expense. But it was still a struggle to make ends meet.

There was a grain of comfort in one thought. She was not alone. Hard times were upon the land and everywhere people were facing the same gigantic problem—to make a living and keep out of debt.

BUT TODAY ELLEN'S HEART was full of song, for her cup of happiness was full and brimming over with thanksgiving. Under the kitchen sink sat a basket of ripe, golden peaches, heaped up, rounded over, and just waiting to be put into cans

for winter eating. Peaches were her family's favorite fruit, but the crop was poor with prices too high for Ellen's purse to meet. There had been small hope of getting any to can.

Ellen had reckoned without the thoughtfulness of a kind-hearted neighborhood grocer. Early this morning she and the twins were in the store buying a few staple groceries. Mr. Collins had waited on her himself. Placing the articles in a sack, he chatted pleasantly, then asked, as if in an afterthought, "I wonder if you could use a bushel of peaches, Mrs. Reid? They are ripe and ready for canning. I'm looking for someone who can do them up right away." He named a price that caused Ellen's eyes to shine with pleasure.

"Pay me next week," he insisted, smiling at Ellen good-naturedly. He carried the bushel of peaches out to the wagon Ellen had brought the twins in. Before they could protest, he produced a peppermint stick for each small girl from his big white apron. "To make the walk home a little shorter," he said, giving Jean and Joan a wink that brought the smiles back to their round sweet faces.

SCARCELY ABLE TO BELIEVE her good fortune at acquiring such a bargain, Ellen got home as quickly as possible. Placing the twins in the fenced-in back yard to play, she hurried to the basement for canning equipment and fruit jars. With luck she could have one canner of peaches finished before lunch time.

Never were breakfast dishes done in such short order. The fruit jars

were next. A good sudsing and scalding would be all they needed, for they had been put away spotlessly clean.

She did manage to get a full canner of peaches done before lunch time, but the afternoon brought an unexpected interruption. Scarcely had the twins fallen asleep when a neighbor telephoned. Could Ellen take care of the baby while she went to the dentist with a throbbing toothache? Ellen did not have the heart to refuse. "Bring him over," she agreed, sympathetically.

Teddy, the baby, who was just beginning to walk, proved cross and peevish. He screamed his protest when Ellen attempted to put him down for a nap. She tried lying down beside him, crooning a lullaby and patting him gently, but he would not be comforted.

Ellen was not at all surprised to see the bedroom door open suddenly and her two girls appear. Awakened from their all-too-brief naps, they wept in sympathy with the crying baby. Trying to amuse three fussy children turned the afternoon into a nightmare of activity. Not a single peach went into the cans.

It was late afternoon before the baby's mother returned and took him home. Ellen turned her attention to getting an early supper. Her surprise for Bob was spoiled, but he would still be pleased with her bargain. And with his help the peaches would be all canned before bedtime.

ELLEN WAS RIGHT. Bob listened to her account of the day's happenings, praised her for acquiring the peaches at such a reasonable price, and volunteered to put the twins to bed, then help her with the canning. "It shouldn't take too long with both of us working at it," he assured her cheerfully.

But it was long after midnight before Ellen placed the last jar of

Home Column

peaches on the worktable and prepared for bed. A call from the office of the meat-packing plant where Bob worked caused him to grab his hat and coat and leave immediately. A carload of meat had just come in, the night watchman reported, and it had to be unloaded immediately and placed in the big refrigeration rooms.

"Sorry, honey," Bob said with genuine regret as he left the house. "There's no help for it. At least I got the girls off to bed first."

Weary and tired though she was, Ellen felt amply repaid for her efforts. Twenty-eight quarts of peaches to store away for the winter was well worth the work. Visions of peach salad, pie, upside-down cake, fat tarts dotted with brown sugar and butter, and dozens of dishes of plain sliced peaches filled her dreams that night.

STORING THE DELICIOUS FRUIT away the next morning in neat rows on shelves in her fruit cellar, Ellen vowed she would not open a single jar before winter. Yet it was but a few weeks later that she quickly changed her mind and hurried to the basement. Mother Reid was coming to spend the day, and peach pie was her favorite dessert.

As Ellen snapped on the light in the fruit closet and reached for a quart of peaches, she gave a quick cry of dismay. The top peach in the jar was turning brown. Her eyes flew to the remaining jars of fruit. Quart after quart revealed the same condition; some with only one brown peach, but others with two and even three.

Alone in the small room, Ellen covered her face with her hands and wept tears of frustration and discouragement. Then she dried her eyes and stood silently thinking. What had she done or left undone the day she canned the fruit? She had not varied her method of processing the peaches. It was exactly the way she had always preserved them.

Completely puzzled, Ellen gazed at the jars of peaches. Then the

answer came, clear and convincing. She had forgotten to pray while she was canning the fruit. Always it had been her custom to ask God to bless her labors, to keep the fruit and vegetables she canned safe from spoilage. Never before had she lost a single quart—not even pickles or jam and jellies.

Faced with the loss of her entire supply of winter's fruit (for it was all the canning they could afford that year) Ellen was shaken and desolate.

Then, as always, she turned to One who knew all her problems and had never failed to lend a listening ear. There in the small fruit room she poured out her heart to God in prayer. Earnestly she prayed for forgiveness for her thoughtlessness in neglecting to ask the help and bless-

ing of her "silent partner." Then in simple terms she presented her petition to God. "The fruit is part of our winter's living, Father," she said. "We cannot replace it, and our need is great. If it please thee, wilt thou now bless it that it may keep for our use?"

The winter months came and went, and not a week passed but what Ellen went to her cellar for a quart of peaches. Always she said a thank-you prayer to God as she looked at the fruit on the shelves. For none of the jars suffered any further spoilage. Each one had a brown peach or two at the top, but the remaining fruit was golden and sweet to the taste—a constant reminder of the love and mercy of a kind Heavenly Father.

A Mother of Zion

By Marcella Schenck

TIME WRITES OUR AUTOBIOGRAPHIES upon our faces. Whether we will it or not, the story will be there for others to read. You have heard this many times.

I have a favorite pew in the church where I worship. Across the room from me, a saw-tooth window of delicate gray occupies the major part of the eastern wall of the sanctuary. On either side, panels of deep blue wall resemble draperies. Silhouetted against the window are the faces of many Saints endeared to me. One of them stands out quite distinctly on the pearly gray background. My gaze often lingers on that face.

If I were to sketch the profile, you might say, "Not so pretty." But in reality the face has beauty. Written there are honesty, frankness, sincerity, and other virtues. It is the face of an elderly lady, and Time has had opportunity to write its story well.

Have you seen the original of Whistler's "Mother," the famous portrait? You don't forget the delicate softness of old flesh, the filminess of the lace handkerchief in her lap. This person in my church has the same softness of flesh, the same composure. Whistler's mother sits with her feet upon a hassock, resting. My lady sits in a pew, worshipping. She listens, absorbs, and learns. Her face becomes lighted by a spiritual glow that paint and canvas would capture with difficulty. It makes a better Sabbath day for me to have seen the face pictured in its religious setting.

Have you heard the phrase, "A mother in Israel"? It has a depth of meaning. If Zion were here and I could paint this picture, I would name it "A Mother of Zion."

Very early in life we begin writing our stories. Applied make-up can hide the real face only temporarily. Dramatizing changes are only for a performance. Eventually the curtain rings down to show—what? Pity for self or love of others? Bitterness or sweetness? Kindness or selfishness? Laziness or service?

May our faces show both gentle virtues and strong ones. May those who look read a good story in the faces of all church members.

Who Is Everybody?

By Ione Sartwell



YES," SAID THE MAN, "when I look out over those fields of corn, I can't help feeling that I have made the world a little better place in which to live." And there were tears of humility in his eyes. He was a small man and wiry, with a keen mind even at sixty-three. "He was real smart in school," they said of him. Real smart—smart enough to know what would happen to the swampland if someone dug ditches in it.

The point is not merely that ditch-diggers aren't always of the strong-back, weak-mind type. It is not even as simple as the assertion that we may need ditchdiggers in Zion. It goes deeper than that.

In our trend toward being professional and in suiting our professions to the needs of the church, it will become increasingly easier to be professionally and vocationally snobbish. Not theoretically so, of course—but practically? Well—how many times have you heard, "We need everybody in Zion—doctors, lawyers, schoolteachers, ah, housewives—there is a place for everyone"? And all the doctors, lawyers, schoolteachers, and housewives rest secure in their contribution.

THE POINT IS that our examples are in a rut.

Everybody knows that we need doctors, but how often do we remember that because of some insignificant telephone operator the family of the sick one no longer has to chase across country to get a doctor? Everybody knows that schoolteachers are important, but who has ever sung

the praises of the girl, probably in some basement, who never even finished high school, but who is binding books so the teacher can teach?

Of course, examples are at best only examples. They're not meant to be all-inclusive. We just use what comes to our minds first. We can't write a dissertation every time we want to point out the need for everybody in Zion. That is certainly true, but what about that nine tenths of "everybody" who need the security of hearing their professions, their vocations, or their jobs recognized in spoken or written language? "I know you love me," say the story-books, "but let me hear you *say* it."

A LOT HAS BEEN EXPRESSED about the emotional impact of words. Words can arouse the masses, or they can soothe the individual; they can keep a whole people in subjection, or they can boost the individual to a position of authority. The point here is that the *lack* of words, where

needed, can prevent a part of "everybody" from feeling the assurance that he, too, is needed. The most wonderful thoughts in the world are ineffective and uninfluential if not expressed.

We carry the principle into our educational system. "Don't ever let the younger brother feel he isn't as smart as the older one," we say, "just because the older one gets better marks. Talk about [not think about] what he does too."

We carry the principle into our housekeeping. "Tell your wife her pie is as good as the pie your mother used to make. Don't just think it. It will compensate for the hours she spends in the kitchen."

We carry the principle into our personal lives. The girl's eyes shine brighter if the boy *says* they do. The boy walks a little straighter if the girl *says* she likes his suit.

We have only to carry the principle into our Zion-building. Give the ditchdiggers, the elevator girls, the dime-store clerks, the tree trimmers, the janitors a chance to glow with pride too. And don't stop with these examples.

APRIL— Restoration Festival Month

April is the month which speaks to our church of the Restoration. It is the month in which we observe the anniversary of the Restoration of the church of Jesus Christ with appropriate services and activities designed to enlarge the understanding and to enlist a greater support of all ages toward the mission of his church on earth.

To Zion's Leagues, this month has a special meaning, for it generally brings the Restoration Festival week. With Easter falling on April 5 this year, it will be necessary in most

cases to shift the Restoration Festival week to some other period in the month. Nevertheless, it should still be observed.

The current *Zion's League Annual No. 1*, under the month of April (pages 121 and following) has a wealth of ideas for the observance of this important date in the history of our church. In each commission field—whether it be worship, study, service, or recreation—there are ideas for developing the historic aspects of the Restoration. There are two changes, however, from five

Young People in the News

In the "Big League"

Stephen C. Robinson

STEVE C. ROBINSON, 17, of 2212 Thirty-ninth Street, Des Moines, is now in the "big league." He is in Washington, D.C., as a page in the house of representatives. According to a Des Moines newspaper—

Robinson said he became interested in the Washington job while serving his first "term" as a page in the 1951 Iowa legislature and mentioned it to Paul Cunningham, congressional representative from Robinson's district. "I was beginning to think he had pigeon-holed the idea," Robinson said with a smile. "But I guess he didn't."

Recently A. C. Gustafson, chief clerk of the Iowa House of Representatives, received the following note from Paul Cunningham in Washington, D.C.:

So glad to get your letter about Stephen Robinson, and if you have any more as good as he is I will do my best to take

years ago when the Restoration Festival was first introduced: (1) There is no church-wide Zion's League fund-raising project, and (2) we are once more engaged in armed conflict.

There would probably be no objection this spring to any League or district youth group's raising money, within the limits of local policy, and devoting it to some worth-while project. Leagues should certainly be encouraged to make this an opportunity for special attention to men in the service.

Whether it be with a banquet or a special worship service, we hope every League will give some attention to observing the Restoration Festival this year.

CARL MESLE
General Church Youth Leader



them away from you. The Chief of Pages in the House told me this week that Stephen Robinson is the best he has, and said, "If you have any more like him, send them down."

While in Washington, Steve will get "take home" pay of \$240 per month, as compared to a little more than \$35 weekly that he made at home.

Steve attends classes while he is in Washington. Before he left, he was a senior at Roosevelt High School in Des Moines, and this year was chief justice of the student council, the second highest office in the school. Last year, he served on the student court. Recently he was honored by representing his school at the Kiwanis Club for the month of October.

Last summer Steve made a solo trip to Guatemala where he visited George and Billie Young and Lloyd and Jean Hurshman. An article in the Des Moines *Tribune* described his seven-week journey:

Not long before Steve started on his trip, his dad chanced to sit beside an American, William Hughes, who lives in Monterrey, Mexico, on a plane from Des Moines to Kansas City. When Hughes learned of the boy's trip, he offered to be of any help he could.

Young Steve started his trip July 16 and in three days he had thumbed his way to San Antonio, Texas, getting several long rides in the process. Within a few more days he was in Monterrey where Hughes put him up for the night, gave him a letter written in Spanish to help him in the event of trouble, and gave him some medicine in case he got some bad food.

An account of Steve's trip also appeared in the *Register*, another Des Moines newspaper:

Steve was gone 46 days, covered 6,000 miles, and spent \$200 he earned himself. . . . His one regret was that he didn't have room in his ruck pack for more souvenirs. As it turned out, the women in the Robinson family fared best. "I brought back Guatemalan print material so my four sisters could make some skirts," Steve said, "and I got a couple of serapes for Mom. But I didn't have a thing for dad or myself."

Steve, the son of Bishop and Mrs. Stephen Robinson of the Des Moines District, was instrumental in helping the Youngs and the Hurshmans with the conversion and baptism of José Aranda.

After completing his high school education, Steve plans to attend Graceland for two years, then enter law school. Three of his sisters, Shirley, Beverly, and Ardis, are graduates of Graceland.

Steve is a priest, having first served as a deacon at the age of fifteen. "While only seventeen, he is an able speaker and is popular in the branches of Des Moines District, where he is asked for repeat sermons. He is a man of faith, believing in much prayer and fasting for others," according to Herbert M. Scott, pastor of the Des Moines Branch.

Steve has always gone with his father to reunions, and he has attended the last three General Conferences. He has served two consecutive years as president of the Des Moines Zion's League and has been assistant junior church pastor.

BOB AKERS

New Horizons

(281) 17

www.LatterDayTruth.org

Question Time

Question:

Please explain why the angel who visited Zacharias was Gabriel, according to Luke 1: 19, and according to Doctrine and Covenants 26: 2c was Elias.

Armed Forces

J. V. C.

Answer:

The word "Gabriel" is not a proper or personal name, but is descriptive of an office, much as we use the words "president," "bishop," and "secretary." Smith's Bible Dictionary says, "The word is not in itself distinctive, but merely a description of the angelic office." Strong's Greek Dictionary gives the meaning of the word as "man of God—an arch-angel," and it is derived from the root word *Geber*, meaning "a valiant man, mighty." This makes the word "Gabriel" a symbol of office, power, and authority. Daniel and Luke, however, use the word as a proper name. The Doctrine and Covenants identifies this angel as Elias.

CHARLES FRY

Question:

Genesis 9: 23, I.V., speaks of the general assembly of the church of the firstborn and how they shall possess the earth until the end comes. Who possesses it after the end comes?

Ohio

S. S. C.

Answer:

The aggregation of all the obedient righteous from all ages and from all lands, who have been taken home to the Lord, are the church of the firstborn and the ones whom the Lord will bring with him when he returns at his second coming, uniting with the righteous on earth in the Zion of latter days. They will reign with Christ throughout the thousand years.

The millennium is probably a period for perfecting not only individuals but the group as a whole, consolidating it into a unified kingdom under a perfect system of law and order, at the end of which time "he shall deliver up the kingdom and present it unto the Father spotless" (D. and C. 76: 7).

After the thousand years, the last resurrection, and the judgment, the other groups will be assigned their places in other realms, when the whole earth will

be given over to the "church of the firstborn," having been cleansed and purified.

Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; . . . it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it for ever and ever; for, for this intent was it made and created; and for this intent are they sanctified.—D. and C. 85: 4.

They will be the only people on earth, for others will "inherit another kingdom," either a terrestrial kingdom, or a telestial kingdom. The earth will be celestialized to adapt it to the celestialized people—the church of the firstborn. It will be their eternal inheritance.

CHARLES FRY

Question:

By whom and where was the name given to the Book of Mormon?

Wisconsin

MRS. I. D.

Answer:

The Book of Mormon was named after and by its compiler, Mormon, a Nephite prophet and general in ancient America, who wrote an abridgment from Nephite records. They had been kept from the time of Lehi's leaving Jerusalem with his colony about 600 B.C. until the destruction of the Nephite civilization in the fourth century after Christ. We read: "And now, I, Mormon, make a record of the things which I have both seen and heard, and call it the book of Mormon" (Mormon 1: 1, page 687).

After Mormon was killed in battle, his son Moroni finished the record. (See Mormon 4: 1, page 704).

H. I. VELT

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

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

Ye Are My Witnesses

(Continued from page 7.)

He bears witness of me." And he said, "Last evening as you stood before my door I knew you were the man I saw in my vision. During these last three months my mind has been troubled as to what this message meant, but tonight as you told the story of the Restoration I knew my vision had been fulfilled." That evening we gave this man, upon his request, the Book of Mormon and the Doctrine and Covenants in German.

The next afternoon I took my departure from Basel, Switzerland, for Rotterdam. He was at the train. I mentioned to him how tired he looked. He smiled and said, "I didn't sleep last night. After you left I made myself comfortable and then I began to read that wonderful book, the Book of Mormon. I read all night long and finished a few minutes before breakfast."

Then he said, "Tonight I'm going to read the other book." I said, "I think you ought to go to sleep tonight."

"I couldn't sleep until I read the rest of this," he said.

THREE MONTHS LATER we baptized Joseph Wolf. A few months following that he was ordained to the office of a priest and today he is carrying on our work alone in Switzerland. Surely the Lord has all power both in heaven and in earth, if we will believe on him, trust in his word, and proclaim his message. God has been with us in our work in Europe and with the Saints in the missions abroad. I know that he will bless us here in our work if we will trust in him and testify of his word. God is waiting today to pour out his blessings upon his people. But he *waits*—must he wait long?

I'm going to ask something of every one of you. I'm going to ask for your cooperation in helping Brother Bolinger and me and others here in the Stone Church area in our missionary work. We need more souls for the kingdom of God. We must bring about a better way of life. We have the answer. We have the plan of salvation. Why must we wait throughout eternity to fulfill this task which God has given us to perform?

I believe, and I have faith and confidence in you people that you will help us, and I have faith in my God that he will help us as we go out and win new souls for Christ. May God bless you in this great work and may he minister to us as we minister to this people.

Letters

Today, As of Old

Big medical terms are not important. Causes are not important either. What is important is that one moment I held in my arms our seven months old son, and the next moment I realized he was a helpless child destined to a life worse than death.

It was Daryl's regular check-up visit to the doctor. "Your boy will not develop mentally past the age of three or four." It was hours before those words struck home. Can any man who has not shared a similar experience know the grief that was mine? A lifetime of hope was shattered in a single moment. The shock came in degrees, and each degree was more hopeless than the one before. Could it be a dream that Daryl would have to be institutionalized? "The best thing is to put him in an institution before you and your wife become more attached to him," the doctor had said.

Even while we waited in the doctor's office, he placed a call to the best cerebral palsy specialist in Chicago, and an appointment was made for ten days later. Ten days of waiting—for what? Could we expect hope from this new doctor? No. Our doctor had said the specialist would tell us how bad it was and what could be done.

The next ten days are hard to describe, but therein lies my story. There was no anxiety, no trying to forget, just a gradual, creeping realization of our situation, and what we could do about it. What could we do?

My wife and I have been workers in the Reorganized Church for several years. She plays the piano and is active in women's work, and I am an elder. We had tended our duties as well as busy people can in a world of business and school. We had always considered the work of God first and tried to make it so in our lives. We always felt that the church needed us. Now we needed it. We were in a position where a test would be put to our religion, a test to see whether or not this thing for which we were giving of our lives could sustain us in our hour of need. What was the fruit of our time, labor, prayers, and tithe?

Our first step was to convince ourselves that such illnesses are the result of the sin of man, and that God would prefer the child perfect.

Our next step was to make ourselves worthy of the blessing that we desired. This we attempted by rededicating our lives and the lives of our children to God and his work, and by fasting and by prayer. We fasted from food, pleasures, music, radio, and everything that would tend to take our minds from the problem in our hearts. We prayed for strength, understanding, and the desired blessing. We prayed in "faith, believing," but were ever mindful that his will was what was important.

The following Sunday the pastor invited the Saints to unite in fasting and prayer until the Wednesday prayer meeting, at which time the child would be administered to by the anointing of oil and the laying on of hands. The honest concern and love of the Saints was evident. The humility with which the problem was approached will be a bright spot in the history of the Decatur Saints.

Near-by branches were invited to join us in prayer for this blessing, and we were assured of their fasting and prayers. The pastor and some others joined me in abstaining from all food for the period of three days, from Sunday until after prayer meeting Wednesday night.

Many of the Saints fasted a meal each day, and some more than one meal each day. Their sacrifice and prayers in our behalf will always be remembered.

I'm sure that I don't know all there is to know about fasting, and so in approaching God I had given up all the things that I was accustomed to that were not necessary. Only water passed my lips and then with thanks. The usual newspaper and news broadcasts were no longer part of my day. Tickets for two concerts—one of them very important to me—were given to friends. My library of records was untouched. The book I had been reading lay unfinished. For the period of the fast all the time that was not spent at my occupation was devoted to prayer and the reading of his Word.

We had both been reared among Saints and knew that God had and could heal the sick. Our backgrounds were rich with such experiences. Our great problem now was to ask "in faith, believing" and at the same time not command God. This seemed a very narrow margin and at times almost a contradiction. How could we have faith that God could, believe that he would, and still reserve the thought that he might not will it that way? We reasoned that we must do both. We reasoned that God would heal him for a testimony. He would heal him because only in a normal condition could he work for God and his cause.

And we promised God that if he chose to heal our boy, we would change the child's name as a constant reminder of the goodness and power of God. Then whenever we called his name, or heard his name called, we would be reminded to thank God for his goodness.

On the other hand, if God willed that he not be healed, then would we "count it all joy" and with strength and understanding present ourselves to God worthy? What a test was ours! To count our afflictions as a joy—it was nearly more than we could imagine.

The prayer meeting was not showy, but well-planned and in good order. There were five elders on the rostrum, two of them being high priests. No theme was given; the theme had been on our hearts for days. There was no

outward emotion. The Spirit of God blessed us with assurance from the beginning. Humility and self-analysis prevailed. The same beautiful Spirit blessed the testimonies. Hearts were bared and promises made. The flow of love and concern was continuous, and that feeling was not allowed to subside before the administration.

Again, we were cautious to avoid show in the administration; rather we desired strength and unity. I brought the child forward and held him in my arms before the high priests who were to administer. Two other elders stood at their sides. In front of them, and making a circle behind me, were five other members of the priesthood. The child was encircled with the power of the holy order of the priesthood. The prayers for anointing and confirmation were short, intelligent, and unaffected by emotion. The doxology closed the hour and a half meeting.

With all thanks to God and the wonderful work of his Restoration, we report that our prayers were answered, and God chose to heal. What joy was ours, as the reports came from four different examinations that he was normal!

It was with gratitude and joy that the next prayer meeting was one of thanksgiving. The day following was dedicated to fasting and prayer. Surely God heard our prayers—both of petition and gratitude.

May this account be a source of hope and joy to others. May it be added to the many accounts that testify to the goodness of our God and his operations through his holy priesthood in these last days. May the name Michael be a constant reminder to his parents, relatives, and friends, that God "changed" a little boy named Daryl.

700 West McKinley
Decatur, Illinois

WILLIAM SPICER

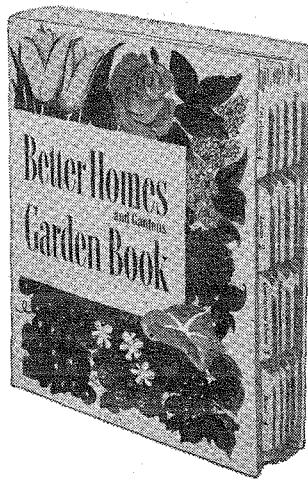
Note of Thanks

I wish to thank all who remembered me in prayer during my illness. I also wish to thank my friends who gave me a shower before our daughter was born.

MRS. OTIS E. BOATWRIGHT
Breckenridge, Missouri

Garden Book

At last . . . a garden book that makes gardening easy, practical



How to grow beautiful flowers, prize-winning fruits and vegetables, how to make your lawns velvety smooth, how to make use of every square foot of space in your yard for beauty, privacy. All this and more is clearly explained in pictures and everyday language. Written for amateur and experienced alike. The section on roses shows you how to plant a rose, when to plant, how deep, where, how to prune and all the other things that combine to give you prize-winning flowers.

- how to plant for continuous bloom
- how to make small space count
- 520 pages, 1,500 illustrations

Washable cover, loose-leaf, ring-bound \$3.95

HERALD HOUSE INDEPENDENCE, MO.

Briefs

Young People Attend Rally

PEORIA, ILLINOIS.—The annual bazaar and supper was held in the church room at the Peoria Women's Club the evening of November 17, and \$420 was cleared.

Seven Peoria Zion's Leaguers with their supervisor, Elvin Duke, and the assistant supervisor, Leatha Williams, attended the youth rally held at Davenport, Iowa, November 20-30. Youth director of the General Church, Carl Mesle of Independence, Missouri, was guest speaker.

The evening of December 7, Elder William H. A. Norris gave a travelog on Mexico. A supper and entertainment sponsored by the Zion's League were also a part of the program.

On the afternoon of January 28, an inter-denominational meeting was held at which the Jewish congregations of the city were hosts. This meeting was held at the Jewish Temple, 521 North Monroe Street and Rabbi Joseph L. Ginsberg lectured on Jewish religious ceremonies and customs. The women's department with other women's groups of the city were invited, and Sisters Wayve Frye and Marcella Brady attended.—Reported by GLADYS L. HEGWOOD

Plans Progressing on New Church

SPOKANE, WASHINGTON.—The regular prayer meeting service was held on Wednesday, December 31, New Year's Eve with a pancake supper following. Just prior to midnight a worship service was held. The supper was sponsored by the Marietta Circle of the Spokane Branch women's department.

The annual branch birthday dinner was held January 30, sponsored by the Emma Hale Smith Circle of the North Hill Mission of the branch. There were twelve tables, each representing a month of the year, arranged and presided over by a hostess whose birthday occurred in the month of her table. The prize for the best-decorated table was awarded to Donna Lewis.

Elder T. A. Beck, district president for the Spokane District, spent January 31 and February 1 visiting branches in the district.

A box social was held at the branch on February 14, sponsored by the young adult department. The event was arranged on behalf of the new church building fund.

A baptismal service was held on the evening of February 15 at the branch. Anne Kendall was baptized by Elder W. F. Farber and confirmed by Elders R. V. Webb and P. A. Worthington. Larry Farber was baptized by his father, Elder Farber, and confirmed by Elders Farber and A. F. Coleman.

The new church building committee met at the home of Elder Harley Clark Monday, February 16. Plans are rapidly taking shape for the anticipated structure and it is hoped progress will be such that construction can be started by June 1, 1953.—Reported by D. W. GORDON

Women's Department Organized

EUGENE, OREGON.—The women's department of the branch was organized at the home of Caroline Shultz on January 22. The charter members are Caroline Shultz, Patsy McKee, Rena Whittington, Guelda Barnhart, Zela Peacock, Eileen Fullerton. Officers are leader, Caroline Shultz; assistant leader, Patsy McKee; secretary-treasurer, Zela Peacock.—Reported by ZELA E. PEACOCK

Branch Officers Elected

EUGENE, OREGON.—The Eugene-Springfield mission was organized into the Eugene Branch, under the leadership of the district president, J. L. Verhei, assisted by Elders Roy D. Kaiser, F. E. Chapman, and Harold Carpenter. The following officers were elected: pastor, Lowell D. Shultz; secretary and treasurer, Guelda Barnhart; auditor, Zela Peacock; church school superintendent, Ephraim Barnhart; music director, Zion's League leader, publicity director, and librarian, Rena Whittington; women's leader and solicitor, Carolyn Shultz; social leader, Jeanie Barnhart; dramatic leader, Patsy McKee; finance committee, Lowell Shultz, Guelda Barnhart, James Wood, Ephraim Barnhart, and William C. Buckbee.—Reported by Rena R. Whittington.

New Group Organized

TORONTO, ONTARIO, CANADA.—Another year has closed in the branch and at the annual business meeting in September, Pastor John E. Booth chose as his counselors K. N. Pugsley, Elwood Smythe, and T. G. Packer. Baptisms for the year totaled twenty-two and the present membership is nearly one thousand. The young adult group and the Zion's League have been very active during the year and several of the young people attended the youth camps at Port Elgin and Camp Geneva at Orilla, Ontario.

A new church school group has been meeting in the home of Alex and Dolores McCormack in the northwestern suburbs of the city. Under the direction of Elder Elwood Smythe, interest is growing in this new section of Greater Toronto. An east end group has been meeting during the winter months for prayer services for two or three years with the hope of expanding the church work in this area of the city.

Several of the older members have died during the past years. They include Mary Wilson, Mr. and Mrs. James V. Clark, James Whitman, Amy Owen, John Hughes and Bella Woods.

A successful missionary series was conducted by Missionary A. Pelletier during Oc-

tober and November, after which six people were baptized.

At the anniversary dinner, January 19, 1953, about three hundred people celebrated the twenty-second anniversary of the present church building on Bathurst Street near St. Clair Avenue. Apostle C. G. Mesley was guest on this occasion and also a week later, he returned to Toronto to speak to the Sunday night congregation on the subject of "The City Without Walls." Plans have again been revived to do further construction work on the church building.

Many of the people in the branch have been deeply grieved over the passing of Brother John F. Sheehy who was the pastor for four years. Brother and Sister Sheehy were both loved by their friends in Toronto and sympathy is extended to Sister Sheehy in her loss.

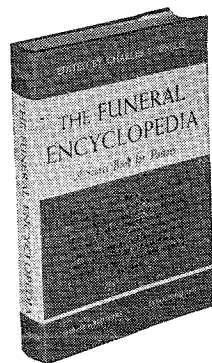
An invitation is sent to those visiting the area to attend services with the Saints in Toronto. John Booth, pastor, and his wife, Helen, formerly of Detroit and Columbus, will be very happy to greet any newcomers.—Reported by BLANCHE E. HEWITT

New Study Class Begun

PITTSBURG, KANSAS.—Dr. Roy Cheville, of the Graceland College faculty, was the speaker on February 15. He was in Pittsburg to participate in Religious Emphasis Week at Kansas State Teachers College. A Catholic priest, a Jewish rabbi, and three Protestant leaders were also present at the college for class discussions, informal talks, and luncheon meetings. Dr. Cheville conducted a "think session" one morning which was a new part of the religious emphasis program. He was the speaker at the faculty coffee hour one afternoon also. At the "skeptics' hour" one afternoon all the leaders were present to answer questions directed to them by students and others.

This is the first time the R.L.D.S. Church has been represented during Religious Emphasis Week. Four church members who are college students were on the planning committee for the week's program. They were Kenneth Stubbart, Kenneth Cooper, Conrad Faulk, and Newell Yates.

THE FUNERAL ENCYCLOPEDIA



In one volume is all that a busy pastor could ask for the Christian funeral: A treasury of eighty-seven sermons, five complete representative services, suggestions for opening sentences, Scriptures, hymns, and benedictions, funeral poems, funeral prayers, and a section on professional conduct. A Harper publication.

\$3.95

HERALD HOUSE
Independence, Missouri

Elder Carl Mesle spent the day with the Pittsburg group on February 1. He taught the young people's class at church school and also preached the morning sermon. In the afternoon Brother Mesle met with the college group and showed slides. Participation was good in the fellowship service which followed. Mae and Warren Jackson are the leaders.

On February 9, Helen Lewis was hostess at a Zion's League valentine party at her home. A roller-skating party was held February 16. Leaguers from Weir, Scammon, and Walnut were invited. About seventy young people attended. Refreshments were served afterward at the church cottage.

The Zion's League sent handkerchiefs and valentine cards to the older members of the congregation.

Dale Swall, former college student at Pittsburg and Graceland graduate, stopped at the branch on his way home from Korea. Elder and Mrs. J. W. Jones held open house for him on February 16.

A teacher-training class was recently organized and meets on Sunday nights at 6:30 p.m. The group is studying *A Short Course for Teachers* by Thelona Stevens. Mrs. Roy Heller is conducting the class.

The women's department held its general meeting at the church cottage February 5, with Mrs. J. W. Jones as hostess. Sister Jones conducted the devotions and Mrs. Roy Heller presented the lesson on good reading. Recent group hostesses have been Miss Kathryn Cochran and Mrs. Warren Jackson.—Reported by ESTHER HELLER

New Building Purchased

KITSILANO, BRITISH COLUMBIA.—The first meeting was held in the new church on February 1. The group started as a mission eight years ago, and is now meeting in a building which they have purchased. The building, located on Third and Vine Streets, was formerly the property of St. Stephen's United Church. Bishop Monte Lasater preached the opening sermon to a group of seventy Saints. He also gave the Communion address that day. The pastor, Bert Embleton, preached the evening sermon. These services were held

in one of the meeting rooms in the building. On the main and upper floors there are five other rooms each about half the size of the one where the opening services were held. The main auditorium is without pews or chairs yet and the building has a large balcony. There is a pipe organ. Sister Lila Hale played for the opening service. The basement has a furnace room and a large kitchen, which is not yet equipped, and a large lower auditorium with classroom booths.

The building has been vacant for some time and much work is being done in cleaning and remodeling for the official opening on March 29. Brother Lasater, Brother Koury, Brother Clark, and visitors from branches in British Columbia and Washington are expected to be at the services.

The Daughters of Zion of the Vancouver Branch donated \$25 to the building fund.

The women's group put on a sale of home cooking and the proceeds were contributed to the building fund.—Reported by ANN DAVIS

Babies Blessed

MOORHEAD, IOWA.—The following officers were elected at the business meeting: pastor, Chester Davis; church school superintendent; Cloyd Mann; women's leader, Floris Davis; music leader, Ione Johnson; clerk, Jeannette Weldon; children's leader, Eva Mann; junior pastor, Glenn McDole; young people's leader, Terry Weldon; treasurer, Wilbur Mann; historian, Loren Mann.

On December 22 a potluck supper and Christmas party were held.

Three babies were blessed on December 28. They were Wesley Loren, son of Mr. and Mrs. Loren Mann; Bonnie Jean, daughter of Mr. and Mrs. Charles Shaeffer; and Carol Ann, daughter of Mr. and Mrs. Wayne Skaw.

Mrs. Lenna Strand and Mr. and Mrs. Terry Weldon and infant daughter Kathleen have moved to Omaha.

Glenn McDole and Loren Mann were chosen to take over the leadership of the young people when Brother Weldon moved.

On February 15, Evangelist Elvin Baughman began a series of Sunday night lectures with slides.—Reported by JEANNETTE WELDON

Collect Money for Needy

NIAGARA FALLS, ONTARIO.—In January the annual father and son banquet was held. District President John Booth of Toronto was the guest speaker. The banquet was served by the women's department under the direction of Sister Sadie Hart.

On February 14, the women's department held open house for their valentine party. Each department participated and the Zion's League provided entertainment. The Skylarks served the lunch under the leadership of Mona Cochran.

The relief fund for England and Holland was well supported by each department and special collections. A total sum of \$69.25 was sent to the local paper for distribution.

Money-making projects have been successful. The women have had bake sales, and the Zion's League sponsored a spaghetti supper in the basement of the church.—Reported by AUDREY WARE

Branch Officers Elected

BARBERTON, OHIO.—The following officers were elected in October: Frank Milliser, pastor; Lillian Milliser, secretary and publicity agent; Alvin Jones, treasurer; Earl Braman, solicitor; Lodema Spurrier, church school director; Rebecca Patterson, women's leader; Charlotte Jones, Zion's League supervisor; Gordon Harrod, chorister.—Reported by FRANK MILLISER

Seventy in Area

EL PASO-LAS CRUCES, TEXAS.—Seventy Wayne Simmons stopped in the area, en route to California, February 15-21. He worked mainly with the Latin-American people. Meetings were held alternately between El Paso and Las Cruces.—Reported by BANTZ J. DAVIS

NEWS AND NOTES

(Continued from page 2.)

MISSION PLANS BUILDING

The Walnut Park mission of the Center Stake of Zion met March 9 and raised \$1,100, in contributions and pledges toward the \$1,800 necessary to begin building their church. They plan to build this spring.

ATTEND INSTITUTE

Twenty-five young people from the Center Stake of Zion attended the Sino-Japanese Institute at Graceland College March 7 and 8. The young people represented the different Leagues in Independence.

BAPTISM FOLLOWING RALLY

The closing service of the Youth Rally March 2-7, sponsored by the Zion's League of the Center Stake of Zion, was a fellowship service. Elder Charles Neff was the speaker. Following the service one of the young people was baptized. Elder Almer Sheehy was the speaker each evening except the last.

STUDENT NURSES CAPPED

Thirty-one student nurses in the Independence Sanitarium and Hospital were capped at a candlelight service at the Stone Church on February 22. These girls came to Independence in September from ten states and Hawaii. Chaplain Almer W. Sheehy gave the invocation, and the nurses chorus, directed by Miss Viola Stobaugh, sang. The address was given by Homer M. Clements, county superintendent of schools.

Slave Boy in Judea

BY JOSEPHINE SANGER LAU

illustrated by Joseph G. Ferris

Captured by Romans in the forest of Gaul, Madoc is sold as a slave to a Roman centurion stationed in Judea. The boy vows to escape. Then Madoc and his master meet the followers of Jesus and come to believe in the things he taught. Many unexpected things happen and Madoc's life is completely changed. For the Junior High group. An Abingdon-Cokesbury publication.

\$2.00

HERALD HOUSE

Independence, Missouri

Bulletin Board

Northwestern Ohio District Youth Camp

The Northwestern Ohio District youth camp will be held at Hillsdale, Michigan, July 5 to 12 for both junior and senior campers (ages eight to fourteen and fifteen to nineteen). The official name of the ground, Rothfuss Assembly Park, will be changed to Hillsdale Camp during the week. The cost per individual will be \$20.00, \$3.00 of which is advanced registration fee. This is to be sent to Arnold Lancaster, 6612 Brint Road, Sylvania, Ohio. Further information may be obtained from Loyd Adams, Route 2, Willoughby, Ohio.

We're on the Air . . .

ALABAMA, Mobile.—WKRK, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

IOWA, Keokuk.—KOKX, 1310 on the dial, Friday, March 13, 9:45 a.m.

IOWA, Lamoni.—KGRA, 690 on the dial, 9:30 a.m. (CST) Sunday.

IOWA, Ottumwa.—KBIZ, 1240 on the dial, 11:45 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WSAR, 1480 on the dial, 8:15 a.m. (EDST) April 20.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m. (EDST) March 27

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFSB, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MONTANA, Kalispell.—KGEZ, 600 on the dial, 1:15 p.m. (MST) Saturday.

NEW YORK, Buffalo.—WXRA, 1080 on the dial, 4:00-4:30 p.m., Sunday, March 15, 1953.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 10:00 a.m. (CST) Sunday.

SOUTH DAKOTA, Aberdeen.—KSDN, 930 on the dial, 10:00 a.m. (CST) Sunday.

TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Gulf States Reunion

The Gulf States Reunion will be held June 20 to 28 at the Brewton Reunion Grounds in Brewton, Alabama. Reservations may be sent to Lee R. Oliver, Box 5046, Pensacola, Florida (a deposit of \$5.00 must accompany each reservation). These will be registered in the order they are received, and a sincere effort will be made to procure cabins or rooms for all applicants. Trailer space will be available also. It is important for all planning to attend this reunion to make the necessary reservations.

Services at Lawton, Oklahoma

Those living in or near Lawton (including Army personnel) are invited to attend services now being held in the auditorium of the IOOF Hall at 107½ D Street. Further information may be obtained from Mrs. Clyde Detty, 1901 Arlington (telephone 4667-W).

Services at Waco, Texas

Anyone living in or near Waco, Texas, is invited to attend services at the Odd Fellows Hall in Bellmead, Texas, on Sunday mornings. Further information may be obtained from C. E. Swanner, 824 South Fourth Street, Waco.

El Paso-Las Cruces Mission

The El Paso-Las Cruces mission holds services each Sunday at the Chaplain's Center, Old Biggs Air Field. Church school begins at 11:00 a.m. and preaching at 12:00. Servicemen especially are invited. Further information may be obtained from the pastor, Robert M. Port, Las Cruces 0380-R1 or Capt. Kenneth Walker, El Paso 60509.

Editorial Help Wanted

We would like to hear from a woman between 25 and 37 years old who would like to become a copy editor. Experience not necessary, but must be a good speller and have an English major. Permanent work, on a five-day week and forty hour basis. Address reply to Managing Editor, Herald House.

Changes of Address

Cpl. Robert Graybill
AF 17357612
136-C.S.S.
Brooks Air Force Base, Texas

Mr. and Mrs. A. F. Edwards
142 Shandwick Street
Sydney, Nova Scotia

Books Wanted

Richard M. Reid, 7717 Perry Street, Mt. Healthy 31, Ohio, would like to obtain a copy of *The Life and Works of J. J. Cornish*. He would like to know the price and condition of the book before receiving it.

A copy of the book, *Ancestry and Posterity of Joseph Smith and Emma Hale*, is needed by the General Church Historian, The Auditorium, Independence, Missouri. Please write stating price and condition of the book before sending it.

Requests for Prayers

Prayers are requested for Mrs. John Teeters, 1331 South Osage, Independence, Missouri, who is ill with influenza. She lives alone and will appreciate hearing from other members.

Mrs. Rosa Williams, Mt. Vernon, Oregon, requests prayers that she may have her sight and the use of her leg restored so she will be able to care for herself. She has been partially paralyzed for some time.

Prayers are requested for Ruby Partridge, McCannon Hospital, Sioux Falls, South Dakota, who is almost completely paralyzed as the result of a stroke.

BIRTHS

A son, Blair E., was born on December 19 to Mr. and Mrs. Merle Howard of Frederic, Michigan. Mrs. Howard is the former Betty Newberry, daughter of Elder Roy Newberry of Frederic.

A daughter, Temme Lou, was born January 5 to Lt. and Mrs. Louis Erwin Miller of Glendale, Arizona. Mrs. Miller is the former Betty Ann Crinzi of Detroit, Michigan. Both parents are graduates of Graceland.

Mr. and Mrs. Dick Monroe of Chariton, Iowa, announce the birth of twins: a daughter, Janet Kay, and a son, Stan Allen, born February 12. Mrs. Monroe is the former Maxine Barrows of Denver, Colorado.

Mr. and Mrs. Otis E. Boatwright of Breckenridge, Missouri, announce the birth of a daughter, Linda June. She was born on February 11.

DEATHS

PATTON.—Maude E. Malone, was born April 1, 1875, at Fremont, Illinois, and died February 6, 1953, at Stillwater, Oklahoma. On March 23, 1900, she was married to W. I. Patton; seven children were born to them. She was interested in the advancement of education and taught some of the first schools in Lincoln and Payne Counties. She had been a member of the Reorganized Church since 1906.

Surviving are four sons: William C., Roy D., Hubert A., and John C. of Stillwater; three daughters: Mrs. Maudette Triplett of Stillwater; Mrs. Clara De Marsh of Dallas, Texas; and Mrs. Florence Sibert of Drewsy, Oregon; twelve grandchildren; and five great-grandchildren. Funeral services were conducted by Elders Alfred Yale and Merle Ellwell. Burial was at Fairlawn in Stillwater.

REISTE.—Samuel Milford, was born September 16, 1867, at Mt. Morris, Illinois, and died February 4, 1953, at Sacramento, California. He was baptized into the Reorganized Church on November 16, 1902; ordained a priest on August 22, 1904; an elder on March 10, 1906; and a seventy on April 7, 1907. He served as pastor of Burlington, Iowa, and missionary to eastern Colorado and northern California. His first wife, the former Anna Stover, died in April, 1925. In April, 1926, he was married to Ida Dawson, who survives him. He also leaves a brother, Oliver Reiste of Spencer, Iowa.

Funeral services were held in the Chapel of Flowers in Sacramento. Evangelist William Dawson officiating. Interment was in East Lawn Cemetery, Sacramento.

STEPHENS.—John Custer, was born June 23, 1874, at Center Point, Arkansas, and died February 3, 1953, at St. Johns Hospital in Tulsa, Oklahoma. On January 10, 1897, he was married to Rhoda Isabelle Young, who survives him. He was baptized into the Reorganized Church on November 13, 1899, and on January 16, 1916, was ordained an elder. He was the first pastor of the Skiatook Branch, serving in that capacity; at the time of his death he was residing in Sperry, Oklahoma.

Besides his wife he leaves two sons: O. J. Stephens of Tulsa, Oklahoma, and L. H. Stephens of Ft. Worth, Texas; three daughters: Mrs. Salurna Stephens of Stafford, Kansas; Mrs. Catherine Alexander of Barnsdall, Oklahoma; and Mrs. Helen Shipp of Mineola, Texas; a brother, W. T. Stephens of Tulsa; a sister, Mrs. Mattie McMillan of O'Donnell, Texas; seven grandchildren; and three great-grandchildren. Funeral services were held at the Reorganized Church in Sperry, Elders A. H. Yale and Wallace W. Jackson officiating. Interment was in Resthaven Cemetery.

STIMORE.—Jane Eliza, daughter of Mr. and Mrs. James Bell, was born February 20, 1879, and died January 23, 1953, at the home of her daughter, Mrs. Earl Machan in West Monkton, Ontario. On July 21, 1897, she was married to Henry Stimore, who preceded her in death on February 16, 1950. She had been a member of the Reorganized Church since her youth.

Surviving are two sons: Norvel and Alvin; two daughters: Myrtle and Ialeen; two brothers; two sisters; and three grandchildren. The funeral was held at the home of her son, Norvel, Elder Frank Gray officiating. Burial was in Brussels Cemetery.

GROSS.—Luella Belle, daughter of Mr. and Mrs. John McNeese, was born February 22, 1883, at Fabius, Alabama, and died November 21, 1952, in Kansas City, Kansas, where she had resided the past forty-eight years. She

was married on December 16, 1900, to John Wilson Gross, who survives her. She had been a member of the Reorganized Church since July 4, 1897.

Besides her husband she leaves three daughters: Flossie Mae, Avis Ora, and Mona Vivian; a sister, Mrs. Mollie Childers; a brother, Walter McNeese; and five grandchildren. A son, James Wilson, preceded her in death.

MARSHALL.—Ruth, daughter of Robert and Elizabeth Smith, was born April 2, 1892, in Jacksonville, Illinois, and died February 10, 1953, at Passavant Hospital in Jacksonville after a long illness. On March 20, 1912, she was married to Swain Marshall, who survives her. She had been a member of the Reorganized Church since 1924.

Besides her husband she leaves four daughters: Mrs. Marion Zenge and Mrs. Margaret Neff of Jacksonville; Mrs. Ruth Daniel of Cottage Hills, Illinois, and Mrs. Thelma Gross of San Francisco, California; two sons: Harold and John of Jacksonville; two brothers: Frank and Roy Smith of Decatur, Illinois; three sisters: Mrs. John McDonald, Mrs. Earl Hughes, and Mrs. Alma Walter, all of Jacksonville; and nine grandchildren. One son, Robert, preceded her in death. Funeral services were held at the Williamson Chapel, Elders J. A. Williams and Earl Blakeman officiating. Burial was in Memorial Lawn Cemetery.

NEWCUM.—Russell Cype, son of Cypert and May Newcum, was born January 5, 1892, at Deloit, Iowa, and died February 4, 1953, at his home near Maysville, Missouri. He was graduated from Denison Normal and Business College in 1914; while a student there he was baptized into the Reorganized Church. On February 17, 1916, he was married to Ethel Maude Galland; four children were born to them. They made their home in Deloit for a number of years, then moved to Cameron. Since 1936 they had resided in De Kalb County, Missouri. He was a good farmer, a devoted family man, an active church worker. Before his death he was helping to complete the new church in Maysville.

He is survived by his wife; a daughter, Vernell Simmons of Weslaco, Texas; three sons: Daryl Newcum of Cameron; Donald Newcum of Carrollton, Missouri; and Paul Newcum of the home; two brothers: Arden Newcum of Lamoni, Iowa, and Virgil Newcum of Fairbanks, Alaska; and six grandchildren. Funeral services were conducted by Emery E. Jennings, president of Far West Stake. Burial was in Delano Cemetery at Cameron.

RODDICK.—George, son of John and Emma Roddick, was born at Ellenboro, Wisconsin, on June 7, 1880, and died November 9, 1952, at Lancaster, Wisconsin. On March 23, 1904, he was married to Gertrude Wilkin-son, who survives him. Except for the last eleven years he spent his entire life in farming. He had been a member of the Reorganized Church since July 30, 1950.

Besides his wife he leaves a son, Donald, of Dubuque, Iowa; a daughter, Dorothy, of Pleasantville, Iowa; and two grandchildren. Two brothers, Ora and Lloyd, preceded him in death.

WEEKS.—Helen A., daughter of Charles Asa and Emma Weeks, was born March 16, 1900, at Rhodes, Iowa, and died February 6, 1953, at the Independence Sanitarium of injuries received in an automobile accident. She was baptized into the Reorganized Church on August 13, 1912, and in 1919 entered the Independence Sanitarium School of Nursing, from which she was graduated in 1923. For about ten years she did private nursing at Ames, Iowa, then worked on the nursing staff of Mary Greeley Hospital for ten years, then resigned to do private duty and care for her father. In 1945 she was asked by the General Church to serve as superintendent of Resthaven, the home of aged people in Independence. She continued in this work from July, 1946, when her father died, until the time of her death.

Surviving are three sisters: Mrs. George Leise of Marshalltown, Iowa; Mrs. Katherine Blumenschen and Miss May Weeks of Ames, Iowa. The first funeral service was held at Stone Church in Independence, Bishops Walter Johnson and Harold Cackler officiating. The second was held in Ames. Burial was in the cemetery at Rhodes.

ANDERSON.—John Albert, son of Charles and Anna Anderson, was born December 2, 1864, at Toole, Utah, and died January 15, 1953, at Lamoni, Iowa. As a boy he moved with his parents to Iowa, settling in Ring-gold County. On March 9, 1890, he was married to Sarah Elizabeth Cooper, and a

short time later both were baptized into the Reorganized Church. They made their home near Ellston, Iowa, until 1918 when they moved to Lamoni. A daughter, Katie, died at the age of nine, and Mrs. Anderson died in 1949.

Surviving are three sons: Earl E. of Lamoni; Orta A. of Thayer, Iowa; and Alma J. of Mt Ayr, Iowa; four grandchildren; and two great-grandchildren. Funeral services were held at Marsh Chapel in Lamoni, Elders Robert Farnham and Arthur Lane officiating. Interment was in Rose Hill Cemetery.

FOWLER.—Polly Ann, died January 1, 1953, in Sperry, Oklahoma, at the age of ninety. She was a pioneer of Oklahoma, having lived thirty years at Collinsville and twenty years at Sperry. She was a native of Fulton County, Arkansas.

She is survived by a daughter, Hettie Ward Jordan, with whom she had made her home in Sperry; two sons: Bill of Sperry and John of Echo, Oregon; a stepson, John Fowler of Skiatook, Oklahoma; a sister; eighteen grandchildren; thirty great-grandchildren; and nine great-great-grandchildren. Funeral services were held at the Reorganized Church in Sperry, W. P. Rumsey officiating.

GOODMAN.—Charles, died February 1, 1953, at his home in Joplin, Missouri. His wife, Minnie Carter Goodman, survives him. Funeral services were held at the Baptist Church, Elder Stephen Black and the Baptist minister officiating.

GRABSKE.—Othilla Henrietta Stahelin, was born April 27, 1871, in Detroit, Michigan, and died January 30, 1953, at the home of her younger daughter in Miami, Florida, where she had gone to visit. On April 27, 1891, she was married to Theodore Thomas Grabske; at their home in Chicago they heard the Restoration message. She was baptized on August 17, 1897, and attended West Pullman Branch until she and her husband moved to Missouri. They first made their home in Independence, then moved to Kansas City, where they were active in Second Branch. In 1903 they made their home in Kansas City, Kansas, and helped to establish the Malvern Hill mission there. In 1924 she sponsored the movement to have one day a week religious training for children in that area; this continued for about twenty-five years. In 1944, the Grabskes moved back to Independence, where Brother Grabske died in 1947. After this she lived with her older daughter in the home until she left for Florida shortly after Christmas.

Surviving are two sons: Dr. Charles Grabske and Dr. Paul Grabske of Independence; two daughters: Mrs. Ida Trefz of the home and Mrs. Mabel White of Miami; six grandchildren; and four great-grandchildren.

Funeral services were held at Stone Church in Independence, Elders Glaude A. Smith, Eric Cook, and Ross Higdon officiating. Interment was in Mound Grove Cemetery.

GREEN.—Susie Ida, daughter of William Matthew and Casanda White Malcolm, was born June 12, 1875, at Buchanan, Tennessee, and died February 18, 1953, at Paris, Tennessee. On February 22, 1893, she was married to Henry Green who preceded her in death two years ago. She had been a member of the Reorganized Church since her youth.

Surviving are eight children: Mrs. W. B. Wilson of Paris; Mrs. F. W. Williams, Lucian Green, Mrs. W. G. Oatsvall, Brenton and Enloe Green, all of Detroit, Michigan; Pleas Green of Buchanan; and Billie Green of Hazel, Kentucky; twenty-nine grandchildren; and sixteen great-grandchildren. Three children preceded her in death: Prince Green, Mrs. Elvis Green, and Taylor Green, who was killed in Italy during World War II. Funeral services were held at the Reorganized Church in Paris, Elder C. L. Ross officiating. Interment was in Point Pleasant cemetery.

CALDWELL.—Oscar Sherman, son of James Wesley and Pernicia Emeline Johnson Caldwell, was born February 6, 1885, at Lynnville, Kentucky, and died January 13, 1953, at Paris, Tennessee. He was baptized into the Reorganized Church when he was sixteen and had served as an elder since 1932. As long as he was physically able he ministered in the area where he resided, often walking many miles to reach the sick and to fulfill preaching appointments.

He is survived by his wife, Ruby Lee Newton Caldwell, to whom he was married in September, 1903; a son, Albert Mason Caldwell of Paris; three daughters: Mrs. Annie Myrtle Sutton of Memphis, Tennessee; Mrs. Audie Mai McAllister and Mrs. Maurine Sheppard of Detroit, Michigan; a brother, Claude Wesley Caldwell of Paris; four sisters: Mrs. Zula Johnson and Mrs. Ethel McClain of Paris; Mrs. Martha Cochran of Memphis; and Mrs. Jennie McBee of Lynnville, Kentucky; eighteen grandchildren; and eleven great-grandchildren. A son, Asa, preceded him in death.

JENNINGS.—Howard E., was born June 8, 1901, and died February 23, 1953, at a hospital in Biloxi, Mississippi, of a heart ailment. He is survived by his wife, Myrtle Yocum Jennings; a daughter, Mrs. James Flurry; two sons: Lloyd of Greenville, Mississippi, and Edmond of the Air Force, stationed in Amarilla, Texas; his mother, Mrs. Ed Jennings; a sister, Mrs. Leon Goelzenleucher of Houston, Texas; and four grandchildren. Funeral services were held at the Reorganized Church in Vanclave, Mississippi, Elders A. N. Barnes, Marshal Mizell, and C. F. Parrish officiating. Burial was in the church cemetery.

Reunion Schedule

REUNION	PLACE	DATE
Red River and Northwest Minn.	Detroit Lakes, Minnesota	June 7-14
Eastern Montana	Fairview, Montana	June 17-21
Texas	Bandera, Texas	June 19-28
W. Va.-Columbus-S. Ohio	Bethesda, Ohio (Epworth Park)	June 27-July 5
Wisconsin-Minnesota	Chetek, Wisconsin	June 28-July 5
New York-Philadelphia	Deer Park (New Hope, Penn.)	July 4-12
Center Stake of Zion	Lake Doniphan, Excelsior Springs, Missouri	July 11-19
Owen Sound-Toronto	Port Elgin	July 11-19
Central, South Michigan	Liahona, Sanford, Michigan	July 11-19
Southern New England (Onset)	Onset, Massachusetts	July 11-19
Black Hills	Custer, South Dakota	July 12-19
Kansas	Salina, Kansas (Camp Webster)	July 13-26
Ozarks	Racine, Missouri	July 13-26
Oregon	Battle Ground, Oregon	July 13-26
Maine	Camp Winiagwamak, Brooksville, Maine	July 13-26
Kansas City Stake	Lake Doniphan, Excelsior Springs, Missouri	July 25-Aug. 2
Flint-Port Huron	Lexington	July 25-Aug. 2
Nauvoo	Nauvoo, Illinois	July 25-Aug. 2
Western New York	Greenwood, New York	July 25-Aug. 2
Lamoni Stake	Graceland College	July 26-Aug. 2
Spokane		July 28-Aug. 2
Chatham-London (Erie Beach)	Erie Beach	July 31-Aug. 9
Northwest (Silver Lake)	Everett, Washington	Aug. 1-9
Rock Island		Aug. 1-9
Kirtland	Kirtland, Ohio	Aug. 1-9
Far West Stake	Stewartville, Missouri	Aug. 6-16
Southeast and Central Illinois		
St. Louis (Brush Creek)	Zenia, Illinois	Aug. 7-16
Eastern Michigan (Cash)	Cash, Michigan	Aug. 8-16
Northern Michigan (Park of the Pines)		
Boyer City, Michigan	Boyer City, Michigan	Aug. 8-16
Missouri Valley	Woodbine, Iowa	Aug. 8-16
Detroit-International	Lexington	Aug. 8-16
Oklahoma	Wilburton, Oklahoma (Robber's Cave)	Aug. 8-16
Western Montana	Deer Lodge, Montana	Aug. 9-16
Eastern Colorado	Palmer Lake (Pine Crest Camp)	Aug. 15-23
Chicago and Northeast Illinois	Naperville, Illinois (Camp Seager)	Aug. 23-30

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

M
h

WANTING TO LIVE

A famous New York woman was recently nearing the end of her life. In her time she had been surrounded by people, had entertained the rich and the famous, diplomats and nobility, travelers and scholars of three continents. Her experience had been rich and wonderful. She had shown her country's kindness and hospitality to uncounted numbers of people. Now she lay on her bed, alone except for her nurse.

Even so, in her eighties, there was more that she wanted to do. She could not bear to give up the interesting and exciting adventure life had brought her. She exclaimed to the nurse, "Don't let me die!"

We may sometimes delay, but we cannot always avoid the inevitable end. We cannot cling to life when physical conditions fail. No matter how much we wish, we cannot always keep those we love. The prayer, "Don't let me die," should be addressed to God, and its fulfillment must take place in his eternal kingdom.

L. J. L.

LOOK OUT!

A balloon is a beautiful thing as long as it is kept blown up; but when deflated it is but a wilted bit of rubber. How like balloons are some people—keep them "blown up" and they sparkle and are good fun, but too much "gas" and away they go, floating in the clouds of their own self-satisfaction, then bang! They shrivel into the humiliated nothingness of human clay again. The solidity and reliability of the overinflated toy balloon is more to be depended upon than that of the human "puff-ball" who needs a constant supply of flattery administered to keep him out of the valley of spiritual depression.

Edith G. Beggs

THE KINGDOM MOTIVE

Every doctrine of the church should find its fullest expression against the kingdom background, and every ordinance seek to promote the kingdom purpose. F. Henry Edwards

FREEDOM

There is freedom only in being what our Creator intended we should be. That is the freedom which Christ came to give.

John W. Rushton

SHORT CUT

When you educate a man, you educate an individual—when you educate a woman, you educate a whole family.—Dr. Charles D. McIver

ORIGIN

When Columbus saw the river Orinoco, someone said he had discovered an island. He replied, "No such river as that flows from an island. That mighty torrent must drain the waters of a continent." So the Bible comes not from the empty hearts of impostors, liars, and deceivers; it springs from the eternal depths of divine wisdom, love, and grace.—H. L. Hastings

Herald House announces

Unto All Men

by Evan Fry

For the first time in many years, here is a new book of radio sermons. "Unto All Men" contains many well-known radio messages by Evan Fry. This new book is excellent for personal meditation or research activity. You will want it in your library.

\$1.50

Herald House Independence, Missouri

Contents

EDITORIAL

Stability in Marriage	3
Kirtland Bank, <i>by Israel A. Smith</i>	3
Across the Desk	4

ARTICLES

Ye Are My Witnesses, <i>by Eugene E. Theys</i>	5
Life in Our Time, Part II, <i>by Don Savage</i>	8
New Church in Decatur, <i>by Kenneth A. Newton</i>	10
Our Heritage, <i>by Geraldine Wyatt</i>	11
In Tune, <i>by Harry Whipple</i>	11
Sanitarium Day	12
The Lesson, <i>by Leona N. Hands</i>	14
A Mother of Zion, <i>by Marcella Schenck</i>	15
Who Is Everybody? <i>by Ione Sariwell</i>	16
April—Restoration Festival Month, <i>by Carl Mesle</i>	16
Young People in the News: Stephen C. Robinson, <i>by Bob Akers</i>	17
Question Time	18
Letters	19
Briefs	20
Bulletin Board	22
Reunion Schedule	23

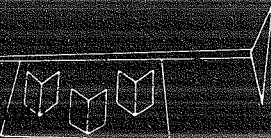


Photo by Gerald Rose

The Road to Grand Mesa

the Saints' Herald

March 30, 1953
Volume 100



News and Notes

FROM HEADQUARTERS

We'd Like
You to Know . . .

John R. Darling



BROTHER DARLING was baptized ten years ago, at which time he was working in the field of education as instructor at the State Teachers College in La Crosse, Wisconsin. Although he entered full-time church service a few years later, he continued in his vocational field and is now Associate Director of Religious Education for the General Church.

He was graduated from the Cherryvale, Kansas, High School in 1929 and entered Kansas State Teachers College at Pittsburg where he received his B.S. and M.S. degrees in 1933 and 1934. He has also taken additional work at the University of Colorado and at Northwestern University.

Upon graduation from Pittsburg in 1934 he obtained the position of principal of an elementary school in Holton, Kansas, and the following year he was invited to join the high school staff in Holton, where he taught for the following four years. During this time he became head of the English department, and it was from this position that he went into the State Teachers College at La Crosse, Wisconsin, where he continued in the teaching profession until he accepted General Church appointment six years later.

Brother Darling's conversion came about through a number of influences and persons. His wife, the former Beatrice N. Deaver whom he married August 4, 1934, was reared a Reorganized Latter Day Saint; this quite naturally brought him in contact with the church, its literature, ministers, and persons who, over a period of years, influenced his joining the church on July 5, 1942.

He was ordained an elder on August 1, 1943, and a high priest on October 8, 1948. He has been Associate Director of Religious Education for about six years and was Assistant Director the two preceding years.

He is a member of Phi Alpha Theta, the national honorary social science fraternity. In addition he serves in two areas of responsibility in the Division of Christian Education of the National Council of the Churches of Christ in the United States: the Directors' Section, and also in the Visual Education Fellowship of the Department of Audio, Visual, and Radio Education.

Reading and theological research are his hobbies. He is also interested in architecture, community planning, mechanics, and consumer education.

The Darlings have a son, John R., Jr., fifteen, who is active in youth and Zion's League activities. He is a leader in Scout work, and received his Eagle award this fall at the Eagle Court of Honor in Kansas City. He also has his "God and Country" religious award in Scouting. We will hear more from young John.

The Saints' Herald Vol. 100 March 30, 1953 No. 13

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

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

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

PRESIDENT IN SOUTH

President Israel A. Smith is still in the South with Apostle Percy Farrow. They are touring the southern field.

AT MINNEAPOLIS DISTRICT CONFERENCE

President W. Wallace Smith was in Minneapolis, Minnesota, March 14-15, for the district conference which was held at the Minneapolis Branch. Brother Smith was associated with District President Wesley Elvin and Pastor Roger Lundeen. Sister Smith accompanied him on the trip. She taught two women's classes and a Zion's League class. Brother Smith preached the Sunday morning sermon.

HOME FROM CENTRAL AMERICA

Apostles Charles R. Hield and Paul M. Hanson have returned from a trip to Central America and Mexico. They visited the ruins in Guatemala, Zaculeu, Kaminaljuyu, Tikal, Uaxactun, Utatlan, Quirigua; and in Mexico, Tula, Monte Alban, Mitla, El Tajin, Cempoala, the area of Tres Zapotes, Teotihuacan. Both men took colored slides and black and white pictures of the ruins. One of the best results of the trip was the contacts made with the officials in archaeology in Mexico and Guatemala, according to a report by Brother Hield. The men also contacted the Saints in Mexico and those in Guatemala, holding a Communion service in Guatemala. The Federal Government has also cleared the Aranda family to come to the United States. There are still a few details to be ironed out, but they are possibly due to arrive in the next two or three months.

APOSTLE HOME FROM SOUTH

Apostle Reed M. Holmes returned to Independence March 17, after working in the southern area for a month. He held religious education institutes for the Alabama District at McKenzie; for lower Florida at Tampa; for Mobile and Pensacola Districts at Mobile; and for Kentucky, Tennessee, Arkansas, and Louisiana, at Memphis. In addition, the preliminary work for each institute was done in the following branches and missions: Birmingham, Evergreen, Orlando, Fort Lauderdale, Miami, Pensacola, Berrydale, Pascagoula, Bay Minnette, New Orleans, West Monroe, Little Rock, Caraway, and Paris. Brother Holmes reports that the opportunities for development in the South are exceptional, and he was very pleased with the fine response the people gave as well as the growth which is evident.

APOSTLE CHESWORTH IN ILLINOIS

Apostle D. O. Chesworth preached each evening for two weeks at the Brush Creek, Illinois, Branch. There was an average attendance of 126 each night. The last week attendance averaged 160 a night despite the many cases of sickness. Mrs. Russell Ellis, wife of the director of religious education for Southeast Illinois District, and eighteen-year-old daughter, Georgia Faye, were baptized on February 22.

PREACHES IN KANSAS

Elder Charles Neff was in Hutchinson, Kansas, March 15, where he preached in the morning and evening. Robert Wilson is the pastor of the Hutchinson Branch.

(Continued on page 21.)

A Sane View of the Race Question

IN RECENT YEARS the question of racial equality has enlisted the active support of zealous members who have believed it necessary for the General Conference to legislate about it. Happily, in my opinion, no drastic action has been taken, and for good reasons, in my opinion: they are that there is nothing in our church organic law or in Conference action that even suggests any inequality between the races. Why should we essay to correct error where none has existed?

The late President Joseph Smith left many evidences of his wisdom and foresight with respect to questions that are now projected much more prominently than they were in his day.

He wrote an editorial many years ago, which we find in the *Herald* for February 15, 1875, which sets out what I believe should be the attitude of everyone professing faith in Christ and the principles advanced by him. For its wholesome treatment of the question (racial discrimination) we devote space for a reprinting, as follows:

We are pained to learn that some few elders are making unnecessary distinction between the whites and colored races in regard to gospel ordinances and fellowship.

It is high time that the prejudices of gospel believers were laid aside, and the right to receive and enjoy the blessings of the "covenant of peace" conceded to "all men"—"every creature."

It is unjust to the church for one, two, or more elders to teach, preach, or advise a distinction and exclusion from church fellowship and communion upon the ground of race or color, while the "articles and covenants of the church" nowhere warrant such exclusion, and the practice of the church has never sanctioned it.

We want no elder to misunderstand us on this point. While we believe that all men should meet in church fellowship and communion, we are not to be called an amalgamationist, a miscegenationist, nor one who is willing to sacrifice the dignity, honor, and prestige that may be

rightfully attached to the ruling race so rapidly becoming the absorbent one of all races of men. But if the Anglo-Saxon or white race is the dominant one, it is a very humiliating and doubtful evidence of superiority to insist that any weaker race shall be excluded from heavenly graces, gospel privileges, church communion, and the common fellowship of the spirit, simply because it is a weaker race.

Peter said well when he announced: "Perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him."—Acts 10: 34, 35.

Paul struck the keynote of human freedom when he said: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if they are willing to find him."—Acts 17: 26, 27, I.V.

If they who are of one blood, but of different nationalities, seek God and find him, will they find him in places and in societies where they are excluded? We think that this question is decidedly answered in the Book of Mormon: "But all men are privileged, the one like unto the other, and none are forbidden."—II Nephi 11: 105. "And he hath said, Re-

pent all ye ends of the earth, and come unto me and be baptized in my name, and have faith in me, that ye may be saved."—Moroni 7: 36.

We think it derogatory to the teaching of Jesus, as found in the New Testament, Book of Mormon, and Doctrine and Covenants to insist upon a separation of the races. The same God that made the white man white, made also the black man black, and if he chooses to say to all, "There is neither male nor female, bond or free, black or white; but ye are all one in Christ Jesus," we think his ambassadors should not let dislike of race or prejudice against color influence them in their ministrations.

We think it would be well for those elders who may have been instrumental in stirring up this distinction against their colored brethren to counsel with their confreres in the ministry and authority that there may be a unity of action.

Obedience to gospel truth, observance of gospel ordinances and commands, the cultivation of Christian graces, and the practice of Christian virtues should and must be the only requirements to the gospel fellowship and church communion; lack of these should and must be the only rule of exclusion.

ISRAEL A. SMITH

The Persecuted Turns Prosecutor

One of the numerous periodicals which has attracted our attention of late is *Awake*, a semimonthly tabloid-like paper published on behalf of Jehovah's Witnesses, which claims to be a religious movement, though alleged in many quarters to be un-American.

This paper is generally quite filled with accounts of the mistreatment and persecution their members are suffering in various countries of the world, with articles of general interest, science, news briefs, and much borrowed material.

The issue for January 22 comes out making prominent on the title page an article, "The Book of Mormon and the Bible—How Do Their Doctrines Compare?"

Turning its pages, we discover *three* articles, editorials apparently, since they are unsigned, as follows: "The Book of Mormon—Is Its Modern Claim to Divine Inspiration Justified?" "The Book of Mormon and the Bible," and "Mormonism's New Doctrines."

We can hardly pass such a broadside without a challenge, and we will at least give this small but quite blatant journal the benefit of our conclusions on material questions that are applicable to the original faith or to the Reorganized Church. As usual, we find the major objections in fact apply to Mormonism and not to true Latter Day Saintism as we know it.

We are receiving word from many quarters with copies of the paper, and are trying to show our appreciation by acknowledging all letters about the matter.

ISRAEL A. SMITH

Editorial

Concerning News Briefs

You will observe in this week's issue of the *Herald* the Editor's note at the head of the column having to do with "Briefs." These instructions are included for the observance of the reporters of the various branches and we are in complete harmony with that which is said.

We are anxious that everyone shall have representation in these columns. We ask your active support in giving consideration to the rights of others when writing up news items about happenings in your branch. We are concerned that nothing which is said here will be construed as indicating we are not interested in having the reporters send in the reports of events which have taken place, but we would ask that all of the rules be observed.

We know people are interested in reading an account of their own activities as well as those of others in the columns in the *Herald*. It is from this angle that we are anxious to have your co-operation so that more places can be represented oftener.

If there are any problems which arise out of this type of procedure we will be glad to have you write us; we shall give adequate consideration to them.

THE FIRST PRESIDENCY
By *W. Wallace Smith*

Historian Returns to Desk

The church will be glad to know that John Blackmore was able to return to his office last week. He suffered from a coronary thrombosis occlusion disorder last September 12 and was hospitalized for seven weeks. Since January he has been carrying on his duties to a limited extent from his home. He would have returned sooner had the Auditorium been equipped with a passenger elevator, and even now his work will be on a restricted schedule for several weeks. His services in his specialized field have been much missed as they are very helpful to department heads as well as to the General Church administration.

The editors receive clippings from the daily papers and magazines all over the country which have something to say about the church or its history. In most instances while the articles are interestingly written, they show careless handling of the historical data available to the researcher. It is a relief to find a reporter who gets his facts as straight as Fred Klann of the *Moline Daily Dispatch*.

On December 29 these columns carried a notice of the publicity given the church through Mr. Klann's column entitled "Off the Beaten Path." Not only did he take the trouble to look up available historical data on the history of the church, but he interviewed District President W. J. Breshears and also wrote to Herald House for certain data he wished. In the issues of January 13 and 14 the *Daily Dispatch* carries six columns based on the Mormon Church with pictures of Joseph

Smith, Brigham Young, and the local pastor, Elder Harry N. Palmer. In his interview with Elder Palmer, Mr. Klann reports the stand of the Utah Church that the Negro bears the curse of Cain and therefore "can not become a full member, can not enter the higher priesthood, and consequently can not enter a Saint's temple." A note is inserted stating that the Reorganized Church does not concur in this view but receives the Negro into full membership.

He also discusses the history of plural marriage in the Utah Church and then inserts a note quoting President Israel Smith's defining the position of the Reorganized Church as denying that Joseph ever received any revelation concerning the doctrine of plural marriage or that he ever practiced or taught it.

Surely members in the Moline area appreciate this attempt of Reporter Klann to be authentic.

C. B. H.

INSTITUTE IN EVANGELISM

Independence, Missouri

April 12-17, 1953

PURPOSE: To make the branch an effective missionary center

THEME: "Winning Our World for Christ"

WHO MAY ATTEND: All members of the Melchisedec priesthood, with particular emphasis for presiding officers (or their designates) of missions, branches, districts, and stakes.

All members and friends are invited to the preaching services on the opening day at the Auditorium (10:45 a.m. and 2:00 p.m.) and in six designated Independence congregations and Central Church in Kansas City at 7:30 p.m.

HOW TO REGISTER: Send \$1.00 to Institute in Evangelism, The Auditorium, Independence, Missouri. In that letter please indicate your housing needs (number of rooms required and whether or not you will be driving) in order that arrangements can be made for you.

An Easter Service Suggestion

FOR THOSE CHOIRS and congregations that are tired of doing Easter cantatas and want to do something effective in the way of an Easter worship service, this suggestion may be of some help. It will be suitable for either a Sunday morning or Sunday evening service.

The decoration of the church should be simple—certainly not overdone—and an atmosphere of quiet reverence should pervade.

During the reading of the Scriptures the interpolations of the Easter hymns sung by the choir should not be abrupt. If the organ will play *softly* a few bars introduction while the narrative is being read, timed to come out just as the reader finishes, the choir may begin to sing without an awkward break or a wait for the pitch.

Since this is a suggested service, those who use it will not feel obliged to follow this particular selection of Scripture, or for that matter this particular selection of Easter hymns. Others may be substituted or added, and Easter hymns may be selected and interpolated in any other places in the reading of the narrative that might seem desirable.

The organ prelude should begin about fifteen minutes before the service and should, preferably, be a selection of Easter carols and hymns. A selection of those hymns in the rest of the service may be used or different ones selected; either will be appropriate. Care should be given to key relationships, however, so that one leads smoothly to the next.

The service should proceed smoothly without starts and stops or awkward waits and without any announcements during its course. Everyone who participates should be coached to know what to do and when to do it without verbal or visible direction during the service.

If possible there should be a printed program in the hands of each worshiper.

ORDER OF SERVICE

Prelude (Fifteen minutes preceding the service)

Call to Worship:

Oh, worship the King, all glorious above,
Oh, gratefully sing his power and his love;
Our Shield and Defender, the Ancient of Days,
Pavilioned in splendor, and girded with praise.

Oh, tell of his might, oh, sing of his grace,
Whose robe is the light, whose canopy, space;
His mercies, how tender; how firm to the end;
Our Maker, Defender, Redeemer, and Friend!

—Adapted from hymn No. 9,
Saints' Hymnal

Opening Hymn

"Lift Your Glad Voices in Triumph on High," Saints' Hymnal, No. 165
—Congregation

Invocation

(Short, not over one minute, invoking God's Spirit to bless the worship of the hour)

Choral Response

Saints' Hymnal, No. 169 (Second line only of first stanza, with "Amen."):
"He lives, he lives, who once was dead;
He lives, my everlasting Head!"
"Amen."

Scripture Reading with Music by the Choir (or congregation) from the Inspired Version of the Bible:

Narrator:

Who hath believed our report? and to whom is the arm of the Lord revealed?

For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our in-

By Franklyn S. Weddle

iquities; the chastisement of our peace was upon him; and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken.

And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

He shall see of the travail of his soul, and shall be justified; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.—Isaiah 53: 1-12.

Anthem

"Lamb of God, Most Holy," arranged by F. M. Christiansen, Augsburg Publishing House —The Choir

Narrator:

Now on the first day of the feast of unleavened bread, the disciples came unto Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

And he said, Go into the city to such a man, and say unto him, The master saith, My time is at hand; I will keep the passover at thy house with my disciples.

And the disciples did as Jesus appointed them; and they made ready the passover.

Now when the evening was come, he sat down with the twelve.

And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

But the Son of Man goeth as it is written of him; but woe unto that man by whom the Son of Man is betrayed! It had been good for that man if he had not been born.

Then Judas, who betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

And as they were eating, Jesus took bread and brake it, and blessed it, and gave to his disciples, and said, Take, eat; this is in remembrance of my body which I give a ransom for you.

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.

For this is in remembrance of my blood of the new testament, which is shed for as many as shall believe on my name, for the remission of their sins.

And I give unto you a commandment, that ye shall observe to do the things which ye have seen me do, and bear record of me even unto the end.

But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I shall come and drink it new with you in my Father's kingdom.

And when they had sung a hymn, they went out into the mount of Olives.—Matthew 26: 13-27.

Hymn:

“’Tis Midnight and on Olive’s Brow,”
Saints’ Hymnal, No. 163, Hymnal
for Youth, No. 98

Narrator:

Then cometh Jesus with them unto a place called Gethsemane, and said unto the disciples, Sit ye here, while I go yonder and pray.

And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

Then said he unto them, My soul is exceeding sorrowful, even unto death; tarry ye here and watch with me.

And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.

And he cometh unto the disciples and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

Watch and pray that ye enter not into temptation; the spirit indeed is willing; but the flesh is weak.

He went away again the second time and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

And he came and found them asleep again; for their eyes were heavy.

And he left them, and went away again, and prayed the third time, saying the same words.

Then cometh he to his disciples, and saith unto them, Sleep on now and take rest. Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners.

And after they had slept, he said unto them, Arise, and let us be going. Behold, he is at hand that doth betray me.—Matthew 26: 33-43.

Hymn:

“Go to Dark Gethsemane,” Saints’
Hymnal, No. 160

Narrator:

And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast.

And forthwith he came to Jesus, and said, Hail, Master! and kissed him.

And Jesus said unto him, Judas, wherefore art thou come to betray me with a kiss?

Then came they and laid hands on Jesus, and took him.—Matthew 26: 44-48.

When the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put him to death.

And when they had bound him, they led him away, and delivered him to Pontius Pilate, the governor.

And Jesus stood before the governor; and the governor asked him, saying, Art thou the king of the Jews?

And Jesus said unto him, Thou sayest truly; for thus it is written of me.

And when he was accused of the chief priests and elders, he answered nothing.

Then saith Pilate unto him, Hearest thou not how many things they witness against thee?

And he answered him not to his questions; yea, never a word, insomuch that the governor marvelled greatly.

Now at the feast the governor was wont to release unto the people a prisoner, whom they would.

And they had then a notable prisoner, called Barabbas.

Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

For he knew that for envy they had delivered him.

When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man, for I have suffered many things this day in a vision because of him.

But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

And the governor said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

Pilate said unto them, What shall I do with Jesus, which is called Christ?

And all said unto him, Let him be crucified.

And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

When Pilate saw that he could prevail nothing, but rather that a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see that ye do nothing unto him.

Then answered all the people, and said, His blood come upon us and our children.

Then released he Barabbas unto them; and when he had scourged Jesus, he delivered him to be crucified.

Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band.

And they stripped him, and put on him a purple robe.

And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and they mocked him, saying, Hail, King of the Jews!

And they spit upon him, and took the reed, and smote him on the head.

And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.—Matthew 27: 1, 2, 11-33.

Hymn:

“O Sacred Head, Now Wounded,”
Hymnal for Youth, No. 99

Narrator:

And there followed him a great company of people, and of women, who also bewailed and lamented him.

But Jesus turned unto them and said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

For behold, the days are coming, in the which they shall say, Blessed are the

barren, and the wombs which never bare, and the paps which never gave suck.

Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

And if these things are done in the green tree, what shall be done in the dry tree?

This he spake, signifying the scattering of Israel, and the desolation of the heathen, or in other words, the Gentiles.

And there were also two others, malefactors, led with him to be put to death.

And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left.

Then said Jesus, Father, forgive them; for they know not what they do. (Meaning the soldiers who crucified him,) and they parted his raiment and cast lots.

And the people stood, beholding, and the rulers also with them, derided, saying, He saved others; let him save himself, if he be the Christ, the chosen of God.

And the soldiers also mocked him, coming to him, and offering him vinegar.

And saying, If thou be the King of the Jews, save thyself.

And a superscription also was written over him, in letters of Greek and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.—Luke 23: 27-39.

Hymn:

"Alas! And Did My Savior Bleed,"
Saints' Hymnal, No. 159

Narrator:

And it was about the sixth hour, and there was darkness over all the earth until the ninth hour.

And the sun was darkened, and the veil of the temple was rent in the midst.

And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit. And having said thus, he gave up the ghost.

Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

And all the people who came together to that sight, beholding the things which were done, smote their breasts, and returned.

And all his acquaintance, and women who followed him from Galilee, stood afar off, beholding these things.—Luke 23: 45-50.

Hymn:

"When I Survey the Wondrous Cross,"
Saints' Hymnal, No. 162, or Hymnal for Youth, No. 96

Narrator:

Verily, verily, I say unto thee, We speak that we do know, and testify that

we have seen; and ye receive not our witness.

If I have told you earthly things, and ye believe not, how shall ye believe if I tell you heavenly things?

I tell you, No man hath ascended up to heaven, but he who came down from heaven, the Son of Man who is in heaven.

And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up;

That whosoever believeth on him should not perish, but have eternal life.

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

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.—John 3: 11-17.

Antiem:

"God So Loved the World," *Stainer*

Narrator:

In the end of the Sabbath day, as it began to dawn towards the first day of the week, early in the morning, came Mary Magdalene, and the other Mary to see the sepulchre.

And behold, there had been a great earthquake; for two angels of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

And their countenance was like lightning, and their raiment white as snow; and for fear of them the keepers did shake, and became as though they were dead.

And the angels answered and said unto the women, Fear not ye; for we know that ye seek Jesus who was crucified.

He is not here; for he is risen, as he said. Come, see the place where the Lord lay; and go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him; lo, I have told you.

And they departed quickly from the sepulchre, with fear and great joy; and did run to bring his disciples word.—Matthew 28: 1-6.

Hymn:

"Christ the Lord Is Risen Today,"
Hymnal for Youth, No. 104 (Use music to No. 103)

Narrator:

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, unto the end of the world. Amen.—Matthew 28: 17-19.

Hymn:

"O Zion, Haste," Saints' Hymnal, No. 388

Closing Hymn:

"I Know That My Redeemer Lives,"
Saints' Hymnal, No. 256
The Congregation

Benediction

(A short thirty-second benedictory blessing)

Hymn Response:

Saints' Hymnal, No. 315 (Sing first stanza only, with "Amen.")

He Is Risen

By Stan Mackenzie

"He is risen!" "Behold, I am alive forever more!" These are magnificent testimonies of the triumph of love over sin. Through the centuries they have filled with new and renewed hope and joy countless thousands who have realized and accepted the Good News. In the short span, by God's view, of twenty centuries these two testimonies have transformed the lives of millions of people and thereby changed the course of world history for the better, rescuing still other millions from physical and moral slavery. Language is impotent to express the gladness and well-being to mankind because of the fact of the Resurrection.

Then how dreadfully tragic if Peter, James, John, and the few other Galileans who first heard the Good News had "treasured it in their hearts" alone instead of giving their lives to spread it as widely as accuracy of knowledge, depth of faith, and love of fellow-men would permit.

The King James Version of the Bible, in spite of acknowledged errors and man-made interpretations, has been published as the good news in more than a thousand languages; it has served to lift the hopes and better the lives of untold numbers of people all over the world. Let us consider, then, how increasingly zealous we of the Reorganized Church should be in spreading the good news when we have had it restored to us with fullness and accuracy—the same potent good news that Jesus delivered to the Galileans.

Easter - 1953

A Worship Service in Story and Song

By Alma Louise Utz

Easter—1953: A troubled, discouraged world pauses in the midst of chaos and confusion to remember One who once was dead, but is now risen—a living Christ, Savior of all those that believe.

In observance of this day of Resurrection, let us recall to memory scenes and events which we might have witnessed in person had we been among those living almost two thousand years ago. Let us retell in Scripture and song the greatest story the world has ever known: the story of the son of God who came to earth, dwelt among men, and referred to himself as the Son of Man. "Thou shalt call his name Jesus," the angel of the Lord said unto Joseph, "for he shall save his people from their sins."

And so it was, that while they were there [Bethlehem], the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was none to give room for them in the inns.

"Away in a Manger," Saints' Hymnal, No. 149.

And the child grew, and waxed strong in spirit, being filled with wisdom, and the grace of God was upon him. Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom, to the feast.

"In the Temple, *The Call to Praise*—A Hymnal for Children's Division, No. 80. The Rodeheaver Hall-Mack Company, Winona Lake, Indiana.

And in those days came John the Baptist, preaching in the wilderness of Judea—and baptizing in the river of Jordan. And then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him.

"Thus Was the Great Redeemer Plunged," Saints' Hymnal, No. 363.

Born not into the great magnificent palace of Herod the king, but come down to earth in Bethlehem's lowly manger, the Savior of all men walked barefoot on the shores of blue Galilee and said unto those who would follow: "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head."

"Thou Didst Leave Thy Throne," Saints' Hymnal, No. 154, stanzas 1, 2, and 3.

And Jesus went about all Galilee teaching in their synagogues and preaching the gospel of the kingdom; and healing all manner of sickness, and all manner of diseases among the people which believed on his name. . . . And they brought unto him all manner of sick and lame and blind and those possessed with devils, and he healed them.

So it was that he walked among men, yet was apart.

SOLO: "The Stranger of Galilee" (available from any good music company).

Jesus took the colt and sat thereon; and a very great multitude spread their garments in the way . . . saying, Hosanna to the Son of David; blessed is he who cometh in the name of the Lord! Hosanna in the highest!

"All Hail the Power of Jesus' Name," Saints' Hymnal, No. 33.

Now when the evening was come, he sat down with the twelve. . . . And as they were eating, Jesus took bread and brake it, and blessed it; and gave to his disciples, and said, Take, eat; this is in remembrance of my body which I give a ransom for you. And he took the cup, and gave thanks and gave it to them, saying, Drink ye all of it. And I give unto you a commandment, that ye shall observe to do the things which ye have seen me do, and bear record of me even unto the end. . . . And when they had sung a hymn, they went out into the mount of olives.

"'Tis Midnight, and on Olive's Brow," Saints' Hymnal, No. 163.

Then came they and laid hands on Jesus, and delivered him to Pontius Pilate, the governor. And the governor said, What evil has he done? But they cried out the more, saying, Let him be crucified. . . . Then Pilate washed his hands before the multitude, saying, I am innocent of the blood of this just person; . . . and when he had scourged Jesus, he delivered him to be crucified. . . . And when they were come unto a place called Golgotha, they crucified him.

"He Tenderly Looked at Me," *Inspiration*, No. 95. John T. Benson Publishing Company, Nashville, Tennessee.

And one of the malefactors who was crucified with him said to Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee; today shalt thou be with me in Paradise. . . . And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit. And having said thus, he gave up the ghost.

A good and just man, Joseph of Arimathaea, begged the body of Jesus from Pilate and laid it in a sepulcher, which was hewed in a stone, wherein never man before was laid. The chief priest and Pharisees came unto Pilate, saying "Command that the sepulchre be made sure, lest his disciples steal away the body and say he is risen from the dead."

"Christ Arose." May be found in numerous hymnals including *Rodeheaver's Gospel Songs*, The Rodeheaver Hall-Mack Company, Winona Lake, Indiana.

Golgotha, cursed place of scorning,
There the blessed Jesus died;
He, who came to earth a Savior,
On the cross was crucified.

He who bore the thorn-crown halo,
As to Calvary he trod,
Though born in Bethlehem's lowly manger,
Was indeed the Son of God.

Alone, despised, forsaken,
Jesus, Holy Nazarene;
Death for him could hold no terror
So he rose, o'er death supreme.

(Continued on page 21.)

Easter the Year Around

By Charles A. Reedy

THE MEANING OF EASTER is often reflected by sincere church members during the Lenten season. They attempt to emulate the Master in their small way in order to achieve a deep sense of humility and to start a new life of consecrated service to the great cause of saving the souls of mankind. They wish to prove to themselves and the world that they, too, can sacrifice fleshly desires and material things in that the church and its teachings shall be first in their lives.

For forty days they strive to follow the pattern of Jesus Christ. They remember the story of the Master who fasted and prayed alone in the mountains that he might become spiritually strong and be able to overcome temptations; that, so nourished by the Holy Spirit, he would be able to finish his task of coming to this earth to bring redemption to every living soul. They remember his sacrifice of dying on the cross so that a new way of life would be given to the world, of his victory over death and sin, and of his gift for those who believed and lived by his precepts.

But in numerous cases, the very sacrifices that people make and the material things they give up for forty days are the harmful things or habits they should not have in the first place. A return to those questionable activities for the other three hundred and twenty-five days brings a renewal of damage to both soul and body.

To a great extent, the pattern of sacrificial living during the Lenten season should be followed in detail throughout the entire year. Only in that way shall our endeavors in higher living be crowned with success and the true essence of Christianity be achieved. As we thus live, we can say the old life encumbered with sin has been overcome and we walk in the newness of life here on earth

rather than waiting until we gain immortality.

Easter is symbolic of nature's coming to life. God's hand everywhere shows us that there is no death, but that we shall awaken and rise up in a future day to live with him.

We should set as our goals those high standards of daily living by which we will be measured as worthwhile children of God. We live in a world which beckons with alluring temptations, with sin carefully hidden or disguised as glittering attractions. These can destroy our happi-

ness and eventually our souls. Such things can become so precious to us that we unknowingly worship them. Greed, selfishness, and hatred warp our very hearts and consciences.

But if we follow the teachings of Jesus Christ, his words of comfort promised to his followers will come true: "I came that ye shall find happiness in abundance." That happiness will only come when we rededicate ourselves wholeheartedly to the divine will of God and make a sacred pledge that we shall henceforth live on the same spiritual plane as Christ did. Then our lives will serve as guideposts of heavenly virtues, as beacon lights in a wicked world showing the way to personal righteousness, portraying the true meaning of Easter every day of the year.

HOW DO YOU FOLLOW CHRIST?

And Peter followed him afar off.—Luke 22: 54.

And the Lord said, I tell you, Peter, that the cock shall not crow this day before that you will thrice deny that you know me.—Luke 22: 34.

PETER WAS ONE of the disciples closest to the Master. He forsook his nets for the call of Christ who said, "Come and follow me and I will make you fishers of men." He shared many of the experiences of Christ's three years' earthly ministry. He was one of the beloved disciples who went with Christ to the mount of transfiguration and witnessed the power and revelation of God. It was Peter who answered, "But whom say ye that I am?" with "Thou art the Christ, the Son of the living God."

Peter said, "Lord, I am ready to go with you, both into prison and unto death." But Peter was so human! He was the same as we are today. We're always telling about how good we are going to be, how loyal, how strong, and how brave; but when we're put to the test, we often fail.

We profess to believe in the Bible, the church, the kingdom. But we don't study in order to understand the Bible. Our deeds do not exemplify our belief in the church. We don't act as if we believe in the kingdom; our time, money, and loyalty are all invested in the things of this world.

It is easy to be brave when there is a crowd back of us. It is easy to be loyal when the masses of people are expressing loyalty. It was easy for Peter to be brave when there were ten other disciples with him. It was easy for him to be loyal when he was sure that no one could harm Christ. But when the other disciples all forsook their Lord and fled, and he saw the soldiers take Christ to a mock trial and condemn him to be crucified, Peter followed afar off.

The accusation of a servant girl made him angry, and he denied thrice that he had been a follower of Christ. Then he cursed and the cock crew. The Scripture says Peter went out and wept bitterly. But Peter *did* follow—even though afar off—and on the day of Pentecost by the power of the Holy Ghost he closed the gap between words and deeds and became Peter the *rock*.

How do we follow Christ today—by word only, or by words backed with works? Are we willing to go all the way with Christ by giving our time, talents, possessions—our lives?

JOSEPH BALDWIN

Life in Our Time

Part III: Our Feet on the Ground

By Don Savage

TWENTY-FOUR HUNDRED YEARS AGO Daniel was shown a period in the last days when "there shall be a time of trouble, such as never was since there was a nation even to that same time" (Daniel 12: 1). In that day wonderful things were to transpire relative to the kingdom of God. Apparently we are entering that era, for truly this is a time of great worldly struggle from which no nation is exempt.

EUROPE, still prostrated by her worst war in history, is again torn into two armed factions. Some godless rulers waste life in their great horrible prisons. The iron and clay toes of Daniel's image are seemingly bent on proving over and over their inability to cleave together.

ASIA is very sick. India's masses seeth with religious hatred, and war between Mohammedan and Hindu is the rule of the day. China is in arms again. After fighting Japan and a civil war for twenty years, she now spills her young men's blood in Korean rice paddies, while on Formosa mighty armies eagerly await the command to invade their homeland and kill their brothers. Burma, the scene of so much sorrow in late years, again boils with rebellion from within. Indonesia and her Dutch rulers fight for money and power. Iran and Iraq fester in fear of having their black oily treasure wrested from their hands by either East or West. In Palestine, Jew and Arab quarrel over Judean hills.

SOUTH AMERICA, weary from centuries of private wars, lies on her material treasures of mineral. She hates North American merchants who exploit her resources, yet is unable to capitalize upon them herself without their help.

NORTH AMERICA. The United States is engaged in another war, this time with some Koreans whom most Americans never thought about until a couple of years ago. Armed forces of the States now fight China, to whom in the last decade billions of American dollars were allotted to fight Japan, now a protectorate. Canada and Mexico are officially at war along with the United Nations. North America has the dangerous prosperity of war.

AFRICA. The headline before me shouts, "African Rioting Kills . . . White

Supremacy Issue . . . Missions Are Put to Torch."

There is no lasting peace on earth. We are already within the time spoken of by Joseph Smith when "every man that will not take his sword against his neighbor, must needs flee unto Zion for safety" (Doctrine and Covenants 45: 13).

LATTER-DAY LAW emphatically declares it a Christian's duty to support his government as long as that government acts for the good of its people.

We believe that governments were instituted of God for the benefit of man, and that he holds men accountable for their acts in relation to them, either in making laws or administering them, for the good and safety of society. . . . We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same, and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people (if a republic), or the will of the sovereign. . . . We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments, and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest, at the same time, however, holding sacred the freedom of conscience.—Doctrine and Covenants 112: 1, 3, 5.

This is the law of the church. Man is to support his government in fullness of heart except when that rule tries to force him to do things he knows are contrary to the law of God, or when that rule becomes so corrupt or impotent as to no longer fill its obligation as a governor or protector.

Most of the Saints in the world today are blessed to live in lands where they have a voice in the affairs of their country. Therefore it is their individual duty to seek good men to fill the offices, and to influence those men to make godly and justifiable laws.

Obviously the time of opportunity for selection of candidates is before the elections. In the United States, for example, it was a citizen's moral and legal right to critically examine Mr. Eisenhower and Mr. Stevenson before November 4, the day of voting. But now that Mr. Eisenhower has been selected no citizen has the

moral right to withhold support simply because he preferred Mr. Stevenson. Rather it remains each person's obligation to promote in every legal manner good ideas and sound counsel in his land. Intelligent people do not want all of their thinking done for them, nor do proper officers wish to do it all. But how can anyone know whom to select for office, or what and when to ask counsel, if God's Spirit has no voice in him? The lives of Christ's followers today require that they be attuned to the Spirit of Christ.

Because of our freedom of speech and choice of officials we say we live in the free half of the world. The implication is, of course, that persons without these privileges live in the not-free half.

Now is the day for the voicing of heaven-inspired counsel in our governmental circles. Today is the day to cherish and remember our freedom. The times in which we live demand men who are zealous, not lukewarm or cold. Sustenance and building of good government is a part of man's stewardship for which he will have to answer to God.

KEEPING BOTH FEET solidly on the ground in today's swirl of "modern trends" presents to the Christian one of his most difficult problems. Every minute of his waking hours, hands are beckoning him into some group's system of thinking and its attached standard of morals. Most of these "new ways of life" are a curse to the earth, the evil result of some man's greed. In the midst of this strife we remember God's word admonishing his people to do things to avoid being tossed about like straws in the wind.

Therefore, verily I say unto you, my friends, Call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith. . . . become acquainted with all good books, and with languages, tongues, and people. . . . O the vainness, and the frailties, and the foolishness of men! When they are learned, they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves; wherefore their wisdom is foolishness, and it profiteth them not. And they shall perish. But to be learned is good, if they hearken unto the counsels of God.—Doctrine and Covenants 85: 36; 87: 5; Book of Mormon, II Nephi 6: 58-61.

It is probably admirable that some men can today through faith alone keep their face turned steadily toward the kingdom despite the mad rush of ideologies about them. But surely it is a dangerous course. For study brings that tangible understanding which bit by bit replaces belief with knowledge and leaves his mind free to go on and faithfully probe greater mysteries.

Would you want to risk your life in an airplane built by men who never had bothered to study anything of the principles of aerodynamics? Or would you wish to drive with your family across a bridge built by men who concluded it was unnecessary to study any of the complexities of bridge-building? We will assume that these men believed with all their heart that there is a safe way somehow to build airplanes and bridges. Or would you permit a serious operation to be performed upon you or one of your loved ones by a man who honestly believed you could be helped, but who knew nothing of surgery?

In each case you would say, "I doubt not the integrity of these men. But their belief, though firm, is insufficient. Capability is educated ability, and since the actions suggested are so vital to my well-being, I want very capable people to perform them."

And thus it is with the workers in Christ's kingdom. Our *faith* in his plans and goals alone insists that we *study*, whenever possible, subjects relative to our part in his work. Native talent directs to an extent what that work shall be, and I am sure that more than we know, God uses men in the fields in which they have made sincere preparation.

I HAVE SUNG with my Zion's Leaguers a song, one line of which bubbles, "I've got that 'want to be a missionary' down in my heart." Everyone, of course, sang lustily, but I suppose it was understood that not all really wanted their life's work in that field. However, whatever title we might insert in place of "missionary," our steps toward that end would be similar.

The kingdom needs devoted personnel trained in all fields. For the kingdom is made of people, and their multitude of needs, spiritual and material, have to be supplied. To the plumber, real or potential, "all good books" may well include, besides the Holy Scriptures, textbooks on hydraulics and fluid transmission. To the homemaker, those would not be good books. Instead she needs to study home economics and child counseling. Child counseling might also be a good book for the missionary, but a study of people and governments would do him more good than home economics.

And thus it is. We could go on and on. The Lord urges us to be good stewards in our daily work, and a part of that stewardship is study. He encourages study of spiritual matters by all so as to insure their personal salvation as well as to guide their feet into proper business and social channels.

The times in which we live hold the promise of the kingdom of God being established on earth. Could there be a greater promise? But if you were going

to build the kingdom, what sort of laborers would you select? Sincere, faithful people who had striven to prepare themselves for service, or sincere, faithful people who had not? The times in which we live allow opportunity as never before for everyone to become a master craftsman in his labor. You have in your hands the opportunity to actuate the interests of your heart.

And finally, what shall we say of the kingdom?

The kingdom will be built (Section 34: 6).

The kingdom will be built by the gathering of the Saints (Section 83: 2).

The kingdom will be built beginning at Independence, Missouri (Section 83: 2).

The kingdom will be built sooner than many suppose (Section 142: 5).

The kingdom will not be built in haste (Section 127: 7).

The kingdom will be established by peaceful means (Section 63: 8).

The kingdom will require labor (II Nephi 11: 109).

The kingdom will be built (Section 98: 4).

IT HAS BEEN A STROKE of infinite wisdom that throughout the years God

has specifically sent missionaries to such countries as today are capable of participating in the building of Zion. One of the weaknesses apparent in men has been their utter failure to recognize the wonders of history in their day. The birth of Jesus brought no headlines in his day. Neither did the birth of Abraham. Who in 1830 thought the Restoration would amount to anything? Did the restoration of Israel to Palestine in 1948 cause a big stir? Neither will the establishment of Zion in its infancy gain much attention. Ridicule rather than praise will probably be its lot—but it will come.

As a church, we are small. We can do little about helping the Jews return to Palestine in a material way. The great nations hold no particular respect for us. We cannot do much about the rising power of the Great World Church. But there are things we can do. We can be a righteous people, strengthening each other day by day in the bonds and bands of Christ. We can be good citizens, keeping the laws of the land and ever giving thanks to God for those laws. We can build Zion at the counsel of our leaders to be an ensign to the nations, "Zion . . . shall come forth out of all the creations which I have made" (Doctrine and Covenants 36: 13). And there will be our comfort, hope, and reward.

(The end)

Proof of Immortality

By Robert J. Miller

WILLIAM JAMES, one of America's foremost psychologists, once said, "The best proof of immortality is to see a man living it." From a careful study of the Scripture, we know that death must come to all because of man's choice and the curse which God found necessary to place upon the earth.

God gave the reason for this curse. After man had sinned, had he also partaken of the tree of life, then he would have lived forever in a state of sin. But God had a higher destiny than that for his choice creation. It became necessary, therefore, for man to be cast forth from the garden of Eden, wherein was the tree of life, and to earn his salvation by a plan which God had devised that mercy might not rob justice, nor justice defeat divine love. By and through Jesus Christ we have our hope of immortality.

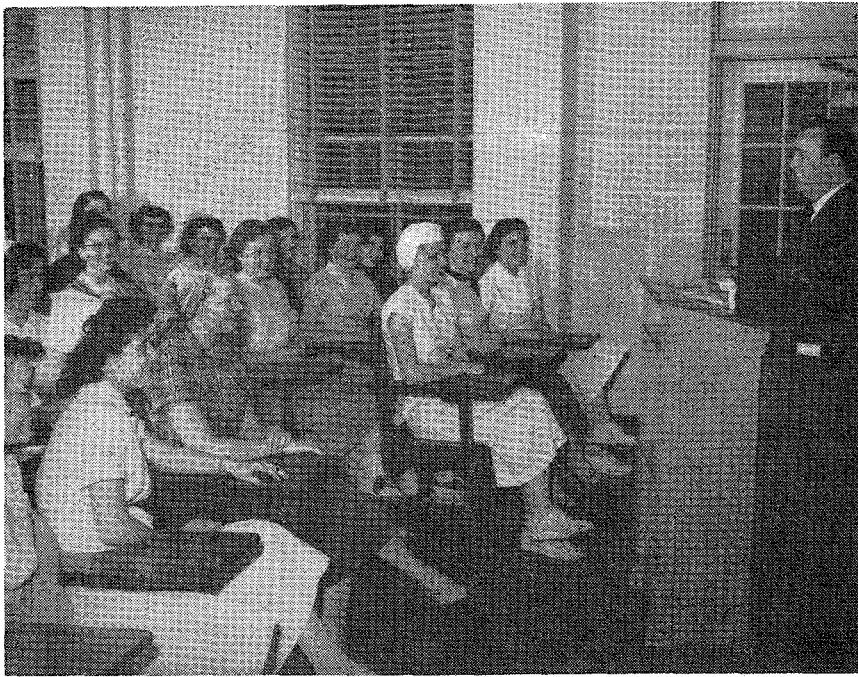
Repeatedly Jesus told his hearers that he was the way, the truth, and the life, and that no man could come to the Father but by him. He said, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die" (John 11: 25, 26). These are words of promise and comfort.

Jesus proved the statement William James made. He obeyed the entire law of God, and by virtue of his complete surrender he was able to lift the curse which is upon the earth and arise from the dead. He was, and is, our living proof of immortality.

Whether Mr. James had only man in mind or the Son of Man in the statement he made, I do not know, but I am sure that in either case it has an application.

As Son of Man, Christ was able to overcome death because of the Spirit in him which came from God. As man, we are able to prove the *promise of immortality* because of the spirit of life which is in us of God, and because obedience to these laws which govern our existence manifest to the world the eternal powers of God in man.

The testimony of Christ can never die as long as there are men upon the earth. Regardless of how good or bad they may become, they will always prove by their behavior the blessings of obedience to divine law.



Chaplain Sheehy and a class of Student Nurses

The Work of the Kingdom at the San

By Chaplain Almer Sheehy

FOR TWENTY MONTHS I have served as chaplain at the Sanitarium. As a General Church appointee I work directly under the supervision of the First Presidency. During this period of service I have observed with pleasure numerous activities which reveal the functions of this institution of the church as kingdom-building action.

The first words of the revelation to establish the Sanitarium (Doctrine and Covenants 127) are "It is the will of the Lord . . ." Many of the activities at the San now are indeed "the will of the Lord." At least I am happy to give this testimony.

This is not a report. It is rather a humble presentation of my observations as chaplain of the daily activities which are for the benefit of humanity and therefore activities of the kingdom.

Each morning (Monday through Friday) at 6:45, student nurses, registered nurses, supervisors, and

employees, with occasional ambulatory patients and relatives of patients, meet for a fifteen-minute devotional. Attendance, even for the student, is voluntary. This chapel service is under my direction. Invited to bring inspirational talks are the pastors of the R.L.D.S. churches, ministers of the sectarian churches of the community, leading citizens—the mayor, city judge, county judge, and public school administrators—doctors of the staff, and General Church appointees. The day at the San, therefore, starts with prayer, song, Scripture, and inspirational thoughts. This is the kingdom way of starting the day.

Fellowship services are conducted at least once a month for students and friends. These meetings are planned by a worship committee composed of representatives of each of the three classes of the student body, a faculty advisor, and the chaplain.

Classes in R.L.D.S. doctrines, beliefs, and comparative religion are taught.

Special religious services are held. The capping service is one. This is held at the Stone Church after the freshmen students have met all the requirements of probation. The white cap presented in a religious service both honors the student nurse and indicates her ability to become a registered nurse.

THE CHAPLAIN'S OFFICE is available for conferences and counseling at all hours of day and night. Student nurses seek help when they are homesick, when they have roommate difficulties, when study, dating, and marriage problems arise. Changing concepts with reference to science and religion call for numerous conferences. Students seek counsel pertaining to the patriarchal blessings. Hospital employees and personnel seek pastoral guidance with relation to fellow-worker attitudes, hours of work, and home problems.

Literature of the church is distributed as wisely as possible to patients, friends, and employees. This includes the Inspired Version, Book of Mormon, Doctrine and Covenants, *The Call at Evening*, *Fundamentals*, *The Story of the Church*, and missionary tracts and pamphlets. At least fifty *Heralds* are distributed weekly to patients who are most apt to be interested and benefited by them. The children receive the *Stepping Stones* and *Zion's Hope*.

Names of those interested in church membership are sent to the Center Stake Missionary Co-ordinator for follow-up ministry.

"Your Sunday Morning Visitor," a weekly bulletin prepared by the Chaplain, is placed on the breakfast tray of each patient. The bulletin is a single sheet of paper, one side of which is mimeographed and is changed from week to week; the printed side contains "What We Believe," which is a copy of an epitome of faith prepared by Presiding Evangelist E. A. Smith. The mimeographed part is composed of interesting information, humor, poetry, Scripture, and devotional material, similar to that contained in *Daily Bread*. This bulletin also ex-

tends an invitation to the patient to call upon the chaplain at any time for his services. Questions and favorable comments have been made by patients with reference to the contents of the bulletin. These often lead to a friendly discussion of church doctrine and practice, faith and prayer, and religion in general.

IT IS THE ENDEAVOR of all who have caught the spirit of the San to help create and maintain an atmosphere of Christian brotherhood in order to foster Christian conduct. An increasing number of employees at the San are humbly and consciously striving to establish a spiritual tone and atmosphere that all who enter her doors will immediately observe the distinctiveness of the hospitality and Christian love which characterizes this church-sponsored hospital and school of nursing.

The San encourages the kingdom life by maintaining an atmosphere where "prayer would want to be made." Many prayers of faith are reverently offered daily in private rooms, semiprivate rooms, wards, the emergency room, labor rooms, and departmental areas. Part of my service is to make presurgery pastoral calls immediately following the chapel devotional. Most patients who are to experience surgery request prayer. Most of the members of the church ask for administration, and I administer to twelve to fifteen patients daily. There are as many more prayers of faith in the ordinance of administration offered by the pastors and elders of the Center Stake and Kansas City Stake. Many testimonies could be given with conviction as to the value of these prayers. Evangelist Arthur Stoft joins me every Friday morning in ministry to the sick. The spiritual ministry belonging to the Order of Evangelists enhances the kingdom work of the San. Since such sacred ministry is so greatly needed by so many, Brother Stoft is called many times more than his regular day of priestly visits.

The physicians and other trained professional people at the hospital

intelligently rely upon prayer. One of the outstanding experiences in my ministry at the San—one that has enriched and increased my efforts and desires to help build the kingdom of God—is the participation in a team-ministry. The doctor, nurse, and chaplain work together as a team to restore the physical and mental health of every patient as soundly, rapidly, and completely as possible. Doctors daily ask the chaplain to take "spiritual medicine" to their patients. This team is able to work because of the teamwork of the board, the administration, the school of nursing, the technicians, nurses' aids, the kitchen, the housekeepers, the laundry, and the maintenance and engineering departments. Teamwork has kept many in continuous and noble service with both consecration and competence for long periods of time—ten, twenty, thirty, and even thirty-three years. The kingdom characteristics of stability, steadfastness, faithfulness, and dependability have been observed and developed.

Ministers of other denominations, as well as R.L.D.S. pastors, are notified by cards of any of their parishioners who come as patients to the hospital.

Loved ones of deceased individuals are taken to the chaplain's office for comfort, prayer, and assistance in making appropriate plans. I have conducted thirty-seven nonmember and nonaffiliated funerals and, on the average, officiate at two funerals a week.

Numerous patients speak of and write letters about the friendliness, skill, and character of the professional people and the religious atmosphere of the San. After hospitalization of five days or more, some former patients attend the Reorganized Church who previously did not; some attend the churches of their faith who previously did not. A few have asked for baptism in the Reorganized Church. A "stay" at the San increases good will and enlarges the understanding of many patients with reference to the sponsoring church and its share in kingdom-building.

THE SAN cares for patients from many states and Canada. Before and after General Conference, patients come in from many other parts of the world. Students come from Canada, Hawaii, and Great Britain, as well as the States. Like the international church that sponsors her, the San has a cosmopolitan atmosphere. A goodly percentage of these students return to home areas or go elsewhere to serve professionally as registered nurses and to take active part in church work.

The San attempts to answer the call of suffering humanity in her geographical area. Two thirds of the San patients are nonmembers. There are more than eight thousand patients annually at the San. These mainly are people from Jackson and surrounding counties.

This, however, presents a great challenge. The world needs an increasing number of nurses who possess both skill and tenderness. The San affords many opportunities to people with training and to those who are seeking training. For young women the school of nursing offers an excellent training program. There is a definite shortage of nurses the country over. The field is white already for harvest in the nursing profession. For the kingdom's sake, may the laborers be many.



Capping Service—Stone Church

Mary the Mother

By Lois Ernsberger

DULLY MARY WATCHED the soldiers divide the clothing. They admired the cloak and then decided to cast lots to see who would receive the garment. She twisted her fingers in agony for her first born and strained to see his face through her tears. He hung there quietly, with a compassionate look in his eyes shining through the pain. He stirred slightly and, opening his eyes, looked at her intently. Beside her stood John, the beloved disciple. And Jesus' gaze shifted to him. Love for both of them lighted his face.

Mary could see he wanted to speak. He is getting weaker, she thought. This nightmare couldn't last much longer. He opened his lips and with great effort spoke, "Woman, behold thy son," with a slight indication to John.

Mary was puzzled for an instant. "Behold her son," but surely—of course *He* was her son. Watching closely Mary saw his eyes shift to John. In a weaker voice he said to the disciple, "Behold thy mother!"

John nodded vigorously as though he had known all along what Jesus had in mind. He put a strong arm around Mary, and Mary—not realizing how weak she had been getting—was grateful. She closed her eyes and leaned a little more on that protecting arm.

IT SEEMED AS THOUGH it was only yesterday that the angel spoke to her. She remembered the room plainly—the plaited bamboo mat and prayer rug in her simple little room. A ray of sun strayed through the tiny window. Mary felt frightened, for she knew someone else was in

that room too—but no one visible. In her fright she could think of only one thing to do: pray. And she knelt on the little rug and poured out her heart to her God. When she opened her eyes she saw the angel. Now she was more frightened. Her face turned white, and she began to tremble. The angel, noticing her distress, said, "Fear not, Mary: for thou hast found favor with God."

This pleased Mary. She had always tried to be humble and kind, to say her prayers regularly, and to help her mother willingly. True, she had at times dreamed of being the virgin who was to bring forth the Messiah, and she was of the house of David too. But that was a childish dream, of course. Some more worthy girl would be so honored. And therefore the angel's next words were all the more startling to her, "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus."

Now Mary swayed as though she would faint, and the blood rushed to her face, dying it a deep pink. Her hands felt hot, but hark . . . the angel was still speaking, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

Mary didn't quite understand all this. But in a puzzled voice she asked the angel, "How shall this be, seeing I know not a man?" True she and Joseph were betrothed. The judgment had been passed. They had already countless gifts, and she had sat idle all a Sabbath day with her hair falling free of their customary braids. This was a symbol of her maidenhood for all to see. But the angel answered the question. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

STANDING THERE AT GOLGOTHA Mary could still remember the flood of joy that had rushed over her. She had acknowledged many times that with God nothing was impossible, and in all humbleness she had answered the angel, "Behold the handmaid of the Lord; be it unto me according to thy word."

Mary opened her eyes and looked anxiously at her son. He moved restlessly . . . painfully. But knowing that all things were now accomplished, he said, "I thirst." Mary made a move as though to get him water, but already the swaggering soldiers were handing a sponge dipped in vinegar up to his lips. John drew her back into the circle of his arm, and Mary once more drifted back into the past. . . .

The months that followed were painful to remember. It seemed that an unearthly radiance emanated from her being. From a light-hearted, carefree girl she suddenly seemed to prefer solitude. People eyed her wonderingly, and soon gossip was rampant. Surely a spirit possessed the girl, people claimed. Aye, but what manner of spirit?

Home Column

Mary brushed these memories from her. They were over. What was done was done, and she was not sorry.

"It is finished!" Mary's eyes flew open. Her mother heart ached. It couldn't be, but at sight of the bowed head, the motionless body, she knew indeed it was finished for her son, her first born.

MARY BOWED HER HEAD and wept as memory assailed her thoughts—Jesus as a newborn babe—so good, so happy, never cross—the Wise Men, those valuable gifts, their awe—Jesus growing up—the tall slender lad of twelve confounding those doctors in the Temple—their frantic search, then their very human reaction at finding him safe—and Jesus' reply to their queries, "Know ye not that I must be about my Father's business?" Neither parent had had any reply to this. Indeed they knew. And Mary had pondered these many things in her heart.

Years passed, and more and more Jesus was away. More and more strange stories reached her ears. And it had seemed cruel and not at all like her son to forget his mother. But she knew he would come back one day. Ah, yes—she knew. . . .

"Come, Mary, my mother," John was speaking. "It is best we leave this place." So Mary allowed herself to be led away. She felt drained of all emotion. Her eyes were dry and her mind dull. She couldn't seem to remember any more, and suddenly it didn't matter. All she wanted was sleep—the healing escape of sleep.

The excited babel of voices awakened her. Mary lay quiet trying to think what it was that nagged her mind so. "Jesus!" The name spoken by someone outside her window brought it all back, and Mary leaped from her pallet. The first streaks of dawn dyed the sky through her window, and Mary strained to hear what the voices said. As she listened she relaxed, and a smile lighted her eyes.

"I knew he would return," she murmured.

The Miracle of Creation

By Lois Braby

WHAT IS MAN that thou art mindful of him?" What are we that God should give us one of the most marvelous of all gifts—the power of creation. Few people ever stop to think what a miracle childbirth really is. They feel it is only a process that takes place according to the laws of Mother Nature, but how shallow is their thinking. Childbirth is truly a miracle—a miracle of God and man working together in love and understanding.

Before our daughter arrived, I never thought too much about this power, and when I did I only viewed it as a natural, everyday happening—nothing spectacular. But our little girl is here now, and our views have changed; in fact, our whole lives have changed in many ways. This is a part of the miracle.

The day that our little Vicki arrived, my grandfather administered to me, and I felt the beginning of that miracle in the touch of his hands. God was watching over this event, because it was as much his creation as ours and we had asked him many times to be there. The pain of childbirth is a small price to pay for the gift we received. I didn't expect more than one miracle that day, but when I saw my daughter and I realized for the first time what a mother's love can be, I knew another had taken place. I felt unworthy of the joy God had given me.

Since Vicki came, I have known the true meaning and depth of love; our home and our hearts have expanded to hold her, and in doing so our love for each other and our appreciation of God have also increased. I didn't imagine what boundless joy life could hold until I held our own child in my arms and realized the miracle of God's love.

When I look at our little girl, my heart fills to the brim with love, gratitude, and hope—hope that I am

worthy to guide her footsteps, to teach her of God, to help build her personality and prepare her for life. The task is great, but so is my faith, and I know in my heart that as long as I ask God to help me, He will. I have taken part in a miracle. I pray that I may never forget God's part and never cease to be thankful for his gift to us.

Gethsemane

Let me go into the garden
Alone.
Do not ask to come with me
For I must struggle with my soul.
Sit you by the gate and watch.

Give me strength, my Father,
That I may do the right.
And give me vision
That I may see the right.
Be calm, my soul!
*Let pass, O Lord, let pass this cup
From my lips,
For it is full of gall
And the taste is of wormwood.*
Give me love, my Father,
That I may die for unknown men.
And give me courage
That I may not falter in the mockery of
trial.
Be calm, my soul!
*The price, O Lord, the price is too great,
And my flesh is weak.
Require not
That I should die in human agony.*
Give me peace, my Father,
In the long hours,
And forgiveness in my heart
That I may not hate the haters.
*Thy will, O Lord, thy will, not mine,
Be done.
Only give me loyalty of friends
To comfort me.*

What,
Could ye not watch with me
One hour?

JOSEPHINE MONTGOMERY

As I Saw Korea

By Corporal Dale Swall

And they were all young men, and they were exceeding valiant for courage, and also for strength and activity: but behold, this was not all: they were men who were true at all times in whatsoever thing they were entrusted; yea, they were men of truth and soberness, for they had been taught to keep the commandments of God, and to walk uprightly before him. . . . Now they had never fought, yet they did not fear death: and they did think more upon the liberty of their fathers, than they did upon their lives; yea, they had been taught by their mothers, that if they did not doubt, that God would deliver them. . . .

Now behold, there were two thousand of those young men who entered into this covenant, and took their weapons to defend their country.—Alma 24: 76, 77; 26: 56; 24: 74.

THIS FINE STORY in the Book of Mormon appealed to me some years ago, but today it carries a deeper significance. The purpose of these young men—to think more upon the liberty of their fathers than their own lives—is the same purpose to be considered by everyone who is troubled by present world conditions, especially those in uniform.

With two years of military service hanging over his head, each physically fit young man needs to understand the present situation which because of limited insight—his own and that of his associates—is sometimes difficult to do. Many see these two years as time they are being cheated of—two years with no meaning, two years during which it makes no difference how they think or act. This philosophy is personally harmful and adds very little to the basic cause for which America supposedly stands.

Only a few see it as a conflict of ideologies. If we are in Korea just to save the South Koreans from the Communist threat, it would seem quite worthless. Because of earlier wars and occupations she has been stripped of almost everything, including the desire to help herself. Korea is the beginning, and it is said, "as Korea goes, so goes all of Asia." Lest we think that two distinct forces are being pitted against each other, the one being good (the Western world) and the other being bad (the Eastern world), we need to examine ourselves carefully and the land in which we live. We seem to have the resources and the knowledge to help others, but we lack inner strength and spiritual unity. Without these we cannot help anyone, not even ourselves.

We have become rich and powerful, more so than any other people in history. We feel this and so have been lifted up in pride, not giving heed to the saying of "he who would be greatest must be servant to all."

It would be good for all, especially those called into service, to take inven-

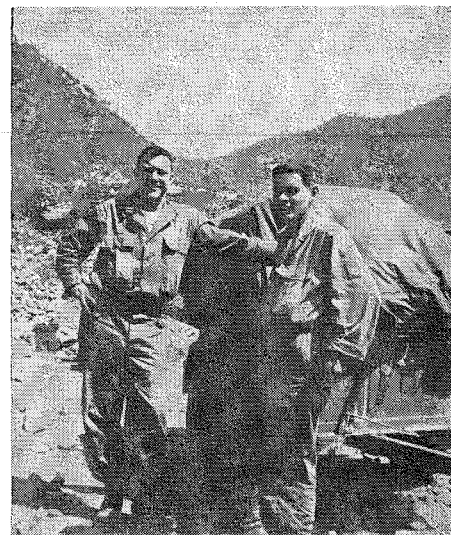
tory of the purposes they are serving and the sacrifices they may have to make.

Because I have spent eighteen months in army service, a good part of this time with a front line combat unit in Korea, I have given much thought to the reason and purpose of the time that others must spend. Being a Reorganized Latter Day Saint, I have made a covenant and must remain true at all times. Being in the service, many find it easy to forget who they are, and so they do things they would not do if they were home in their usual social surroundings. These eighteen months of service have given me an opportunity to see this side of life.

MANY TIMES IN BASIC TRAINING we heard, from our instructors, the phrase, "when you get to Korea." Many of us silently kidded ourselves by thinking we might be "lucky" and get to stay in the States or be sent to Germany. This almost never happens. Two were sent to Germany, about forty stayed in the States for officer or leadership training, and the rest of us—some one hundred and twenty—received FECOM orders.

After a tiresome two weeks of sea sickness, we docked at Yokohama, Japan. Here we were processed at Camp Drake, and most of the men were shipped straight to Sasebo and then to Korea. A few remaining ones were stationed in Japan as permanent personnel, and the rest of us were sent to Eta Jima, a beautiful little island where we attended special schools. Here I trained for eight weeks as a cook and then followed the others who had been sent to Korea.

EARLY ON THE MORNING of April 6, 1952, the Japanese ferry which transports army troops from Sasebo, Japan, silently slipped into the harbor at Pusan.



Chaplain Bertram Gilbert and the author

This finally was Korea—"the land of the morning calm." From here we were taken to a replacement battalion. This short trip gave us our first opportunity to see and smell the wretched conditions in which people of this country exist. Dirty, ragged, hungry children seemed to be everywhere, hurrying through the filthy streets, going in and out of cardboard, straw, and adobe shacks. Haggard men carried impossible loads of wood, food, or water on "A" frames attached to their backs, while gaunt women balanced baskets on their heads.

The stay at the replacement center was short, as it is only one of the numerous stops before final assignment is made to a permanent unit. But one incident makes it unforgettable for me. Being away from home on Palm Sunday and knowing that General Conference was in full swing back home, I sat in our tent feeling pretty melancholy. Then a little Korean boy walked in with his harmonica, and someone asked him to play a tune. He played "Jesus Loves Me." I guess I had forgotten, but he seemed to know it, though he had never lived in a country not torn by war.

Permanent assignment to the Fifth Regimental Combat Team came a few days later. At this time the unit was guarding prisoners of war on famous Koje Island. It was comforting to be going farther south instead of north, I thought.

All the replacements stood waiting expectantly as their names were called, and they were assigned to many different duties, mainly as riflemen. All the names

New Horizons

www.LatterDayTruth.org

were called except mine, so I expected to be placed as a cook. As the trucks pulled away with the other men, a lieutenant came up and asked if my record was correct in stating I could play the piano. I said it was, and then he gave me a choice as chaplain's assistant or rifleman.

EASTER SUNDAY was my first day as chaplain's assistant. There were five services with only enough time after each one to drive to the following service. The day was unusually beautiful, the rain the night before having washed the island clean, and the hills were thickly covered with beautiful native orchid-colored flowers.

Special preparations had been made for each service of this day. Three of these places were outstanding. One was in a valley where an altar of rock, concrete, and unusual sea shells had been erected. On top of the altar was a huge burnished cross. Another was on top of one of the hills—an inspiring height except for the view of the prisoner of war compounds. The third outdoor cathedral was a rice paddy. It, too, had a large cross at the front. This one seemed the most natural spot of them all, for rice paddies to Koreans mean life.

While on Koje I saw only one of the riots which, although it didn't amount to much, did give fair warning of future trouble and finally the dividing of the larger compounds into smaller ones. By the time this division took place my unit moved into a reserve position to continue training for the line.

Only a small part of Koje is used for POW's. The rest is full of valleys of rice paddies, villages, and never-ending hills. The villages on this island are probably less wrecked by the war than any other place in Korea. Here men worked in their rice paddies while women washed clothes in the clear mountain streams, beating the dirt out with wooden clubs. Children who were old enough to work were kept busy too, and those younger toddled beside or slept on the "mama san's" back.

IT WAS NEARLY the middle of June when our unit moved into a front line position in the famous "Punch Bowl." This name is derived from the terrane which forms a huge bowl. Early on summer or fall mornings the valley filled with fog completes the illusion of a punch bowl.

Going through the "lines" and conducting services on Sundays kept the chaplain and me busy. Each Sunday we conducted about six services in different places with good attendance. Many times after the service someone would come up with a "combat story" of how he was just missed and how his faith in God was renewed as a result.

OUR CHURCH being small in comparison to some, I wondered if any Reorganized Latter Day Saints might be in that area. I had thoroughly checked all the records of the enlisted men and none were listed. There was only one other way, and that was to play "The Old, Old Path" at services every so often. One Sunday after the service a tall, clean-cut captain came up and asked where I had got that particular hymn. It was Captain John Bailey of Independence. We had an interesting conversation and as is often the case we found that we knew many of the same people.

Leaving the Punch Bowl we went into a reserve area previously occupied by the Turks; this was called Yang Gu. The same day we got there I was given a four-day pass to Seoul to attend our own conference of service personnel in Korea.

Of all experiences in Korea this meeting with other men of the church was the most memorable. My good friend from Graceland College days, Alma Blair of Creston, Iowa, was there and also several others I had met before. We were few in number, but we all felt the need of spiritual refreshment, and received abundantly. The early morning Communion service highlighted the conference. Through the efforts of Major Millard F. Caldwell (elder) continued contact is being kept with members of the church there, via a newsletter put out the fifteenth of each month.

Shortly after returning from our conference in Seoul, I had a five-day trip to Japan. Most military personnel in Korea get this opportunity at least once. My plans were to go sight-seeing in one of Japan's oldest cities, Kyoto, but I had learned from a previous Seoul experience one can't see much in the rain. Three of those five days it rained, and I stayed put in Kakura content to do a little

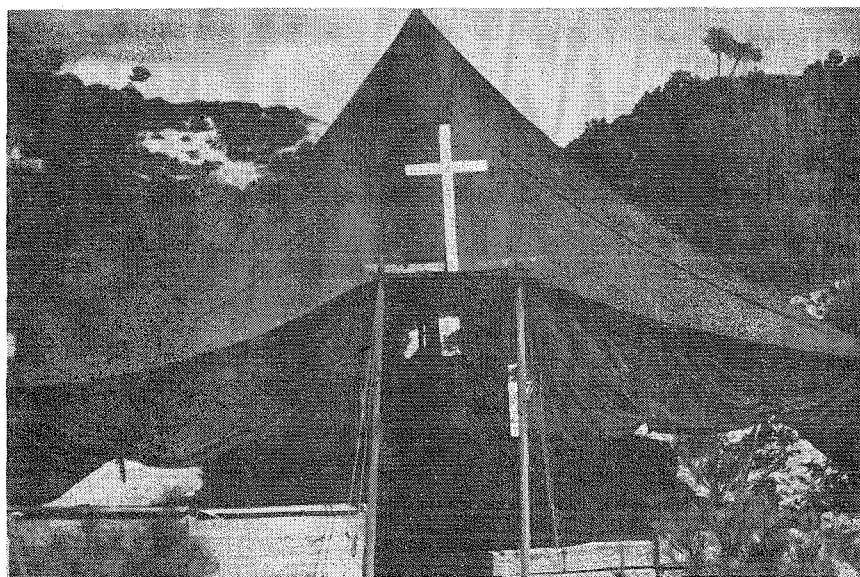
Christmas shopping. This trip, a high light for many, held little for me.

BACK WITH MY UNIT I settled down once more to my duties as chaplain's assistant. After the services on the first Sunday of December, Captain John Bailey came up and said good-by. He was leaving for Japan shortly on an inter-FECOM transfer. This wasn't the end of the Baileys though.

In reserve I had met a fine Utah Mormon and, knowing about services of that denomination, I offered to take him there in my jeep. I went with hopes of also meeting a Reorganized Latter Day Saint, and I was well rewarded. Here I saw Phillip Bailey of Pleasant Hill, Missouri. Phil lived only nine miles from my home. This was the first time for either of us to attend a Mormon meeting. The next Sunday Phil spent the day with me and I had the opportunity to see him once more before leaving Korea.

My unit again resumed its position in the Punch Bowl. This was my last move with this unit, for about ten days later I was on my long-awaited journey home.

The experience of serving in Korea, although not pleasant in many ways, proved worth while. I was able to see how other peoples live who need physical and spiritual care. This has made me conscious of the many things I had so often taken for granted. It proved to me also that one can have a profitable experience in the army, although two years in service may not be his choice. Last—possibly I should place it first—there is the peace that comes from within and the assurance as given to the two thousand young men of the Book of Mormon, walking at all times uprightly before Him, not fearing death but upholding the principles of freedom and liberty and having faith in God.



Chapel in the Punch Bowl

Question Time

Question:

Church History, Volume II, page 16, states that those who die before accepting the gospel shall be heirs of the celestial kingdom, providing they would have received the gospel had they remained. II Nephi 6: 51-55, as well as Mosiah 1: 107 and Moroni 8: 25, 26, indicates that these come under the atonement of Christ. However, Doctrine and Covenants 76: 6c states that these who die without law are to have part in the terrestrial world, not the celestial. Please reconcile these. Montana L. S. T.

Answer:

The historical statement referred to reads:

All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; . . . for I, the Lord, will judge all men according to their works, according to the desire of their hearts.

God's fundamental rule for judging men, as so often stated in holy writ, is "every man according to his works." Works and words spring from the heart, reveal the inner motive and desire, and determine the character of the man. It is this standing as to good and evil, truth and falsity, love and hate, which determines his acceptability with God, rather than whether or not he lived in or out of a gospel age or a gospel land.

Among people everywhere there are differences of character, often extreme; some whose whole souls are bent on doing good and their whole lives those of blessing; others are vicious, hateful, oppressive, without mercy or love. Paul mentioned that among those who had not the law there were those who "do by nature the things contained in the law" (Romans 2: 14). And Alma says, "It is requisite with the justice of God, that men shall be judged according to their works" (19: 66). This could not be fulfilled if a whole nation, because of being without the gospel, were placed in the same realm with equal salvation. Liars, sorcerers, adulterers, and murderers, the Lord says, go to the telestial world (Doctrine and Covenants 76: 7), and that without specifying whether they are from

gospel or from heathen lands, or whether they lived within a gospel age or not.

The classification of humanity into the four groups as revealed in Doctrine and Covenants 76—celestial, terrestrial, telestial, and perdition—is somewhat general and makes allowance for individual exceptions. The case of Alvin Smith who died before the gospel was restored, and who was seen by vision to be in the celestial glory, is an instance of this. Undoubtedly from nongospel periods and lands many other noble men of upright character with records of good works will find place with the celestials. And as already noted, the extremely wicked, though dying without having heard the gospel, will not have place with the main group in the terrestrial world but in the telestial.

The great judgment will not be by groups but by individuals and, as Alma said, this "is requisite with the justice of God." Group judgment could not be just to all individuals. The divine rule remains, every man "according to his works" to be rewarded according to his merits. CHARLES FRY

Question:

As a reader of the *Herald*, I would like to know just how authentic the church considers the article, "The Martyrdom of Joseph and Hyrum Smith," by William M. Daniels, published June 23, 1952. Missouri E. D.

Answer:

The article referred to comprises a group of extracts from a pamphlet published in Nauvoo by John Taylor in 1845. It purports to be the testimony of one William M. Daniels, an alleged eyewitness of the assassination of Joseph Smith, Jr. This pamphlet has been reprinted a number of times by different people. In general outline it may be considered reliable. However, in detail it has not been confirmed by other reliable witnesses.

The reader must always keep in mind that some things published after the prophet's martyrdom were not reliable as to their historicity. Governor Ford in his *History of Illinois* discredits the testimony contained in this pamphlet, claiming that the author was later expelled from the church by the Mormons. Daniel Macgregor prefaces his reprint of the

pamphlet with the following statement: ". . . neither affirming nor denying any of the statements found therein . . ." The facts are that this particular testimony of William M. Daniels in its details stands alone. No other competent witness, to our knowledge, has affirmed the correctness of the incidents relating to the ruffian with the Bowie knife, the light bursting from the heavens, and the murderers not being able to move.

The testimony of William Daniels, published in 1845 by John Taylor (who was in apostasy), stands on its own merit, neither to be affirmed nor denied in its historicity in detail. It was not published until the year after the assassination of the martyrs (June, 1844).

JOHN BLACKMORE

Question:

Is it considered advisable to let the election officials use the church building to hold elections in?

Oklahoma

E. R. C.

Answer:

There are so many qualifying factors in each case that it would be impossible to make a positive answer which would fit all situations. It would seem that the decision would depend upon (1) the type and size of the church building, (2) whether or not such use would invade the sanctity of the sanctuary, and (3) the relative value of such use in the matter of public relations.

Each congregation is a part of some community whether it wishes to recognize that responsibility or not. Where such a service is needed by the community and the church is equipped to render it, there would seem to be no real reason for denying the privilege. If, however, the church building is a one-room affair and the voting activities would of necessity be done in the chapel, the matter would need more serious consideration and the decision would have to be reached in the light of the relative value of the various factors concerned. WARD A. HOUGAS

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

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

Trial and Crucifixion of Jesus

Letters

By Stele A. Bryant

From a Lonely Member

WHILE CELEBRATING the feast of the Passover with his apostles, Jesus continued to teach them. When an argument arose among the disciples as to which would be the greatest in the kingdom of heaven, Jesus perceived a need to teach them a lesson in humility. Securing a basin of water and a towel, he proceeded to wash the feet of every one of them. Although he was their Lord and Master, he was not too proud to be their servant.

In this trying time Jesus needed the strength which only the Spirit of God can supply. He took his followers to the Mount of Olives and, leaving behind all except Peter, James, and John, went forth to commune with his Heavenly Father. While the three disciples waited, Jesus went apart from them and poured out his soul in humble prayer. Fear must have gripped his heart as he prayed, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will but as thou wilt."

Returning to the disciples, he found them asleep. Jesus woke Peter and said, "Could ye not watch with me one hour? . . . The spirit indeed is willing but the flesh is weak." Twice more Jesus departed to pray, and each time upon returning found his followers asleep.

In the meantime Judas was leading a group of armed men to take Jesus into custody. They came upon him and the disciples shortly after he had finished praying. Judas stepped forward and kissed Jesus, revealing his identity to those who came to take him.

Jesus was taken to Caiaphas the high priest, subjected to ridicule, and accused of blasphemy. The crowd spit in his face, slapped him, and challenged him to prophesy as to who had smote him.

Peter had mingled with the crowd and on three occasions, when asked if he were a follower of Jesus, denied that he knew him. Jesus had predicted that Peter would deny him three times before the cock would crow. Realizing what he had done, Peter was so filled with remorse that he wept bitterly.

When morning came Jesus was taken to Pontius Pilate, the governor. Pilate questioned Jesus, but he refused to defend himself against the false accusations. It was obvious to Pilate that Jesus had done nothing wrong and that he was being falsely accused. Pilate marveled that Jesus spoke not a word in his own defense. Since he could find no fault with Jesus, he was ready to release him. The Jewish leaders, however, insisted that Pilate condemn Jesus to death on the cross.

It was customary at the Passover feast time to release a prisoner and Pilate would have released Jesus if it had been agreeable to the crowd. The enemies of Jesus cried out that Pilate release a prisoner named Barabbas who was being held for sedition and murder. They demanded that Jesus should be crucified. Pilate, seeing that further effort to release Jesus was futile, turned him over to the soldiers.

The soldiers of Caesar, being hard men immune to the sight of suffering, took this opportunity to make sport of the unhappy occasion. They beat Jesus with whips, forced a crown of sharp thorns on his head, clothed him with a purple robe, and put a reed in his hand. They mocked him and said, "Hail, King of the Jews."

Jesus was compelled to carry his cross but, being weakened by hours of persecution, he needed help to bear his burden. A traveler named Simon was pressed into service by the soldiers to carry the cross.

What suffering Jesus must have endured as great spikes were driven through his hands and feet, and he hung upon the cross to die. Two thieves were also crucified at the same time, one on either side of him. One of them taunted Jesus by saying, "If thou be Christ, save thyself and us." The other thief rebuked the one who railed against Jesus and reminded him that they were being justly punished for their deeds, but that Jesus was innocent. He turned to Jesus and said, "Lord, remember me when thou comest to thy kingdom." And Jesus said, "Verily I say unto thee, today thou shalt be with me in Paradise."

So it was that Jesus died upon the cross. In those days death on a cross was a common method of punishment. The suffering that Christ endured, by being nailed to a cross, was no more than that experienced by many others in the course of history. Coupled with the physical torture, was the mental suffering and anguish that came from being mistreated by those whom he loved so dearly. One of his trusted followers betrayed him to his enemies for thirty pieces of silver; another denied him three times; the rest fled away and left him alone.

His goodness to others was rewarded by all the evil and false accusations that could be heaped upon any man. How was it then that in spite of all that was done against him, he was able to say, "Father, forgive them for they know not what they do." Only Jesus Christ could love so much. No wonder the centurion said while he watched Jesus die, "Truly this man was the Son of God."

My prayer is that many homes which have not established a family altar will do so. Prayer is the great channel through which we contact God. Only through prayer have I been able to bear the grief of losing my husband over a year ago. We had experienced such love and harmony together in our marriage that it seemed I could not go on without him. Home is such a lonely place now that he is gone.

I am living twenty-eight miles from Prescott where a small group of Saints hold services. Elder Bear comes twice a month to preach to us, and we all rejoice in the privilege of listening to such a wonderful person. He drives over a hundred miles to be with us. Brother Tsuji of Phoenix has ministered to us too. Last Sunday Brother Bear was injured in a car accident and now has a blood clot on the brain. I hope all who read this letter will remember him in prayer. He has done much for us, and as a result of his work two of my neighbors will soon be baptized.
Mayer, Arizona MRS. FRED WOMACK

A Point in Question

In Doctrine and Covenants 76: 6 the following statement appears regarding the people in the terrestrial world, "Behold, these are they who died without law . . ."

This did not seem to be entirely satisfactory; I could not see justice in consigning men to an inferior condition just because, by no fault of their own, they didn't happen to have come into contact with the gospel in their earth life. Naturally, I felt God could not be at fault in any way and so concluded that there must be additional light on that matter somewhere else.

So, when I read the account of Joseph Smith's vision as recorded in our *Church History*, Volume 2, page 16, I felt that this was the additional light needed, for it satisfied my sense of justice. From this account I concluded that those who died without law are, by God's unerring foreknowledge (*not* predestination), divided into two classes; namely, those who would have accepted the gospel had they heard it, and those who would not have accepted it. I concluded also as a kind of corollary, that those of the first class are naturally the type who live up to all the light that they have and therefore are justly entitled to come forth in the first resurrection.

With all this in mind, I feel that what is intended in Section 76, paragraph 6, is "Behold, these are they who died without law [who would not have received the law had they known it]." By the same token, in Section 45, paragraph 10 ". . . and they that knew no law [but would have received it had they known it] shall have part in the first resurrection."

This is not to infer that the statements under consideration in the Doctrine and Covenants should be altered in harmony with the ideas expressed herein, as I would prefer to leave that to abler and more authoritative minds, but I do feel that the information given in Volume 2, page 16 of the *Church History* is vital and necessary to more complete understanding of the point in question.

It seems to me that this item in the *Church History* should be brought into prominence somehow in connection with these points in the Doctrine and Covenants.
131 Gould Avenue ARTHUR E. DEMPSEY
Council Bluffs, Iowa

Briefs

Editor's Note to Reporters: We are trying to share these columns with several hundred branches. It is obvious that to be fair to all, you should make your reports brief (300 to 500 words) and send them in not oftener than twice a year. "Herald" readers are interested in your branch activities which have church-wide interest. If we find it necessary to further condense your reports, we hope you will understand.

Visitors in Branch

SAN ANTONIO, TEXAS.—President of Seventies Z. Z. Renfroe held a series February 1-8. Sister Renfroe accompanied him on the trip. On January 28, a reception was held for them. They visited Saints during the day, and Brother Renfroe preached in the evening. The last day of the series was Boy Scout Sunday, and Scoutmaster Arthur Perales and his troop of eighteen Scouts participated in the program. The choir, under the direction of Miss Emma Jackson, sang. Claud Reaves sang a solo.

Missionary Fred Banta and his wife Janet of Nauvoo, Illinois, visited in the home of her parents, Mr. and Mrs. F. P. Hall, during the Christmas holidays. Brother Banta spoke at the church on December 28. Other recent speakers have included Robert Wakeman of Uvalde, Texas; H. J. Sowyer of California; Ted Dorow, and Fantly Hall. Pastor Floyd E. Jett was the speaker on February 22. Bobby Galbraith sang a solo at the service, and the choir also sang.

A chicken supper was held January 23 at the educational building. It was sponsored by Brother and Sister Ted Dorow, assisted by the Martha and Dorcas Circles of the women's department. Over \$134 was raised for the organ debt.

On February 14, a silver tea was held at the home of Mr. and Mrs. Dick Duke on Canterbury Hill, sponsored by the Dorcas Circle. A short program was given by music pupils of Miss Emma Jackson. They included Penny and Shirley Neely, Harriet Rayborn, and Miss Rachel McKinney. Sisters F. P. Hall and Claud Reaves served refreshments, and Sisters E. H. Sasse and A. S. Marin were hostesses. About \$44 was raised which also was applied to the organ fund.

On February 21, a Mexican supper sponsored by the La-Da-Sa Circle was given at the educational building, which raised \$118.

The evening service on February 22 was a book review of *Feather in the Wind*, written by Madelyn Galbraith. The book was reviewed by Mrs. F. W. Hall.—Reported by RUTH HARP

Apostle Holds Series

BRUSH CREEK, ILLINOIS.—A series of meetings was held by Apostle D. O. Chesworth February 15-27. Flora, Brush Creek, and Poplar Creek Branches attended.

Brother Chesworth, accompanied by Missionary Sam Anderson, visited in the home of the Saints. On the final night of the series a reception was held for Brother Chesworth and he was presented a gift. The women's department of the three branches also sent a gift to Sister Chesworth and their son.—Reported by MARVA MAE MOORE

Building Program in Stake

KANSAS CITY STAKE.—President Israel A. Smith spoke to the priesthood of the stake and their wives at a meeting on January 29. About 250 people were present. The dinner was prepared and served by the women's department of the Shawnee Drive congregation. Bishop Howard Miller was toastmaster.

Sister Frank Westwood is the new stake girl's promoter.

The stake conference was held on March 4, under the direction of Stake President F. O. Davies.

The emphasis throughout the stake is either on constructing new church homes or improving the existing ones. Quindaro has recently voted to raise \$10,000 for construction of new classrooms. Chelsea has just completed plastering the basement and furnishing the kitchen at a cost of about \$3,000. Prairie Village is making a selection of a site for their church home. Raytown is also planning their site for building.

Missionary series were held at Shawnee Drive and Grandview March 8-15. Seventy Allen Breckenridge was the speaker at Shawnee Drive. Elder Arthur Rock was the speaker at Grandview, Kansas.

New District Organized

OKLAHOMA CITY, OKLAHOMA.—The organization meeting of the Oklahoma City District was held February 8, under the direction of Apostle D. Blair Jensen. Elder O. O. Dollins, Sr., of Wilburton, Oklahoma, was elected district president. He named Richard J. Jones and G. Stewart Wight, both of Oklahoma City, as his counselors. The following officers were elected: secretary, Doris Butler; women's leader, Ruth Goodwin; director of religious education, A. J. Goodwin; music department leader, Mary Vickrey; youth leader, O. O. Dollins, Jr.; children's leader, Minerva Yerrington; treasurer, Leonard DeHart; auditors, Harry Piatt and Paul Norris; finance committee, Harvey Dollins, K. G. Sinclair, and Clarence McGowen. E. F. Yerrington was sustained as bishop's agent, and R. J.

Jones was sustained as evangelist. Billy Slanaker was recommended for the office of elder, and Richard Boren for the office of priest. Brother Slanaker was ordained an elder by Evangelist Jones. Brother Boren could not be present at the conference.—Reported by DORIS BUTLER

Tulsa District Organized

TULSA, OKLAHOMA.—The Saints of the new Tulsa District met in their initial business meeting February 21 in the main auditorium of the church in Tulsa. The meeting was directed by Elder Alfred H. Yale. President W. Wallace Smith, Apostle D. Blair Jensen, and Elder O. J. Stephens were on the rostrum with Brother Yale.

The following officers were elected: district president, Alfred H. Yale; counselors to district president, O. J. Stephens and John Gorker; secretary, Mrs. E. Louis Bailey; director of religious education, Jess Davis; children's supervisor, Mrs. Jessie Mae Howard; supervisor of young people, John Gorker; supervisor of women, Mrs. Doris Kelley; supervisor of music, Mrs. Frances O'Neal; historian and treasurer, W. J. Sherman; bishop's agent, Alan D. Kelley; auditors, Robert J. Cavanaugh and Robert Beck; finance committee, Dale Batton, H. O. Harder, and W. R. Yeubanks; reunion committee, O. O. Dollins, 1955; O. J. Stephens, 1954, A. J. Goodwin, 1953.

Brother Smith spoke, stating one of the purposes for dividing the Central Oklahoma District into two districts was to more closely unite the people in closely populated areas. Prior to Brother Smith's address the information regarding membership was presented. There are approximately fifteen hundred members in the Tulsa District, and approximately one thousand members in the Oklahoma City District.—Reported by MRS. E. LOUIS BAILEY

League Banquets Held

CENTRAL MICHIGAN DISTRICT.—The theme of the two valentine banquets held in the district at the Marion and Tawas City Branches for the young people of the district was "Youth and Evangelism."

The Better Church School

by John Leslie Lobinger

Here is a helpful book on how to improve your church school. It deals with basic questions of Christian growth and sound educational procedures for effective church school ministry. This is one of the books recommended by the Department of Religious Education.

\$2.00

Herald House

INDEPENDENCE, MISSOURI

The youth council chairman, Elder Burt Benjamin, was in charge of the one held at Tawas City at which about six hundred young people were in attendance. Elder Elroy Hanton of Eastern Michigan District delivered the message on the theme.

The youth council secretary, Elder Robert Ball, was in charge of the banquet at Marion, which was attended by eighty people, and Elder John Wiley of Mt. Pleasant delivered the message on the theme.

The menu for the banquets was planned by the youth council, and the food was furnished by the Leagues of the sixteen branches in the district.—Reported by ROBERT BALL

Evangelist Holds Series

IDAHO DISTRICT.—Evangelist J. F. Curtis started a series of meetings January 25 at Pocatello which closed February 8. District President Harry S. Fry and Mrs. Fry spent the opening day assisting Brother Curtis, and on January 28 Elder Elvin Dennis, assistant to the district president, and wife from Hazelton and Elder Tom Ultican and wife from Rupert drove over to Pocatello for the evening service. On February 1, Elder Orval Bank and wife from Montpelier spent Sunday morning with the Saints, and on February 8 Elder Dennis and family again spent the day with the Saints and assisted Evangelist Curtis in closing his series. In the afternoon there was a baptismal and confirmation service. Brother Dennis gave a talk to the Saints assembled for the service. The persons baptized and confirmed were Mr. and Mrs. Everett Alldredge of Pocatello, and Mrs. Amelia Barnett and Dale Bolingbroke of Arbon. During Brother Curtis' stay in Pocatello he blessed the following three children: James Reed Cunningham, and Rhona May and Jerry Lee Alldredge, and gave thirteen patriarchal blessings. He left Pocatello February 9 to open a series in New Plymouth.

Seventy Luther S. Troyer spent a few days in Twin Falls in January and Seventy G. Wayne Smith was in Twin Falls, February 1-22. Both showed slides and gave lectures and sermons, and a number of tracts were distributed during their visits. Mr. Arthur Dey

has recently been appointed as reporter for the Twin Falls group as Mr. Ivan Montgomery asked to be relieved of this duty so he could devote more time to the Castleford group.

On January 30, the Ladasa Club of Boise gave a birthday dinner in the lower auditorium of the church and a large crowd was reported present. The Boise Branch basketball team is making headlines again this year.—Reported by RUBY Y. BROWN

Class for Latin Americans

ALAMO, TEXAS.—The women's department sponsored a father and son banquet on February 16 at the Community Building. Seventy fathers and sons were in attendance with all the boys and their leaders from Valley Bay's Ranch as guests. All proceeds were given to the Auditorium Fund.

Elder Charles Kornman is holding cottage meetings in the area.

Brother Wayne Jackel conducts a class for Latin Americans every Sunday at 7:00 p.m.

Sister May Jackel, assisted by Brother W. W. Wisdom, will soon begin a class teaching English to the Latin Americans.—Reported by BLANCHE SOLOMON

Branch Organized

OREGON CITY, OREGON.—The Oregon City mission was organized into a branch on January 25, under the direction of District President J. L. Verhei. The people in the branch are working hard to raise money to build a church, for this is the oldest mission in the district. Elder Clark Livingston was elected first branch president.—Reported by MRS. ROBERT GOOD

Missionary Holds Series

LONGVIEW, TEXAS.—District Missionary Norman Cox held cottage meetings in Longview, Texas, and the surrounding area, February 1-15, in the homes of members and non-members.

At the close of the series, two granddaughters of Brother and Sister Carl Aaron, Charlotte Smith and Dolores Ann Blakely, were baptized and confirmed by Brother Cox.—Reported by RAYFORD HANSON

Easter—1953

(Continued from page 8.)

In the end of the Sabbath day as it began to dawn toward the first day of the week, early in the morning, came Mary Magdalene and the other Mary to see the sepulchre. But when they looked, they saw the stone rolled away and two angels sitting thereon, clothed in long white garments; and they were afraid. And the angels said unto the women, Fear not ye; for we know that ye seek Jesus who was crucified. He is not here. Come, see the place where the Lord lay; and go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him.

A Savior risen! Rejoice!
Lift up your heads and sing.
A Savior risen! Victorious!
O Death, where is thy sting?
A Savior risen! Triumphant!
O'er all our grief and fear.
A Savior risen in Glory
To bring salvation near.

"I Know That My Redeemer Lives," Saints' Hymnal, No. 256.
Benediction.

NEWS AND NOTES

(Continued from page 2.)

MRS. MESLEY GUEST SPEAKER

Mrs. Blanche Mesley was a member of one of the panels at the recent youth rally held in the Center Stake. She addressed the Daughters of Zion group on their Preparation Day for March, and she also spoke to a group of the Stone Church women.

MESSIAH CHOIR TO SING

About sixty "Messiah" Choir members are planning to sing with a chorus of Negro singers in Kansas City who are presenting Handel's "Messiah" on April 2.

CORRECTION

It was stated in last week's column that Apostle D. O. Chesworth was at the Minneapolis District conference, March 14 and 15. This was an error, and should have stated that Brother Chesworth was at the Wisconsin District conference at Madison, March 14 and 15.

NEW MISSION BEGUN

A seventeen-room house has been purchased, subject to the approval of the Center Stake Conference, to be used as the Englewood mission. The property is located at 2121 Sterling in Independence.

SPEAK AT JUNIOR HIGH

Three hundred students at Junior High School in Independence participated in the second annual "Career Day." Members of the church who participated in the program included Almer Sheehy, Edna Easter, Vida Butterworth, Barbara Bledsoe, and Milton Gold.

a new book

Unto All Men

by Evan Fry

Just released! A brand-new book of favorite radio sermons by Evan Fry, church radio minister. Ideal for messages in worship services or for personal meditation.

\$1.50

Herald House

INDEPENDENCE, MISSOURI

Bulletin Board

Maine District Conference

The Maine District conference will be held April 18 and 19 at Jonesport, beginning Saturday evening at 7:00. Sunday's activities include a worship service at 8:45 a.m., followed by a fellowship; a sermon at 11:00; lunch at the church; a priesthood class and a women's meeting at 1:30; preaching at 2:30 and 7:00. Evangelist E. Y. Hunker is to be the guest speaker.

Book Wanted

Mrs. Daisy Teribury, Box 120, Greenwood, New York, would like to obtain a copy of *Ancestry and Posterity of Joseph Smith and Emma Hale*. Anyone having the book is requested to contact Mrs. Teribury before sending it.

We're on the Air . . .

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

IOWA, Lamoni.—KGRA, 690 on the dial, 9:30 a.m. (CST) Sunday.

IOWA, Ottumwa.—KBIZ, 1240 on the dial, 11:45 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WSAR, 1480 on the dial, 8:15 a.m. (EDST) April 20.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFSB, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MONTANA, Kalispell.—KGEZ, 600 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 10:00 a.m. (CST) Sunday.

SOUTH DAKOTA, Aberdeen.—KSDN, 930 on the dial, 10:00 a.m. (CST) Sunday.

TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Changes of Address

Capt. Charles E. Cockcroft
3645 Flying Training Wing
Laughlin AFB, Texas
or
209 Long Drive
Del Rio, Texas

R. L. Amsberry, Educationalist
c/o American Embassy, Tehran
T. C. I.
A.P.O. 205, c/o Postmaster
New York, New York

Serviceman's Address

Pvt. David Umphrey
US 55273647
Hq. Batry, 227 AAA Group
A.P.O. 301, c/o Postmaster
San Francisco, California

Requests for Prayers

Lillian Boggess, Route 2, Murray, Kentucky, requests prayers for Mrs. Claude Andrews and her son, Keith, Route 6, Paris, Tennessee. She also asks *Herald* readers to remember her; she has received help through administration in a recent illness but feels that she still needs the prayers of others.

Mrs. T. W. Pugh, Bluff Springs, Florida, requests prayers for her family and herself.

ENGAGEMENTS

Vickery-LaPointe

Mr. and Mrs. Myron F. LaPointe of Wichita, Kansas, announce the engagement of their daughter, Joy Lynne, to Leo R. Vickery, son of Mr. and Mrs. Alvin J. Vickery. The wedding will take place in July in Wichita.

WEDDINGS

Gilbert-Perkins

Joye Perkins, daughter of Mr. and Mrs. W. N. Perkins of Fanshawe, Oklahoma, and Sgt. Paul Gilbert, son of Mrs. Minnie Gilbert of Emmet, Arkansas, were married January 9 in the chapel of the Percy Jones Hospital at Battle Creek, Michigan. Chaplain Oberleiter reading the double-ring ceremony. Sgt. Gilbert, who is attached to the medical corps, is being sent to Japan. The bride, a '51 graduate of Graceland College, is living in Fort Smith, Arkansas.

Editorial Help Wanted

We would like to hear from a woman between 25 and 37 years old who would like to become a copy editor. Experience not necessary, but must be a good speller and have an English major. Permanent work, on a five-day week and forty hour basis. Address reply to Managing Editor, Herald House.

Womack-Hutchinson

Luella Ann Hutchinson, daughter of Mrs. John Hutchinson of Ponca City, Oklahoma, and Robert Lee Womack were married at the home of the bride's mother on March 7. Elder John Gorker read the wedding ceremony.

Zwergal-Ard

Mary Elizabeth Ard and John Zwergal were married February 11 at Sherman Oaks, California. Elder Douglas R. Clark, the pastor, performed the wedding ceremony.

Coddington-Elliott

Mary Sue Elliott, daughter of Mr. and Mrs. F. Elliott, and Ernest D. Coddington, Jr., son of Mr. and Mrs. E. D. Coddington, Sr., were married March 1 in the Presbyterian Church in Paola, Kansas. Elder D. S. McNamara, uncle of the groom, read the ceremony, assisted by the Reverend Marion Moyes of the Presbyterian Church. They are making their home on a farm near Paola.

BIRTHS

A daughter, Jennifer Kay, was born February 20 to Bobbie Ann and Malcolm Ritchie of Champaign, Illinois. Both parents are graduates of Graceland College.

A daughter, Tanna Kay, was born on January 15 to Mr. and Mrs. Russell Johnston of Pittsburg, Kansas. Both parents attended Graceland, and Mr. Johnston is now a student at Pittsburg State Teachers College.

Mr. and Mrs. Robert Trimble of Pittsburg, Kansas, announce the birth of a daughter, Jo Lynne, born February 3. Mrs. Trimble is the former Joan Margrave. Mr. Trimble teaches music at Riverton, Kansas.

Mr. and Mrs. Wayne Wiley of Pittsburg, Kansas, announce the birth of a daughter, Myra Jean, born February 12.

Now is the time to order your Vacation Church School Promotion Materials Vacation Church School Invitation Post Cards

Every leader will welcome this invitation card with its friendly and compelling message—Come to Vacation Church School, Bible Stories, Activities, Games, Worship, Songs, and a Scripture text. Space for a personal message and address. Full-color on linen-finish paper.

20c per dozen; \$1.25 per hundred

Vacation Church School Poster

This is a large, 18" x 24" full-color poster with the same picture as is on the invitation post card. The same compelling message is also printed. There is space for the name of the church, the date and hour of the school, and for ages.

10c each



Herald House INDEPENDENCE, MISSOURI

A daughter, Marcia Lynn, was born on November 13 to Lt. and Mrs. Edwin J. Scarff of George Air Force Base, California. Mrs. Scarff is the former Jacqueline Uhl of Detroit, Michigan.

A daughter, Wendy Sue, was born on July 3 to Mr. and Mrs. A. Jones of Humber Bay, Ontario. She was blessed on August 24 by Elders W. Thorpe and J. Dadson.

A son, Gordon Reginald, was born on May 23 to Mr. and Mrs. Reginald Middleton of Humber Bay, Ontario. He was blessed on July 4 by Elders J. Dadson and W. Thorpe.

A son, Gary Robert, was born on October 3 to Mr. and Mrs. James Childs of Humber Bay, Ontario. He was blessed on January 11, Elders W. Thorpe and O. Moore officiating.

A son, John Donaldson, was born on November 4 to Mr. and Mrs. A. Rowett of Humber Bay, Ontario. He was blessed on January 11 by Elders W. Thorpe and O. Moore.

A son, Randal Murray, was born on December 24 to Mr. and Mrs. Murray Hodgson of Humber Bay. He was blessed on February 15 by his great-uncles, Elders W. Brown and H. S. Brown.

A son, Mark Dale, was born on February 23 to Mr. and Mrs. Finis Perry of Cincinnati, Ohio.

A son, Donald Jay, was born on February 26 to Mr. and Mrs. Donald Earl Meredith of Detroit, Michigan. Mrs. Meredith is the former Patricia Ann Baker of Dearborn, Michigan.

A son, Nehemiah, was born on January 21 to Mr. and Mrs. Robert G. Dowell of Uteleyville, Colorado. The Dowells are members of Pritchett Mission.

A son, Douglas Lee, was born on January 25 to Mr. and Mrs. John O. Fiscus, Jr., at Lansing, Michigan. Mrs. Fiscus is the former Shirley Dixon of Knoxville, Iowa.

A son, David Scott, was born on February 5 to Mr. and Mrs. Merrill Phillips of Independence, Missouri. Mrs. Phillips is the former Virginia Fleeharty.

A daughter, Tomina Mae, was born on January 25 to Mr. and Mrs. Sanford Twitchell of Upper Lake, California. She was blessed on March 1 at Santa Rosa by Elders Hyrum Crownover and Herbert Hinton.

Mr. and Mrs. Mark Holmes of Minneapolis, Minnesota, announce the birth of a daughter, Jill Marie, born February 28. Both parents attended Graceland College.

DEATHS

ANDERSON.—Lewis Ethan, son of Edwin B. and Emma Anderson, was born November 15, 1872, at Clitheral, Minnesota, and died February 13, 1953, at the Veterans' Hospital in Wadsworth, Kansas. He served his country during the Spanish-American War spending a year in the Philippines. He was baptized into the Reorganized Church on May 5, 1884, and an elder on August 8, 1912. He was married on November 29, 1911, to Rosetta Adelaide Caress, who survives him. His life was characterized by humility, patience, integrity, kindness, long suffering, hard work, and homespun humor.

Besides his wife he leaves three children: Losa La June Welborn, Joy Duane, and Harold Freeman Anderson; three sisters: Alice Gould of Independence, Missouri; Grace Nunn and Bertha Anderson of Forest Grove, Oregon; three brothers: Robert Earl of Forest Grove, Oregon; Victor R. of Saskatoon, Canada; and Edwin Byron of Mayview, Canada; and five grandchildren. Funeral services were held at the Roland Speaks Chapel in Independence, Elders Charles V. Graham and Glaude A. Smith officiating. Burial was in Mound Grove Cemetery.

LOVING.—Harriet K., was born July 1, 1879, near Pleasanton, Iowa, and died October 20, 1952, after a long illness. She was married on March 28, 1898, to Benjamin F. Loving; six children were born to them. Two sons, Loren and George, preceded her in death. She had been a member of the Reorganized Church since May 12, 1913.

She is survived by her companion; three daughters: Eva Deck and Lillian Jackson of Leon, Iowa; and Alta Packard of West Palm Beach, Florida; a son, Benjamin Loving of Red Oak, Iowa; five sisters: Emma Keown and Molly Ramshaw of Lamoni, Iowa; Etta Onstead of Eagleville, Missouri; Dolly Price of Long Beach, California; and Lucy Keown of Des Moines, Iowa; and four grandchildren. Funeral services were conducted by Elders Wilbur Prall and New Madden at the Reorganized Church in Pleasanton, Iowa. Burial was in the Hamilton cemetery.

PIGG.—Edward G., was born in 1870 at Carthage, Missouri, and died January 17, 1953, of cancer at Salina, Kansas, where he had resided the past sixteen years. He was a member of the Reorganized Church and held the office of teacher.

He is survived by his wife, Alice; two sons: Jim of Salem, Oregon, and John of Ft. Scott, Kansas; a daughter, Mrs. Mable Walden of Iola, Kansas; a stepdaughter, Elizabeth Dalton of Marine City, Michigan; two brothers: Jessie of Ft. Scott and Arthur of Klamath Falls, Oregon; and four sisters: Mrs. Ida

Francis of Arcadia, Kansas; Mrs. Lora Anderson of Buna, Texas; Mrs. Laura Lawson of Trudale, Oregon; and Mrs. Sadie Burram of Texas. Funeral services were conducted by the Reverend W. O. Mulvaney of the Methodist Church at the Rush-Smith Chapel. Interment was in Roselawn Memorial Park, Salina.

SHAW.—Elmer Grant, was born September 28, 1872, at Lancaster, Wisconsin, and died February 13, 1953, at a rest home in Battle Lake, Minnesota, after having a stroke five days previously. He was baptized into the Reorganized Church on June 11, 1899, and was ordained a deacon on February 4, 1918. He had resided in Clitheral, Minnesota, for the past seventeen years. His wife preceded him in death in 1941.

Surviving are four sons: Walter of Montana; Lester of California; Ben and Earl of Clitheral; and a daughter, Nettie, of the home. Burial was in the old Clitherrall cemetery.

ANDERSON.—Jacob P., son of John and Anna Anderson, was born April 7, 1874, at Glenwood, Utah, and died February 15, 1953, at Rochester, Minnesota. He moved with his parents to Nebraska when he was two years old; here he attended school, and from 1893-95 was a student at the University. From 1903 to 1906 he taught at Graceland College and operated a nursery at the farm home of his brother, John; then he homesteaded in Kansas for five years. In 1911 he enrolled at Iowa State College, and in 1916 received his Master's degree. For three years he was horticulturalist at the Sitka Experiment Station in Alaska, then established the first privately owned greenhouse in Alaska at Juneau. In 1938-39 he was a member of the Alaska legislature and supervisor of the census taken in 1940. The honorary degree of Doctor of Science was conferred on him by the University of Alaska in 1940. In 1941 he returned to Iowa State College to be a member of the staff in the botany department; here also he worked on a research project, "Flora of Alaska," continuing his writing as long as his health would permit. During his lifetime he won recognition as a botanist the world over. He had been a member of the Reorganized Church since June 3, 1883, and held the office of priest.

He leaves no immediate survivors. Funeral services were held in Nebraska City, Nebraska, Elder Floyd W. Hirst officiating.

HAMMER.—Joseph A., son of Joseph and Minerva Hammer, was born May 16, 1892, in Allendale, Missouri, and died February 15, 1953, at the Veterans' Hospital in Kansas City, Missouri. He had suffered severely for the past year with cancer. He attended Graceland College and on September 19, 1923, was married to Inez De Hart. For twenty-five years he owned and operated the Omar Cleaners in Kansas City. He had been a member of the Reorganized Church and attended Central Church in Kansas City.

He is survived by a son, Joseph Parker Hammer, and two daughters: Mrs. Leo Paulich of Manhattan, Kansas, and Miss Judy Hammer of the home. Funeral services were held at the chapel in Floral Hills Cemetery. Elder E. W. Lloyd officiated.

BARKSDALE.—Margaret, daughter of John and Addie Zimmerman, was born May 18, 1890, and was killed March 12 in an automobile accident. She was reared in Jackson County, Missouri, and spent most of her life there. In 1911 she was married to Henry Lunceford, who preceded her in death in 1924. In 1926 she married William Barksdale, who survives her. She had been a member of the Reorganized Church since 1917.

Besides her husband, William, she leaves a son, Carl Lunceford of Rolla, Missouri; and two sisters: Anna Reinkind of Kansas City, Missouri, and Mary Bedsaul of Denver, Colorado.

HEAP.—Myra, was born August 9, 1882, at Fall River, Massachusetts, and died November 12, 1952, in Attleboro, Massachusetts, after a long illness. She had been a member of the Reorganized Church since 1896. Although blind since six, she had worked for many years in the jewelry business.

She is survived by a sister, Mrs. John D. Colbourn of Cranston, Rhode Island, and a brother, Raymond Heap of Attleboro. Funeral services were conducted by Elder Ralph Power at the Reorganized Church in Attleboro. Interment was in North Purchase Cemetery.

Ways of Teaching

by KAREN ANDERSEN

"Ways of Teaching" is the essential companion of every church school teacher. In clear, concise words, the book discusses the work of the church school, how to teach so that children will learn, and many other important topics. This booklet is recommended by the Department of Religious Education. Published by the Mulenberg Press.

90c

Herald House



INDEPENDENCE, MISSOURI

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

M
h

THE SEARCH

She couldn't have been over five, and her dark hair hung down in picture-book curls—the sweet old-fashioned kind. Her eyes were deep brown pools of innocence and trust. She was looking for Bob, and she thought surely that he must live somewhere down here. Were there any children here and could she look at them to see if Bob might happen to be among them? Sorry, but no children here—none at all. However, we have been in need of a little girl, and would she like to stay with us? No, not today. She was really looking for Bob.

Ten years from now, how that search for Bob (or some other forgetful friend) might be intensified! An absent Bob, out with another date or away to war.

Without knowing it, little folk often touch the heart. Long after they are gone, memories remain of their sweet faces. L. J. L.

CHRISTIAN LIVING

Blend 1 cup of Love
With 1/2 cup of Kindness;
Alternately add in small portions:
1 cup of Appreciation
With 3 cups of Pleasant Companionship
Into which has been sifted
2 teaspoons of deserving Praise.
Flavor with 1 teaspoon of carefully chosen
Advice.
Lightly fold in 1 cup of Cheerfulness, to which
has been added a pinch of Sorrow;
Pour with tender care into clean
Hearts and let bake until well matured.
Turn out on the surface of Society,
Humbly invoke God's blessing,
And it will serve all mankind.

—Anonymous
{from Ill. News Letter, Mar., 1949}

BIBLE HELPS

You can get more practical value from the Bible, notes the American Bible Society, if you read it this way:

1. Slowly, and with mind alert;
 2. Carefully and with prayer;
 3. Expectantly and with anticipation;
 4. In a spirit of enjoyment;
 5. With eagerness to respond inwardly;
 6. Seeking a personal message;
 7. Repeating aloud verses which you like;
 8. Keeping a definite time each day for reading;
 9. Copying out a key verse to carry with you for rereading through the day.
- Leona Hands

TOOLS

To each is given a block of time
And a bag of tools
And the Word of God
For a book of rules
That we might build
In this life alone
A stumbling block
Or a steppingstone.

Author Unknown

Herald House has now a complete stock of beautiful sterling silver lapel pins, tie clasps, and lapel buttons artistically fashioned with the emblem of our church seal. The items do not come brilliantly polished, but this can easily be done. Display your religious allegiance with the church seal jewelry.

order now



Lapel Button and
Lapel Pin, \$1.80 each
(including luxury tax)

Tie Clasp, \$2.16 each
(including luxury tax)

Contents

EDITORIAL

A Sane View of the Race Question, by Israel A. Smith	3
The Persecuted Turns Prosecutor, by Israel A. Smith	3
Across the Desk	4

OFFICIAL

Concerning News Briefs	4
----------------------------------	---

ARTICLES

An Easter Service Suggestion, by Franklyn S. Weddle	5
He Is Risen, by Stan Mackenzie	7
Easter—1953, by Alma Louise Utz	8
Easter the Year Around, by Charles A. Reedy	9
How Do You Follow Christ? by Joseph Baldwin	9
Life in Our Time, Part III, by Don Savage	10
Proof of Immortality, by Robert J. Miller	11
The Work of the Kingdom at the San, by Chaplain Almer Sheehy	12
Mary the Mother, by Lois Ernsberger	14
Miracle of Creation, by Lois Braby	15
Gethsemane, a poem, by Josephine Skelton	15
As I Saw Korea, by Corporal Dale Swall	16
Question Time	18
Trial and Crucifixion of Jesus, by Stele A. Eryant	19
Letters	19
Briefs	20
Bulletin Board	22

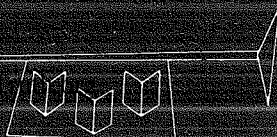


President Paul M. Hanson
of the Council of Twelve

APOSTOLIC
WITNESS
EDITION

the Saints' Herald

April 6, 1953
Volume 100



We'd Like
You to Know . . .

Montague L. Parker



LIKE MANY ANOTHER LAD brought up in a Reorganized Latter Day Saint home, Monte early had an ambition to preach. He recalls a large catalpa tree in the back yard of the O. W. Parker home in Lamoni, Iowa, where he played with his sister and brothers. At times they would dramatize a church service, and Monte would wax loud and eloquent in boyish fashion of preaching.

Ed Garver, a linotype operator on the *Herald* night shift, boarded with the Parkers, and Monte had the job of carrying his supper down to him. While there he practiced operating the machine. This was the beginning of his life's trade of printing. Part of his high school time he worked after school as an operator. Later he did clerical work in the Presiding Bishop's office.

In 1920 he came to Independence for medical treatment. After his recovery he completed a short course in geology and surveying in Kansas City, Missouri. For a time he was active in the Stone Church youth work. During World War II he decided his fortune and happiness lay in the West and wound up his travels in Los Angeles, California. Several years had been wasted before he found his place in a study group. John Blackmore, who then was pastor, got a dozen young men together in a study group. Monte was invited and found much interest in the class.

This interest was carried along after his return to Independence by the fellowship group led by Evangelist Roy V. Hopkins at the Stone Church. He became president of the group for two years. It was while attending this group that he came to a decision to consecrate all his powers of mind and body to the Lord's work. He was soon called to the office of deacon, and later was asked by Bishop Stanley Kelley to be the bishop's agent for Stone Church. On December 5, 1947, he was ordained to the office of elder. When the Center Stake of Zion was organized in 1950, he became counselor to the stake bishop. At the 1952 General Conference he was elected to serve on the Board of Publication.

He was born in Pleasanton, Iowa, April 23, 1903. After being graduated from Lamoni High School in 1919, he attended Graceland College for three semesters. Illness interrupted his work there. He married Thelma Roof Hutchings in 1940. They are both active in group work. She is a member of the Laurel Club and is in charge of the hostess desk at the Stone Church.

The Saints' Herald Vol. 100 April 6, 1953 No. 14

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

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

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

News and Notes

FROM HEADQUARTERS

HOME FROM SOUTH

President Israel A. Smith returned to the office on March 27, following an extensive trip through the South in the company of Apostle Percy Farrow.

PRESIDENT EDWARDS IN ST. LOUIS

President F. Henry Edwards was in St. Louis, Missouri, March 21 and 22, for the St. Louis District conference. He was associated with Brother Alma C. Andrews and District Missionary John G. Wight. He noted that there was good attendance and a fine spirit at the conference.

PREACHES IN CENTER STAKE

President W. Wallace Smith preached at the South Chrysler Church in Independence on March 22.

HOME FROM MICHIGAN

Apostle C. George Mesley has returned from Michigan where he attended a district conference in northern Michigan and spent two weeks in the Detroit International Stake, participating in the stake conference and youth convention which included a banquet at Windsor. He preached at a men's club activity in the stake.

IN OKLAHOMA

Bishop G. L. DeLapp and Apostle D. Blair Jensen have returned to Independence from a trip through the districts of Oklahoma.

SPEAKS AT GRACELAND

Elder Charles D. Neff spoke at Graceland College on March 22 at the morning service. His topic was "The Home Front in 1953." That evening he delivered the sermon at the Lamoni church.

DR. McDOWELL IN THE EAST

Dr. F. M. McDowell, in company with Seventy James Menzies, conducted a series of priesthood institutes at Kirtland, Ohio, for the Kirtland District; at Toledo, for the Northwest Ohio District; at Columbus for the Columbus District; at Middletown and Jackson for the Southern Ohio District; and at Pittsburgh for the Pittsburgh District (invitations also went to priesthood of Youngstown and West Virginia Districts). This is a continuing effort to build a workable program for priesthood in harmony with the needs and possibilities of each area to be conducted by the administrative officers of each area and to be channeled through the local priesthood.

DR. LINK TO SERVICE

Dr. Vance E. Link left Independence March 28, for Montgomery, Alabama, where he will begin an indoctrination course with the Army Air Force at Gunter Base. Later he will be stationed at Reno, Nevada, where he will be joined by his family.

CONDUCT PROGRAM AT BUTLER

Edna Easter of the General Church Department of Religious Education was in Butler, Missouri, March 22. The program concerned the girls' work in the branch, and Brother and Sister Fritz Oeser of Independence shared in the program with Sister Easter.

Apostolic Witness

IT IS THE FAITH of the church that in his own life the Lord Jesus Christ revealed the nature of Divinity and the true wonder of humanity. He was the "Word made flesh," the "Prince of life," the "Author and Finisher of our faith." He, and he alone, is the "Captain of our salvation." There is no other name "under heaven whereby man can be saved."

It has always been difficult to persuade men to share this faith and so to believe on the Lord Jesus Christ with all their hearts, and to accept him as their friend and example and Redeemer. One reason for this is that our Heavenly Father would defeat his own purpose if he should endow his Son with such obvious authority that men would not feel free to inquire concerning his message, and would follow him out of fear of his displeasure. The Son must hide his greatness, lest it blind us. So Jesus came into our world as a baby, and grew into manhood as do other men. And, for the completion of his work he relied on the persuasive power of the Spirit, and the testimony of men enlightened by that Spirit. The testimony of his Spirit-blessed disciples has been the greatest single factor in bringing men to Christ.

The Lord Jesus Christ is the "Messenger of Salvation." But we do not come to know this in the same way that we learn that two and two make four. The two types of knowledge are on different levels. Mathematical insight is necessary if we are to understand mathematical relations; and spiritual insight is necessary if we are to know the truth in the realm of the Spirit. This spiritual insight must come from God. It can come from nowhere else. And even God can give it only to men who are in spiritual earnest. The Esaus of our race, who place no value on their spiritual heritage, can never be at home in the realm of the Spirit. But men like Peter are made blessed by the insight which comes from their Heavenly Father,

and which cannot be revealed by "flesh and blood."

For this reason, and for many others that we cannot fully fathom, the Master chose twelve of his disciples to be with him in a very special sense. They were not apostles at first, since they saw him only as other men saw him. But, after a time, the Lord Jesus without and the Spirit within opened their eyes. They grew toward maturity of both insight and devotion. The time came when Peter could say: "Thou art the Christ, the Son of the living God." To the facts of the Christian message they added richness of spiritual insight. They were saved from the fear of men, of failure, and of death. Their feet were set firmly on the highway of life. They knew that they had not "followed cunningly devised fables." They knew that "repentance and remission of sins" must "be preached in his name among all nations." So, when they were endowed with power from on high, they became the witnesses for the Lord in all the world.

THE NEED for apostolic witness did not pass with the death of the first apostles. It was not the kind of thing to be written fully in a book, even in the Bible. Their testimony was of the very life of the witnesses. So, in time, other apostles took the places vacated by the first witnesses, in order that the apostolic testimony might be maintained. The Apostle Paul, who was not one of the original Twelve, could write to the Corinthian Saints: "Am I not an apostle? . . . Have I not seen Jesus Christ our Lord?" and everyone knew that the "seeing" to which he referred had primary reference to a spiritual experience which made him a far more important witness for the Lord Jesus than any merely physical seeing could ever do.

It is of major significance, and one of the many evidences of the divinity of the Restoration, that on the very day the church was organized the word of God came to Joseph saying:

There shall be a record kept among you, and in it thou shalt be called . . . an apostle of Jesus Christ . . . through the will of God the Father and the grace of your Lord Jesus Christ.

It is of further major significance that Joseph and one of his immediate associates (Sidney Rigdon) testified:

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God. And we heard the voice bearing record that he is the Only Begotten of the Father; that by him, and through him, and of him, the worlds are and were created; and the inhabitants thereof are begotten sons and daughters unto God.¹

And it is again significant that the organic structure of the church provides for an Apostolic Council of "special witnesses of the name of Christ in all the world." With the restoration of the gospel, apostolic witness has been renewed.

THE PRIVILEGE and obligation of apostolic witness is not confined to members of the Council of Twelve. It is shared by the Seventy and others. In the revelation of 1913 the church was told that there were "others still in reserve" who were "fitted through the testimony that Jesus is the Christ, and the doctrine is true, to serve as . . . apostles. . . ."

The greatest witness we can have that the testimony of the "special witnesses" is being effective is that others come to share the apostolic ministry. To paraphrase Moses: "Would God that all the Lord's people were apostles, and that the Lord would put his Spirit upon them." To this end, let us all be faithful according to the light which we already have. And, as our convictions mature under the blessing of the Spirit, let all the church join in the apostolic testimony which will bring men to the Captain of their salvation.

F. H. E.

1. Doctrine and Covenants 76: 3g, h.

Editorial

Official

Anonymous Contributions

Recently a contributor placed a substantial sum of currency in an envelope and placed it in a pigeon-hole at the general office mail desk at the Auditorium, just addressed to "The Bishop." A receipt as offering has been issued for this, credited as Anonymous.

We call attention to this to let the contributor know that the offering was received, and also to call attention to the fact that it creates a very difficult situation for the bishop's office when funds are handled in this way. Any time that a person wishes to make a contribution and keep it anonymous, we are glad to so record it on our books, but for the protection of both the giver and the bishop's office, it is highly advisable to make personal contact with some one of the bishopric when such anonymous contributions are to be made.

THE PRESIDING BISHOPRIC
By G. L. DeLapp

Dr. A. W. Teel Dies

A telegram received by the presidency tells of the death of Doctor Teel on March 24. While there is always a feeling of sadness upon the passing of a great man who has given years of devoted service to the church, there is also a note of grateful appreciation for one who has given so generously of his talents and training that the life conditions of others might be improved. Such a man was Dr. A. W. Teel, who served as Church Physician from 1926 to 1946. Believing wholeheartedly that a sound mind and a sound body were prerequisites for efficient service in the cause of Christ, he worked diligently toward the accomplishment of this ideal among the Saints. From his busy practice as an eye, ear, nose, and throat specialist he took time to write the excellent health articles which appeared frequently in the *Saints' Herald*, volumes of 1926 to 1945. Written simply in the language of the layman, these articles gave valuable information on hygiene, sensible diet, and common ailments. From 1931 through 1934, under the heading, "Weekly Health Letter," Dr.

Teel wrote extensively, giving attention to more than one topic in each article.

Not only did Dr. Teel find time to write for the good of the Saints, but he served the church actively in his priesthood responsibility. Following his ordination to the office of elder in the summer of 1918, he became pastor of the branch in Los Angeles in 1924 and later assistant pastor. He was ordained a high priest in May, 1925, and chosen physician to the church April 8, 1926, at the General Conference.

Dr. Teel learned about the latter-day work early in life. He was married in 1899 to Ida May Newberry, whose grandparents had lived in Nauvoo, being members of the old church and workers in the Reorganization. In 1913, he was baptized in Chicago by Elder David E. Dowker.

Dr. Teel was a native of Iowa, although he was living in California at the time of his death. He had previously built up a large medical practice in Clark County, Missouri, where he lived until 1913. His first medical education was obtained at the College of Physicians and Surgeons at Keokuk, Iowa. Subsequently

Remember . . .

**Sunday, April 19, is
San Day**

The Independence Sanitarium
and Hospital
School of Nursing
is depending on you.

he received both A.B. and A.M. degrees and did wide post-graduate work both in America and abroad.

He served in World War I in France, later being sent to Germany as a member of the Inter-Allied Commission on the repatriation of the Russian prisoners of war. He was a major in the United States Medical Reserves.

This active physician served as a member of the Missouri State Legislature in 1912 and 1913, having as his responsibility the inspection of hospitals and state charities. While in Keokuk he was professor of physiology in the College of Physicians and Surgeons. In California he served as instructor and lecturer on diseases of the ear, nose, and throat in the University of Southern California Medical School. He was on the active staff of the Angelus Hospital, the Hollywood Hospital, and the Research Hospital (Glendale). He was a Fellow of the American Medical Association; a member of the California State Medical

Society, the Los Angeles County Medical Society, and the Southern California Medical Society.

Dr. Teel's wife, who preceded him in death by four years, assisted as his office nurse and secretary and no doubt proved a valuable aide in the life of this busy man. The church suffers a loss in his departure, but those in the General Assembly of the Church of the First-born will surely welcome his able ministry with joy.

LILLIE JENNINGS

Across the Desk

THE FIRST PRESIDENCY

A letter from Brother D. T. Williams contains the following:

Last Sunday [March 15] at the conference prayer service in Wellsburg, West Virginia, Evangelist Robert Rodgers was making the opening remarks and had proceeded only a few moments when he suddenly took a heart attack and died. The incident caused a near panic in the church filled with people, but the Saints held themselves in check very well, considering what must have been coursing through their hearts and minds.

A tribute by Samuel M. Zonker, president of the West Virginia District, has been received by the First Presidency under date of March 21:

We have been under a severe strain in the passing of Evangelist Rodgers. I feel that the West Virginia District has lost a real father and friend. He came into the church in the early 30's, was ordained a deacon in 1932, a priest in 1933, an elder in 1936, a high priest and an evangelist in 1950; during this period he served faithfully and well.

He died during a district conference at Wellsburg. He had been afflicted since January 4 when he had a severe heart attack. Services were held in the church on March 18 with Elder S. M. Zonker officiating, assisted by Elders John Treiber and Otis O. Melcher.

Evangelist Rodgers' passing is indeed a shock to all the Saints, especially to his companion, brothers, and sisters.

The following is excerpted from a letter from Apostle Don Chesworth:

The Hannibal, Missouri, mission was organized into a branch on March 9 under the supervision of Elder John Puckett. The branch had a membership of sixty-six at the organizational meeting. The pastor is Wayne Peters of Palmyra, Missouri.

History of the Apostolic Council

THE IDEA of the apostolic office continuing after the first century seems to have been ignored by the historians of Christianity. That the first twelve were supplemented by the selection of other members as the ranks became depleted through death is a scriptural fact. Most Protestants express surprise when confronted by the evidence that in addition to the names of the original twelve (Matthew 10: 2-4) the New Testament adds those of Matthias (Acts 1: 26), Barnabas and Saul (Acts 14: 14), Andronicus and Junia (Romans 16: 7), and Silvanus and Timotheous (I Thessalonians 1: 1 and 2: 6).

The term "apostle" comes from the Greek meaning "one sent forth." It was to the apostles that Jesus gave the Great Commission, "Go ye therefore and teach all nations." The promise which followed it was also addressed to them and indicated their permanency as a council, ". . . and, lo, I am with you always, unto the end of the world" (Matthew 28: 18, 19).

One of the distinctive organic features of the Restoration Movement is the inclusion of this council. In our study of comparative religions only one other denomination appears to have included this council in its organization. This small group (Catholic Apostolic Church) came into existence "about 1830." The last of its apostles died in 1901.

The argument usually advanced for the failure in Protestantism of not having apostles is that *only* those "who from the beginning [of Jesus' ministry] were eyewitnesses and ministers of the word" (Luke 1: 2) were valid apostles. This would exclude Paul and others.

The knowledge that there would be twelve special witnesses first came to the Restoration in June, 1829, when the Aaronic priesthood was first bestowed upon Joseph Smith

and Oliver Cowdery. This was not an act of faith in a church not yet born, but a definite revelation of what was to be. The unusual fact concerning it is that members of the first Council of Twelve were not selected until February 14, 1835. They were chosen by a committee consisting of the Three Witnesses to the Book of Mormon—Oliver Cowdery, David Whitmer, and Martin Harris. This Council consisted of the following: Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, William E. McLellin, Parley P. Pratt, Luke S. Johnson, William Smith, Orson Pratt, John F. Boynton, Lyman E. Johnson. As some of these left the Council, the following were added: John E. Page, John Taylor, Wilford Woodruff, George A. Smith, Willard Richards, and Lyman Wight.

The first Apostles of the Reorganization were selected in 1853 and consisted of the following seven: Jason W. Briggs, Zenos H. Gurley, Sr., Henry H. Deam, Reuben Newkirk, Daniel B. Rasey, John Cunningham, and George White.

David Newkirk and Samuel Powers were added to the Council in 1855; William W. Blair in 1858.

In 1860 three more were added: Edmund C. Briggs, James Blakeslee, and John Shippy.

Two more were added in 1865: Charles Derry, and Josiah Ells.

In 1873 six were added: William H. Kelley, Thomas W. Smith, James Caffall, John H. Lake, Alexander H. Smith, and Joseph R. Lambert.

One was added in 1874—Zenos H. Gurley, Jr.—and three in 1887: James W. Gillen, Joseph Luff, and Gomer T. Griffiths.

Heman C. Smith went into the Quorum in 1888.

No more changes were made in the Quorum until 1897 when I. N.

White, J. W. Wight, and R. C. Evans were added.

Peter Andersen went into the Quorum in 1901.

Five additions were made in 1902: Frederick A. Smith, Francis M. Sheehy, U. W. Greene, C. A. Butterworth, and John W. Rushton.

Two were added in 1909: J. F. Curtis and R. C. Russell.

In 1913 four were added: James E. Kelley, W. M. Aylor, Paul M. Hanson, and James A. Gillen.

In 1920 M. A. McConley and T. W. Williams became members of the Council.

In 1922 J. F. Garver, D. T. Williams, F. Henry Edwards, E. J. Gleazer, and Roy S. Budd were added to the Council.

Clyde Ellis became a member of the Council in 1923.

In 1932 George G. Lewis was ordained to the Council of Twelve.

In 1938 three more additions were made: C. George Mesley, Arthur A. Oakman, and Charles R. Hield.

In 1946 the ordination of D. Blair Jensen to the Council took place.

The following year three new members were added: W. Wallace Smith, R. E. Davey, and M. L. Draper.

In 1948 two more changes were made in the personnel of the Council when Percy E. Farrow and Reed M. Holmes were added.

The last change was made in 1950 when D. O. Chesworth was called and ordained.

The purpose of this special edition of *Saints' Herald* is to honor the one hundredth anniversary of the Council of Twelve in the Reorganization. On April 8, 1853, among the small band of the faithful God found and designated seven men to carry the burden. This generation owes much to these men and their successors.

C. B. H.

God Lives

Paul M. Hanson

IT IS TRUE that law governs in the spiritual realm as in the material field. Numerous are the testimonies contained in the Bible, Book of Mormon, and Doctrine and Covenants of men and women experiencing conscious relationship with God, leading to their feeling that he cares for all their temporal and eternal needs. Such a marvelous link between finite man and the infinite God is clearly possible through an observance of the conditions attached to law. "The law of the Lord is perfect, converting the soul."—Proverbs 19: 7. What mind stupefied by alcohol can find the Almighty? "Blessed are the pure in heart, for they shall see God."—Matthew 5: 8. To "see" is to perceive, to become aware of, to know; to be "pure in heart" includes paying strict attention to premises from which one reasons, then—reasoning faithfully and accurately and without bias—ponders and acts upon the conclusions reached.

What is the most important thing in life upon which one should reach a decision? The fact that God is, for without him there is no beginning from which to start and no end toward which to move. With him life falls into a true pattern. With him left out of consideration, there will be befogged minds, fear, insecurity, loneliness, and compromising with evil. Without him the world breaks down. Life falls into place only with God. What can be more solemnizing and thrilling than living a life aware of close relationship with him? All that is within one is challenged into worthy and active expression by such conviction and knowledge.

What a tragic and irreparable loss—if not a shame—for one to live in such a universe of which he is consciously a part, yet not have a knowledge of his Creator!

How can our Heavenly Father be found, and how can the truth of the

gospel be perceived? Speaking from experience, I find a multiplicity of causes have led to what I know of God and his work of salvation through Jesus Christ. Here are some of them. Perhaps first I pondered upon my existence as a part of the universe. It appeared reasonable to me in early life that if God lived, communion with him through prayer—especially private prayer—could be experienced. The experiment led to very encouraging results. I made a search for the church of Jesus Christ, for the Master declared, "I will build my church" (Matthew 16: 18). I studied the Holy Scriptures, and the more I learned of Jesus, the more I felt he truly was "the way, the truth, and the life" (John 14: 6). I respected the ordinances of the gospel, passing through the waters of baptism for remission of sins and for identification with Christ and his church. There came to me the fulfillment of the promise of Jesus, even the reception of the Holy Spirit.

Jesus said, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him" (John 14: 23). To the extent I have heeded those words I have realized the promise given.

The foregoing forces operating in my life have led to my now being able to say, "I know that God lives; that Jesus is the Christ, the Savior of the world; that in these latter days God has spoken from the heavens through the prophet Joseph Smith, giving an interpretation of the present age, restoring his church and the fullness of the gospel. I know Zion shall be redeemed; God's people shall be gathered together; and his power shall be over them."

The reward of one duty is the power to fulfill another.—George Eliot.

The smallest things become great when God requires them of us.—Fenelon.



I Received It Not of Man

E. J. Gleazer

MY FIRST RECOLLECTION of divine power was experienced when I was a boy of twelve. I was spending my vacation on the farm of my uncle near the city of Belfast, Ireland. One day I was led to go alone to pray. I went to a stable on the farm and while engaged in prayer I was made conscious of a power not my own; there came to me the knowledge that I was in the hands of God and that he would direct in all my affairs. This meant much to me, as I was an orphan. My father and mother died when I was nine years old. In this article I cannot go into details, but in less than a year I commenced to see the realization of what I experienced on that farm.

The way opened up for me to come to America, which up to then had not been planned by those responsible for my well-being. It had been arranged that I should go to a Masonic school where I would receive an education that would qualify me to provide for my living. We soon gave consideration to attendance at some church after my arrival in America. I decided on the Methodist faith, because some of my young friends were members of that body. I found plenty of opportunity to serve in the Sunday school, young people's organization, and as an usher at the regular services. My de-

votion and interests were such that some consideration was given to send me to college to prepare for the ministry.

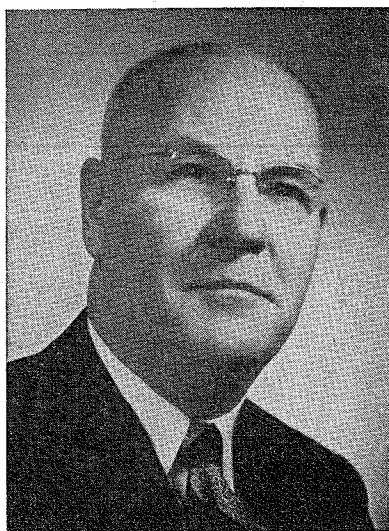
About this time in a rather remarkable way I came in contact with members of the Reorganized Church of Jesus Christ of Latter Day Saints, and while it required considerable time and argument, I was eventually convinced that this church was of divine origin. However, it was not the discussions or Scripture quotations that convinced, but "a power not my own" that I soon learned was the spirit of God. Even before being baptized, while reading a copy of the hymn, "Admonition," given to Joseph Luff by the Spirit, I had the knowledge that this song was the Word of God to his people.

I had been a member of the Reorganized Church about a year when I was called to be a deacon. I enjoyed the spirit of this office and later was called to be a priest.

I did not apply for church appointment but I knew before my pastor and the apostle of the Eastern Mission returned from Conference held at Independence in April, 1916, that I would be asked to accept full-time ministry. I shared this information with my wife (we had been married six months previous to this Conference). Even before our marriage I explained to her my future work, which had been revealed to me. She now can testify how all that I told her has come to pass.

As a young, inexperienced minister I soon saw the need of divine help. Here again in my many ministerial duties I had experiences that I can now say were of divine origin. Much that I gave in ministry came not by the power of man.

In my calling to the apostleship and the experiences I have had as an apostle, I again testify, "I received it not of man but by the revelation of Jesus Christ." My human limitations, my lack of formal education, my impulsive nature, all testify that whatever success I have had as an administrator or in my preaching ministry came by the power of God.



A Testimony of the Restoration

D. T. Williams

MANY ARE THE EVIDENCES available to prove that the Reorganized Church of Jesus Christ of Latter Day Saints is the church in succession to that church organized by Christ eighteen hundred years prior to its coming forth again in this last dispensation of God's grace.

To name one of these for an issue of the *Herald* dedicated to the leading missionary council of the church seems altogether appropriate, for these elements of reason compose my basis for a rational belief in the God of the Restoration and in the movements to accomplish his purpose—which purpose is to achieve "the immortality and eternal life of man."

First, may we mention God's determination to take an unlearned man and make of him an instrument of power, and God's disposition to use the simple things of this world to confound the wise. It was in this direction he moved when he chose a young, uneducated farm youth to spearhead his attack on sin and selfishness in this cycle of time, known to us as the "latter days." God did not choose for this task those of erudition for two reasons: first, the lives of such were too apt to have been cast in a mold already frozen to the demands of their day, making them adamant to the new ideas with which

God would infuse new life into dead forms through the power of his resurrection in a new movement of light and beauty; second, God apparently wanted to use such an instrument as would self-evidently point to his own intervention in the ways of men in such fashion as to leave no doubt that he was at work in their particular dispensation of time.

One evidence that he accomplished this dual purpose is manifest in the young prophet's revelation of eschatology as set forth in Doctrine and Covenants 76: 4-8. Here was a manifestation of foresight and wisdom far beyond the earthly knowledge or any demonstration of clairvoyance which may within reason be expected of this unlearned and uncultured schoolboy. Yet with all this said, there still remains the astonishing fact that we need have no fear to set this composition of spiritual enlightenment up in contrast with such a splendid work as that of I Corinthians 15, written by that astute and revered apostle to the Gentiles. Paul, discussing a similar theme, moves in his divinely inspired reasoning toward a like end with the young and unlearned youth.

The scholarship in composition is just as manifest in one of these treatises as in the other. The beauty of diction is comparable in both endeavors, revealing God's divine purpose. The clarity of thought loses none of its potency when expressed by the young man of lesser learning as compared with the wise and astute member of Gamaliel's dazzling retinue of scholarship.

No Reorganized Latter Day Saint needs to feel apologetic in contrasting the revelations of the young prophet of the Restoration with those of any other age—even those of Isaiah, the golden-tongued prophet of Israel, as well as those of the venerable and erudite Paul. Why should there be in this area of man's experience such an astonishing phenomenon as is set forth in the facts here related? There is only one answer

to this: God in this particular dispensation determined to make it clear to powerful men in an age of great learning and scholasticism that he could bring their wisdom to naught and cover them with confusion if they were not willing to dedicate their great earthly knowledge to him and his purpose—to bring to pass the immortality and eternal life of man—which the young prophet had revealed was the will and purpose of God in the restoration of his church in this last age.

MY ADVICE to you, the reader of these lines, is to peruse Section 76 of the Doctrine and Covenants for added evidence of God's dealings with men in setting up his church in these last days, but not to be satisfied with but one contribution of the Lord to the canon of latter-day revelation. Read Sections 1, 42, 45, 83, 85, and 90. These may be but indicators of God's good grace to us. Many others bear testimony of his power and wisdom.

There are many other evidences of divine intervention which may be pointed out were space available. However, we hope that this small contribution will solicit your attention and your efforts in an investigation of the principles of the gospel as set forth in the claims of the church of Jesus Christ as organized in these last days.

Our personal testimony is that God is in this latter-day demonstration of his light and power made evident to us for our salvation and his eternal glory.

The seeds of our punishment are sown at the same time we commit the sin.—Hesiod.

Everyone is bound to bear patiently the results of his own example.—Phædrus.

Love truth, but pardon error.—Voltaire.



Revelations of Truth

C. George Mesley

DISTINCTION IS SOMETIMES MADE between revelation as an experience and revelation as a record. We enjoy revelation as an experience on occasions when the Spirit of God in power breaks through the barriers of human limitations to bring light from the mind of God to meet the needs of men. The record of the revelatory experience is expressed in words which sometimes so enlightens the reader that his experiences are similar to those enjoyed by the original receiver of the light from God. Until this happens, either through a paralleling movement of divine light or through the deep personal experiences of the reader of the record, the revelation lies imprisoned in a cage of words.

God constantly invites us to put his words to the test, to taste and see how good is his bounty. Our best testimonies of the truth and power of God come as we embark in faith on this testing process. The word of revelation reads, "God . . . hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17: 26). This revealed truth I have had the privilege of facing in experience. It has been my privilege to represent the church in the United States, Canada, Alaska, Hawaii, Tahiti, New Zealand, Australia, and to travel in Europe, Asia, and Africa. In every one of these

lands I have tested these words and found them to be true.

Hawaii, sometimes called the melting pot of the world, gave me an outstanding testimony of the truth of our being of one blood under God. I sat at a Communion table there in a most humble home, borrowed for the occasion by Sister Olive Kon of Kohala. Present were seven church members representing Hawaii, Spain, England, Australia, Japan, China, and the United States. The poverty of the home, the racial barriers that others had erected, the varied skin colors, the divergent national backgrounds and cultures, all merged into "one blood" as we sat at the feast of love to which our Savior had invited us. The power of the Spirit of Christ was there. No East or West, no North or South was discernible, "but one great fellowship of love" was ours to enjoy. The words of the Lord came to a man of God. He wrote them in a book: "God hath made of one blood all nations." These words I know to be the truth. They were revealed to me, too, in the experience of that Communion service in Kohala. Their truth came home to me again and again during my brief stay in Tahiti. As I, an Australian, serve in the United States and Canada, these words glow with truth born of many experiences under the Spirit of God.

JESUS SAID, "He who taketh not his cross and followeth after me is not worthy of me" (Matthew 10: 38). "He that loveth father and mother more than me is not worthy of me" (Matthew 10: 37). "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you" (Matthew 6: 33). These pronouncements of the Master remain words in the Good Book until we test them in experience.

To my joining the church of the Restoration my loved ones offered no opposition. They were glad to accept any organization that would change the pattern of my living from careless evil doing to thoughtful good living. But to my acceptance

of service as a full-time minister of the church in a land abroad, they expressed most violent opposition. One called me an ingrate, another a murderer. The inheritance that I had helped the family to create was willed to a stranger. Those who had reared me from childhood and given me a home when I had none refused to write to me. All the persuasions of friends were enlisted on the side of honor and security in Australia to outweigh my decision to go to the United States. I faced the decisions of taking up a cross, of loving Christ more than father and mother, of seeking first the kingdom, and they cost me everything I held dear in Australia.

Against these experiences of denial, there has flooded into my life all the compensating friendships and loved ones of my life today. For every opportunity of gain I left behind, a thousand ways of service have opened to me in the church.

THE DISCIPLES of old felt the power of the direct revelation that concerned seeking first the kingdom, but today I have proved in the rich school of experience that these words are indeed the words of light and life. "Seek ye first . . . and all these things shall be added unto you."

Because of these and many other experiences my faith in the word of God has grown stronger. My assurance in the bountiful Scriptures of the Restoration Movement has enlarged so that when God says, "Every man shall be made accountable unto me, a steward," I am impelled to face my stewardship and accounting. When the prophet writes, "All are called according to the gifts of God unto them," I know that his words are true.

His Word has never failed me. Those revelations of truth which I have not yet experienced I accept in faith. Later testing, too, can prove their divinity. I believe in the restoration of the church of Jesus Christ in the latter days and in the great saving truths which it proclaims today.



A Testimony of the Christ

Charles R. Hield

God . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; . . . unto the Son he saith, Thy throne, O God, is for ever and ever; . . . Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.—Hebrews 1: 1-9.

THE GREATEST TESTIMONY anyone can bear is that Jesus is the Christ, the Son of God, the eternal Father.

Members of the Reorganized Church of Jesus Christ of Latter Day Saints, because of the clear record they have in the Three Standard Books—the Bible, the Book of Mormon, and the Doctrine and Covenants—have a special duty and privilege to tell the world about this Christ. Much has been given about his life—past, present, and future.

He says in modern revelation: "I was in the beginning with the Father, and am the Firstborn. . . . Ye were also in the beginning with the Father."—Doctrine and Covenants 90: 4.

The Son is most humble and always concedes that his Father is the presiding authority and power of the Godhead. He says: ". . . as my Father taught me" (John 8: 28); "My Father is greater than I" (John 14: 28); "The Son can do nothing of himself" (John 5: 19). The Apostle Paul wrote: "And when all things shall be subdued unto him,

then shall the Son also himself be subject unto him that put all things under him" (I Corinthians 15: 28).

Christ is the Creator. "By him were all things created" (Colossians 1: 16). "By him, and through him, and of him, the worlds are and were created" (Doctrine and Covenants 76: 3h). "Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are" (Ether 1: 101). See also III Nephi 4: 44, 45.

Christ was no doubt involved in the battle of heaven when one third of the hosts revolted under Satan (Doctrine and Covenants 76: 3). Christ is in charge of the world, of the church, of our salvation. "Christ is the head of the church" (Ephesians 5: 23). The church is called after his name, the "Church of Jesus Christ." He appeared personally in his spiritual body to the Brother of Jared, about 2200 B. C. (See Ether 1: 77, 79-81.) Jesus Christ is called "the God of the land" (Ether 1: 35), "the God of Abraham, and of Isaac, and the God of Jacob" (I Nephi 5: 240), and "the God of Israel" (III Nephi 5: 14). This Christ is in charge of the righteous as well as the wicked. He says in modern revelation: "I am the same which have taken the Zion of Enoch into mine own bosom . . . for I am Christ; . . . the residue of the wicked have I kept in chains of darkness" (Doctrine and Covenants 38: 1). Christ is the one who gave the law of Moses: "the law is fulfilled that was given unto Moses . . . I am he that gave the law" (III Nephi 7: 5, 6). See also Matthew 9: 19, Inspired Version. The day before he came and took a physical body he spoke to Nephi, the grandson of Helaman, "on the morrow come I into the world" (III Nephi 1: 13).

MOST OF THE PEOPLE of the religious world think mainly of the Christ during his short stay in Palestine. We, as others, know from the Bible how he organized his church, selected his twelve apostles, his seventy, and other co-workers.

He baptized and ordained. We know of his crucifixion and of the earthquake at the time of his passing (Matthew 27: 55, 56). We know that he went to preach to the spirits in prison (I Peter 3: 19). We know of the destruction of the wicked in America by the Christ: "The great city of Zarahemla have I burned with fire, and the inhabitants thereof . . . that great city of Moroni have I caused to be sunk"; the city of Moronihah, Gilgal, Oniha, Mocom, Jerusalem, Gadiandi, Jacob, Laman, Gad, "because of their wickedness. . . . Behold I am Jesus Christ, the Son of God" (III Nephi 4: 26-44). When he left America he said: "Now I go . . . to shew myself unto the lost tribes of Israel" (III Nephi 8: 4).

What a busy individual is this Christ! "My Father worketh . . . and I work" (John 5: 17). He is our "advocate with the Father" (Doctrine and Covenants 28: 2b). He is the "one mediator between God and man" (I Timothy 2: 5).

AS MEMBERS OF HIS CHURCH we should be happy knowing that Christ still presides over the organization and comes and speaks to us personally. God and Christ both appeared to Joseph Smith in the grove, both spoke, and one pointing to the other said: "This is my beloved Son, hear him" (*Times and Seasons* 3: 748). Christ appeared at the dedication of Kirtland Temple. He still speaks to us today by revelation: "Listen to the voice of Jesus Christ, your Lord, your God, and your Redeemer" (Doctrine and Covenants 26: 1). "Thus saith the Lord your God, even Jesus Christ, the great I AM, Alpha and Omega, the beginning and the end, . . . I am the same which spake and the world was made" (Doctrine and Covenants 38: 1). He spoke to the high priests at Kirtland: "I am he who was born of the Virgin Mary." He calls the church to build Zion and the new Jerusalem. He will bring back the lost tribes and return the city of Enoch.

At the end of the world he will appear in the heavens and be with the righteous in the millennium. There he will teach many things (see Doctrine and Covenants 98: 5). Much work must be done during this thousand years, for he says: "I will come. . . . Then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection" (Doctrine and Covenants 45: 6, 10). We all should be prepared to help the Christ in this big task of conversion.

We learn, too, a final battle between the forces of Satan and those of righteousness. Christ no doubt will be in that also. Then comes the final judgment. "The Father judgeth no man, but hath committed all judgment unto the Son" (John 5: 22). Finally Christ will be in celestial and terrestrial glory, still ministering to people. Those who merit celestial glory will help him.

What a Christ! What a planned life! He is a contractor, creator, physician, scientist, mediator, advocate, general, the King of Kings, Lord of Lords, the Prince of peace. Yet he calls his people his "friends" (Doctrine and Covenants 90: 8) and says: "If you keep my commandments, you shall . . . be glorified in me, as I am in the Father" (Doctrine and Covenants 90: 3). No wonder the heavens called him "Wonderful, Counselor, the Mighty God, the Father of the heavens and the earth." No wonder God, the Father, said of him at his baptism: "This is my beloved Son in whom I am well pleased!" This Son comes to us, however, and asks our help. He asks us to plan our lives as his life was planned. He wants us to grasp the meaning of life and see the end from the beginning. He pleads: "As my Father hath sent me, even so send I you." We of the Reorganized Church of Jesus Christ indeed have a wonderful and vital testimony to give to the world of this Christ. He is! He lives! Under the Father he is in charge of the world! He lives and pleads with us to follow his example; he asks us to build with him the kingdom of God.



These Things I Have Seen and Heard

Reed M. Holmes

MY TESTIMONY begins long before I was born. About 1840 a young man on fire with the new Restoration walked down the coast of Maine. Near Rockland he secured lodging in the David Seavey home. He carried two books instead of the traditional one. One was the Bible; the other was the exciting new and controversial Book of Mormon. His enthusiasm was contagious, and the Seavey family was converted. One of the Seavey daughters, Elsie, had married Wentworth Holmes of Norridgewock, Maine. Every fall they made a trip to the seacoast for their winter's supply of codfish and to visit with the family. In the fall of 1841 they heard the story of the restored gospel. Great-grandmother accepted it at once, but not Wentworth. He went home and studied the Bible by the light of the fireplace, attempting to prove that the Restoration was a hoax. One time he was so wrought up at his inability to prove his point that he threw the Bible down exclaiming, "The Bible is changed into a Mormon Bible."

In February, 1842, Wentworth and Elsie Holmes were baptized at Fox Island, Maine, by Elder Herrick. Shortly after that the family migrated to Illinois, and from that day to this—with some ups and downs and a few ins and outs—the family has remained with the church. I can

truly say that my faith is the faith of my fathers.

I have learned that one's faith can be tried, especially during the searching and sometimes floundering years of university life, but I am grateful that the pull of family background and the help of many friends continuously drew me into the stream of church life.

It is not sufficient for any of us to believe just because our parents and friends have influenced us in a certain direction. Our basis of faith must be earned and our convictions tested in experience. I am grateful that my convictions are standing the test and that reasons of the mind have been added to the reasons my heart has for continuing in the Restoration.

I HAVE HEARD the voice of prophecy and have marveled at the myriad ways in which the Lord seeks to lead his people. In recent years I have come to realize the great significance of the marvelous thing that happened when the boy Joseph knelt in the grove. When the vision appeared and the voice spoke, the veil was lifted; here was direct experience with God and the risen Christ! I have sat under the instruction of religious leaders who have denied the resurrection of Jesus. I know something about the secular spirit of our age. This testimony of Joseph Smith and the Book of Mormon that Jesus is the Christ is to me the keynote of the Restoration, the assurance of the kingdom of God, and the very spirit of prophecy.

Once I was skeptical of the divine claims of the Book of Mormon, but continuing investigation has brought evidences of its validity. The greatest evidence to me has come in the pages of the Book itself, not in the startling evidences being uncovered among the ruins of pre-Hispanic America.

There are many things that proclaim the authenticity of the restored gospel, such as the prophetic insight of Joseph Smith and the new emphasis upon the doctrines of free agency and accountability. Essential ele-

ments of primitive Christianity have most certainly been restored, and the light of the gospel shines in such a way as to reveal truth that had been covered by the darkness men have preferred for centuries. I am frequently surprised at the wisdom that becomes more and more apparent in the provision for ministry to the many needs of man in our system of priesthood. I am often caused to marvel at the provision of checks and balances in church organization and government which rescue us from error when human wisdom does not go far enough and the law is there to protect us from misfortune.

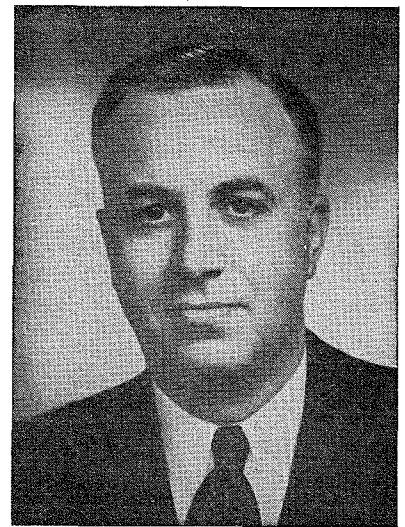
I have seen lives changed in response to the gospel; I have seen persons healed of physical afflictions; but even more important I have witnessed the healing of souls; I have seen the spirit of reconciliation promoted through church fellowship so that it is common practice to call each other brother and sister. Sometimes our church ties seem to be even stronger than those of blood relationship. This feeling of fraternity is to me a prophecy of peace at a time when peace seems but an illusion to many and an impossibility to others.

It is my earnest conviction that the restored gospel is in truth the everlasting gospel brought again to earth, the long awaited vision of ancient prophets, and the only enduring hope for generations to come.

I am grateful for the vision of the kingdom and for the vast enterprise of carrying the gospel to the corners of the earth—far and near. I am grateful for the opportunity to be of service in so great a cause. I wish to record my appreciation for those who have ministered to me through the years, and for parents, wife, and children, whose devotion is such as to encourage my further dedication to the cause of Christ.

Trifles make perfection, and perfection is no trifle.—Michael Angelo.

Beauty is the mark God sets upon virtue.—Emerson.



A Testimony of Jesus

D. Blair Jensen

MY EARLIEST MEMORIES run back into church activities and associations. Quarterly conferences, reunions, Sunday schools, and Religio activities seem just always to have been.

To have been born and reared in the church is a privilege. With such privileges come responsibilities. It has not been given to many of us to have been born of parents whose lives were spent in the Restoration Movement. I have observed that often our realistic appreciation of the church and its values is attained only after we have reached maturity. Only after we have experienced for ourselves do we have the deeper and ripened testimony of conviction.

In early manhood these fruits of conviction became mine. Personal experiences pyramiding upon the teachings and experiences passed to me by my forebears have united in my life to give to me as my own the testimony that Jesus is the Christ of our Lord and through him the Father seeks to bless mankind. In the Reorganized Church of Jesus Christ of Latter Day Saints I see the vehicle through which our Lord in this generation calls men to return to him and to learn of him that their ways may be according to his intent.

I am appreciative of his goodness to me, which has been unbounded and is a measurement of his love as in contrast to my worthiness.



God's Witness to Us

P. E. Farrow

OUR STATEMENT OF BELIEF, usually called the Epitome of Faith, appropriately gives as its first principle: "We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost."

That Jesus is Christ, the only begotten Son of God, is at the heart of all effective religious testimony. A modern theologian has said, "All that preceded Christ predicted him. All that follows after testifies of him."

The Old Testament sages were inspired by the prophetic knowledge of the coming Messiah. Their testimony was marked with resplendence as they foretold his coming. As an example, consider the beautiful and meaningful language of Isaiah 61:

The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give them beauty for ashes and the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

Likewise consider Isaiah 55: 5:

But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

Adding to this soul-inspiring and uplifting testimony of the prophets preceding him, John the Baptist in his ministry encircled the great promise that he made, "There cometh one mightier than I after me."

The New Testament disciples were enraptured by the appearance in their midst of the Master and were held in continuous awe by the manifestation of his love and power. Inspired by his teachings they joyfully declared him to be the Messiah. The chosen and commissioned apostles left all they possessed to follow him, and for the sake of the testimony which they bore of him finally suffered death in his cause. Thus they were faithful unto death in the promise which he made to them when he said, "Ye shall be witnesses unto me."

THE RESTORATION MOVEMENT has as its supreme objective the responsibility to testify to all nations that Jesus Christ is the Son of God and the Savior of the world. Every means placed in the hands of the church with which to minister and do its work converges on this truth. Every experience of divine revelation enjoyed in bringing the church out of obscurity and darkness portrayed its own relationship to the central testimony that Jesus is Christ and was given to the end that the world might be renewed in the knowledge that God and Christ are one in their purpose to redeem mankind.

The Restoration Movement began with the renewal of the apostolic revelation that Jesus is Christ. Joseph Smith testified that when the two personages appeared to him in his father's grove, one pointed to the other and said; "This is my beloved Son, hear him." The maturing ministry of the chief elders of the Restoration was enriched with the enlightening knowledge that he lives and is on the right hand of God.

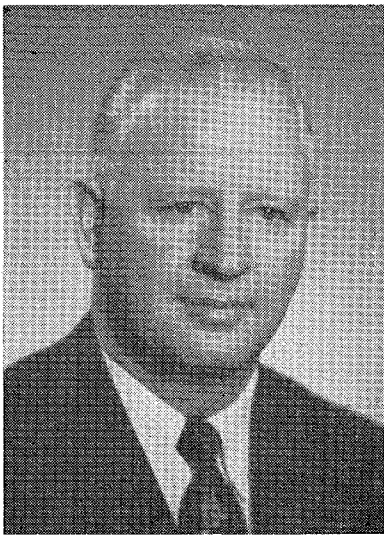
And now after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives, for we saw him, even on the right hand of God.—Doctrine and Covenants 76: 3.

The record of the Book of Mormon was preserved and brought forth for the express purpose that both Jews and Gentiles might know that Jesus is Christ and that he will manifest his power—the power of God—unto all nations. Thus the revelation of Christ is demonstrated to be a perpetual pervasive power within the church as men are given to know for his own purpose that he lives and that God the Eternal Father likewise lives.

MY TESTIMONY is that the apostolic ministry continues with effect now as men are given to know and the power to witness that Jesus is Christ. Possessed by this knowledge and motivated by it men labor today in his vineyard to bring to pass his will by declaring this Word of light and truth in a darkened and sinful world. "God lives and moves in his mysterious way his wonders to perform."

In all ages he has sought out and inspired men with the knowledge of his truth that they might minister for him and in his name. Experience has caused me to know that it is by his Spirit that he seeks men today. By that same Spirit he has manifested that Jesus lives and that the gospel is the power of God unto salvation; and that the church revealed heretofore and again restored to earth is his instrument charged with the authority and power to declare his Word of truth. Undergirded with this truth, humbly but with full confidence and assurance, I testify of the goodness and grace of God manifested as he inspires and leads me to do his will.

Sin is reversion to a lower type after perception of a higher.—Oliver Lodge.



I Count It a Joy

D. O. Chesworth

ONE ASSIGNMENT, while I was under General Conference appointment during the past eleven years, permitted me to visit the branches of the church in Maine's Penobscot region. There I gained a very limited knowledge of the story of the boats, which have for eighty years enacted an interesting episode in Penobscot Bay history. The "Vinal Haven"—the people's little boat—was built to compete with the mighty "Governor Bodwell." One good look led S. L. Winslow to write of her, "Make a slight pause—and swallow, swallow hard."¹

During the past twenty-five years in various attempts to witness concerning the stupendous assignment of the Reorganized Church of Jesus Christ of Latter Day Saints, some have looked at me with such a glance of amazement, after listening to the Restoration Story, that surely similar words of the gentleman from Maine would express their thoughts, "Make a slight pause—and swallow, swallow hard!"

I'm certain that no one would depreciate the meritorious stewardship which the people of this faith have accepted in their willingness to offer to the world the Church of Jesus Christ Restored. As the band of followers becomes increasingly

united and the eldership continues to prepare through study,² and as our ranks consistently are strengthened numerically, surely those not yet affiliated with us will see a cause of value and excellence and will desire to be numbered in the same fellowship.

IT IS A particular privilege to recommend this unique institution to all who are seeking the better way of life. My great esteem, admiration, and gratitude for the church are curbed in this testimonial only because of my limited vocabulary to properly express all that our Lord has so beneficently given to mankind through his church. As a teen-age lad I sought to know whether or not one church had more than another to offer to the world to lift its standards. With this thought burdening my mind, I visited many churches alone and rejoice now, as I reminisce, that I was able to worship in most of them. Diligent research and earnest prayer prepared me for a life in the priesthood of the church to which my grandmother's grandfather had belonged several generations earlier. That this call to the priesthood was of God I can never deny, and despite my various limitations I am propelled by that initial statement from above, "Today you will be called into my Holy Priesthood." One is not necessarily left alone with a singular mountaintop experience, and I testify that on multitudinous occasions He, who is full of mercy and gentleness, has condescended to my low station to lift and to drive me forward with the vibrancy of testimony.

A series of ordinations followed the one on that historic day in 1928 which made it possible for me to tell many people of the love of the Galilean and to implant in the hearts of some his purpose in building on the earth today a society of believers who will be motivated by Zion's ideals in their daily walks of life. It may be of significance to refer to a prophecy delivered to me by Elder John E. Rogerson following my second sermon, which I preached before

my eighteenth birthday. This lovable veteran told me, after the sermon, that as he entered the auditorium of worship that morning the voice of prophecy told him that if I would continue to be humble, prayerful, and active I would someday serve in the leading quorums of the church.

IT HAS PLEASED the Lord to continue to direct his people through the latter-day prophet and give revelation and admonishment as he deems urgent for us. I count myself blessed in the joy of sharing the task of keeping his disciples informed of this divine instruction. Opportunity is provided in the expression of preaching, through which "gift"³ I have been abundantly blessed on occasions and have, at rare times, felt his presence in the congregation.

As a missionary, I have thrilled at the opportunity to minister in thousands of homes, majorly in twenty of the forty-eight states, besides Washington, D.C., Ontario, Canada, and other areas of the United States and British Columbia. What a privilege to bear testimony, read the Scriptures, and join in the family prayer of Saints! I have reminded them of the promise of the Lord, through Joseph Smith, Jr.: "No one can assist in this work except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care."⁴ Furthermore, "Though [they] exalt [themselves] as the eagle, and though [they] set [their] nests among the stars, thence will [God] bring them down."⁵

In this great day of evangelism, how shall we come before the Lord? Shall we not bow ourselves before the high God? Shall we come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousand rivers of oil? Shall we give our first born for our transgression? "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do

justly, and to love mercy, and to walk humbly with thy God.”⁶

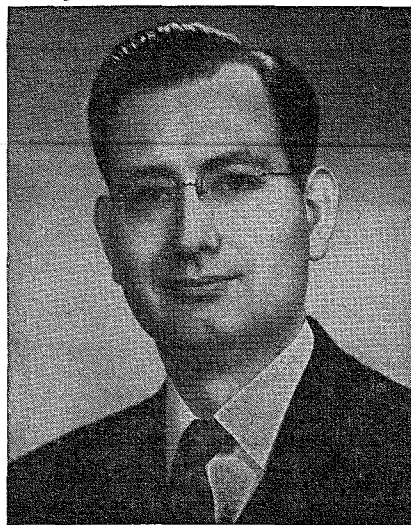
I have knelt at the altar with priesthood and member and have found what wealth cannot purchase. This peace of conscience was pro-pounded by King Benjamin many years ago.⁷ Cherishing my heritage in the church and being constantly in debt to my God for sharing this assignment with me, I move forward assured that the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity, will strengthen his servants in healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, the deaf to hear, and in curing all manner of diseases.⁸ Then “shall come to pass, that the mountain of the house shall be established in the top of the moun-tains . . . and people shall flow unto it. And many nations shall come and say, Come and let us go up . . . and he will teach us of his ways, for the law shall go forth of Zion.”⁹ Until this day and while many shall remain in sin, surely “the stone shall cry out of the wall, and the beam out of the timber shall answer it.”¹⁰

“Make a slight pause—and swal-low, swallow hard!” For we believe that the Lord, mighty and strong, who is the king of glory, shall estab-lish his people in righteousness and redeem them.¹¹ To this task of re-demption the Restored Church pledges itself in earnest and in the spirit of evangelism. I count it a joy to witness for his church.

1. *Steamboat Lore of the Penobscot*
2. Doctrine and Covenants 142: 4b
3. Alma 7: 31
4. Doctrine and Covenants 11: 4
5. Obadiah 1: 4
6. Micah 6: 6-8
7. Mosiah 2: 5, 6
8. *Ibid.*, 1: 97, 98
9. Micah 4: 1-3
10. Habakkuk 2: 11
11. Psalm 24: 7-10

The Christian religion is betting one's life there is a Christlike God.—Buttrick.

A Christian might be defined as “one who forgets not the assembling of himself together.”



By These Things

M. L. Draper

IT IS THE WHOLESOMENESS of the restored gospel which appeals to me. Our belief in the doctrinal gospel principles, the marvelous structure of the church, the Book of Mormon testimony that Jesus is the Christ, priesthood authority, the Zionic program, and our experience with the spiritual gifts are significant. But what really counts is the blend of all these distinctive features of the Restoration Movement into the perfect whole which we call the “fullness of the gospel.”

From my earliest childhood the example of my parents led me into the fellowship of the Reorganized Church of Jesus Christ of Latter Day Saints. In my tenth year I was baptized and confirmed a member. But the reason for my participation today lies in a firm conviction of the divine origin of the work as developed in me through rational thought, spiritual experience, and divine revelation. “For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.”

Many of the spiritual gifts have come into my experience. Among them are spiritual dreams, prophecy, tongues and interpretation, divine healing, and the sure knowledge of some facts which are understood only through the gift of the Spirit. These gifts have been very helpful in confirming my faith and a source of strength in time of special need.

ONE OF THE IMPORTANT spiritual experiences of my life is that which concerns my calling to the apostolic office. Following a reunion at Columbus, Kansas, in 1932, at-tended by Brethren F. H. Edwards, John Sheehy, and Amos T. Higdon among others, at which a prophetic gift through Brother Higdon was ac-companied by a flood of spiritual power in my being, I gave myself to study and spiritual disciplines at every opportunity. As a fourteen-year-old boy, I was deeply stirred on many occasions by the cleansing and redeeming power of the Holy Spirit. Many nights I fell asleep after my pillow had been wet with tears of joy in the fellowship of the Spirit.

One night I had a vivid dream. I saw a great multitude of people on a hillside. They were listening with varying degrees of interest to the exhortations of a small group of men who stood in the valley between this hill and one near by on which were arranged all the instruments of a great symphony orchestra. I sensed the earnestness, the urgency, the sin-cerity with which these men preached. I observed the joy with which they saw some of the people respond to their invitation to mount the hill of harmony and take up their instruments to play.

Then I found myself with the preachers. My turn had come, and I was preaching. Never with any greater sense of urgency, nor with deeper convictions, nor with greater powers of expression have I preached than I did that night in the dream. And indescribable are the feelings of joy that welled up in me as some people heard, listened, and obeyed the invitation of the Spirit through my preaching.

Then I awoke. The same spirit of urgency, of invitation, of longing for the souls of men rested upon me. And I knew, but could hardly accept the thought, who the preachers were. They were the members of the apostolic quorum of the Reorganized Church of Jesus Christ of Latter Day Saints.

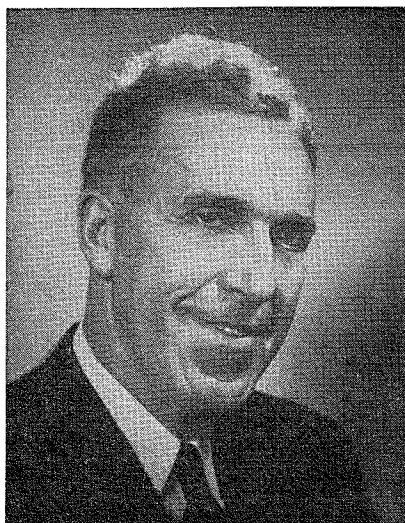
OTHER EXPERIENCES of confirmation soon followed. During the following year, Apostle Gleazer prophesied to me in the Southern California Reunion respecting my call to ministerial service. A year later he spoke inspirationally to indicate my future service in "the councils of the church."

In March, 1947, while engaged in the activities of the Far West Stake conference by the invitation of Apostle C. G. Mesley, another experience indicated that the time had come. I believe it was brother I. M. Ross of the High Priests' Quorum who was testifying. The Holy Spirit whispered to me that Brother Ross was moved by inspirational impulses. At about that moment he stopped, and after a brief pause, said, "I have been given to know something which I am not now at liberty to reveal."

I knew the content of his information; I knew that it related to my call. This was confirmed after the service when he sought me out to tell me so, without yet revealing specifically the nature of the inspiration. It was no surprise then, a few days later, when President Israel A. Smith called me into his office and asked, "Maurice, have you ever had any indication that you should serve in the Quorum of Twelve?" Deeply moved by the Spirit at that time, I could only reply, "Yes, Brother Smith, I have."

The intelligence of the gospel plan, the challenge of its world vision for the kingdom of God, the wholesomeness of its ministry, and the manifestations of the Spirit, all unite in assuring testimony that this is the church of Jesus Christ. I testify that this is the work of God, that Jesus is the Christ, and that the kingdom of God shall surely be built on earth as men respond to his will. "By these things we know" about the great and marvelous work which has come forth among the children of men.

One on God's side is a majority.
—Wendell Phillips, speech at Harper's Ferry, Nov. 1, 1859.



Tangible Evidences

R. E. Davey

IT IS PROFITABLE for one to occasionally look back through his experiences in life and associations in the church so as to remind himself anew of the evidences and assurances that God has moved and continues to move in the unfolding work of the church of the Restoration.

As I have passed through the years, I have enjoyed a reasonable share of experiences which clearly indicate that God is still concerned about his people, that the gospel of Christ is true and its promises dependable. Had it not been for the fulfillment of these promises I most certainly would never have been able to move out into the active work of the church as one of its appointees, nor would it have been possible without the continued goodness of our Heavenly Father and the blessings of the gospel for me to have continued to give what limited ministry I have been able to perform.

I have been privileged to see and to participate in many tangible evidences of the power of the gospel. I have seen many raised from their beds of pain and sickness, and often I have been directed by the Spirit of God in my ministerial labors. Although such experiences as these bring strength and assurances, it is not in these that I find my greatest testimony of the divinity of the church.

TO ME one of the greatest testimonies of the divinity of the church and its gospel message is what I have seen it do in the lives of people who have honestly and sincerely surrendered themselves to it and have given it an active place in their lives. I have seen the gospel take hold of people and lift them out of the pit of sin and selfishness, and plant their feet firmly on the highway that leads to the kingdom of God. I have seen it take a man concerned only about his own interests and transform him into a consecrated minister, willing to give himself in service to others. Thus I know that the power of God is at work, and that the gospel does transform lives and save souls.

When one keeps fresh in his mind the evidences found in the prophetic Word of God and its marvelous fulfillment in the coming forth and continuation of the church, when he studies the outstanding provisions found in the church to meet all the diversified needs of mankind—the completeness of its organization to enable it to accomplish its task, the unique provisions made for things not even dreamed of in the days of its birth—he sees the movements of Divinity. Surely God moved to bring forth this church, for no human mind, regardless of its extent or reach, could have established this church or its gospel message.

Thirty-three years in the general ministry has enabled me to observe the church of the Restoration in operation in many areas and with many people. Out of this experience I can bear my testimony that this is indeed the church of the living God, and its gospel message is the gospel of Christ and the power of God unto salvation. It also gives me the assurance that in spite of human weaknesses and failures, this work of God shall move on victoriously until the kingdom has been achieved to shine forth in its redemptive powers to the whole world, until ultimately the nations shall be led into the paths of righteousness and peace.

Daughters of the Kingdom

By Gladys Gould

THE LAST DISPENSATION of the fullness of times had barely been ushered in, the church organized, priesthood called, ordained, and commissioned when in July of 1830 a revelation came to the women of the church. It was addressed to the wife of the prophet.

The message began:

Hearken unto the voice of the Lord your God,
while I speak unto thee,
Emma Smith, my daughter,
for verily I say unto thee,
All those who receive my gospel
are sons and daughters in my kingdom.

The message ended:

Verily, verily I say unto thee,
that this is my voice unto all. Amen.

Within this message was direction for Emma Smith alone—counsel meet for an elect lady, in keeping with her talents, her responsibilities, and the needs of her generation. But since it is also His voice unto all the daughters of his kingdom, it speaks to us in our generation. This general counsel we take from Section 24, that each woman of the church may apply it to herself in 1953:

Hearken! daughter in my kingdom,
If thou art faithful and walk in paths of
virtue before me
I will preserve thy life,
And thou shalt receive an inheritance
in Zion.
Murmur not. . . .
Thy calling shall be for a comfort . . .
with consoling words
in the spirit of meekness.
Thy time shall be given . . . to learning
much.
Thou needest not fear . . .
Thou shalt lay aside the things of this
world,
and seek for the things of a better.
My soul delighteth in the song of the
heart:

Yea, the song of the righteous is a prayer
unto me
And it shall be answered with a blessing
upon their heads.
Wherefore, lift up thy heart and rejoice.
And cleave unto the covenants which
thou hast made.
Continue in the spirit of meekness, and
beware of pride. . . .
Keep my commandments continually,
And a crown of righteousness thou shalt
receive.
Except thou do this, where I am thou
canst not come.
And this is my voice unto all. Amen.

"Daughters in my kingdom" He has called us. While waiting at a bus stop one evening I saw a young father approach with his small daughter of approximately three years—a winsome child. In adventuresome spirit, she paused to explore with curiosity any object that caught her attention—dog, cat, child, rock, or lamp post. Her father, whose face glowed with loving interest in her, respected her independence and did not interfere. But his hand was extended protectingly just above her head, ready to shield from harm and to gently guide her in the right direction. As she found new objects she would lift a pleased face to share her delight with him. Their joyous companionship was very evident. Such father and daughter relationship with our Heavenly Father is dependent upon certain qualities in our nature.

FAITHFULNESS AND VIRTUE are expected. His first desire is to guide his daughters in "paths of virtue," for his kingdom is composed of the pure in heart. With this, belongs the counsel to "cleave unto the covenants thou hast made."

Our first covenant with him, as we entered the gate into his kingdom, was that we would arise from our burial of self in baptism to walk with him in newness of life. We share with him our joys and prob-

lems, yielding to his guidance in the path that leads to kingdom growth.

Our second covenant with him is that, as we partake of the emblems of the broken body and spilt blood of his beloved Son, we are willing to take upon us the name of that Son, and always remember him and keep his commandments, that we may always have his Spirit to be with us.

We are now in fellowship with the Father, Son, and Holy Spirit.

The marriage covenant includes another partner to share in the companionship with the Divine. And to this human partner a woman owes as faithful loyalty as to her Heavenly Father. They have so mutually agreed.

We are included in the everlasting covenant the Father made with Enoch that when his "posterity shall embrace the truth and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy."¹ Daughters of the kingdom bring joy to heaven and earth as, in home and classroom, they train posterity to look upward in faith and in righteous endeavor to fulfill this everlasting covenant.

Faithfulness to our covenants will keep our feet in paths of virtue and build our homes into a Zion.

CONSECRATION IS REQUIRED: "Lay aside the things of this world and seek the things of a better." To what things do we give most of our time, our seeking? Do we put to one side, as of secondary value, material things which are earthly and transient? Do we painstakingly seek the spiritual qualities of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance, which shall endure as long as his kingdom endures? We are told much of our time shall be given to learning that which develops our individual talents, whatever they may be, so we may use them unselfishly, not to our glory—to his glory.

Women are called. They are called to be "a comfort, with consoling word in the spirit of meekness"—a comfort to the members of the home,

to anyone in need of consoling words.

As a comforter, meek in spirit, my mother set a memorable example. Her idea of service in the kingdom was to be faithful to home responsibilities and to minister to the sick and needy, not in prayer alone, but in a practical way. She carried to the homes she visited a basket of home cooking and the spirit of good cheer; she brought away a bundle of washing, mending, or any sewing that needed to be done. She did this, not dutifully, but with pleasure and honest satisfaction. These were her talents. When approached with the suggestion that she, as the oldest mother of her branch, be honored at the church on Mother's Day, she replied, "Sunday is the Lord's day. Let's honor him."

Our attention is directed to opportunities to comfort seemingly so small that we could easily overlook them—"Murmur not"; "Lift up your head and rejoice." The gift of song is to some a talent to cultivate and use in solos, anthems, and oratorios to bless the congregations of Saints. To all of us it is a gift to use in our homes.

A young member of the priesthood told of coming home from a hard day's work to an exhausted wife and three small, fretful daughters who were sick with measles. The mother complained; the children wailed; and as the father clumsily tried to prepare an evening meal, the situation became more confused. But while the children were being tucked in for sleep, their mother began to sing the songs they loved. The father, wrestling with the dishes, was surprised to find that merely this change from complaint to song had banished his sense of burden and restored the tranquillity of his household.

OBEDIENCE is enjoined. "Keep the commandments continuously," as we have covenanted. No spasmodic attempts at maintaining a family altar, or church attendance, or prayer meeting participation, family budgeting, financial sharing, or

Word of Wisdom practice are envisioned here, but a habit-forming continuance in these observances in which a woman's influence may be of utmost worth.

Our Father's love has provided "all the good things which come of the earth . . . to gladden the hearts"² of his children, and his wisdom has directed us in its use, warning us against intemperance and adulterations and poisons in food that we might build clean, strong, bodily temples to house his Spirit. He depends upon us to offer to our families and friends and to the public such wholesome food and drink as we would offer to the Master himself as our guest. Have you ever considered which foods you would enjoy placing before him at your table or at your church supper? As we attempt to assist in building altars to him, may the means we use be such as to invite the cloud of his Presence to rest above that house and bless it.

SOME NATURAL REWARDS to faithful daughters of the kingdom are vouchsafed:

1. Peace. "Thou needest not fear." Lives consecrated to seeking a better world, here and hereafter, are too full for worries and fears, and the consciousness of right-seeking builds trust.

2. A crown of righteousness. This we fashion and make a part of us by our continuous right choices day after day.

3. An inheritance in Zion. Emma Smith dreamed of it. We, too, dream. Abraham was given the "Promised Land" of Palestine in his day, yet owned "not so much as to set his foot on"³ but merely "sojourned in the land of promise as in a strange country"⁴ . . . and confessed himself a stranger and pilgrim

on the earth. Yet when he questioned the Lord concerning his inheritance he received the assurance, "Though thou wast dead, yet am I not able to give it thee?"⁵ As we become worthy subjects and concern ourselves also about the inheritances of others, our own security becomes more assured.

We are cautioned with respect to heeding the counsel in Section 24: "Except thou do this, where I am thou canst not come." These words could break our hearts. But unless our lives are now abiding places for his Spirit, how can we be his companions eternally?

If we love one another, God dwelleth in us and his love is perfected in us.⁶

It is as simple as that.

May we, so graciously designated as daughters in his kingdom, realize that this demands an interest in all kingdom affairs, to see that its laws are kept within our lives and in our homes. On this April 6, anniversary of the restoration of kingdom privileges to our day, we treasure anew the counsel then given, with gratitude. Wherein we sense that we have failed to measure up, that we have fallen short in service to those we love, shall we determine to arise daily to fresh newness of life, inspired by our continuous learning, with vision enlarged through faithful practice of virtue, consecration, obedience and love?

"Except thou do this, where I am thou canst not come."

-
1. Genesis 9: 22
 2. Doctrine and Covenants 59: 4
 3. Acts 7: 5
 4. Hebrews 11: 9, 13
 5. Genesis 15: 10
 6. I John 4: 12

Home Column

A Career in Choices

By Charles Kornman

I WAS JUST A BOY interested only in what each day had to offer—past mistakes were forgotten; the future with all its appeal was no farther away than the next moment. It was Wyoming—Buttons, Rags, Betsy, and I were inseparable companions—a horse, a dog, a twenty-two rifle, and a thirteen-year-old boy. That summer I had two experiences I shall never forget. The first was in the cool of the evening as I sat in the barn window and looked at the foothills of the Bighorns three miles away with the feeling that Someone was beside me as I saw the beauty of the night. The second was an autograph book that my mother gave me—my birthday was the occasion, I think—with a bit of poetry in it. Somehow that bit of verse captured my fancy, and I've never forgotten it even though I lost the book within a week after it was given to me.

Dear Son:

Your future stretches out before you
Like drifts of pure white snow.

Be careful how you tread it,
For every step will show.

Love,

Your Mother

Look back over your own life for a moment. Isn't it true that you are now what the paths you walked indicate? The things you did, the things you thought, the things you said, the things you let master you, the things you were able to master—are you not today the result of all these? Certainly! You are the result today of the paths you have walked in the past. You are today the result of your reaction to your world of yesterday.

NOW CHOICES are inevitable. Even "he who chooses not to choose has chosen." And judgment follows the choosing. You will become that which you are now choos-

ing to do. Joe Berry put it like this: "What you are is God's gift to you. What you become is your gift to him." Today you are becoming what you will be tomorrow. And in spite of the song, tomorrow *does* need to be prayerfully considered as we choose today.

Things are still things, and righteousness or evil is connoted by the way we use them. We judge ourselves; our friends and our neighbors judge us; even God judges us by the use we have made and are making of our things. Whisky, tobacco, narcotics are not evil in themselves, just as television, dates, prayers, milkshakes are not good or evil in themselves. They are *things*. Righteousness is the right use of things by people. Evil is but a disarrangement of the letters of the word "live." Evil and righteousness are never apart from personalities. Evil or righteousness enter the scene when people are presented with the choice of what they are to do with the things that are before them. Almost axiomatic is the statement that eternal judgment is predicated on what we do with what we have. Not how much we possess but what we do with our possessions is determining our place in eternity. These days of choosing will result one day in an *eternal* choice when "character will be fixed" and the standard will be Jesus Christ and the way that he chose.

SECTION THIRTY-NINE of the Doctrine and Covenants is perhaps illustrative of this. James Covill was an ardent seeker for truth. The quality of the revelation from the Lord reveals something of the ardor and ability of Mr. Covill, but he was and is judged not by the revelation which came to him, but by what he did with that knowledge. Section forty tells of the path he took.

Ends and means are inseparable. By this I mean that a person does



not have two choices with respect to both ends and means. A man wants to become a jeweler. He does so by studying, practicing, and doing those things that a jeweler does. He does not pick cotton with the hope that after three months of picking he will be a jeweler. No amount of practice or labor in cotton culture will make a man a jeweler. Just so does a man become an honest man—by being honest. No amount of dishonesty will make an honest man of him. The end determines the means (this is a long, long way from saying that the end justifies the means) and is inseparable from it. "I am the Way," said Jesus. "If a man come up any other way, the same is a thief and a robber." The Master was saying that if celestial glory is our choice of an end, the only means available is celestial living. It is a law of our being: the *way* we live here determines *where* we shall live in eternity.

I AM CONVINCED there are many laws and principles that can be applied to the business of making choices, but out of all of them I am going to pick just one as being important. I shall call it "listening."

There was a young boy of another century who was faced with the greatest choice of his young life, and the first bit of advice that came to him from God was "This is my beloved Son, hear him." A lot of us today can bear testimony that young Joseph Smith did listen before he made his choice.

Graceland GAZETTE

■ President E. J. Gleazer, Jr., received word February 4, 1953, that by vote of the committee of doctorate study of the Harvard University Graduate School of Education he has been recommended to the faculty for the degree of Doctor of Education. The degree is effective now, although formal conferral will be made on June 11 at the Harvard University commencement convocation in Cambridge, Massachusetts.

■ Spanish songs, strumming guitars, and Mexican dancing highlighted an evening of Mexican feasting on February 19 at the first of a series of international dinners to be sponsored by the college Food Service Department. Tortillas, tamales, and enchiladas were Mexican dishes on the menu; *leche*, *agua*, and *mantequilla* were also served in the festively decorated dining room.

Listening is important in our choices, too. We need to pray; the Lord has admonished us over and over to pray about our choices, but equally strong has been the emphasis to *listen* when he speaks. God always answers our prayers. He has many ways of answering them—as many as there are people who pray. So few are willing to listen. Are we not all guilty to some degree of the sin of deafness? "Hearken to my voice," saith the Lord.

How does one listen to an elk bugling on a cool autumn night, or to a stream gurgling on its way down the valley, or to a great symphony, or to words of endearment by a loved one? He listens with his whole being, doesn't he? Not only his ears but his heart and his mind enter enthusiastically into the listening. He who would hear when God speaks must *listen* for his voice.

He who would make a career in choosing wisely must ask God for help. He who would receive help in choosing must listen.

■ Rabbi Myron M. Meyer lectured to the Graceland student body on the subject, "Prejudice," in the Student Memorial Center on Thursday, February 26. During the sixth period he spoke in the chapel about "The Synagogue Meeting." Rabbi Meyer represented the Jewish Chautauqua Society, and his visit to the Graceland campus was sponsored by the National Federation of Temple Brotherhoods.

■ "Ten Nights in a Barroom," a melodrama of the last century, was presented March 2, 3, and 5 in the Playshop. The cast included Dave Freeman, Dave Lorance, Dave Specht, David L. Johnson, Jim Dixon, Ralph Gunn, Ron Duke, Kathy Hanawalt, Sherry Beil, Olive Reine, and Gwen Olney. Olios were presented between the acts featuring the Texan Quartet, a duo with Joe Parkes and Barry Fuller, and a Dave Johnson-Gwen Olney duet.

■ Speakers for the graduation exercises have been announced by Bruce Logeman, president of the sophomore class. President E. J. Gleazer, Jr., will present the address at the commencement convocation which will be held at 9:30 a.m. on Friday, May 29. The baccalaureate sermon will be delivered by Raymond Zinser on Sunday, May 24.

■ The Dingling Brother's Circus had its grand opening in the Memorial Student Center on February 28. The circus began with its traditional parade. Features of the circus were a magician act, Bert Canterbury and his talking mule, strong man, ventriloquist, acrobatic act, and a flee circus. The side show included fortunetellers, siamese twins, wonders of the world, the last of the race, fat woman, snake charmer, and photograph booth. The ringmaster of the evening was Richard Johnston.

He was assisted by several clowns. Free popcorn and apples were served to all attending.

■ The fifty-third annual convention of the Grand United Order of Freshmen Hobos convened in Kelley Hall on Saturday, February 28. It was an evening of games and entertainment climaxed by the crowning of King Garbage Pete and Queen Dirty Lil. Class members came dressed in their "hobo best." Entertainment included hobo songs and a hobo wedding.

■ The Campus Planning Committee met to examine topographic drawings of the southeast campus area. These were prepared by an engineer for the purpose of recommending to the Board of Trustees a definite site of location for the new athletic field and track. Funds for this project are to come from the 1953 Alumni Association Fund.

■ Regular classes were dismissed Monday, February 23, while Graceland students attended the Dating and Marrying Conference which was held on the campus Sunday and Monday. Mrs. Evelyn Millis Duvall was the guest lecturer during this institute. She is a noted author and sociologist from Chicago, Illinois, having received her Doctor's degree in 1946. Mrs. Duvall has done extensive research in the field of marriage and family relations; this event, as expected, was one of the high lights of the year's college experiences. Some of the topics discussed were "Getting Married Isn't Like It Was in Our Grandparents' Day," "What Kind of Dating for What Kind of Marrying," "As I See Today's Young People," "What Are the Chances of This Charming Couple to Make a Go of Married Life," and "Qualifying for Family Membership."

New Horizons

Briefs

Children Blessed

LEAVENWORTH, KANSAS.—On January 11, three children were blessed: Linda Mae Stickney by Elder Clarence Tyree, assisted by Elder John W. Gross; Scott Lee Stickney by Elder Gross, assisted by Elder Tyree; and James Paul McIntyre, Jr., by Elder Alan Tyree, assisted by Elder Gross. Mr. and Mrs. R. Scott Stickney of Joseph, Oregon, are the parents of the Stickney children. Sgt. and Mrs. James McIntyre are the parents of James Paul.

Herbert Lynn, the Kaw Valley district president, was in our city the last week in February and the first week in March.

Visiting speakers have included Otis Athey, L. A. Fowler, Dick Howard, Lou Richards, Monty Parker, and Clifford Carlson. A party for the adult class was held on February 8 and nonmember friends were invited.—Reported by MILDRED DORSEY

Branch Organized

HARBOR BEACH, MICHIGAN.—The mission was organized into a branch on February 22, under the direction of District President John Blackstock of Prudenville, Michigan. The following will serve as officers for the branch: pastor, Elder John Rogers; associate pastor, Elder Harold Richards; secretary, Mary Lou Richards; treasurer, Emerson Wood; auditors, William Volz, Kenneth Davis, Mrs. William Ledsworth; church school director, Harry Volz; director of women and church hostess, Mrs. Kenneth Davis; director of youth and publicity agent, Mrs. John Rogers; music director, Mrs. Harold Richards; building committee, William Volz, Kenneth Davis, Emerson Wood, and Herbert Swoffer; book steward, Sandra Wood; flower committee, Mrs. Bob Jeffers, Mrs. Mae Pease, Mrs. Emerson Wood, and Mrs. Herb Volz; solicitor, Kenneth Davis; historian, Mrs. E. G. Richardson.

The business meeting was followed by a dedication service. Brother Blackstock delivered the morning sermon.

The women of the branch and the Zion's League continue to sponsor projects to raise money for the building fund.

The mission was organized in January, 1951, by Elder J. V. Pement.—Reported by MRS. JOHN ROGERS

Servicemen Help Group

LAWTON, OKLAHOMA.—Brother John Decker of the Port Huron, Michigan, Branch helped in the branch while he was stationed at Fort Sill. His brother, Harold Decker and wife Jean, visited with the Saints when they were in Dawson. Brother Harold Decker was in charge of the Communion service in February, assisted by Brother John Decker. Harold and his wife are members of the Croswell, Michigan, Branch.

Another recent visitor was Sister Joe Cook of Omaha, Nebraska, wife of Pvt. Joe Cook who is stationed at Fort Sill.

Elder Stewart Wight of Oklahoma City was in charge of the Communion service March 1, assisted by Bill Bruch of Cameron, Missouri, and Dean Miller of Temple, Oklahoma. About twenty Saints attended the service which was followed by a group dinner held at the home of Sister Marie Detty and her daughter, Virginia Pate. The dinner arrangements were planned by the women's group under the lead-

ership of Sister Hattie Johnson. The Lawton group consists of only two permanent families. The other members of the congregation are the men in the Army, stationed at Fort Sill. The number varies; sometimes there are just two or three, and at other times there are twenty to thirty members. Many of these military men and their families have assisted in the work of the group. Among these have been Lt. Francis Pressler, Elder Seth Osborn, Lt. F. L. Lysinger, Gene Atkins, Captain Marvin Lindmark, Harold Shultz, Allen Stiles, and others. Many of this group are serving in Korea at this time. Recent members who have joined the group are Bill Bruch and Gary Myers. Brother Myers is from Independence.—Reported by MARIE E. DETTY

Missionary Holds Series

HANNIBAL, MISSOURI.—John Puckett of Jefferson City, Missouri, Seventy to the Missouri Missionary Area, met February 18 at a special meeting at the church, 3404 Market Street, Hannibal. The service was for the ordination of Cecil Peters, son of the pastor, Elder Wayne Peters. He was ordained by his father, assisted by Brother Puckett.

Mrs. Fern Wright of Oakwood, Missouri, and Mrs. Orlene Stine of Barry, Illinois, were baptized at the church on February 8, at Bevier, Missouri. The candidates were baptized by Brother Wayne Peters. Twenty-one Saints from the Hannibal mission were present. The confirmation service was held February 15 at the Hannibal church, Elders Wayne Peters and Floyd Bowman officiating.

Elder John Wight of Columbia, Missouri, held a series September 14-21.—Reported by MRS. EDGAR CASH

League Has Frost Frolic

NAUVOO, ILLINOIS, DISTRICT.—The Burlington, Iowa, Zion's League was host to the Nauvoo District young people at their annual frost frolic held on February 7 and 8.

The activities began with skating at the local roller rink in Burlington. Following this, the young people assembled in the church basement

for entertainment planned by the Burlington League.

A queen and king for the frolic were chosen by popular vote. Merits to be considered for this honor were the all-round qualifications of a good Leaguer. Paula Savage from Burlington and Darwin Sweezer from Fort Madison were elected. They were presented with a copy of the *Church Member's Manual* by the district League leader, Mrs. Betty Tripp.

Following this presentation a mixer was held. Ralph Welday, Graceland College student home for the week end, won first prize in this game. Several other games were played and refreshments were served.

The young people and their supervisors spent the night in homes of the Burlington Saints.

At eight o'clock Sunday morning, they met in the church auditorium for a fellowship service conducted by Brother Leonard Duke of Burlington.

Sister D. J. Williams, Burlington, taught the young people's class for church school, and preaching was by the pastor, Brother D. J. Williams.

Following the morning services dinner was served to the Zion's Leaguers in the lower auditorium.

The Burlington Zion's League is under the direction of Brother and Sister Arnold Weinman.

The next district activity for the Leaguers is scheduled for April, at which time Elder Carl Mesle, General Church director of young people, will meet with us for the annual Restoration Festival, to be held at Fort Madison, Iowa.—Reported by BETTY TRIPP

Graceland Banquet Held

NAUVOO, ILLINOIS.—The Herald House Day service was held March 8. A display of printed material was arranged by the book steward, J. W. Klingelmueller. Other speakers were those who had been contributors to the *Herald*. These included Roberta Lewis Garrett, Betty Sanford Tripp, and Florence Sanford Ourth. Every family present was a *Herald* subscriber.

GOOD READING FOR TEEN-AGERS

Frontier Beacon

BY MARION MARSH BROWN

Young Jud Stuart has a dream—a dream of starting a newspaper to play its part in the fight against slavery . . . "the first newspaper west of the Missouri." His hardships are discouraging but the young man meets Abraham Lincoln and is inspired to continue his work. A thrilling story of life on the western frontier. From Westminster Press.

Price \$2.50

Island of Peril

BY RALPH HAMMOND

Dick Cudden becomes involved in an eerie mystery that begins with a strange caller and terrifying note. From his home in England, he goes across the North Sea to a mysterious island off the coast of Norway. Here is a thrilling story for any boy or girl—full of suspense, action, and authentic sea lore. From Westminster Press.

Price \$2.50

Herald House

INDEPENDENCE, MISSOURI

The annual Graceland banquet was held at Fort Madison, February 27. Welcome was said in the following languages: Danish, Mrs. James C. Page; Spanish, Mrs. Joseph Jones; German, Raymond Repplinger; Welsh and Hawaiian, Mr. and Mrs. D. J. Williams; French, Charles Gunn; and English, Arnold Ourth. The valentine theme was carried out in the decorations and group singing led by Mrs. Fred Banta. There was a box which contained valentines with no names on them. The verses, written by Betty Tripp, disclosed the love story of each of the alumni, and the group identified to whom they belonged. Alumni from Nauvoo were Elbert Lambert, Mildred Sanford Smith, Betty Sanford Tripp, Janet Hall Banta, and Arnold Ourth; from Colusa, Joseph Jones; from Fort Madison, Thelma Gunn Francis, Genevieve Hougas Francis, Fern Tripp Larson, and Doris Carmack Breeze.

The toastmaster, Harold Smith, read part of a letter from Blair Bryant, who was a guide at Nauvoo last summer, describing the difference in a large university and Graceland. This served as an introduction to the guest speaker, Clifford Cole, dean of men at Graceland. Students attending Graceland this year from the Nauvoo District are Ralph Gunn, Larry McKiernan, Alice Johnson, Fort Madison; Ruth Hagmeier, Keokuk; Ralph Welday, Marilyn Duke, Burlington; Ray Brown, New London; and Lloyd Tripp, Lee and Lynn Ourth, Nauvoo.

In January, the Zion's League, under the leadership of Mrs. Floyd Hartman, put on their annual inventory service. The young people dramatized three scenes from the Bible: "Daniel and His Friends," portraying the stewardship of health; "The Good Samaritan," the stewardship of helpfulness and love; and "Christ in the Temple," the stewardship of the Father's business. Branch Solicitor Ralph Tripp then accepted the inventories of the members. He informed the group that within the last ten years the number of inventories sent in by the branch has increased from six to forty-seven.

Brother Harold Smith, "The Nauvoo Miller," attended the Professional and Business Men's Institute in Independence and made tape re-

cordings of sermons and lectures for the benefit of the branch. The talks by Bishops G. L. DeLapp and Walter Johnson and Elder Sanford Fisher of Boston have been heard.—Reported by FLORENCE OURTH

Auditorium Fund Raised

DETROIT INTERNATIONAL STAKE.—The women of the stake announce the success of their Auditorium fund dinner, held February 24, in Detroit, which netted \$2,000.

The food for the well-planned dinner was donated, and each ticket sold was a five-dollar donation.

A short program followed the dinner with Bishop Livingston as the guest speaker. Bishop Livingston showed slides of the Auditorium and slides of various parts of Europe.—Reported by MINNIE TRUDELL

Apostle in Branch

CINCINNATI, OHIO.—On November 2, Bonnie Perry was baptized by the pastor, Elder Everett L. Smith. The service was held at the Middletown, Ohio, Branch. The confirmation service was held on November 16. Karen, the daughter of Brother and Sister Perry, was blessed by Elder Smith on the same day.

The church school Christmas party was held December 21. Gwen Manning and Loraine Smith were home from Graceland. The young people had a New Year's Eve party at the home of Dick and June Reid.

On January 18, Jack Thomas and Everett Smith, Jr., were ordained to the office of deacon. The charge was given to the two men by Elder Joe Williams, Jr. Everett Smith, Jr., was ordained by High Priest Floyd Rockwell and Elder Everett L. Smith. Jack Thomas was ordained by Elders Everett L. Smith and Joe Williams, Jr. After the ordinations, Brother Rockwell, who is the district president, spoke to the congregation.

Mrs. Thelma Cline, who is one of the charter members of the branch, visited with the Saints during the latter part of January.

Apostle D. T. Williams arrived in the city on January 30 for a three-day visit. He ad-

ressed the group Friday and Saturday evenings in the room of the YMCA Building. He preached twice on February 1.

During the first week in February, Evangelist E. Y. Hunker held a series in Middletown, Ohio. He also gave patriarchal blessings while with the Saints.

District Missionary Calvin French and his wife LaVon visited in the branch on Sunday evening, March 8, at which time Brother French preached the evening service.—Reported by JUNE REID

Special Day Observed

SACRAMENTO, CALIFORNIA.—A special business meeting was held January 14 to obtain branch approval of the recommendation for ordination of Nielse George Olsen. The recommendation was also approved at the district conference held at Berkeley, February 21.

Religious Education Day was observed on January 18, with district director, Mrs. Mary Stark of Modesto, in charge. At the church school hour she addressed the combined adult and young people's classes. Pastor Myron R. Schall spoke at eleven o'clock. The choir presented special music for the occasion. A potluck dinner was served at noon. E. J. Gleazer, Jr., President of Graceland College, was the evening speaker. An informal reception in the lower auditorium followed the service. Alumni and prospective Graceland students were especially invited to meet and talk with Elder Gleazer. Some of the branch young people attended a Graceland meeting held at Berkeley the previous evening.

The Zion's League held a winter carnival at the church on January 23. They also took a trip to the mountains for a snow party on February 28. The annual valentine's banquet was held on February 14, directed by the young people. A musical program titled "My Song of Love" was presented, using numbers from operettas and stage shows, and directed by Celia Schall and Phillipa Gann.

The annual service for the filing of inventories was held following the Communion service on February 1. This service was presided over by Bishop E. C. Burdick. The Communion service was directed by the pastor.

On February 15 Pastor Myron R. Schall preached. A men's quartet sang.

A special service was held on the evening of February 24, when President F. H. Edwards was the speaker. A reception in the lower auditorium followed the service.

At the Communion service on March 1, Nielse George Olsen was ordained to the office of priest by Bishop E. C. Burdick assisted by Elder Myron R. Schall.

A daughter was born to Mr. and Mrs. Richard Ferris on January 18, and a daughter to Mr. and Mrs. Ellsworth Vincent on February 9.—Reported by LENA SWANEY

New Church Near Completion

OCEAN SPRINGS, MISSISSIPPI.—Elder Dave Givens was the speaker at the Communion service February 1, and the service February 8. A. Wayne Hough of the Mobile District presidency was the morning speaker.

On February 15, the morning speaker was Wayne Livesay, and the evening speaker was Joe Arguelles. The morning speaker on February 22 was Elder Herbert Patrick and the speaker for the evening service was George Goff.

The priesthood conducts weekly visits and also one cottage meeting a week. Work on the completion of the church building is progressing.

NEW FILMSTRIP

The Last Supper

Here is a beautiful full-color filmstrip about the Last Supper. The story is told in 25 pictures. You'll find it particularly valuable for youth services, general worship services, Communion, and for junior church. A Church Craft production.

\$5.00

HERALD HOUSE

INDEPENDENCE, MISSOURI

Bulletin Board

Northwestern Ohio District Youth Camp Correction

The notice of the Northwestern Ohio District youth camp which appeared in the March 23 issue of the *Herald* contained an error. The junior age limits should be twelve to fourteen rather than eight to fourteen as previously stated.

LOYD ADAMS
Camp Director

Idaho District Spring Conference

The Idaho District spring conference will be held May 1, 2, and 3, at the church in Boise, 817 Franklin Street. Guest speakers are to be Evan Fry and J. F. Curtis. The opening service will be a fellowship at 7:30 p.m. Friday. The business meeting is scheduled for 2:00 p.m. Saturday, and a banquet will be served at 8:00 Saturday evening in the New Plymouth mission. The rest of the conference will be devoted to classes and sermons, with an early morning fellowship on Saturday and Sunday. Those desiring housing accommodations may contact Jessie Fletcher, 2816 Broadway, Boise, Idaho (telephone 4-1418). A full outline of the conference will appear in the *Idaho District Sentinel*.

ARDATH FRY
District Secretary

Organization of Bend, Oregon, Branch

On Sunday, April 19, the Bend, Oregon, Mission will be organized into a branch. Most of the Oregon District officers will be present for the occasion. Meetings, listed as follows, will be held at Norway Hall: 8:30 a.m., prayer service; 10:00, church school with Elder Harold Carpenter in charge; 11:00, sermon by District President J. L. Verhei; 12:00 basket dinner; 2:00 p.m., branch organization. Out-of-town guests desiring a place to stay overnight should contact George Dyer, 1325 Harmon Boulevard, Bend. Following this event Elder and Mrs. Verhei will visit all groups in southern Oregon.

J. L. VERHEI

Notice to Massachusetts Members

Mrs. William Bison, 46 Mount Vernon Street, Charlestown, Massachusetts, would like to contact other members living in that area. Her husband, who is in the Navy, is assigned to the U.S.S. Columbus.

Changes of Address

Glenn R. Coven
224 South Barnard Street
State College, Pennsylvania

Books Wanted

Bishop T. A. Beck, P. O. Box 1285, Lansing, Michigan, would like to obtain copies of the following: *The Old Jerusalem Gospel* by Joseph Luff and *With the Church in an Early Day* by Francis Willard.

Requests for Prayers

Prayers are requested for Mrs. Josephine Williams, Unadilla, Nebraska, who is in poor health and whose eyesight is failing.

Gladys L. Hegwood of West Peoria, Illinois, requests prayers for herself. She entered the Independence Sanitarium on March 21 for treatment of an abdominal ailment. She will be glad to receive cards and visitors.

Prayers are requested for Mrs. Tony Ferry, a polio victim, by her grandmother, Mrs. Mary Christoffersen of Deer Lodge, Montana. Mrs. Ferry is the mother of two small children.

ENGAGEMENTS

Barlow-Brooks

Mr. and Mrs. Thomas W. Piggott of Brewton, Alabama, announce the engagement of their daughter, Marilyn Brooks of Independence, Missouri, to Lt. Glen Harold Barlow, son of Mr. and Mrs. John C. Barlow, Sr., of Mobile, Alabama. The wedding will take place May 24 in Independence.

Johnston-Hampton

Mr. and Mrs. Roscoe F. Hampton of Cameron, Missouri, announce the engagement of their daughter, Marcia Ann, to Richard Wallace Johnston, son of Mr. and Mrs. Glen Johnston of Hollywood, California. Both are students at Graceland College. The wedding will take place May 31 in Cameron.

WEDDINGS

Jones-Walker

Thena Walker and Charles J. Jones, both of Macon, Missouri, were married New Year's Eve at the Reorganized Church in Macon, Lloyd Clark officiating. They are making their home in Macon.

Dawson-Burns

Thelma Jewell Burns, daughter of Mr. and Mrs. William Burns of Macon, Missouri, and Richard William Dawson, son of Mr. and Mrs. Gardner Dawson of Bevier, Missouri, were married March 15 at the Reorganized Church in Macon, Elder Carl Weeks officiating. They are making their home in Macon.

BIRTHS

A son, Steven Allen, was born March 1 to Mr. and Mrs. Donald E. Manuel in Berkeley, California. Mrs. Manuel is the former Jean Lane of San Antonio, Texas. Both parents are graduates of Graceland, and Mr. Manuel attended the University of California.

Mr. and Mrs. Charles Schorr of Sparta, Wisconsin, announce the birth of a daughter, Mary Lynn, born March 12.

Mr. and Mrs. Ted Erick announce the birth of a son, Ted B. Erick IV, born March 12. Mrs. Erick is the former Sue Laman.

We're on the Air . . .

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

IOWA, Lamoni.—KGRA, 690 on the dial, 9:30 a.m. (CST) Sunday.

IOWA, Ottumwa.—KBIZ, 1240 on the dial, 11:45 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WSAR, 1480 on the dial, 8:15 a.m. (EDST) April 20.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFSB, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MONTANA, Kalispell.—KGEZ, 600 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 10:00 a.m. (CST) Sunday.

SOUTH DAKOTA, Aberdeen.—KSDN, 930 on the dial, 10:00 a.m. (CST) Sunday.

TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.

TEXAS, Mercedes.—KRGV, 1290 on the dial, 9:00-9:15 a.m., Saturdays, April 4-June 27

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

More Church School Vacation Materials

VACATION CHURCH SCHOOL CERTIFICATE

The front illustration of this beautiful card is reproduced in full color with no detracting lettering to mar its beauty. The story on the back is about the picture. The certificate itself is printed inside. Size: 4 $\frac{7}{8}$ " x 6 $\frac{3}{8}$ ". Matching envelope.

Price 6c



VACATION CHURCH SCHOOL SOUVENIR BUTTON

A souvenir button, lithographed in four colors on metal with a high-gloss varnish application. An attractive souvenir and award for children of every age. Diameter 1 $\frac{3}{16}$ ".

Price 30c per dozen

\$2.00 per hundred



HERALD HOUSE

INDEPENDENCE, MISSOURI

DEATHS

THAYER.—Charles Hobart, son of George and Ella Thayer, was born February 3, 1895, in Michigan, and died February 2, 1953, at his home in Warsaw, Missouri. His first wife, Pearl Arthur Thayer, died in 1946, and on August 10, 1952, he was married to Mrs. Mable Coffey, who survives him. He was a veteran of World War I and since 1905 had been a member of the Reorganized Church.

Besides his wife, Mable, he leaves two daughters: Mrs. Charlene Nawhiney of Springfield, Missouri, and Mrs. Betty Hettrick of Tucson, Arizona; a son, Charles H. Thayer, Jr., of the Navy; a brother, Harold Thayer of Marshall, Missouri; a sister, Mrs. Harry McDonough of Boonville, Missouri; and one grandchild. Funeral services were conducted at the Reorganized Church in Marshall, Stake President H. J. Simons and Pastor R. P. Richardson officiating. Burial was in Ridge Park Cemetery in Marshall.

JOHNSON.—John, son of John and Anna Johnson, was born at Coleville, Utah, on November 21, 1865, and died February 15, 1953, in Independence, Missouri. The family lived in Utah until John was six, then moved to Forest City, Missouri, where he was baptized into the Reorganized Church on July 5, 1874. Later they moved to Idaho and then to Montana, where on December 7, 1891, he was married to Hettie Ann Sears; five children were born to them. One son died in infancy; a daughter, in 1940, and Mrs. Sears in 1946. Since 1924 Brother Johnson had resided in Independence.

Surviving are two daughters: Mrs. Jessie Kendall of Missoula, Montana, and Mrs. Mabel Davey of Independence; a son, J. Delbert Johnson of Independence; five grandchildren; and ten great-grandchildren. Funeral services were held at the Roland Speaks Chapel in Independence, Elders Glaude A. Smith and Gomer Wells officiating. Interment was in Mound Grove Cemetery.

NEWTON.—Walter, a native of England, died January 11, 1953, at the University of Kansas Medical Center, Kansas City, Kansas, at the age of seventy-five. Before his retirement in 1941 he was a dairyman. He had been a member of the Reorganized Church since December 24, 1888, and attended Quindaro Branch.

He is survived by his wife, Elizabeth; seven sons: Harold W. Lawrence L., George A., and Eugene W., all of the home; James C. of Compton, California; Edward G. of Denver, Colorado; and Orville P. of DeSoto, Kansas; three sisters: Mrs. Alice Harrington of Independence, Missouri; Mrs. Anna Leyendecker of Houston, Texas; and Mrs. Harriet Conklin of Holt, Minnesota; two brothers: William of Kansas City, Kansas, and Steven of Denver; six grandchildren; and one great-grandchild. Funeral services were held at the Echternacht Chapel, High Priest John Tucker officiating. Burial was in Mound Grove Cemetery, Independence.

LEWIS.—Mary, daughter of Levi and Sarah Jackson Wilson, was born February 1, 1859, and died November 23, 1952, at the Decatur County Hospital. With the family she moved as a girl to western Iowa, living first at Gallands Grove and later at Moorhead. On January 9, 1873, she was married to Dorman Lewis; seven children were born to them. Her husband died on May 4, 1919; three children, Ada, Arthur, and Odessa, also preceded her in death. She became a member of the Reorganized Church in her youth and spent her declining years in Lamoni, Iowa.

Surviving are four children: Bessie Jensen, Florence Gamet, Earl and Vere Lewis; two sisters: Mrs. Emmet Lewis and Mrs. Fred Pellisser; eighteen grandchildren; thirty-four great-grandchildren; and two great-great-grandchildren. Funeral services were held at Marsh Chapel in Lamoni, Pastor Robert S. Farnum and Apostle D. Blair Jensen, a grandson, officiating. Burial was in the Preparation Cemetery.

QUICK.—Elizabeth, daughter of Cager and Catherine Martin Lucas, was born January 12, 1874, in southern Indiana, and died February 17, 1953, at the Main Street Mercy Hospital, Mapleton, Kansas. On November 29, 1892, she was married to Lee Quick, who survives her. She had been a member of the Reorganized Church for many years.

Besides her husband she leaves a son, Fred H. Quick of Mapleton; four daughters: Mrs. Frank McCollam and Mrs. Arthur Dennis of Mapleton; Mrs. Lloyd Weded of Los Angeles, California; and Mrs. Melvin Shipley of Miami, Oklahoma; four brothers: Newton Lucas of Coeur d'Alene, Idaho; Charley Lucas of La Harpe; Tom Lucas of Walnut; and

Elmer Lucas of Sumner, Iowa; two sisters: Mrs. Frank Stanford of La Harpe; and Mrs. Iva Robinson of Tulsa; sixteen grandchildren; and twenty-three great-grandchildren. Funeral services were held at the Reorganized Church in Mapleton. Burial was in the Mapleton cemetery.

LIGHTFOOT.—Mary A., daughter of Dr. and Mrs. Adolph Oppermann, was born May 3, 1871, at Auburn, Nebraska, and died March 4, 1953, at her home in Kansas City, Missouri. On May 1, 1897, she was married to Alma L. Lightfoot, a member of the Reorganized Church. In that same year she was baptized by her husband, and in 1904 they moved to Independence where they attended Stone Church. Five years later they made their home in Kansas City and became members of the Central congregation.

She is survived by her husband; two daughters: Mrs. Arthur J. Stout of Northfield, Illinois, and Miss Edna Lightfoot of the home; a son, Lyle E. of St. Clair Shores, Michigan; and one sister, Mrs. Gladys Average of Kansas City. Funeral services were conducted by Patriarch A. E. Stoff and Elder E. W. Lloyd at the Carson Chapel in Independence. Interment was in Mound Grove Cemetery.

PEEPLER.—Alice McClain, was born May 1, 1873, in Kentucky and died February 17, 1953, at her home in Fulton, Kentucky. She was married on February 17, 1895, to T. Lee Peeples, who survives her. She was a member of the Reorganized Church.

Besides her husband she leaves a daughter, Mrs. Zela Hart of Fulton; and three sons: Otis, Ollie, and Osmer, all of St. Louis, Missouri. Another son, Paul, died in infancy. Services were held at the Whitnel Funeral Home in Fulton, Elder J. H. Yager officiating. Interment was in Booz Chapel Cemetery at Fulton.

HAYES.—Lawrence W., was born February 3, 1876, at Prairie View, Michigan, and died March 12, 1953, at his home in Kansas City, Kansas. He was married in 1899; his wife, Dora, survives him. On July 22, 1906, he was baptized into the Reorganized Church; he was ordained a priest on March 20, 1910, and elder on August 13, 1911, and a high priest on July 25, 1916. He was a graduate of Manhattan State College and was a resident of Topeka, Kansas, for a while; during his residence there he served as pastor of the Topeka congregation. In 1912 he moved to Kansas City, became a charter member of the Grandview congregation, and served as pastor of that group. For thirty-three years he was a member of the Kansas City Stake high council, retiring in 1951 because of ill health. In the business world he was known as a man of integrity and dependability; for

over thirty years he was employed by the Kansas City Terminal Railways Company.

Besides his wife he leaves a son, Wilbur S. Hayes, and a daughter, Mrs. Gus Schmidt, both of Kansas City, Kansas; two sisters: Mrs. Tom D. Costello of Chicago, Illinois, and Mrs. Ethel Rigby of Redlands, California; four grandchildren; and one great-grandchild. Funeral services were held at the Echternacht Chapel in Kansas City, Elder Evan Fry officiating. Interment was in Highland Park Cemetery.

DUNHAM.—Andrew B., was born May 2, 1872, at Selma, Alabama, and died February 18, 1953, at the home in Marlin, Texas. He was baptized a member of the Reorganized Church on May 7, 1893, and had held the office of priest since December 28, 1899. Since 1945 he had resided in the Rio Grande Valley.

He is survived by his wife and five children. Funeral services were held at the Adams Chapel in Marlin, Pastor Earl R. Allen officiating. Interment was in Snyder, Texas.

PARSONS.—Eleanor E., daughter of James and Dora Shepherd, was born near Valley City, Missouri, October 15, 1879, and died March 3, 1953, at the home of her daughter in Warrensburg, Missouri, where she and her husband had lived the past fourteen years. She had spent her entire life in or near Warrensburg. On September 20, 1910, she was married to John Roy Parsons; one of the three children born to them died in infancy. She had been a member of the Reorganized Church since November, 1894.

Besides her husband she leaves one daughter, Mrs. Robert Collins, and a son, James Roy, both of Warrensburg; two brothers: J. W. Shepherd of Warrensburg and James A. Shepherd of Los Angeles, California; a sister, Mrs. Minnie Woolsey of Warrensburg; and six grandchildren. Funeral services were conducted by High Priests Harry Simons and W. S. Macrae at the Reorganized Church in Warrensburg. Burial was in Sunset Hills Cemetery, Warrensburg.

Editorial Help Wanted

We would like to hear from a woman between 25 and 37 years old who would like to become a copy editor. Experience not necessary, but must be a good speller and have an English major. Permanent work, on a five-day week and forty hour basis. Address reply to Managing Editor, Herald House.

Reunion Schedule

REUNION	PLACE	DATE
Red River and Northwest Minn.	Detroit Lakes, Minnesota	June 7-14
Eastern Montana	Fairview, Montana	June 17-21
Texas	Bandera, Texas	June 19-28
W. Va.-Columbus-S. Ohio	Bethesda, Ohio (Epworth Park)	June 27-July 5
Wisconsin-Minnesota	Chetek, Wisconsin	June 28-July 5
Des Moines	Des Moines, Iowa	July 4-12
New York-Philadelphia	Deer Park (New Hope, Penn.)	July 4-12
Center Stake of Zion	Lake Doniphan, Excelsior Springs, Missouri	July 11-19
Owen Sound-Toronto	Port Elgin	July 11-19
Central, South Michigan	Liahona, Sanford, Michigan	July 11-19
Southern New England (Onset)	Onset, Massachusetts	July 11-19
Black Hills	Custer, South Dakota	July 12-19
Kansas	Salina, Kansas (Camp Webster)	July 18-26
Ozarks	Racine, Missouri	July 18-26
Oregon	Battle Ground, Oregon	July 18-26
Maine	Camp Winiagwamak, Brooksville, Maine	July 18-26
Kansas City Stake	Lake Doniphan, Excelsior Springs, Missouri	July 25-Aug. 2
Blue Water (Flint-Port Huron)	Lexington, Michigan	July 25-Aug. 2
Nauvoo	Nauvoo, Illinois	July 25-Aug. 2
Lamoni Stake	Graceland College	July 26-Aug. 2
Spokane		July 28-Aug. 2
Western New York	Greenwood, New York	July 29-Aug. 1
Chatham-London (Erie Beach)	Erie Beach	July 31-Aug. 9
Northwest (Silver Lake)	Everett, Washington	Aug. 1-9
Rock Island		Aug. 1-9
Kirtland	Kirtland, Ohio	Aug. 1-9
Far West Stake	Stewartsville, Missouri	Aug. 6-16
Southeast and Central Illinois		
St. Louis (Brush Creek)	Zenia, Illinois	Aug. 7-16
Eastern Michigan (Cash)	Cash, Michigan	Aug. 8-16
Northern Michigan (Park of the Pines)		
Missouri Valley	Boyne City, Michigan	Aug. 8-16
Blue Water (Detroit-Internat'l)	Woodbine, Iowa	Aug. 8-16
Oklahoma	Lexington, Michigan	Aug. 8-16
Western Montana	Wilburton, Oklahoma (Robber's Cave)	Aug. 8-16
Eastern Colorado	Deer Lodge, Montana	Aug. 9-16
Chicago and Northeast Illinois	Palmer Lake (Pine Crest Camp)	Aug. 15-23
	Naperville, Illinois (Camp Seager)	Aug. 23-30

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

M
h

STORM WARNINGS

Here in Midwestern America the first weeks of the new year were mild and pleasant, like a long leisurely approach to spring. Then one sunny afternoon the radio warned us that there was snow in the mountains and gales were blowing it this way. Hardly a moment too soon we lowered our ear flaps to blizzard position and turned up our coat collars. We bought week-end groceries early and hibernated at home. Then the storm came, and we were snug (and smug) in the security of being prepared.

In the climate of the soul, too, there are times of sunny weather, and these days of peace and happiness are broken by the winds of fear and tempests of danger. If we can keep our ears tuned for the storm warnings of the Spirit, we can be prepared for the times of trouble when they come. L. J. L.

THE HYMNS I LOVE

I love to sing the old, old songs
I sang when in my youth,
The grand old hymns of faith and praise
That ring with tones of truth.

The sweetness of their melodies,
The message they impart,
Has stayed with me throughout the years,
Implanted in my heart.

My mother sang them at her work,
And this I often do;
I hope the youth within my home
Will learn and love them, too.

Leona Hands

PERFECT THERMOSTAT

For the right temperature in a home, all members of the family should have warm hearts.

—"Detroit Free Press"

FAVORITES

I think God takes sides . . . God is on the side of the people who do his will.

Charles R. Hield

LACK NOT CHARITY

Who chooses not to speak a kindly word,
Or offer just a little bit of praise,
Or share the load upon a brother's back
The law of God completely disobeys.

And though he clothes himself in royal robes
Of "righteousness" and assumed piety,
His soul, one day, in nakedness will cry
To God above to show him charity.

So let our charity be strong and true,
The Master Workman we cannot deceive,
For as we mete to others so will we
In that great Judgment Day likewise receive.

Edith G. Beggs

Guidelines to Leadership for May

The contents will be:

- For Want-to-be Missionaries Only, by Wayne Simmons
- Promote Church School Leadership Training, by John R. Darling
- The Teacher Promotes Church Attendance, by Merle Guthrie
- Join in the Kingdom Way, by Dan E. Waite
- Unassuming Dependability Brings Results, by H. I. Velt
- Symbols of Stewardship, by G. L. DeLapp
- The Camp Program, by Maurice D. Bone
- Your Church Plant, Part III, by Lewis E. Scott
- A Reading Project for the Women's Department
- Seeing the Kingdom, by Arthur H. DuRose
- Starting a Junior High Camp, by Edna Easter
- Theme Helps for Junior High Camps
- Include Children in Priesthood Ministry, by F. M. McDowell
- Worship Suggestions for May, by Elizabeth Schall
- Junior Worship Suggestions for May, by Alma Louise Utz

Subscribe today!

\$2.00 per year in U.S.A.; \$2.25 in Canada; \$2.50 in other countries.

Herald House

Independence, Missouri

Contents

EDITORIAL

Apostolic Witness, by F. Henry Edwards	3
Across the Desk	4

OFFICIAL

Anonymous Contributions	4
-----------------------------------	---

ARTICLES

History of the Apostolic Council, by Chris B. Hartshorn	5
God Lives, by Paul M. Hanson	6
I Received It Not of Man, by E. J. Gleazer	6
A Testimony of the Restoration, by D. T. Williams	7
Revelations of Truth, by C. George Mesley	8
A Testimony of the Christ, by Charles R. Hield	9
These Things I Have Seen and Heard, by Reed M. Holmes	10
A Testimony of Jesus, by D. Blair Jensen	11
God's Witness to Us, by P. E. Farrow	12
I Count It a Joy, by D. O. Chesworth	13
By These Things, by M. L. Draper	14
Tangible Evidences, by R. E. Davey	15
Daughters of the Kingdom, by Gladys Gould	16
A Career in Choices, by Charles Kornman	18
Graceland Gazette	19
Briefs	20
Bulletin Board	22
Reunion Schedule	23



SEVENTIES
WITNESS
EDITION

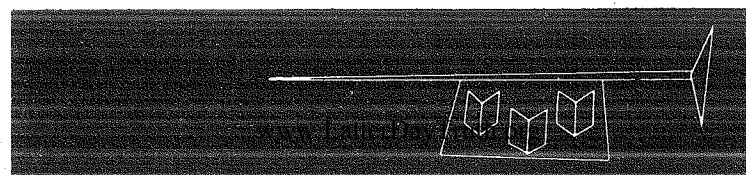
Zenos Z. Renfroe

Senior President of Council of Seventies

the Saints' Herald

April 13, 1953

Volume 100



News and Notes

FROM HEADQUARTERS



AN ANNIVERSARY OF SERVICE

Elder Paul M. Hanson will complete forty years as a member of the Council of Twelve on April 19, 1953. Of the sixty apostles who have served in the Twelve in the last one hundred years, only Elders E. C. Briggs, W. H. Kelley, and John W. Rushton have rivaled Brother Hanson in length of service. For nearly twenty years Apostle Hanson has been president of his quorum.

Born at Crescent, Iowa, January 8, 1878, and baptized when he was fifteen, Brother Hanson ministered with distinction as priest, elder, and Seventy before being called to the Twelve. Since 1913 he has had charge in every land where the work of the church is organized: Australia, Denmark, French Oceania, Great Britain, Hawaii, Holland, New Zealand, Norway, Palestine, and Sweden, as well as in most of the stakes and districts of the domestic field. And, as is well known, his extensive travels in Central and South America have reinforced his sound scholarship and made him our foremost apologist in the Book of Mormon field.

The church is and will be very greatly indebted to Apostle Hanson for his own stalwart character, his convincing testimony, and his kind and wise and dignified leadership. On behalf of the church we extend to him and to his gracious companion our heartfelt thanks and assurance of our deep affection.

Other presidents of the Twelve in the Reorganization have been Jason W. Briggs (1853-86), A. H. Smith (1890-97), W. H. Kelley (1897-1913), G. T. Griffiths (1913-1922) and J. A. Gillen (1922-1934).

ISRAEL A. SMITH
F. HENRY EDWARDS
W. WALLACE SMITH
The First Presidency

PRESIDENT HOME FROM SOUTH

President Israel A. Smith has returned from a trip in the South where he traveled with Apostle Percy E. Farrow. He visited the following branches and missions: Jacksonville, Orlando, Fort Lauderdale, Miami, Key West, Tampa, and Pensacola, Florida; Mobile, Alabama; and Escatawpa, Mississippi.

VISIT COLUMBIA BRANCH

President and Mrs. F. Henry Edwards were in Columbia, Missouri, March 29. Brother Edwards reported an excellent meeting with the Saints and college students in the branch.

GIVES DEDICATORY ADDRESS

President W. Wallace Smith was in Houston, Texas, March 29, where he gave the address at the dedication service of the new educational plant of the church. Elder Roy Vandel is the pastor in Houston. Brother Smith stopped in Dallas on his return home and spoke there on Monday night.

BISHOP SPEAKS IN LAMONI

Bishop G. L. DeLapp spoke to the Lamoni Stake Men's Club March 31, in Lamoni, Iowa. The topic of his speech was "The Real Worth of Every Individual."

MEETS WITH CHAPLAINS

Apostle D. T. Williams has returned to the office following a trip where he met with the heads of the Army Chaplain Service in a series of conferences in the Pentagon. He also attended conferences in the following districts: Philadelphia, Pennsylvania; Boston, Massachusetts; Wellburg, West Virginia; Oak Harbor, Ohio; and Ironton, Ohio. He also preached for the Washington, D. C., congregation on a Sunday in February, and spent one week end in New York City, and Norwalk, Connecticut.

HIELD IN TEXAS

Apostle Charles R. Hield has returned from a trip to the Southwest. He attended a district conference in San Antonio, March 20, 21, and 22. On March 28 and 29, he attended a conference for the Arizona, New Mexico, and Southwest Texas area at Tucson.

MISSION ORGANIZED

The Jacksonville, Florida, Group was organized into a mission by Apostle Percy E. Farrow on March 5. The mission is in the unorganized Florida area. The pastor is Elbert Powell, 618 Basswood Street, Jacksonville, Florida, and the place of meeting is Union Hall, 118 Twenty-first Street. The mission has about forty members.

AT DISTRICT CONFERENCE

Apostle D. Blair Jensen attended a district conference for the Kaw Valley District at Lawrence, Kansas, March 28 and 29. Seventy Herbert Lynn, district president, was associated with Brother Jensen at the conference.

PREACHES AT AURORA, ILLINOIS

District services were held at Fargo, North Dakota, March 28 and 29. Apostle D. O. Chesworth was there with Elder Delbert Smith. Seventy Cecil Ettinger concluded a preaching series there on Saturday night. Brother Ches-

(Continued on page 21.)

The Saints' Herald Vol. 100 April 13, 1953 No. 15

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

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

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

"They That Wait Upon the Lord

Shall Renew Their Strength."

—Isaiab 40: 31

WHAT THE PROPHET declares is true of everyone. It is very clearly illustrated in the person and ministry of Jesus Christ. What led Jesus at the age of twelve when at the Passover in Jerusalem to seek out the temple was his desire to be about his Father's business. In his unbroken cherishing of such an outlook on life he "increased in wisdom and stature, and in favor with God and man." In his ministry in the synagogue in Nazareth, his bearing, choice of Scripture, and manner of presenting his thoughts were such that "the eyes of all them that were in the synagogue were fastened on him, . . . and all bear him witness, and wondered at the gracious words which proceeded out of his mouth."

A leading council of ministers in the Reorganized Church of Jesus Christ of Latter Day Saints is the one composed of men holding the office of Seventy. Their duties, privileges, and responsibilities set forth by Jesus, as recorded in Luke 10: 1-12, are very similar to the instructions and commandments given by the Lord to his apostles relating to their ministry recorded in the tenth chapter of Matthew's writings.

A great struggle is on in the world for the possession of minds and souls. In the magnifying of their calling, the Seventies are presenting to men the one thing they most need—the power to become sons of God through Jesus Christ. They are a blessing to the world in affirming that true religion should not be replaced by a universal materialism. One of the reasons for the restoration of God's church through the

instrumentality of the Prophet Joseph Smith and others was the essential need in the world of the ministerial office of the Seventy.

Who knows when God first began preparing for the work of those now officiating in the office of Seventy? Perhaps as nearly as can be answered, it was when they began responding to the movements of God's Spirit and power in their lives. From their earliest recollection, numerous and diverse have been their experiences, some entailing the deepest sorrow and others the greatest joy. Of the Master it is written, "We have not an high priest which can not be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." So many of the Seventies have drunk deeply from the cup of sorrow, but they also have experienced unspeakable heavenly joys. This means that in the working of God's providence they are equipped to hear the world's throbbing heart. Only those so in touch with the pulse of the world are truly fitted to proclaim the "glad tidings of great joy" to a lost world. The Seventies are honored in having a part in preparing a worth-while welcome to be extended to Christ when he comes in the clouds of heaven as King of Kings and Lord of Lords. They are contributing by setting in motion the forces leading to the day when "the righteous shall be gathered out from among all nations, and shall come to Zion singing, with songs of everlasting joy." They are enthroning in the hearts of men the joy of eternal salvation. They are helping souls wandering in darkness to find Christ's church. Of sinners they are making Saints.

THUS IT IS SEEN that the Seventies compose one of the leading councils of God's church. They were in the New Testament church, and are in the church of today.

The first Seventies of the Reorganized Church of Jesus Christ of Latter Day Saints were selected and ordained at the April, 1853, Conference held in Zarahemla, Wisconsin, although there were Seventies in the church prior to the death of the prophet Joseph Smith, which occurred in 1844. Following his death, when the forces of evil were seeking the destruction of the church and the members of the Reorganized Church were few, during the heat of the day the Seventies in the conflict occupied in the front trenches giving unstintingly, faithfully, and sacrificially of their services to the church and the world. Since that time the labors of the Seventies have continuously and definitely contributed in placing the church of Jesus Christ in its present encouraging position of honor and strength. Truly the Seventies occupy a prominent place in the ministerial ranks of the church.

PAUL M. HANSON

A Correction

I am distressed to find an error in typing or copying in the editorial about the David Whitmer heirlooms in the *Herald* of March 16, 1953, to which I may have been at least a party in error. The name of the donor was unfortunately misspelled. Mrs. Helen Blankmyer was properly named in advance notes about the matter; but in the final article the name was given as Blankenship.

I trust this explanation with my humble apology will heal any injury resulting from the mistake.

ISRAEL A. SMITH

Editorial

Official

Leadership Training Program

By this official notice the Leadership Training Program of the Department of Religious Education is designated a division of the Department, and Elder John R. Darling is assigned as Director of this division. This replaces his assignment as Associate Director of Religious Education, which office is being discontinued.

DEPARTMENT OF RELIGIOUS EDUCATION
Reed M. Holmes

Approved: THE FIRST PRESIDENCY
W. Wallace Smith

"WINNING OUR WORLD FOR CHRIST"

Stake and district presidents, pastors, missionary co-ordinators, other Melchisedec priesthood members, and others directly concerned with pastoral or missionary work:

You may still register and attend the Institute in Evangelism in Independence, April 12 to 17. If unable to register in advance, do it Sunday morning between 9:00 and 10:45 a.m. at the Auditorium.

Help make your congregation an effective missionary center by participating in the Institute.

ATTEND OPENING SERVICES

The preaching services on the opening day of the Institute in Evangelism will be open to all members and friends of the church who find it possible to attend. The Center Stake congregations are dismissing the eleven o'clock services so that all might worship together at the Auditorium. It is anticipated that other members, particularly within driving range of Independence, will want to attend.

F. Henry Edwards of the First Presidency will deliver the sermon at eleven o'clock, with Apostle Paul M. Hanson speaking at 2:00 p.m. Both services will be held at the Auditorium.

Evening preaching services will be conducted at Central Church in Kansas City and the following churches in Independence: Stone Church (upper and lower auditoriums), West College, Englewood, Walnut Park, and Enoch Hill.

Granville Trowbridge Dies

The church is again reminded of the cost of its growth and progress in the passing of a man who served in both local and General Church capacities. As a young man he was active in the St. Louis Zion's Religio and then served as president of the General Church Religio. In 1921 he was called to Independence to be business manager of the Herald Publishing House and supervised moving of the publishing plant from Lamoni and combining it with the Ensign plant. He also supervised the rehabilitation of the old Swope Mansion for use as a community center. When the Institute was established there, he taught business courses in the night school.

In 1924 he returned to St. Louis to the railroad job he had left, co-operating in a church economy move. Three years later he came back to Independence to act as secretary to President F. M. Smith over a two-year period. In 1929 he returned to railroading, but was located in Nashville, Arkansas. For the next thirteen years he labored hard to build up the work of the church in that area, serving as district president and bishop's agent. Until his health failed in 1944 he poured himself out in loving ministry to the people and to their Christ. He has gone to a well-earned rest.

C. B. H.

Across the Desk

THE FIRST PRESIDENCY

A copy of the February 26 Fremont *Eagle*, Fremont, Indiana, has been sent to the First Presidency. It contains a front page article, "Latter Day Saints Are Not Mormons," from which the following is excerpted:

The members of a little white church about four miles out of town would like their fellow citizens to know that, while they are of the Latter Day Saint faith, they are not Mormons. . . . They strenuously deny the claims of Salt Lake City Mormons that Joseph Smith, the founder of Latter Day Saintism, ever taught or practiced polygamy. . . . The facts are, so says Elder Arthur Middleton, pastor of this little church just out of town, that polygamy was first publicly announced as a doctrine of the church by Brigham Young. . . . Elder Middleton claims that no Protestant church was ever more active in combating the evil doctrine than the Reorganized Church with headquarters in Independence. . . . This group

asserts also that the Book of Mormon is stronger in its language condemning polygamy than the Bible.

An article and picture will appear in the April 27 issue of the *Herald* regarding the new Waller Memorial chapel in Hawaii. However, the following is a letter received from Sister Ruth W. Nelson, daughter of Gilbert J. Waller, which expresses her appreciation for the occasion:

My sister, Christiana Waller, niece Lorna Mills, and I arrived on Saturday morning, February 14, to be present at the formal opening and consecration service of the Memorial Chapel built to the glory of God and in memory of father's work for Christ.

We shall never forget the wonderful welcome we received on our arrival Saturday in Honolulu. It was heart-warming—a real Hawaiian Aloha.

The *luau* on Saturday evening was most enjoyable; about four hundred people were present, among whom were the Governor of Hawaii and the wife of the mayor of Honolulu, who represented her husband who was ill in the hospital.

The pageant of Hawaiian history was well presented; those taking part represented some of the beautiful and cultured young women of our church in these islands.

The formal opening services yesterday were inspiring and beautiful in every way; we all felt proud and thankful to be present at such a wonderful occasion and were deeply touched by the expression of appreciation and acknowledgment of the work accomplished by father as given in the splendid sermon by Apostle Gleazer and the loving expressions of the membership.

The Chapel is beautiful with its simplicity of line and atmosphere of Hawaii—all so appropriate for worship in this beautiful land.

Brother Crownover and all his fellow workers can well be proud of their accomplishment and the membership grateful and inspired to have such a beautiful church home to attend and to which they can bring their friends.

We wanted to write and express to you our deep appreciation for the beautiful memorial to our father's memory and his loving devotion to the Master's work.

In return he had the love of these people of the isles of the Pacific, and greater reward no one could have. "For love is the fulfilling of the law."

Christie and Lorna join me in Aloha to you.

Sincerely,
RUTH W. NELSON

History of the Seventies

THE HISTORICAL BACKGROUND of the Seventies extends into the remote ages of the Old Testament, even to the time when the Lord said to Moses:

Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

And I will come down and talk with thee there; and I will take of the Spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.—Numbers 11: 16, 17, Inspired Version.

The Sanhedrin, composed of seventy men of priestly rank among the Jews, evidently is derived from the seventy authorized in the Mosaic law. Though this relationship is not definite there is evidence to support it.

The first record of the existence of the office of seventy in New Testament times is the declaration in Luke 10: 1 that the "Lord appointed other seventy also, and sent them two by two before his face into every city and place whither he himself would come." Later these seventy returned with joy saying, "Lord, even the devils are subject unto us through thy name." Though this first account of the Quorum of Seventy is brief, it is rich in its implications of the power resident within the office of Seventy.

Seventies in the Restored Church

In the early church of the Restoration the first Quorum of Seventy was organized on February 28, 1835. At a church council forty-five men were called and ordained within a few days of this date. These called to the Seventy were to be "minute men" at the front ranks of the army of missionaries sent forth by God through the church to work under the direction of the Twelve. It is well to remember that the first members of the Council of Twelve of the Restoration were chosen February 14, 1835, fourteen years prior to the selection of the first Seventies. A unique relationship exists between the Quorum of Seventy and the Council of Twelve. The names of the first men of the Quorum of Seventy in the Restoration are as follows:

Hiram Winters, Elias Hutchins, Henry Shibley, Roger Orton, J. B. Smith, Harvey Stanley, Jedediah M. Grant, Lyman Sherman, Joseph Hancock, Lyman Smith, Peter Buchanan, David Elliot, Almon W. Babbitt, Levi Gifford, and Joseph B. Nobles.

Lorenzo Booth, Zera S. Cole, Leonard Rich, Harrison Burgess, Alden Burdick, William F. Cahoon, Harper Riggs, Bradford Elliot, Burr Riggs, Lewis Robbins, Darwin Richardson, Joseph Young, Alex-

ander Badlam, Zebedee Coltrin, Solomon Angel.

John D. Parker, Daniel Stearns, Hiram Stratton, Sylvester Smith, William Pratt, Ezra Thayre, Levi W. Hancock, Solomon Warner, Israel Barlow, Willard Snow, Hazen Aldrich, Charles Kelley, Jenkins Salisbury, George A. Smith, and Nathan B. Baldwin (see *Church History* Volume 1, page 549).

The exact date of the calling and ordination of the first Presidents of Seventies is not clear. It is evident that Joseph Young and Sylvester Smith were ordained Presidents of the Seventies on March 1, 1835 (*Millennial Star*, Volume 15, page 230). The next reference to the Presidents of the Seventies is dated May 2, 1835.

A grand Council was held in Kirtland, composed of the following officers of the Church, viz: Presidents Joseph Smith, Jr., David Whitmer, Oliver Cowdery, Sidney Rigdon, Frederick G. Williams, Joseph Smith, Sr., and Hyrum Smith, with the Council of the Twelve Apostles, Bishop Partridge and Council, Bishop Whitney and Council, and some of the Seventy, with their Presidents, viz., Sylvester Smith, Leonard Rich, Lyman Sherman, Hazen Aldrich, Joseph Young and Levi Hancock, and many elders from different parts; President Joseph Smith, Jr., presiding.—*Millennial Star*, Volume 15, page 261.

During January, 1836, provision was made for the organization and ordination of the Second Quorum of Seventy. On February 3, 1836, "President Alva Beeman [President of the Elders Quorum] handed in seventy [names] of his Quorum, designed for another Seventy if God will" (*Church History*, Volume 2, page 22). There is no evidence that there were more than two Quorums of Seventies at the death of Joseph Smith.

At the General Conference held October, 1844 (four months after the Prophet's death), a resolution was passed electing Joseph Young as First President over all the Quorums of the Seventies. At this same conference a motion prevailed "that all in the Elders Quorum under the age of thirty-five should be ordained into the Seventies, if they are in good standing and will accept it." All priests, teachers, deacons, and members who were recommended for ordination were asked to withdraw from the assembly and receive ordination into the Seventies. At the close of this unusual conference and procedure, eleven Quorums of Seventies were filled and forty elders had been named for the Twelfth Quorum of Seventy. It is not clear upon what basis of the ecclesiastical law of the church such a sudden and apparently wild expansion of the Quorums of Seventy could be justified.

However, we must keep in mind that the apostasy led by Brigham Young was in motion. By January, 1846, there were at least thirty Quorums.

The Reorganization and the Quorums of Seventy

On April 6, 1853, at a conference in Zarahemla, Wisconsin, the first Seventies of the Reorganization were called and ordained. They were as follows:

David Newkirk, William Newkirk, Ira Guilford, William Cline, Jr., George Godfrey, William Smith, William Harts-horn, Horace H. Ovitt, William White, Edwin Wildermuth, Benjamin R. Tatum, John S. Newberry, Ethan Griffith, Major Godfrey, Samuel Blair, William Griffith, George W. Harlow, John Butterfield, Isaiah Harlow, and William Harlow.

We have no detailed account of how they were chosen or by whom they were ordained.

Various men were added to this group of Seventies until the General Conference at Amboy, Illinois, April 6, 1860. At this Conference the following men were chosen as Presidents of Seventies:

James Blakeslee, Crowell G. Lanphear, Archibald M. Wilsey, John A. McIntosh, Edmund C. Briggs, William D. Morton, and George Ratick.

Several other men were ordained to the office of Seventy at this Conference. Thus the First Quorum of Seventy in the Reorganization was organized.

Second and Third Quorums of Seventies in the Reorganization

The Second Quorum of Seventy was organized on April 14, 1892, at Independence, Missouri. Columbus Scott was elected President of the Quorum, and Thomas W. Williams, Secretary.

A Third Quorum of Seventy was organized April 15, 1905, with Hyrum O. Smith as President at a General Conference held at Lamoni, Iowa.

As the church developed its pastoral ministry during the 1920's with the curtailment of men in the missionary field because of the economic recession of the early twenties and the economic and business depression of the thirties, the personnel of the active Seventies dwindled until two quorums were depleted. The Third Quorum was disbanded at a General Conference on April 14, 1926, the membership being absorbed by the other two Quorums. The Second Quorum was merged with the First Quorum at the General Conference of April 11, 1942. Today we have only one Quorum of Seventy. However, the church has more High Priests under General Conference appointment to compensate for the reduction of Seventies.

JOHN BLACKMORE

The Privilege of Being a Seventy

Z. Z. Renfroe

FAITH IN THE CHURCH of Jesus Christ is not founded upon human testimony, but that which is revealed by the power of God. However, the testimonies of my parents, under the conviction of this power, made an indelible impression upon my life. I was reared in a very devout home. My father, Elder B. F. Renfroe, was a member of the first Quorum of Seventy and served the church for a number of years as a missionary. My mother, a most humble and sacrificial woman, worked unceasingly to keep my father in the mission field. Each homecoming of my father was awaited with great anticipation by our family, for he always related his missionary experiences which gave us spiritual insight as to the truthfulness of the gospel.

As an infant I was blessed by Elder Heman C. Smith who revealed, under the inspiration of the Spirit, that I would occupy in the same office as my father, a Seventy. This was fulfilled at the Centennial Conference of 1930. I was called and ordained to the Council of Presidents of Seventy in 1938, and to the office of Senior President of the Council of the Presidents of Seventy in 1952.

In my twenty-three years of service in the Quorum of Seventy I have enjoyed many rich experiences; these have given me an infallible testimony of my call as a special witness for Christ. One such testimony occurred several years ago while I was ministering in Oklahoma. As I was preparing to leave Tulsa for my home in Davidson, Oklahoma, Elder Hubert Case asked me to go by Seiling to administer to a member there. I agreed to do this. On leaving Tulsa I came to a division of the highways; one went west, the other south. Either would take me to my home, but the western route went by Seiling. Under some compulsion other than my own I turned south;

after traveling a few miles I stopped my car and reasoned to myself why I had taken this highway instead of the western one as I had intended. An impulse so compelling was upon me that I continued on the southern route. As I entered Chickasha I recalled that a family of Saints lived there somewhere on Oregon Street. When I arrived at that street I turned right and drove for several blocks without knowing my destination. I parked and decided to inquire where this family lived. For some strange reason, I walked across the street and knocked on a door; when the door was opened, I was astonished to find that it was the home of the family I was seeking. Upon opening the door, Sister Norris recognized me. Tearfully she said, "Brother Renfroe, we have been praying today for an elder to come to us as my husband is seriously ill and suffering so much." She escorted me to his bedside, and I administered to Brother Norris. Following the administration he received immediate relief from the intense pain and bore a marvelous testimony as to the power of the guidance from God in his ministry. Under the inspiration of the Spirit he admonished me to continue my work with the guidance of the same Spirit which had directed me to him that day, and if faithful to my calling as a special witness for Christ I would be an instrument in the hands of the Lord in bring many souls to a knowledge of the gospel of Christ. I rejoiced as I left their home that God had worked through me to bring such a blessing to this family.

The admonition given me that day by Brother Norris has been fulfilled, as I have had the privilege of bringing many fine people into the church and kingdom of God. It has been a special privilege for me to be able to serve the church as a member of the Seventy, and to be associated with such a fine group of men who are called and ordained to be special witnesses for Jesus Christ. During this centennial year of the Reorganization of the Seventy, let us pray more Seventies may be sent into the field.



My Testimony of the Restoration

Russell F. Ralston

MY TESTIMONY of Jesus Christ and his work in this latter day as found in his church restored in 1830 by the power of God is a testimony born of the Spirit of God. It has been upheld by the most intelligent investigation that I have been able to make and sustained by an ever-increasing faith in the power, purpose, and very nature of the only true God and Jesus Christ his Son.

I am fortunate in that I was born into a Christian home. The sincere conviction of my parents that God is a God of supreme love, mercy, justice, and intelligence soon became a part of my growing concept of life. However, through years of school and study I was challenged by the fact that many good people rejected as preposterous and unbelievable some of the most fundamental of the concepts given me in my church and home. Added to this came the problem of atheism and some of the scientific theories that tended to lead me in that direction. The time came when childlike faith and the teachings and testimony of my parents were not enough; I had to have a testimony and knowledge of my own. Thus, I had to make as intelligent an investigation as possible of the whole matter, for I was convinced that anything true would stand under

the closest and most intelligent scrutiny men could give it.

In my study I soon became convinced that the findings of *true* science strengthened the position of *true* belief in God and his creation of the world. The more I found about life and the physical world the stronger became my conviction that nothing, from the smallest amoeba to the infinite expanse of the universe itself, could have become a reality simply by chance. The more I studied the more I realized that life, the universe and all, could only be the result of a well-planned effort by a supreme being so intelligent and powerful as to be able to set each thing in its own place and provide by law the possibility of its achieving the purpose of its creation.

In my first position as a teacher in the public schools, I found no church of my faith in the town where I was, although there was one in a neighboring community. I attended my church on Sunday mornings and returned Sunday evenings to help in one of the Protestant churches in the town where I was employed. I worked happily this way for seven years. I was accepted into the ministerial fellowship and met with the ministers of other groups frequently. They were good men, and for the most part their lives commanded my admiration and respect. However, it was here that my faith in the Restoration was put to the test many times. I studied as much as I could and compared as nearly as possible their beliefs with the ones I held dear. Never did I find the things I had been taught to be wanting for scriptural evidence. I found many times that their teachings actually interpreted God to be less than a God of love, mercy, and justice. Each time I observed this I found that the doctrine of Christ coming through the Restoration answered the need and revealed God as the loving Heavenly Father that he is.

However, God knew that I needed an experience, and I am convinced that he provided one. In one of the ministerial meetings I was kindly challenged to defend the salient be-

liefs of the Restoration which make them distinct from all others. My heart sank, for I felt unqualified to meet this; yet there was nothing else to do. As I began I am sure the Spirit of God rested upon me and in the period that followed I related things and explained Scripture that I myself never before clearly understood. My remarks were kindly received, even though I questioned the authority of these very men. I believe that today I can count those men among my very good friends. Never again was I challenged by them as to my beliefs. My testimony was greatly increased, for in my need God had blessed me. To my small intellect and meager knowledge he had added the intelligence of his Holy Spirit; all things I had been taught of him were brought to my remembrance, and things I did not know were made part of my knowledge.

LATER YEARS brought many more pleasant experiences with other groups. However, in my worship with them I found something lacking; I often felt empty and half fed. Only as I worshiped with the Saints of God in these latter days did I feel the fullness for which I hungered.

In my work in Utah, I have been surrounded by the magnitude of the temporal power of the Mormon church, its wealth, and its numbers of people. There has come the challenge of a theology which places law above God, making him nothing more than a man who has progressed beyond other men; and who by power of the laws he understands and continues to discover controls the destiny of the universe. I could not reject this religion, though it was completely different from any Christian religion I had contacted, without first giving it the same scrutiny and study I had given my own and others.

In my study I found a man-made logic that seemed almost rational and reasonable. I found a maneuvering of the Scriptures, and a speculation beyond that which was actually taught; this, if followed without the

constant measure of the gospel of Christ, would lead one to the Mormon point of view. Time and time again in my study, the Spirit of God rested upon me and opened to my mind the Scriptures which have borne witness of the *true* gospel of Christ. Many times Mormon elders brought out points I had never considered. However, my testimony has grown stronger each time, for always God has blessed me with his Spirit to the extent that when I have prayed or studied he has directed me to the answer which would draw me closer to him.

I THANK GOD for the increasing strength and conviction that is mine as my testimony grows within me, for by this testimony I know that God, our Heavenly Father, is a God of love, mercy, and justice; he is concerned with each of us individually and as a social group; he is infinite and unchangeable, the same yesterday, today, and forever. By the power of his love he sent his Son that those who believe in him and accept in word and deed his way of life may become the sons of God. Christ came in the meridian of time to begin the work that would eventually permit men to share the victory with him over sin, misery, pain, and death and thus live triumphantly with God and Christ. Although he came to his own and his own received him not, the love of God and his Son is so great that they could not reject man. Thus, in these latter days God has set his hand again a second time; he has sent his angel flying in the midst of heaven having the everlasting gospel to restore to the earth. Through his beloved Son he has restored this gospel and his church to the earth once more to be an instrument in his hands for the building of his kingdom upon the earth. By the testimony that God has given me I say unhesitatingly that this, the Reorganized Church of Jesus Christ of Latter Day Saints, is divine in its origin and purpose, and that through it the purposes of God will be accomplished among men.



Why I Am a Seventy

George A. Njeim

THE LAW OF THE LORD is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." One thing should be added to this statement of the Psalmist to make his observation applicable to my testimony, and that is: the law can only be absorbed when "precept comes upon precept, line upon line, here a little and there a little."

The summer of 1914 saw the advent of World War I; it also struck a note of fear and concern to the hearts of millions in the Old World which has not been erased, even after the passing of thirty-nine years. If any, the note is sounding louder and louder, and its reverberation has reached the ears of the once happy, carefree Americans. One good thing was accomplished, however. It shook me out of the slumber which had been induced by false security. The needs of my soul became real, and existing faith seemed to fall short of satisfying its demands.

I was reared a Roman Catholic, and the traditions of the fathers did not fill in the hunger of my religious side of life. Protestantism was argumentative, opinionated, and at best was ersatz. This resolved me to my Catholic faith, but I was far from satisfied.

In August of that year the message of the restored gospel came to me. At first it sounded strange and as far from reality as the country it came from was far from my country. After investigation and meditation I came slowly to the realization that that was the genuine thing I had been looking for. The experiences of Joseph Smith impressed me most favorably. There was a young man whose soul did undergo the same conflict that my soul was undergoing, and finally he found peace and rest in the revelation of God through a series of heavenly visitations.

That was enough for me. This was not the voice of the priest chanting a mass; neither was it the voice of the minister giving his own views on scriptural truth; it was the voice of the Eternal One warning sinful humanity of the destruction that is soon to come upon the world. Revelation such as this young man had needed verification, and the world conflict that began two months before the message reached my ears was a star witness of its truthfulness. In addition to that there came the voice of the Almighty to my soul, bearing record that this destruction would continue with greater intensity if the people would not return to God. Missionary U. W. Greene was permitted to remain with us for only about a month; then the war forced him out of the country.

Before he left, however, I saw to it that I heard enough of the message, and what I had heard was sufficient to cause me to ask for baptism. A few days after that he left us, and I was the only Reorganized Latter Day Saint in my country. Eight years passed like this; by the time I heard of the church again I was a young man without any definite faith and with little concern for religion.

MY REACQUAINTANCE with the church came through the mail. A missionary, Elder Harry Passman, was assigned to the Near East and he wrote to me. I felt strange belonging to a church about which I knew very little. I put the letter

away and tried to think no more about it. But the seed had been placed in favorable ground, and I could not keep it from growing. Likewise, my thoughts about my connection with the church were not easily dismissed. A feeling of loneliness came upon me that was hard to explain.

After fifteen days of mental agitation I answered the letter and decided to go to Palestine and meet Mr. Passman. I was with him for a year and a half, and during this period I had my Gethsemane as well as experiencing the glorious morn of a new resurrection that put me on the road I am now traveling. I discovered, to my satisfaction, that my church is biblically true in its teachings and also in its organization and aim. During this period also I received the divine evidence of my ultimate priestly calling—an evidence that filled me with concern and uneasiness. I was reared with the idea of becoming a priest in the Catholic Church, and the thought of holy orders was definitely distasteful to me. It was not easy for me to reconcile myself to the divine will.

Apostles Paul M. Hanson and J. F. Curtis came to our home soon after, and I was informed of my calling to the office of an elder. My fears overwhelmed me again, and I petitioned for time to think over the matter. My wish was granted. My fears arose as the result of the weight that I attached to priestly ministry and to the recognition of my human weakness, but there was no escaping from the divine will. I had the evidence of my calling months before it was given and presented to me by Apostle Hanson. Jonah was not able to flee from his mission, and neither was it within my power to flee from His holy will and be happy. The summer of 1924 was one of continual retrospection for me, and it brought an overhauling of my life and attitude. I then resolved to come to America where I could be with people of like faith and where it would be easier for me to make a change.

COMING TO AMERICA posed other barriers; the greatest of them was the desire for material gain. After five years of vacillation I finally clung to my birthright and turned my back on the mess of pottage. The Conference of 1930 placed me under appointment, and during August of that year I was ordained to the eldership of the church. Apostle John W. Rushton used to say that he was "in love with his profession and calling." So am I.

My ordination did not remove the sense of inadequacy from my mind. As I looked upon the work I was called to do and examined myself, I found an almost unbridgeable gap. Joseph Smith prayed regarding his standing with God, and was rewarded by the visit of a heavenly messenger. I was not looking for a heavenly messenger, but I was certainly looking for an evidence that my sins were remitted. A psychologist might laugh off such feelings as a "guilt complex," but I should like to see one who is not intoxicated with self-sufficiency and is without them. For a long time after I went to the field of labor, the question of my fitness was a subject of prayer with me. Finally I was rewarded by a revelation of the Almighty which assured me that my sins were forgiven, not because of any good that is within me but because of my interest in the salvation of others. From that moment on my life ceased to be my own; it belongs to Him who has redeemed and called me to do his will; it belongs to sinful humanity to whom I was called to minister. Like Paul, I am constrained to say, "Wo is unto me, if I preach not the gospel."

No one is too poor to share something with another.

Opportunity to drift is not freedom.

A wise man is like a straight pin—his head keeps him from going too far.



A Growing Testimony

James C. Daugherty

RECENTLY I RECEIVED a request for my testimony of why I am a member of the Reorganized Church of Jesus Christ of Latter Day Saints. At first, I thought it would not be difficult to give, because the Lord has surely been good to me and mine. However, as I sat down to put my testimony in writing I found it more difficult than I supposed—not because I do not have a testimony, but because my testimony cannot be dated; it is a growing experience. It is enhanced with every missionary meeting I hold and with every other bit of ministry I perform.

However, I have attempted to put in writing ten reasons why I belong to what I believe with all my heart is the church of Jesus Christ.

1. The church extends to me an opportunity for fellowship and friendship; it offers me association with the right kind of people when I need it most. Among its members I find many good people who are unselfish and who receive their greatest joy in serving others.

2. Because of the standards and ideals taught by the church, I realize that my membership is significant. Because the church stands for freedom, liberty, and justice, I am assured that democracy will endure. Therefore I realize that the church

—the gospel of Christ—of which I am a part is the greatest movement of all time.

3. It gives me a purpose in life. The church interprets Deity in terminology I can comprehend and causes me to realize that God cares for the most insignificant and wayward of his creatures.

4. The teachings of the church on immortality assure me that man is more than a biological organism. I know that the grave is not the end, but the beginning of a fuller life and that man will receive his just reward for the deeds done while living in the flesh.

5. In the church I find comfort even in the trials of life. When I am called upon to pass through difficult experiences, I find the love of God in the shadow of every cross. His truth is always before me to give me strength to suffer and patience to endure.

6. The church holds before me the vision of Christ and his kingdom. In light of them, I am dissatisfied with my selfish ways. I am challenged to do better and to try to become more like him. Because of this, I respond to his call to repent that I may share in his redeeming grace.

7. As I study the teachings of the church and participate in its activities, I experience a greater revelation of God. I know that the Scriptures are not closed with the last book of the Bible, but that God speaks today through his church and his prophets. His divine will is continually being manifest through his called ministers.

8. The ministers of the church of Jesus Christ are not restricted to just one profession. They are chosen by divine revelation, God doing the choosing by and through his Holy Spirit. They are chosen and ordained from all walks of life, some to receive appointment and others to minister as they work at their professions. I am convinced this is the practical plan Christ used and committed to his church in these days.

9. My church gives me an opportunity to share in its service to mankind. It challenges me to face up to my responsibilities by paying my tithing and by supporting it with my presence and using all my talents for its good. Therefore I consider it an honor and a privilege to share what I have in bearing my testimony of its worthwhileness.

10. The church of the Only Begotten offers me an opportunity to participate in a divine plan that will help humanity in this trying hour. It holds before me the ideals of God's kingdom and allows me and my family to share in building a community which is based on faith in God, and which must be shared with my fellow-man. This is my hope in a disheartened and disillusioned world.

For these reasons, my membership in the Reorganized Church of Jesus Christ of Latter Day Saints has become the most vital and significant thing in my life. Therefore, as a member of Council of Presidents of Seventy, I have dedicated my life to witness before others to the eternal truths and joys that the gospel has provided me. That others may be attracted and converted as I have been is my hope and prayer.

Truth carries with it its own authority.

The closer we get to God, the thicker the crowd.

As the slot machine is fixed against the gambler, the universe is fixed against the sinner.

Sin is not natural. We are never punished for obeying natural law.

Hard facts are hard, but they are as nothing compared to the hardness of petrified prejudices.

The greatest of all faults is to be conscious of none.—Thomas Carlyle.

Strength without righteousness will destroy itself.



Zionizing Our Evangelism

Glen H. Johnson

JESUS AND THE MAJOR PROPHETS laid emphasis on the gospel of the kingdom of God on earth. This theme became the central burden of their preaching ministry. Against the doctrines of each generation, prophets have been sent to men to bring them back to the heart of God's work on earth—the building of his kingdom in the hearts and minds of people, and consequently in their individual and collective conduct. Anyone who has any sense of discernment regarding the work of God through the ages realizes this function. With an understanding of the work of the kingdom of God among men as the central core, we realize the true meaning of the principles, laws, and doctrines of the gospel of Jesus Christ. After all, if we are to represent truly the One who called us into this glorious ministry to be his servants, we must understand his point of view.

The scriptural evidence of the theme of the kingdom (Zion) is found throughout the Inspired Version, the Book of Mormon, and especially in the Doctrine and Covenants. Look for a moment at the emphasis placed by Isaiah, one of the major prophets of the past: "... and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isaiah 9: 7, I.V.). The

Israelites were to reveal this kingdom, but they would not respond to the voice which would gather them into such a relationship.

Jesus wept over Jerusalem because the Jews would not listen to the message of the gathering. "How often would I have gathered your children together, even as a hen gathers her chickens under her wings, and ye would not" (Matthew 23: 37, I.V.). The result? Desolation! Now in this day, the gathering of Judah is taking place, and the way is being prepared for the gospel of the kingdom of God to be preached to Israel again.

In Book of Mormon times the major reason for the separation of the seed of Joseph through Manasseh was to "raise up a righteous branch." This was not fully accomplished until Jesus visited America and proclaimed his gospel. For nearly two hundred years the Nephites lived in a Zion condition. Every area of life was caught up in this kingdom way of living. This message is the heart of the Book of Mormon witness, and as such represents the fullness of the gospel which Jesus preached—the gospel of the kingdom. And in the Doctrine and Covenants the theme of the kingdom (Zion) is again emphasized.

THE MESSAGE which we bear is this coming kingdom on earth again. Anything we might have to say about church organization, priesthood, ordinances, etc., can be meaningful only when it is seen that these have their value when related to the all-important task of the kingdom. And, in my estimation, no true value and meaning can be gained from these "parts" of the ecclesiastical system called the church unless they are pointed toward the Zion enterprise. Church organization does not and cannot exist as an end in itself.

If the church attempts to maintain its spiritual life without struggling to give birth to the kingdom it shall be barren of spiritual gifts, power, and life. Read in this connection, "And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and

the power of the Holy Ghost; and if they endure unto the end, they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb" (1 Nephi 3: 187, Book of Mormon). And again in latter-day revelation these words, "... in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld" (Doctrine and Covenants 70: 3; read Section 65 also). It is my firm conviction that when the church constantly and progressively moves toward the establishing of Zion, it shall come rapidly to its true spiritual life.

The message of Zion is the gospel which we bear in all the world. It should be the burden of our preaching and teaching ministry. Whenever we move out to convert people unto Christ, we must present to them the gospel of the kingdom. For, the moment they are a part of the church through baptism by water and of the Spirit, they of necessity are enlisted in the kingdom enterprise.

I KNOW this to be true, though rather sketchily stated here, because the struggles in my own life for a message to proclaim in my ministry were rewarded when the gospel of the kingdom (Zion) came clearly and forcefully through the revelation of the Holy Ghost. And in the declaration of this message my ministry has been enriched and rewarded by the revelation of God himself to me, pointing out definitely and clearly that this is his gospel, and it has found pleasure in his sight. For all this, I owe him grateful thanks and continued devotion to the task and joy of continuing to proclaim this gospel to all who are willing to hear. This is why I say we must Zionize our evangelism if we are to fulfill our task as missionaries and witnesses for Christ. Let us continue to bear witness of him and his gospel. I know this to be true; do you?



Centenary of the Seventy of the Reorganization

Tom Worth

IT IS A PLEASURE to write from England for this special issue of the *Herald* commemorating the centenary of the Seventy of the Reorganization.

The foundation, the center, the head of the church is our Lord Jesus Christ. Authority comes from the head and renders its service through the various orders of priesthood. The significance and effectiveness of our purpose demand a dynamic, productive missionary arm. The Seventies, as the second missionary quorum of the church, are in their work closely related to and associated with the first missionary quorum—the Twelve—to whom they are directly responsible. The Twelve minister under the direction of the First Presidency of the church.

The Seventy are to act in the name of the Lord, under the direction of the Twelve, or the traveling high council, in building up the church, and regulating all the affairs of the same, in all nations.—Doctrine and Covenants 104: 13.

And these Seventy are to be traveling ministers unto the Gentiles, first, and also unto the Jews.—Doctrine and Covenants 104: 43.

The Twelve and Seventy administering as those prosecuting the work of preaching with the warning voice, baptizing, organizing, and setting in order, then pushing their ministry into other fields until the world is warned.—Doctrine and Covenants 122: 8.

It could, therefore, be no more appropriate to have local Seventies in the missionary arm than to have local Apostles. There is, of course, the provision for local missionary elders. The Seventy is better qualified than the local missionary elder in that, added to his proved effectiveness as a preacher and minister with a passion for winning souls to the Savior, he serves in an administrative and executive capacity. The Seventy, like the Apostle, is a special witness of the Lord Jesus in all the world. He also may act and officiate in every part of the ministry of a high priest, yet he is neither a high priest nor an Apostle, but a very necessary link between the two. Briefly stated, the Seventies are to evangelize, to build up and regulate churches, and to participate in church government. There may be seven quorums of Seventy, but at present only the first quorum is organized. The quorum of Seventies, one of the three leading councils of the church, in emergencies has the responsibility of concurrent jurisdiction with the Twelve and the First Presidency.

In England, the ministry of the Seventy has been represented quite ably through the years. Two Seventies are there at the moment. This is a tremendously large and important field of evangelism; its challenge, scope, and possibilities are untold. As the right men become available and their calling manifest, the whole field of evangelism must be better covered by the ministry of the Seventies than it is at the present time. Open-air preaching and public debate were once characteristic of the approach to proselytizing in England but that day is past. Today the most productive missionary ministry of the Seventy includes the proved methods of personal testimony, preaching series, nonmember family meetings, cottage meetings, and visual-aid series, either in homes or congregations. It will be a happy day for the Apostle in charge—and indeed for all concerned—when the British Isles Mission gains and keeps

one hundred baptized converts yearly. To this challenge and beyond it, the Seventies naturally address themselves. May the Lord, through them, add daily to the church such as should be saved.

SPEAKING PERSONALLY, I might add that I received full-time church appointment on July 1, 1939. In April, 1946, during my visit to the United States, I was ordained to the office of Seventy under the hands of Brother E. Y. Hunker. Continuing my ministry there and in Canada, I had the privilege of winning and baptizing many good Saints. I found people eager to listen to the restored gospel, and their willing response was most encouraging. Among the principal places in which I ministered were Independence, Kansas City, Nauvoo, Chicago, Houston, Detroit, Toronto, Salt Lake City, Kirtland, and Brooklyn. Returning to England, my native land, in December, 1948, I took up my work immediately and have found pleasure therein.

There are seventeen branches here with a total membership around fourteen hundred. Church work was hampered seriously by wartime conditions, but it is to the lasting credit of the Saints here that they remained loyal to the church throughout. Since the war, missionary work has been emphasized and expanded once again with a fair degree of success. I have had the pleasure of ministering in every branch here, and I value the confidence and support of both the priesthood and the Saints. The witness of the Spirit is an inspiration to me in my ministry; it confirms my faith and deepens my testimony of the Restoration. I count it a privilege to be able to serve.

When you pray, move your feet.—
Quaker proverb.

Nothing is fruitful but sacrifice.—
Canon Farrar.

Resters don't lead, and leaders
don't rest.



A Rewarding Work

Floyd Potter

IT WAS IN JUNE, 1939, that I entered the mission field. I was nineteen at the time. Apostle Mesley had approached me three months earlier, and I had promised to pray over the invitation to accept appointment as a two-year locally sustained missionary.

It did not take me long to make up my mind. For some time previously my thoughts had been repeatedly turned toward the prospect of one day serving in the field. These aspirations had been taking shape for about three years, from the time when I had become truly converted to Christ, and a positive awareness of this church's divine mission had begun to expand my soul.

After entering the field in June, my ordination to the office of elder took place the following month. I was driven by a deep desire to have some positive personal assurance about the call being of divine origin to fast and pray for light in the matter for three days prior to ordination. Nothing was given me, but I decided to go forward in faith anyway.

Through the ensuing years of assignments in the Northern New South Wales District, and from 1942 in the New Zealand mission, I was to receive ample evidence and assurance of divine leading as I tried to magnify my office and calling. Extraordinary confirma-

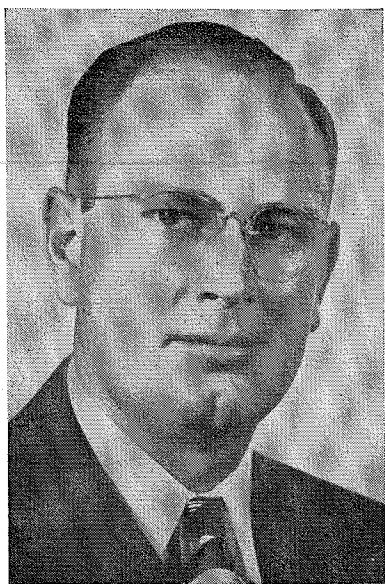
tion came in several remarkable healings under my hands, the casting out of an evil spirit on one occasion, and a vivid spiritual dream on another.

But often I felt dissatisfied with the quality of my work, and many times weighed the pros and cons of quitting the field to continue to labor as a local elder. During this period of doubt and indecision I received the 1947 *General Conference Daily Herald*. I was amazed to read therein of my calling to the Seventy. It had been presented and ratified, several of the elders speaking in confirmation.

My thoughts turned to a statement in my patriarchal blessing given through Evangelist J. H. N. Jones, when I was sixteen: "And if thou art faithful thy calling will be made manifest, and the way will be prepared, as the more mature years come, for responsibility to be placed upon thee." Being called to the office of elder only three years afterward had scarcely seemed to fulfill this prophecy. Nineteen years could hardly be called "the more mature years." Right there the call to the Seventy, eight years later, seemed to fit in.

After being ordained I seemed to find a new life in the ministry. I felt greater assurance and facility in my labors. No longer did I have any misgivings about continuing in the general ministry. Before a year had passed, the Lord spoke to me in commendation by the spirit of prophecy through an elder in whose branch I was laboring. The spirit accompanying the message changed a routine prayer and testimony meeting into a spiritual feast for everyone present. Under its continuing influence some hours later, I preached the most powerful sermon of my experience to that date.

I rejoice in the great privilege that is mine to represent this marvelous work on a full-time basis. The joy to be experienced in this type of work must surely far exceed that to be found in most other avocations in life. Though the labor of begetting spiritual children unto Christ is most



The Power of God a Reality

Elwin R. Vest

WHENEVER ONE WILLINGLY and unselfishly works for the Master he feels the directive power of the Holy Spirit in his effort. In man's extremity there most often comes an added witness of godly power to supplement and augment the work of the humble servant as he faces his "in service" hour of need. Since coming on this mission in the Pacific I have often felt such an uplifting hand, powerful in its love, directing my efforts to bring the gospel message to those who are so direly in need of its comfort.

At present my family and I are assigned to missionary-pastoral responsibility in Hilo, Hawaii. This we re-

often exacting and filled with disappointments, it is rewarding to be able to plant the seed, nurture it, and sometimes see it grow to fullness.

It would be most unjust not to mention here the steadfast devotion of my good wife who, though behind the scenes, has helped immeasurably to maintain my morale and do her own part, too, in the many ways expected of a true missionary helpmeet.

That we may all assist in pushing forward this work, "from the ends of the earth" even unto Zion, is my prayer.

fer to as the "Big Island" because of its size; it is much larger than all the other islands grouped together. In past months one of our friends wrote asking if we had learned to speak the language of the Island. That would be quite a task, as there are many different tongues used to some extent in this part of God's vineyard. English is most widely used and is the only language spoken in the public schools. Pidgin English is a mixture of many languages: Japanese, Chinese, Filipino, French, Hawaiian, and Portuguese, and until one becomes accustomed to its usage it is very difficult to understand. However, I have come to know that neither the global location nor the medium of communication used can be a barrier against the power of God's Spirit.

I have enjoyed that power on many occasions during the past two years, especially as I have held cottage meetings in homes where some did not speak nor understand the English language. On such occasions it has been necessary for me to find some church member to act as interpreter. Most of such work is done in Japanese homes, for there are many Japanese parents and grandparents in the Islands who are first generation from their homeland and very few of them understand or speak English. Of course the children use English, for they are educated in English-speaking schools, but they continue to use their parents' language at home.

I believe you would be interested in a word picture of one of these homes, the type of meeting used, and the testimony that came in power as we ministered there.

HACHIRO AND MASAKO are second-generation Japanese. They speak excellent English, but Masako's foster mother, who also lives in the home, understands only her native tongue. She has friends who do not understand English who also came to the home for our meetings.

The Japanese home which retains its old national characteristics—and this one does—is very quaint. The

floor is covered with wall-to-wall matting or *goza*, and there is very little furniture. A *tsukue* or desk, low enough that one may sit on the floor to use it, stands in one corner, and there are vases of flowers in distinctive Japanese arrangement on little pedestals here and there about the room. Flat, square pillows, *zabutons*, are piled against the wall, and there is an altar, lavishly decorated, at which the Buddhists worship.

Upon entering the home you remove your shoes. First, because it is a cultural and ceremonial custom; and, second, because it helps greatly to keep the floor clean. If you were going to sit on your parlor floor for every occasion you wouldn't want people to walk on it with dusty shoes, would you? You should sometime try the supreme comfort of removing your shoes while visiting. I have become so used to the habit that I now find myself a bit uneasy when I go into a home where it is proper to enter with my shoes on. Each evening as Brother Kashimoto, then a priest and recently ordained an elder, and I entered Masako and Hachiro's home we removed our shoes. After exchanging greetings we would set up our visual-aid equipment and arrange ourselves in a semicircle on the floor, seating ourselves upon the *zabutons*.

In contemplating such a service we realized that we faced many problems and that without the assistance and direction of Almighty God there could be no solution for them. Here was a family unit, the members of which were nearly all Buddhist, and those who weren't belonged to no church at all for lack of understanding. What a challenge! We faced with our friends a world of experience which was entirely new to them, and in a different way new to us. Some never had heard of a Bible, and those who had heard of it had never seen inside one, nor had they heard of its teachings. Questions arose: "Where did this book come from?" "Who is this Jesus?"

"How can he save a person?" The whole concept of salvation from a Christian standpoint is entirely revolutionary to the Buddhist mind. From evening to evening we continued the explanations. I would show pictures, read Scriptures, and make some brief comment. Then Brother Kashimoto would take over and explain in Japanese what I had said. As we met in the home we felt an ever-increasing power of God's Spirit prompting and directing our efforts. Many times as Brother Kashimoto interpreted my words to those who could not understand, I felt a mighty surge of spiritual power and knew of a surety that these good people were receiving their testimony of truth.

Later, when I stood with Masako and then with Hachiro in the waters of baptism, a mighty all-enveloping love swept over me, and I knew of what Peter spoke when he said, "Of a truth I perceive that God is no respecter of persons; but in every nation he that heareth him, and worketh righteousness, is accepted with him."

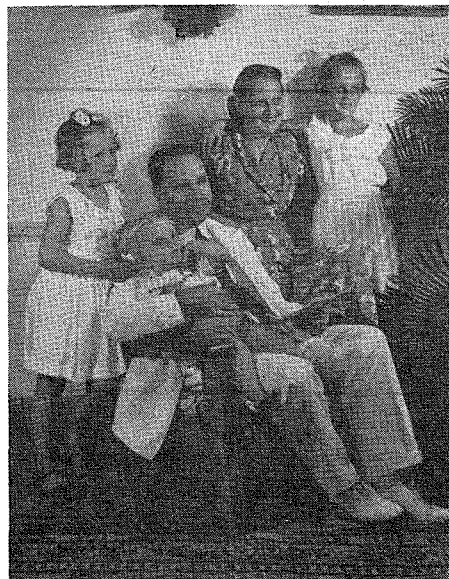
I am indeed happy that I can take my place as a "special witness and ambassador for Christ" as we hear the great commission directing into all the world to teach and baptize in the "name of the Father, and of the Son, and of the Holy Ghost."

"The church is admonished again that all movements toward Zion and the Gathering and temporalities connected therewith are within my law, and all things should be done in order."—D. and C. 140: 5.

"The work of preparation and the perfection of my Saints go forward slowly, and Zion conditions are no further away nor any closer than the spiritual condition of my people justifies."—D. and C. 140: 5.

"The church is admonished again that joint responsibility is laid on all."—D. and C. 141: 8.

A Missionary to Tahiti



Seventy Vivian Sorensen, his wife, Gwendoline, and their children: Beth, 8; Marvia, 5; and Trevor Charles, 2.

Seventy Vivian Sorensen, a native of Australia, has spent much of his time in Tahiti since accepting General Church appointment. At present he is serving as mission president, bishop's agent, mission statistician, and branch president of Tarona. He is also medical consultant for numerous natives and is called upon for many of the administrations to the six hundred members directly under his care. Since he is supervising the building of two churches and the purchasing of lands for further church expansion, he often has to meet with government officials. Some of his other duties, he explains with tongue in cheek, are "acting as Solomon in cases of disagreement and attending to the mechanical troubles of the mission station wagon." His testimony is this: "Through all my efforts I have been wonderfully blessed and sustained by my Heavenly Father."

Men can see the truth rightly only in humility.

Forgiveness is the odor flowers give when trampled upon. (Quoted by Ralph W. Sockman.)

Blue Pencil Notes

By Elbert A. Smith

Regarding the new "Revised Standard Version" of the Bible.

DOROTHY THOMPSON is one of the ablest and most interesting of the commentators on world events currently writing for the press. In addition to all that, she is deeply religious and a constant reader of the Bible.

In the *Ladies' Home Journal* for March of this year she has an outstanding article on "The Old Bible and the New." She refers to the King James Version of the Bible and the new "Revised Standard Version," published last fall and sponsored by the National Council of Churches of Christ in the U.S.A.

She presents a dozen or more texts from various books of the Bible which she thinks are fair samples of many which she holds have been robbed of strength, simplicity, and beauty in the new version, and all to no point.

In fact she says that she finds the new version inferior on nearly every page to the one it seeks to supplant. She thinks it weaker, less vivid, less beautiful, less inspired. She concludes that if she could have no version other than this new one, she would read it. But she "would always hear as an overtone, to its flatter, if more modern speech, the distant thunder and majestic music" of the King James Version.

There seems no good reason why we should discard our own Inspired Version of the Bible in favor of this new revision. The Inspired Version holds to the beautiful and majestic language of the King James Version, but corrects many obvious errors and restores some important matter that had been lost.

People grow by sharing their differences.

Education is the ability to unify oneself with the truth.—J. W. Rush-ton

Question Time

Question:

Was there any type of plant or animal life on the Western Hemisphere when the Jaredites landed?
Missouri

V. L. B.

Answer:

Apparently there was abundance of plant life in America when the Jaredites landed about 2200 B. C. Though it is stated in the Book of Mormon that they brought with them "seeds of every kind," there is also the fact that about half the world's agricultural products of today were not known to the rest of mankind at the time of the discovery of America by Columbus. These include the potato, the sweet potato, all the beans except the soybean and the horse bean, all the varieties of pumpkin and squash, watermelons, tomatoes, peanuts, a great variety of berries, and medicinal herbs and plants. Maize, commonly called corn, was also unknown to Europe when it was found growing in America, though it is claimed by some that it was known in Asia.

To what extent these were developed from plants indigenous to America by the Jaredites and the Nephites, we can only conjecture.

Concerning animal life, the Book of Mormon indicates the Jaredites brought with them male and female of their flocks of every kind, as well as birds, fish, and honeybees (pages 716, 726). We note that after their arrival they had cattle, sheep, swine, goats, horses, asses, elephants, cureloms, cumoms, and other animals (page 737). In a number of museums in the United States and Canada we have seen remains of horses, elephants, mastodons, camels, tapirs, saber-toothed tigers, megatheriums, and other animals which had become extinct before the arrival of Columbus. How many of these animals—if any—were species brought by the Jaredites in their eight little barges, we do not know. Doubtless there were animals in the Western Hemisphere before the arrival of the Jaredites. Scientists estimate the age of many fossil animals of America as much as or beyond a million years. Their estimates may be exaggerated. For further study of the subject, see *America's Lost Civilizations*, chapters IV, V, and VIII.

HAROLD I. VELT

Question:

When nominations for office are made in a business meeting, is it according to parliamentary procedure to vote on the last one first?
Oklahoma

E. R. C.

Answer:

The custom of voting on the last nomination first has prevailed in many of our assemblies for a long time. It seems to be without official backing at the present time. The present tendency in most books on parliamentary procedure, including *Robert's Rules of Order*, is to legalize the placing of nominations to vote in the order in which they were received by the assembly.

WARD A. HOUGAS

Question:

Why do we permit unordained persons to teach in our church schools when we would not permit them to preach in the pulpit? Wherein is the essential difference which permits the practice? Wouldn't our church schools lay a better foundation of knowledge and belief in our young persons if their church school faculties were composed of ordained men? Wouldn't there be more light and power in the teaching which would hold our young people better?

Missouri

G. T.

Answer:

Good preaching contains elements of good teaching. Good teaching reflects the spirit of righteous purpose present in all good preaching. However, preaching and teaching are not subject to common definition, for real preaching ministry is made possible because of divine call. Evidence, however, does not indicate that effective teaching requires this same authority.

Modern-day revelation redefines the basis of preaching: "Behold, I command you, that you need not suppose that you are called to preach until you are called."—Doctrine and Covenants 10: 8a. The Scriptures do admonish priesthood to teach, but they do not restrict teaching to priesthood. In this regard Doctrine and Covenants 42: 5a, b, c reads:

And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach. And all this ye shall observe to do as I have commanded concerning your teaching, until the fullness of my Scriptures is given.

Many revelations stress teaching and learning. Parents are admonished in no uncertain terms in Section 68: 4a to teach their children the gospel of Christ. Does this mean that teaching is to be done solely by the father, and then only if he is a member of the priesthood?

The church school is a mutual endeavor. The pastor (presiding elder) is in charge of religious education, and all organized teaching in the church school takes place under his over-all supervision. The quotation "All are called according to the gifts of God unto them; . . ." (Section 119: 8b) is not to be interpreted as minimizing the significance of priesthood authority.

Because our church schools are schools of the church, they do call for active priesthood support. All things being equal, members of the priesthood whose aptitudes, interests, purposes, preparation, and available time qualify them, ought to reflect teaching of superior quality.

The Scriptures do not speak either for or against women and laymen teaching in church schools. Where God has not commanded, man is free to decide. To use wisdom in this matter is a righteous goal, and to function intelligently is the utilization of divine revelation.

Where would many well-established branches be today if some consecrated woman had not launched out in church school endeavor?

JOHN DARLING

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

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

Musings of a Housewife

By Enid Stubbart DeBarthe

WHEN WE GREET LOVED ONES we usually express concern for their health, their family welfare, and their economic well-being. We express regret over ill health, financial need, or lack of family adjustment. These things directly affect our happiness.

My mother once expressed the longing of her heart toward her children when she wrote, "If only a mother could ask, 'Son, Daughter, how is it with your soul?'" Many of us have felt this unspoken question when we greeted a loved one with a casual "How are you?"

When the handclasp is warm, the smile is unbidden, and the eyes meet ours in frank, direct affection, we know all is well and our hearts are uplifted. Yet, I know as a mother that, though all seems well to outward appearances, a parent looks at the growing personalities in the home and prays, "Lord, how is it with their souls?"

Attendance at church school and other public worship services helps us to know what problems our brothers and sisters are meeting, and how they have answered the problem we may be pondering today. The family altar is one of the best ways a family can gauge its spiritual welfare. The spoken prayer, the willingness to participate, the mutual understanding and love that grow out of the experiences of family worship are outward indications of the health of the soul.

It would not be according to custom to ask anyone we are interested in, "How is it with your soul today?" But why should we not? Does not God ask it of each of us each Communion service?

Lasso the Mind

Perhaps most of us experience times when our thoughts are like a

squirrel on a treadmill, going around and never arriving. This is especially true if one is ill, unduly worried, or deeply grieved. Quite some time ago I became rather ill and had to spend several weeks taking a rest cure. I could not sleep. Food would not stay down. One problem seemed to bring on another, and I could see no solution. I was bound that I should reason each problem through to a solution which would be strictly intelligent and never emotional. So my mind mulled and stewed until I could find no peace or rest.

Only when I became so weary with my struggle that I just had to let go entirely did I discover the secret of my troubles. I did not know how to relax.

I lay down to rest as the doctor ordered, but I couldn't let the bed hold me. Though on the bed, I was still tense, thinking of the things I should be doing, resenting my physical weakness, worrying about the final outcome. But when I learned to let go and let the bed have me, I learned to sleep again. When I learned to breathe as though I were asleep and to lasso my galloping mind and stake it to my pillow, I found rest. Sometimes the mind broke away and had to be lassoed several times before sleep came, but in time it learned to stay staked to the pillow.

The word "worry" is derived from the Anglo-Saxon *wyrgan* meaning to strangle. Prolonged worry does strangle the functions of the body even to destruction if it is not rebuked.

When I find worries pressing me, I say, "What can you do about it?"

All right, go do it. Nothing? O.K. Let it be for now!"

And sometimes I pray, "God, you take over now. I'm too tired and don't know what to do. When there is something I can do about it, help me to know, and I'll try again."

Childish? No! I believe that was what Jesus meant when he said, "Come unto me, ye that are heavy laden, and I will give you rest." It isn't refusing to bear our own burdens. It is only laying them down until our strength is renewed to take them up and perhaps rearrange them and discover what excess baggage we bear. I believe it is what is meant by "Be still, and know that I am God."

Sharpened Perception

Perceiving our brother's needs and problems is not always easy to do. Our prejudices and superstitions keep us from seeing clearly. Trying to find comfort for our own lack by looking for greater lack in someone else never suited me. I resent having someone say, "You can always find someone worse off than you are." It seems to me such thinking anesthetizes our senses to our own lack.

If, however, such a comparison arouses my sympathies to the extent that I will make an effort to soften another's despair, then such a searching is good. But really to understand another's needs or feelings, we have to have a measure of his experiences.

Our perception is sharpened by grief, hunger, cold, pain—and by joy, achievement, deep content. Unless we know both extremes we do not see clearly. Unless from the valley of despair we have cried out, "Oh, God—if there is a God!" we cannot understand when others say, "But how can we know there is a God? We want to *know* for ourselves." And having found God, we can promise them that they too may *know*.

Home Column

My Wednesday

By Barbara Peavy

IT WAS APRIL. The emphasis in the junior department was on the experiences of the boy Joseph and the organization of the church on April 6, 1830. I still remember the warm glow which seemed to fill my heart when, with the other eleven-year-olds, I stood and lustily sang, "We thank thee, O God, for a Prophet." The lack of musical quality was compensated by depth of conviction and a great deal of enthusiasm.

Then in Zion's League several years later, another experience of this nature happened. Again it was April. Restoration Week had been celebrated, and at the closing dedication service we sang, "We Thank Thee, O God, for a Prophet."

Each of these experiences brought new significance to the role of prophetic leadership which had brought the church forth under the direction of God over a hundred years ago.

Unless we have hungered until the very sight of food made our stomachs retch, we cannot fully understand the warped vision of the hungry. Unless our whole beings have been taut with the constriction of grief, we cannot fully comprehend another's sorrow.

Many have said to me, "Why do you suppose God lets his children suffer?" Usually there isn't much I can say. But unless we have experienced love, anger, the frustrations and hopes of youth, the secure love of middle-age, the anxieties and fulfillment of parenthood, the grief of death, the pain of unwise choices, the hell of wanting most to do or undo that which cannot be done or undone—unless we have experienced some of these things, how can we comprehend the mercy of an unfailing, all-kind, loving, almighty Father?

But now, when I sing this song, I find myself even more grateful to my Heavenly Father for an opportunity to share with many other people in a prophetic mission—building the kingdom of God on earth—under the leadership of his servant, our prophet, seer, and revelator, the president of the church.

IT WASN'T APRIL—instead it was a beautiful fall day in Independence. And it was Wednesday, which made me even happier. One of the most enjoyable responsibilities which is mine here at the publishing house is being the "news hound" on Wednesdays at the Auditorium. The "News and Notes" column has been one of the happiest assignments I've ever had. Each week when I go to the Auditorium and interview those people who are ministering to our church, listen to their experiences with Saints in every area, I have been aware of a sense of growth and development in their reports. It has been like listening to a stethoscope on the heartbeat of the church, and it has brought a new appreciation for the devotion and zeal of men and women of the General Church.

This was not an unusual Wednesday. The day was beautiful, and the walk to the Auditorium was exhilarating, but nothing in the day or the walk indicated that something very wonderful was going to happen. My first stop at the Auditorium was at the office of the First Presidency. "I think there is some news in the offing this morning," one of the secretaries said, and I waited while he checked with members of the Presidency.

"President Israel has just returned from Illinois, and has something interesting to tell you," he said when he returned. I went back to President Smith's office and listened as he related the story behind a trunk

which had been given the church by a member of the David Whitmer family. "Pleasure" was hardly the word to describe his reaction to the gift. As I started to leave, he asked, "Would you like to see the trunk?" This in itself was a thrill, and I listened as he told how the trunk had been protected through the years and some of the interesting and valuable articles it contained. We stood beside the small leather trunk, and Brother Israel reached out to unfasten the lock.

No one had spoken, there was only the sound of the "click" of the lock. Yet in that moment, I knew that Israel A. Smith was a Prophet of God—just as had been his grandfather, Young Joseph.

No one had said, "This man is a prophet of God." But I knew that he carried the same powers as had the prophets of old and the modern day prophets, too.

LANGUAGE OFTEN LIMITS US in moments of deepest feelings, and I could only stand quietly and listen to the man called of God tell of some of the experiences of David Whitmer. It was as though time had let us live in the spirit of the early days of the Restoration. Then he asked if I would like to see the Joint Council Room.

I followed Brother Israel up the ramp to the new Joint Council Room. There seemed to be an invitation to pray as we entered. Just as the little leather trunk had created an appreciation for the past and our heritage, the worshipful setting of the Joint Council Room represented growth, progress, the church on the move.

It is April again. No doubt in many congregations special services will be held commemorating the Restoration Movement. "We Thank Thee, O God, for a Prophet" will be sung by all ages. I shall stand with the members of my congregation and with them thank God for prophetic leadership—not just in 1830, but today as well. And with my congregation I shall pledge greater devotion to the kingdom of God.

Zion's Leagues

Around the World



What Makes a Zion's League Tick?

Why do some Leagues succeed so well and have so much fun doing it while others barely move along? Doubtless there are many different reasons. But one of the best ways of finding out is to take a look at Leagues that are doing things. Following are brief accounts of the recent activities of three Leagues in different parts of the world.

Clay Cross, England:

From the Clay Cross Zion's League—a very active group in a small branch of about eighty members near Chesterfield, England (about one hundred and fifty miles north of London)—has come a copy of their mimeographed paper called "Progress." The paper was sent to the General Church Youth Office by Barrie Fox, League president—or leader, as he is called there—at the suggestion of Donald Lents, missionary in England. Under the title "Zion's League News" this report of the League's activities appeared in "Progress." It was written by the League secretary, Margaret Whitworth:

On August 28, 1952, we began the new session with a grand opening night. The old members were reinvited, along with all the young people of the church who were over twelve. We are pleased to report that we now have a membership of forty-five (all between twelve and twenty-five) the majority of whom are proud possessors of our new Zion's League badges.

The League is now able to hold two meetings each week. On Monday night we have recreation, and on Thursday we begin with a short opening service followed by general discussion, refreshments, question periods, debates, and so forth; and we usually round the evening off with games.

On Thursday, October 2, we shared a pleasant evening with some of the Sutton-in-Ashfield Zion's League members who came to visit us. Brother Don Lents, our mission president, was guest speaker; later he amused us with some American skit songs. These were followed by a film show directed by Bill Leivers.

The following Sunday was Harvest Festival and at the evening service the Zion's League choir sang two choral numbers. Fred Shaw, the Zion's League vice-leader, favored us with a solo. Brother John Holmes from Sutton-in-Ashfield Branch directed the choir.

An indoor campfire was held around an electric campfire on the evening of October 16. We presented "A battle of the sexes" evening—boys versus girls—with questions, games, and debates. Although at one time the boys had a good lead, in a thrilling finish the girls drew level, and the evening ended very happily.

Stone Church, Independence, Missouri

From our largest congregation, the Stone Church in Independence, comes the following report of the Senior Zion's League, one of two Zion's Leagues in that congregation, written by a League member, Katie Cooper:

Twenty-five baskets and parcels of food were prepared by the Stone Church Senior Zion's League in order that nine needy families in Independence might enjoy a happy Thanksgiving season. At Christmas this project was repeated for seven families. In previous years, the young people have divided into groups and canvassed for food products. This year, however, announcements were made in the church bulletin and in the group prayer meetings, and the Stone Church congregation responded well in donating an abundance of supplies and some money for the preparation of these baskets. Those who received food were very appreciative and expressed their humble, sincere gratitude.

Another service rendered by the Stone Church League was a program especially planned for the girls at Hilltop School

on January 11. These girls range in age from six to sixteen; they are orphans and children from broken homes. The program was presented in such a manner as to allow the girls themselves to participate actively in the evening's activities, which they apparently enjoyed a great deal.

During and following the program at Hilltop, the Leaguers met several of the girls and had personal visits; some were shown through the dining room where Christmas decorations were still on display. Not only did the girls at Hilltop receive something from this experience, but the Zion's League went away that night with new insight and desire to follow up with a greater service to these girls in the future.

The Stone Church Senior Zion's League, with its average attendance of about fifty, participates in many activities in the Center Stake, both of a local and stake-wide nature. At the conclusion of the campus program last fall, Don Elefson was elected to the office of president, and Mr. and Mrs. Robert Baker were chosen to succeed Doris Oakman in the capacity of League leaders. Others elected were Barbara Barnhard, vice-president; Chloe Palmer, secretary; and Paul Christiansen, treasurer.

The League meets regularly on Sunday evening at eight-forty-five in the lower auditorium of the Stone Church with the worship, study, service, and recreation commissions each taking turn at planning the programs. On December 11 an extra activity was held in the form of a skating party at Buckner, Missouri.

Several of the young people had a part in the presentation of "The Patched Coat," directed by Bernice Wehrli, during the Drama Festival held each year in Independence. The play this year received a rating of "Excellent."

Balmain, Sydney, Australia

From Balmain, the largest of four branches of the church in greater Sydney, Australia, comes a third report as given in "Vision," the youth magazine for the Australasian Mission. The Balmain League has be-

tween thirty and forty active Leaguers of high school and college age in a branch of about three hundred members. While the report covers a fall month, the weather there would be equivalent to late winter in the States. This report was written by the League leader, Marion Parton:

On September 5 a music appreciation evening was held at the home of Brother and Sister F. Rawson. Brother Rawson gave a very interesting talk on music in the church and the influence music has in people's lives. We also took the opportunity of saying farewell to Patricia Ballard who, like many other young schoolteachers, has to go to the country for service (as assigned by the State Educational Service). We are looking forward to seeing Patricia home for the school holidays.

We all enjoyed a hobby night on the twelfth of this month. Four Leaguers brought along their hobbies for exhibition. Valda Stewart, whose hobby is acting, gave us a very good interpretation of "Richard II." Jocelyn Parkes, who is interested in ballet, gave a short talk on mood and character portrayed in ballet; she also showed us two beautiful scrapbooks on ballet, which are a credit to her. Dennis Ferrett brought along his camera to take a photo of the League; after three attempts the picture was finally taken. The high light of the evening was when Raymond Harrison (now working on his Ph.D. in chemical engineering) demonstrated how we must have oxygen to have fire. This sounded simple enough, but when he put a match to his baby "Atom Bomb," it was a wonder that there were any of us left to tell the story.

The League meeting on the nineteenth took the form of letter writing. Since many of our friends have gone overseas and also into the country, we took the opportunity to write and tell them what was going on in the Zion's Leagues. Book reviews were given by four Leaguers on the twenty-sixth. These proved to be educational.

To end our month's activities we attended an early morning prayer service at the home of Brother and Sister C. McLaughlin on Sunday the twenty-eighth; the theme was "We Witness Through Earnest Prayer." The cost of the breakfast was 2 shillings (about 50c) for each person. This was donated to the Building Fund by Sister McLaughlin.

GENERAL CHURCH YOUTH OFFICE

God DOES Belong in a Marriage

By Barbara Bryant

I AM a freshman at Graceland College. A few years ago I was devoutly interested in God, the church, and the mechanics of religion. Now my mind seems cluttered with a thousand questions—all "Why?" Because I am planning to be married this summer, several of my questions are about the home I will be helping to establish. Recently I asked my mother this question, "Why does God in the lives of people make a marriage more successful?" This is what she told me.

One big reason is that God's being in or out of the lives of a couple determines the kind of people they associate with. Those not interested in the church are not happy with the kind of people who *are* interested in church. Probably it is a guilty feeling because they know they should be interested; therefore they tend to stay away from people who are church-minded. If they don't associate with other couples who are interested in the church they *will* associate with someone, so they look for friends among those who are not so good as they think they are. It is easier to feel "above" others than "beneath" them—as they do among the church folks when they, deep down in their hearts, know they should be church folks too.

In associating with these people, at first they are shocked at some of the things they do, but still, because they feel "above" them, they continue to go with them. Gradually, however, they are no longer shocked; they just tolerate the things they at first looked down on. As they continue their association, this "toleration" becomes indifference. Next they participate in them, too—first just

as a lark, then as a matter of habit. It is a natural, gradual period of degeneration.

Now being among church people works exactly the same. At first the skeptical will feel disgusted with what they call the "stiffness" of church people. They may say they'd never be like that. However, gradually, they find themselves participating a little more and more until they are feeling the spirit of the work and are putting their whole selves into it. This naturally makes them better people. An Apostle once said that for a man to make a good minister he had to be wholeheartedly in love with his wife. Ministry for the Lord should bring out the most love there is in a man or woman for his or her companion.

A happy marriage isn't made overnight. It is like a kernel of corn put into the soil. It doesn't become corn so you can make corn muffins overnight. But after you have tended it, watered it, and the sun has baked it, it can be cut down with a sickle very quickly and die. After the sickle has been put to it, it doesn't take long for it to go sour, to wilt and die, because the life is gone. That is the way God works in the lives of married people. He is the life that makes it much, much easier to grow in love and to be happy. Without that life, it is a struggle.

My mother sent this advice in a letter. I am still a perplexed teenager, but one of my "why's" has been answered. As I think about this letter, I'm not so sure but what the shade covering my window of assurance and trust in God has been lifted.

New Horizons

(355) 19

Briefs

Editor's Note to Reporters: We are trying to share these columns with several hundred branches. It is obvious that to be fair to all, you should make your reports brief (300 to 500 words) and send them in not oftener than twice a year. "Herald" readers are interested in your branch activities which have church-wide interest. If we find it necessary to further condense your reports, we hope you will understand.

Men Approved for Priesthood

SPRING RIVER DISTRICT.—The Joplin, Missouri, Branch was host to the district conference on March 8. District President Stephen Black was in charge. The following men were recommended for ordination and approved by vote: as elders, Bert Parkhurst, Vinita, Oklahoma, and John Leslie, Joplin, Missouri; as priests, Don Sunderman, Vinita, Oklahoma; John Mount, Miami, Oklahoma; Joseph Rook, Miami, Oklahoma; James Alben, Independence, Kansas; as teachers, Floyd Nichol and Dr. Athol Cochran of Joplin; as deacons, Lowell Raffety, Vinita, Oklahoma; Ova Ramsey, Vinita, Oklahoma; James Skiles and Leo Nash of Joplin.

The morning speaker was Amos T. Higdon, former district president. A class was conducted by Elder Frank Kyser of Miami in the morning, and the prayer service was under the direction of Brother Black.

A quartet from Miami sang at the afternoon meeting. Mrs. Alma Swan sang a solo, and Mrs. C. L. Rook and Mrs. Verde Gaston from Miami served as organists. Don Guinee from Miami directed the singing.

The Zion's League held its district retreat at the reunion grounds near Racine, Missouri, February 22.—Reported by MRS. ROY HELLER

District Priesthood Meets

DE KALB, TEXAS.—A priesthood meeting was held March 1, with visitors from the Arkansas-Louisiana District. The visiting ministry was Elder James Renfro from Hot Springs, Arkansas; Elder Coney Fuller from Eros, Louisiana; Elder R. L. Morrison from Rodessa, Louisiana; Evangelist J. Charles May from Independence, Missouri; Priest Frank Owens from Texarkana; Elder T. B. Sharp from Winthrop, Arkansas. This meeting was a climax of meetings held by J. Charles May. Brother May gave several blessings while here.—Reported by WILMA FRANCES NICKS

Plan for New Reunion Site

SOUTHERN CALIFORNIA DISTRICT.—The district conference was held in Redlands, March 7 and 8 with Saints in attendance.

The conference opened in the Odd Fellows Hall where the members of the Redlands mission meet each Sunday morning. District President John Davis made the opening remarks. Classwork followed with Bishop D. B. Carmichael teaching the men's class, Sisters Faye Davis and Ada Hampton in charge of the women's forum, Elder Hugh Kensler teaching the young people, Brother Davis speaking to all branch and mission pastors and the district leader of music, and Brother Warren Tait

conducting a class on the techniques of church music. Of particular interest to the women of the district was a letter read by Sister Hampton from Sister Nelson Van Fleet, district leader of women who sent greetings from Hawaii where she and Brother Van Fleet are vacationing.

At the conclusion of the afternoon classwork, the women of the Redlands mission served dinner.

Business meeting convened in the evening. On the stand were Brethren Hugh Kensler, Rodney Engel, Herald Wixom, D. B. Carmichael, Stanley Kelley, with John Davis in charge.

The names of the following brethren were presented and approved for priesthood ordination: Santa Barbara, Howell P. Hughes, elder; Gordon S. Berg, deacon; Bakersfield, Russell E. Hampton, priest; Normand E. Slick, priest; San Bernardino, Clifford McGuire, priest; Ontario, George C. Swain, priest.

It was noted that there are now five active and growing missions in the district: Redlands, Riverside, El Cajon, National City, and Escondido.

The joint project of the Los Angeles Stake and the Southern California District in the purchase of a reunion site was presented by Bishop D. B. Carmichael. He explained that approximately forty acres of wooded land adjacent to Idyllwild had been purchased and discussed the immediate as well as future costs involved in development of the ground. There was an enthusiastic acceptance by the group of their responsibility in raising funds for this undertaking.

The Sunday morning program began with a breakfast for the Zion's League council of the district with their leader, Hugh Kensler, in charge. A general prayer meeting followed at nine o'clock with Brethren John Davis, Peter Whalley, Rodney Engel, and President F. Henry Edwards on the stand.

At the eleven o'clock service President Edwards was the speaker.

Participating in the ministry of music were the following: Warren Tait, Barbara McGuire, and Barbara Savage giving musical preludes to

each service; Fred Savage, soloist at the morning preaching hour; and the district choir.—Reported by PHYLLIS CARMICHAEL

District Retreat Held

DENVER, COLORADO.—A district-wide young adult retreat was held in Denver, January 17-18. It was the culminating retreat of a series of three regional retreats held throughout Eastern Colorado District since reunion in August.

There were one hundred ten registered adults and a few children in attendance. This included a representation from the following branches: Seibert, Wray, Colorado Springs, Yuma, Fort Morgan, Genoa, Denver, Fort Collins, and Boulder in Colorado and Champion, Nebraska; Cheyenne, Wyoming, and Independence, Missouri. A Colorado School of Mines student from Peru, South America, was also present.

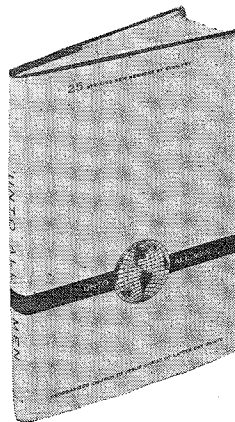
High lights of the retreat which had as its theme, "Christ of the Latter Days," featured classes by Gerald Gabriel, district missionary; Ward A. Hougas, district president; and Elder Perry Mair; a forum discussion led by the district young adult council; a tour through the plant of the *Denver Post*, a local newspaper; a buffet banquet; an early morning prayer service; a talent show, in which all the represented groups participated; an evensong; and a concluding sermon by Seventy Arthur F. Gibbs.

Glen Rose, district young adult supervisor, and the Denver young adults were in charge of the retreat.—Reported by MARY E. CASH

Three Men Called to Priesthood

SAN JOSE, CALIFORNIA.—During the service on February 1, three young men received the call to the priesthood through the pastor, Elder Elbert Guilbert, and were later voted upon and approved at a branch business meeting. They were Robert Alberts, called to the office of priest, and Donald Davis and Paul Cline called to office of deacon.

The pastor attended the Professional and Business Men's Institute in Independence, Missouri, February 11-14.



UNTO ALL MEN by Evan Fry

Have you ordered this brand-new book of favorite radio sermons by Evan Fry? Here are twenty-five messages suitable for worship services, personal meditation, and many other occasions.

\$1.50

Herald House

INDEPENDENCE, MISSOURI

The women's department sponsored an enchilada sale February 12, netting eighty-one dollars for a choir robe fund.

Missionary Glen H. Johnson held a series of meetings at the church February 15-20, visited families in San Jose during the following week and spoke to the women's department at their February 26 meeting.

The branch was well represented at the Northern California District conference held at Berkeley February 21 and 22. The three men called to the priesthood were voted upon at this time during the conference business meeting.

President F. Henry Edwards spoke at the church the evening of February 23.—Reported by STENA CALDWELL

Improvements on Church Building

WALTHILL, NEBRASKA.—At the annual business meeting, the following officers were elected: pastor, Russell Maryott; secretary, Bessie Taylor; treasurer, George Taylor; church school director and Zion's League leader, Mazie Wingett; women's leader, Beulah Maryott.

The officers of the Zion's League were installed at a candlelight service on November 16. All the members were presented membership cards. The League entertained the Fremont, Nebraska, League on December 7. A panel discussion, "Youth's Part in Building the Kingdom of God," using young people from each League was conducted. A social hour following the panel was held at the Maryott home. On December 21, the Walthill League was entertained at an oyster supper at Fremont. The evening was spent visiting shut-ins, some of whom were not members of the church. The young people sang carols for them.

The choir with the co-operation of the church school presented a Christmas vesper service. The program was under the direction of the choir director, Russell Maryott.

The quarterly fellowship dinner was held in October. District President Frank Fry showed pictures taken while he was serving as a missionary in England.

Seventy James Daugherty was a guest speaker on September 24.

The women's department meets in the homes of members twice a month. Several money-making plans have been used successfully. The money is being used to improve the church building. Improvements to date include a new baptismal font, new carpeting for the aisle, and choir robes which were made by the group. The floor and pulpit have also been refinished.

Danny Lee Maryott, infant son of Mr. and Mrs. Harold Maryott, was blessed January 5 by his grandfather, Elder Russell Maryott, and Elder George Taylor.

On December 28, Betty and Lucille Calkins were baptized. On February 22, Gustavus White, his wife Laura and three of their children, Francia, Laura May, and Lethia, were baptized. The ordinance was performed by Elder Russell Maryott. Brother and Sister White's other children, Frank, Gustavus, Jr., and Lavone were blessed at a service on March 8.—Reported by MAZIE WINGETT

Retreat for Young People Held

WEST VIRGINIA DISTRICT.—A district youth retreat was held at the Moundville Branch on February 21 and 22. Opening services were directed by the district missionary, James S. Menzies. Classwork was conducted during the afternoon under the direction of Sister Dell Menzies, Don Treiber, and Neil Nixon. The evening's services were concluded by a narration entitled "The Lord Hath Need of Thee," directed and narrated by Brother Menzies, assisted by choral and reading groups using a large percentage of the young people present.

Sunday's services began with a fellowship. A class was taught by Brother Lawrence H. Phillips, district young people's leader, followed by the eleven o'clock sermon by Brother Menzies. The district youth choir sang under the direction of Sister Anna Schoenian, director of music. The noon meal was served in the dining rooms of the church by the women of the Moundville Branch.

A forum was held in the afternoon. The retreat was closed by a service of dedication.—Reported by MABEL L. SMITH

District Women Meet

MOBILE DISTRICT.—An institute for the women of the district was held February 8, at Escatawpa, Mississippi. Representatives from nine branches were present. The general theme was "Kingdom Witnesses." Elders Jack Pray and A. N. Barnes presided over a fellowship service, and Brother Pray lectured at the following hour. The men of the branch prepared a covered dish lunch at noon. District Leader Lola McQueen presided at a meeting in the afternoon. Edna Miller explained the importance of the *Handbook* and stressed the use by all leaders and members. Annie Mae Lavinghouze was the soloist. At the following meeting, Sister Helen Pray was the speaker. There was a record attendance at the institute.

The Mobile and Pensacola Districts sponsored a religious education institute at the Mobile Branch, March 7 and 8. Apostle Reed M. Holmes was the guest teacher.—Reported by MYRTLE JENNINGS

Three Baptized

MARLIN, TEXAS.—Seventy Z. Z. Renfroe conducted a missionary series, February 22-March 8. There was a baptismal service on March 8, at which time the following people were baptized: Alice Chane, Will Spicer, and Dennise Hale. The candidates were baptized by Elder Earl R. Allen, pastor of the Marlin Branch. Confirmation service was held following the baptismal service.—Reported by ARTHUR P. ALLEN

NEWS AND NOTES

(Continued from page 2.)

worth taught two classes on Saturday and preached on Sunday morning and afternoon. He preached that evening at Minneapolis, Minnesota. On April 1, he preached at Lamoni, Iowa, at their Easter week service. He was in Aurora, Illinois, on April 3, and on Easter Sunday Brother Chesworth was at the district conference of the Northeastern Illinois District at Aurora. He preached there on Sunday afternoon. Brother Ettinger preached the evening sermon.

VISITS IN SOUTH

Elder Lee Hart, stake youth leader, has returned from a trip in the South, where he vacationed with his family and handled some church responsibilities. He attended a youth conference in Montgomery, Alabama, for the Alabama District. A record attendance was reported. Harry Engle, pastor of the Evergreen, Alabama, Branch, and Bishop Joe Baldwin directed the conference. Brother Hart preached at the Evergreen church on March 22.

GIVES LECTURE RECITAL

Elder Arthur Rock, of the General Church radio and audio-visual department, gave a lecture recital at Lee's Summit, Missouri, March 27. He presented an oral interpretation of "Lost Boundaries."

WEDDLE IN WICHITA

Elder Franklyn S. Weddle, director of music for the General Church, was in Wichita, Kansas, March 28 and 29. On Saturday he served as an adjudicator for the Naftzger Young Artists auditions for the Wichita society. On Sunday he preached the eleven o'clock sermon at the Wichita church, after instructing a class for the priesthood in the morning. He conducted a class for music workers in the branch in the afternoon.

They Stand Tall

REAL LIFE STORIES OF GREAT MEN AND WOMEN

by Kenneth Hall

You don't have to stand more than six feet tall to be head and shoulders above the crowd. The true height of a man or woman who "stands tall" is measured by how good and great they are. This is a book of fifteen stories for worship, church school classes, and good reading that will appeal to all ages above the primary group.

\$2.00

Herald House

INDEPENDENCE, MISSOURI

Bulletin Board

R. L. D. S. College Student Institute

Beginning at noon on Saturday, April 25, and ending Sunday, April 26, members of the Student League of Central Missouri State College at Warrensburg, Missouri, will act as host at a College Student Institute for all church members attending colleges in this area. The theme for the institute is "Education for Service."

Housing for the institute will be provided by the Saints of the Warrensburg congregation. For further information contact Jim Postlethwait, 515 South Washington, Apartment 2, Warrensburg, Missouri, Phone 792-R-1, or Betty Lou Clark, 200 South College, Warrensburg, Missouri, Phone 466J.

PROGRAM

Saturday, April 25

- 1:00- 1:45 p.m.—Registration
- 1:45- 2:05 p.m.—Introductions of groups
- 2:10- 2:30 p.m.—Theme-setting worship service
- 2:35- 3:05 p.m.—"Education for Service"—Bishop G. L. DeLapp

- 3:05- 4:05 p.m.—Discussion period
- 5:45- 8:00 p.m.—Banquet
- 8:00- 9:30 p.m.—Social mixer, song fest

Sunday, April 26

- 8:00- 9:00 a.m.—Fellowship service
- 9:30-10:15 a.m.—Discussion period
- 10:15-11:00 a.m.—Discussion period
- 11:00-12:15 a.m.—Summary of institute

Books Wanted

Freida Coltharp, Route 1, Farmington, Kentucky, would like to obtain a copy each of *The Vineyard Story, In the Shelter of the Little Brown Cottage, The Minister Who Was Different, and The Solid Rock*. Anyone having any of these is requested to contact Miss Coltharp, stating price and condition of the books before sending them.

Notice to Members in Adrian, Michigan

Mr. and Mrs. Emerald Oligney, 3200 Cadmus Road, Route 1, Adrian, Michigan, would like to contact any other members living in that area.

Northern Indiana District Gathering

A Northern Indiana District gathering will be held Sunday, April 26, at the church in Fort Wayne (700 West State) beginning at 9:30 a.m., (Central Standard Time). Elder Roy Smith of Hammond is to be the guest speaker. There will be a basket dinner at noon, followed by a brief district business meeting and preaching.

CLAIR E. WELDON
President, Northern Indiana District

Alberta-Saskatchewan Youth Rally

A youth rally will be held in Ribstone on May 15, 16, 17, and 18 for all the young people of Alberta and Saskatchewan, as well as for any outside these provinces who wish to attend.

ORVAL D. FISHER
Saskatchewan League Leader

Notice to Members on Guam

Lt. and Mrs. Harold Hawley, Air Navigation Office, NAS Box 32, Navy 943 c/o F.P.O., San Francisco, California, will be happy to have any members of the church on Guam contact them. Their location is MOQ 13-19, U.S. Naval Air Station, and their home telephone number is 14-5130.

Arkansas-Louisiana District Reunion

The Arkansas-Louisiana District reunion will be held July 19 to 26 at Camp Clear Fork, eighteen miles west of Hot Springs, Arkansas, on U. S. 270. Reservations may be sent to Paul Booth, Route 1, Black Oak, Arkansas, along with \$1.00 registration fee. A sincere effort will be made to house all applicants in the order reservations are received. Those registering should state if they can bring a tent or cots.

JAMES RENFROE
District President

Southeastern Missouri District

Women's Institute

The Southeastern Missouri District women's institute will be held April 11-18 at Thayer, Missouri. Members of all adjoining districts are invited to attend.

DARREL HAYS

Change of Address

Fred O. Davies
3207 Myrtle
Kansas City 3, Missouri

Mr. and Mrs. Frederick E. Law
2305 Kaala Place
Honolulu, T. H.

New Church Addresses—Chicago, Illinois

First Chicago Branch
Austin YMCA
501 North Central Avenue
Chicago, Illinois

Chicago Brainerd Branch
8805 South Throop Street
Chicago, Illinois

West Suburban
Lombard Community House
Corner of Westmore and Division
Lombard

Brooklyn Services

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

Request for Prayers

Mrs. Fred Womack, Mayer, Arizona, requests prayers for a nonmember friend, Grace Garretson, who is suffering with arthritis.

Prayers are requested for Mrs. Edna Richardson, 503 Blue Ridge, Kansas City, Missouri, who has been ill for years.

Prayers are requested for the physical recovery of Mrs. A. F. Puckett of Hillsboro, Ohio, and for the spiritual welfare of her children.

J. C. McConaughy, Saints' Home, Lamoni, Iowa, requests prayers for himself. He has no vision in his right eye, and only half vision in his left. He also has arthritis. He would like to be able to see well enough to read and take care of himself.

ENGAGEMENTS

Bernauer-Hands

Mr. and Mrs. Floris M. Hands of Kansas City, Missouri, announce the engagement of their daughter, Barbara, to Norman L. Bernauer, son of Mr. and Mrs. N. L. Bernauer of Pittsburgh, Pennsylvania. Both are graduates of Graceland College, and Norman is a member of the WDAF-TV staff in Kansas City. The wedding is planned for late summer.

WEDDINGS

Wagner-Levitt

Dena J. Levitt, daughter of Mr. and Mrs. Frank D. Levitt of Kalispell, Montana, and George F. Wagner, son of Mrs. Tillie Wagner of Butte, Montana, and Mr. John Wagner of Bigford, Montana, were married February 13 at the home of the bride's parents. Elder Joseph W. Minthorn performed the wedding ceremony.

Fisher-Hansen

Joan Hansen, daughter of Mr. and Mrs. Henry C. Hansen of Bedison, Missouri, and Lt. Paul Fisher, son of Mr. and Mrs. Paul Fisher of Maryville, Missouri, were married March 22 at the Reorganized Church in Bedison, Elder Emery Jennings officiating. Both are graduates of Northwest Missouri State College. The bride also attended Graceland and at present is teaching in Lamoni High School. They will make their home in Detroit, Michigan, where Lt. Fisher is stationed with the Air Corps.

These tracts are now available in the German language.

'DOCTRINAL REFERENCES	\$.50
LATTER DAY SAINTS AND WHAT THEY BELIEVE .....	.15
LATTER DAY GLORY .....	.15
CHURCH OF JESUS CHRIST .....	.15
WAY OF SALVATION .....	.10
CALL AND ORDINATION OF I. A. SMITH .....	.10
SUNDAY, THE LORD'S DAY .....	.05
EPITOME OF FAITH .....	.05
STANDARDS FOR A STEWARD .....	.04

Order now!



HERALD HOUSE

Independence, Missouri

BIRTHS

A daughter, Debra Ann, was born on February 10 to Mr. and Mrs. Charles Powell of Ft. Wayne, Indiana. Mrs. Powell is the former Phyllis Neff.

A daughter, Violet Jeannette, was born on November 19 to Mr. and Mrs. Luther D. Givens of Kirtland, Ohio. She was blessed on March 22 by Elders Earl Curry and Albert Sanford.

A daughter, Terri Lee, was born on March 12 to Mr. and Mrs. Ervin Sweem of Independence, Missouri. Mrs. Sweem is the former Lillian Petersen of Cameron, Missouri.

A daughter, Joni Merlene, was born on March 18 to Mr. and Mrs. A. J. Zukowsky of Independence, Missouri. Mrs. Zukowsky, the former Virginia Moorman, is a graduate of Graceland College and the Independence Sanitarium School of Nursing.

A son, Joseph Dean, was born on March 16 to Mr. and Mrs. Joseph Richard Piedimonte of Arlington, Virginia. Mrs. Piedimonte is the former Hulda Nortonen. Both parents are graduates of Graceland College.

Elder and Mrs. Al Pelletier, Jr., of Port Elgin, Ontario, announce the birth of a daughter, Debra Joy, born March 7.

Mr. and Mrs. S. Dale Brady of Liberty, Missouri, announce the adoption on March 2 of a daughter, Margaret Nanette, born March 27, 1951. She was blessed April 5 at the Reorganized Church in Liberty.

A daughter, Donna Kay, was born December 30 to Mr. and Mrs. Clyde A. Moore of Ada, Oklahoma. She was blessed on February 1 by Elders Norman Page and Joseph S. Meyer.

A daughter, Colleen Annette, was born on February 22 to Mr. and Mrs. B. E. Lytton of Portland, Oregon. She was blessed on March 15 at Central Branch in Portland by Evangelist Mark Yeoman and Elder William Brewster.

Mr. and Mrs. Herbert F. Lohmann announce the birth of a daughter, Shelia Kathleen, born March 9 at Burlington, Iowa. Mrs. Lohmann is the former Delores Cummings.

A daughter, Nancy Jeanette, was born on March 9 at Charleston Naval Hospital to Mr. and Mrs. Dennis R. Midgorden of Charleston, South Carolina. Mrs. Midgorden is the former Joyce McElwain. Both parents are graduates of Graceland College.

DEATHS

BARHAM.—Jean Marie, was born November 8, 1896, and died January 9, 1953, at her home in Delhi, Ontario. She had been a devoted member of the Reorganized Church since July 17, 1921, and was active also in the Women's Institute and the Home-School Association.

She is survived by her husband; three daughters: Mrs. William McLeod, Mrs. Ernest Paquette, and Mary, all of Delhi; five sons: Bert, Robert, Ross, and Leslie of Delhi, and John of London, Ontario; and eight grandchildren. Funeral services were held in Porter Chapel, Elders J. C. Stuart and Clarence Weeks officiating. Interment was in Delhi cemetery.

EMMETT.—Charles Stephen, son of Joseph and Frances Cleveland Emmett, was born October 10, 1880, at Reed City, Michigan (date of death not given). With his family he moved from Michigan to Kansas City, Kansas, in 1885, and in 1895 to Kansas City, Missouri, where he spent the remainder of his life. For the past forty-five years he had operated retail bakeries in various parts of the city. He was baptized into the Reorganized Church at the age of eight and was a devoted member throughout his life.

Surviving are three brothers: William J., Claude L. and Silas W. Emmett, all of Kansas City. Mrs. Emmett died in 1938. Funeral services were conducted by Elder E. W. Lloyd.

JOHNSON.—Ramon J., son of Richard R. and Elizabeth Patmore Johnson, was born June 30, 1897, at Parish, Illinois, and died March 12, 1953, at St. Joseph Hospital in Kansas City, Missouri. He spent his early childhood in Knob Noster, Missouri, then moved to Independence. On April 12, 1930, he was married to Lillian M. Barnett, who survives him. He had been a member of the Reorganized Church since October 27, 1906, and had held the office of teacher since September 29, 1940. He attended the Mt. Washington Church and was president of the second quorum of teachers in Center Stake.

Besides his wife he leaves two stepsons: LeRoy A. and Donald E. Barnett; a stepdaughter, Mrs. Violet Cole; a sister, Mrs. Bessie Curtis; and two step-grandchildren. Funeral services were held at the Mt. Washington Church. Burial was in Mound Grove Cemetery.

OWINGS.—Allen G., was born in 1877 at Harrisburg, Oregon, and died March 6, 1953, at his home near Atherton, Missouri. He was married in May, 1902, to Pearl Crandell, and they celebrated their golden wedding anniversary in 1952 at the Atherton Reorgan-

ized Church. He was baptized in 1921, ordained a teacher in 1924, and an elder in 1927. Since 1943 he and his family had lived on a farm near Atherton.

He is survived by his wife, Pearl; a daughter, Miss Mildred Owings of the home; two sons: Marshall of Independence and Henry of Geary; and one grandson. Funeral services were conducted by Elders Wendell Van Tuyl and Ammon Beebe at the church in Atherton. Burial was in Mound Grove Cemetery.

WHITE.—Mary Emma, daughter of Charles Martin and Harriett Ann Mills, was born June 29, 1869, in Pittsfield, Illinois, and died February 26, 1953, at her home in Independence, Missouri, where she had resided since 1884. She was married on December 6, 1894, to Alfred D. White; four children were born to them. A daughter, Helen White Eslin, died in 1928, and her husband in 1941. Baptized on October 3, 1886, she was a devoted worker all her life. For many years she served in the church school in first the Brick Church and later in Stone Church. She was a charter member of the Hawthorne Society, organized to raise funds for the purchase of the Stone Church organ.

Surviving are two sons: Paul White of the home and Frank White of Independence; a daughter, Mable White, also of the home; two brothers: C. W. and C. A. Mills, both of Independence; and four grandchildren.

We're on the Air . . .

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

IOWA, Lamoni.—KGRA, 690 on the dial, 9:30 a.m. (CST) Sunday.

IOWA, Ottumwa.—KBIZ, 1240 on the dial, 11:45 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WSAR, 1480 on the dial, 8:15 a.m. (EDST) April 20.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFSB, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MONTANA, Kalispell.—KGEZ, 600 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 10:00 a.m. (CST) Sunday.

SOUTH DAKOTA, Aberdeen.—KSDN, 930 on the dial, 10:00 a.m. (CST) Sunday.

TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.

TEXAS, Mercedes.—KRGV, 1290 on the dial, 9:00-9:15 a.m., Saturdays, April 4-June 27

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

NEW FILMSTRIP

The Growth in Our Idea of God

This full-color filmstrip is both educational and inspirational. The growth of our concept of God is visualized from the time of early Hebrew tribes until the beginnings of modern civilization in beautiful pictures. Two scripts are included—one for children and the other for adults.

You'll find good use for this filmstrip in classwork from the primary age to adults, for worship services, and in all types of missionary work.

only \$5.00

order from

Herald House

Independence, Missouri

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

M
h

THE VOICE

Some new people moved in next door and brought their dog with them. He is old, as dogs go, a kind of canine patriarch, all seriousness, dignity, and responsibility. He is going blind, too, and finds it difficult to identify his friends. When we came out the door, he challenged us with a loud bark, as a faithful guardian should. Then we spoke to him and soon made friends. Now he listens for the familiar voice, and when he hears it he puts aside his authority and wags his tail.

We think it worth while to be kind to pets and to all small things. The mood of kindness is a pleasant thing to cultivate. The practice makes it so much easier to be kind to people. The art of kindness is one of the best of all the arts of life. L. J. L.

CRUCIFIED ANEW

I've seen my Savior crucified anew
Upon a cross built up by hate and greed,
More ruthlessly betrayed than Judas did,
The crown of thorns more mockingly his mead.

I found him with his friends but cast aside
While petty quarrels and rivalry held sway,
His friends preferring self to brotherhood,
Unheeding that destruction lay that way.

We cannot sense the greatness of his love.
Our love is cramped and narrowed by four walls.
We seek and vie for greatness, but forget
His counsel that the greatest serve them all.

More cruel far than cross of wood could be,
Or nails that tore, or spear that pierced his side,
We crucify our Lord anew upon
The cross of broken faith and love denied.

Ella Lambkin

FOOD FOR THOUGHT

Heard on the radio: It isn't what you eat
that makes ulcers in your stomach; it's what's
eating you.

SEEK YE FIRST

Seek ye for world riches?
Seek ye for world fame?
Or seek ye for the kingdom
Established in His name?

Earthly joys will perish,
Earthly "suns" will wane;
But if ye seek the kingdom
Ye shall not seek in vain.

Then, seek ye not the fleeting
To quench your mortal thirst,
Heaven's treasure-store is promised those
Who seek the kingdom first.

Edith G. Beggs

SPECIAL PREPUBLICATION OFFER

Encyclopedia of American History

edited by Richard B. Morris

Now you can buy this highly readable reference book for 10 per cent less! The regular price will be \$6.00. This offer will remain open only until April 29, so order immediately.

This single volume gives you the essential historical facts about American history, culture, and economic development from the days before Columbus to the present. 776 pages. A "must" for every home library.

ORDER BEFORE APRIL 29

Herald House
INDEPENDENCE, MISSOURI

Contents

EDITORIAL

"They That Wait Upon the Lord," by Paul M. Hanson 3
Across the Desk 4

OFFICIAL

Leadership Training Program 4

ARTICLES

History of the Seventies, by John Blackmore 5
The Privilege of Being a Seventy, by Z. Z. Renfree 6
My Testimony of the Restoration, by Russell F. Ralston 6
Why I Am a Seventy, by George A. Njeim 8
A Growing Testimony, by James C. Daugherty 9
Zionizing Our Evangelism, by Glen H. Johnson 10
Centenary of the Seventy of the Reorganization, by Tom Worth 11
A Rewarding Work, by Floyd Potter 12
The Power of God a Reality, by Elwin R. Vest 13
A Missionary to Tahiti: Vivian Sorensen 14
Blue Pencil Notes, by Elbert A. Smith 14
Question Time 15
Musings of a Housewife, by Enid Stubbart DeBarthe 16
My Wednesday, by Barbara Peavy 17
Zion's Leagues Around the World 18
God Does Belong in a Marriage, by Barbara Bryant 19
Briefs 20
Bulletin Board 22

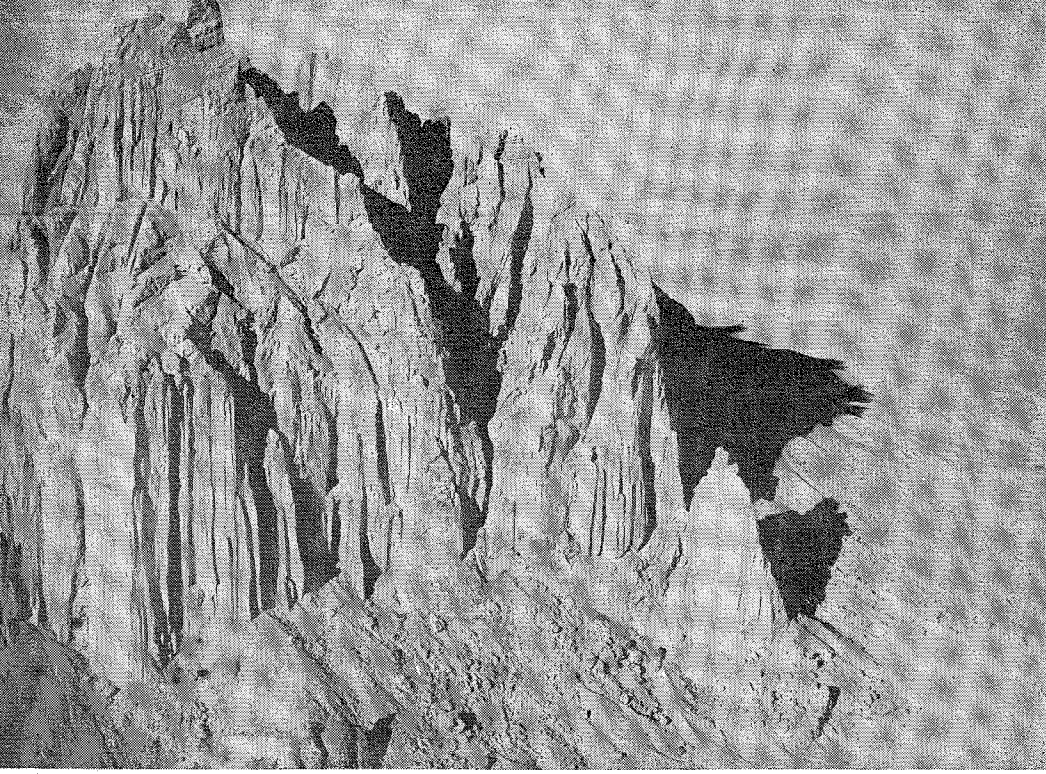
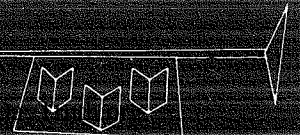


Photo by Gerald Rose

Shiprock and the Desert Floor

the Saints' Herald

April 20, 1953
Volume 100



News and Notes

FROM HEADQUARTERS



We'd Like
You to Know . . .

Harry L. Doty

FOLLOWING IN THE FOOTSTEPS of his father has been a happy experience for Harry L. Doty. His father, B. H. Doty, was under General Church appointment as a Seventy for nineteen years. Harry was ordained a Seventy in 1950. He says, "My experience in the church, especially under appointment, has been the happiest in my life." He was born in 1911 and since he was eight years old when he was baptized, he has "always been in the church." He has held all the offices in a branch that a man can, as well as all the district offices. When he accepted General Church appointment, he was music director, counselor to the district president, and pastor of the Traverse City Branch, where he had been pastor for ten years.

He is one appointee who was sent to his home area and since then has not moved. He was born in South Boardman, Michigan. In 1920 he moved to Traverse City where he has lived ever since. After high school—he was ordained a priest when he was a senior—he went to work in a grocery store and stayed for twelve years. After that he was a salesman for a meat packing company. When he accepted church appointment in 1949 he was sales manager for the company.

In 1931 he married Vera V. Donner. They have three daughters, Nancy Dee, 14; Darlene Kay, 10; and Diane Vera, 3. He is a county official for the Girl Scouts, and committee chairman for the Boy Scouts. His hobbies are photography, fishing, and meeting people. His special interest is exploring new areas of ministry in the church.

ATTEND EDITORS' MEETING IN WASHINGTON

President Israel A. Smith, accompanied by Elder Chris B. Hartshorn, managing editor, attended the Associated Church Press Annual Meeting of the editors held in Washington, D. C., on April 8, 9, and 10. President Smith returned for the beginning of the Institute in Evangelism on April 12. Brother Hartshorn traveled to Richmond Hill, New York, where he visited his brother, L. A. Hartshorn, and preached at the Brooklyn Branch on April 12. He returned to Independence on April 13.

SPEAKS IN INDIANA

President F. Henry Edwards spoke at the Easter Sunday service in Gary, Indiana. The branch also observed the anniversary of the first year in the new church on that day. Elder D. H. Smith is the pastor at Gary.

AT EASTER SERVICE

President W. Wallace Smith was at Central Church in Kansas City, Missouri, for the Easter Communion service, associated with Elder Fred O. Davies, stake president, and Bishop Howard Miller. On the evening of April 6, Brother and Sister Smith were in Warrensburg, Missouri, to attend a meeting of the Central Missouri Stake in commemoration of the anniversary of the founding of the church. Following a worship service which was arranged by Elder Harry Simons, stake president, Sister Smith spoke to the group on "The Call of the Church to the Companions of Priesthood." Brother Smith spoke on "The Call of the Church to the Members of the Priesthood."

ATTEND INSTITUTE IN CHICAGO

Bishop and Mrs. G. L. DeLapp attended the women's institute April 9 and 10 at the Brainerd Branch in Chicago, Illinois. Bishop DeLapp was the speaker at the banquet on Thursday evening, and both he and Sister DeLapp were instructors at the institute, which had as its theme, "The Keys of the Kingdom." Brother DeLapp spoke regarding his trip to the European missions in his talk at the banquet.

HOLD MEETINGS

Members of the Councils of Twelve and Seventy met April 8, 9, and 10 in the West College Street Church. The Seventies held meetings Friday and Saturday of the same week.

MESLE IN CHICAGO

Elder Carl Mesle, General Church youth director, attended a youth conference of the Chicago District, April 3 and 4. He was the guest speaker at the banquet on Saturday. Then he went to Ann Arbor, Michigan, on Saturday night to meet with Dr. Lawrence Brockway in regard to plans for the fall College Students Conference, which, it is hoped, will be held in Rochester, New York, over the Labor Day week end.

SPEAKS AT SERVICE

Elder Charles D. Neff was in El Dorado Springs, Missouri, on April 3. He spoke at a union service for Good Friday.

The Saints' Herald Vol. 100 April 20, 1953 No. 16

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

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

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

Jesus Saves?

"And thou shalt call his name Jesus: for he shall save his people from their sins."—Matthew 1: 21.

WE WERE DRIVING HOME for the holidays. As we rounded a blind curve an old car passed us at high speed, a very dangerous highway practice. On the back of the car was a sign, "Jesus Saves."

In the next few moments a number of reflections came to mind regarding that foolish and dangerous driver and the sign he carried on his car.

Will Jesus save that driver in his folly? If a person ever needed someone to save him, that young fellow did.

And if Jesus saves, what does he save one from? Under what conditions does he save? We doubted that the young man who had the sign ever thought of these things.

Jesus saves? Well, that one requires some thinking. What kind of people does Jesus save?

I KNEW A MAN who was reared in a church home. He attended Sunday school, and when the time came he was baptized and confirmed with a fine little group of children. In his school days he was a promising lad, and the church people had great hope for him. After his university studies were finished, he went into business and the church people heard less of him for a time. He was succeeding in his work, and he associated with people who valued success above all else in life.

Then he took up some of their interests and ways. He began to accept the liquor they offered him. Soon the habit fastened itself upon him, and he could not quit. More and more money was poured out in drink, and it took more of his time, too. Then his work began to fail, and he lost his job. He tried time after time to quit, but the chain of this bondage was too strong to be broken.

He became desperate. He knew that unless he could find help, he

would be lost and ruined. What could he do? When he lost his job, his money went; and when his money was gone, his friends left him, too. There was no one to care. He felt utterly alone.

Then he remembered his childhood faith and the prayers that the family had said at home. He recalled the blessings that had come to them in times of need. He remembered his Heavenly Father.

So, from the depths of despair, he began to pray. He turned to God in the conviction that there was nowhere else to go. He placed his life in God's hands and made a covenant that if God would help him to be free of his sin, restoring him to freedom and health, he would live a different life. And the miracle for which he prayed happened to him. He was made free of the sin that becomes death. He was like a new man.

Yes, Jesus saves. He saved this man from drink and despair. Why? Because the man wanted to be saved, and he sought the way of salvation.

THERE WAS A MAN who from his earliest youth was the victim of a terrible temper. Of course the circumstances of his life, the trials and problems he had, were partly responsible. But he was partly responsible, too; for he let himself be subject to conditions rather than rising above them to control them.

When he was old enough to work he found that he could not keep a job very long. He was a good workman, and for a little while it would seem that everything was going to be all right. Then one day somebody would say or do something, perhaps stupidly or meanly, that would arouse the wild nature within him. Flying into a rage, he would feel the storm of passion sweeping over

him, and he would become like a fiend. He shouted and swore and said things that he could not remember later on. When it was over, he was sick, exhausted and ashamed. He wanted to die, but he did not have the courage to take his own life. But his job would be gone, and he went away to another place to begin life again.

Then he had a vision of himself in a fit of anger, and in that vision he saw himself as one possessed of an evil demon. And he knew that sorrow would be the reward and death the end of his ways.

Then someone saw something good deep in his soul and wanted to save him. He told the man the gospel story, and the day came when the two men knelt side by side, as brothers in spirit, to pray for the afflicted one. And the end of that story, after many days of anxiety and prayer, was that he stood up in a prayer meeting to bear a testimony of his new freedom. He took the gospel into his life.

Yes, Jesus saves. He saved that man from a terrible fate.

IN EVERY LIFE there is some fatal poison of character that can destroy us, and will destroy us if we do not find the means and the power to control it. But there is also dormant within us something that makes us heirs of the promises of heaven, something that calls us to be the sons and daughters of God. It is the Lord Jesus, and he alone, who can call it out and make it grow.

"Jesus Saves"—two little words that make skeptics laugh, and the foolish turn aside. They seem so dogmatic, so platitudinous. Yet wise men and women know that they are of the eternal truth that lies at the heart of the world.

Yes, Jesus saves. He saves those who love and seek him because they have a great need of him.

L. J. L.

Editorial

Dr. G. L. Harrington Dead

Just as the *Herald* goes to press, Monday, April 13, we are advised of the death of Dr. G. Leonard Harrington of 1406 North River Boulevard, Independence, Missouri. Further details will be given in a later issue of the *Herald*. Dr. Harrington was the General Church physician for quite a number of years.

ISRAEL A. SMITH

Notice to Pastors and Parents

Under the heading, "Things to Get Done," *The Pastor's Handbook* has reminded each pastor to make plans for a prebaptismal class between Easter and Children's Day.

Across the Desk

THE FIRST PRESIDENCY

We are indeed pleased to make prominent the following interesting and informative letter dated March 6, 1953, from Brother and Sister R. L. Amsberry, formerly of Denison, Iowa, now in Iran:

The Amsberrys are in the heart of the Moslem world at Meshed, the city of the Moslem shrine, second only to Mecca. Thousands of pilgrims come to this city every year to visit their shrine. It is so sacred to the people that a story is told of a young couple on their honeymoon who visited the shrine. The place was so crowded that the young man became ill and vomited on the floor. He was taken and beheaded for defiling the shrine. We are also told that if a pig should be turned loose in it, the people would destroy the building.

My work here is that of regional (state) and vocational agriculturist or state supervisor. For the time being, I also am in charge of the general education program for the region. This week and next, while the director is away, I am acting regional director in charge of all Point 4 (technical co-operation in Iran) work here in Meshed. This includes work in agriculture, education, health, veterinarian, engineering, etc. So

This announcement was made in January, February, March, and again in April.

This is a reminder to those who had good intentions but didn't get the prebaptismal class started. There is still time. Order immediately sufficient copies of *This Is Jesus' Church* (Herald House, 50c per copy), appoint a teacher, and enlist the children. Make sure you have all who were blessed eight years ago, plus the others.

Parents, you can help get this class started. Bring your children to the pastor for prebaptismal training. Volunteer to help. You can assist in making Children's Day, 1953, a day they will remember.

REED M. HOLMES

General Director

Department of Religious Education

far, I like the work; the people are very courteous and co-operative. Only occasionally do I see "Yankee, Go Home" here. There are many of these signs in Tehran. Apparently they are placed by boys who are hired to write them but do not know what they mean. Usually a few days later the signs will have been covered over with mud or plaster by some of the Iranian people. The Americans do not pay much attention to them.

Administrators of the Point 4 program, because of the similarity of Iran to Utah, have made a contract with Utah University to supply personnel. Consequently there are many Mormon boys here. Practically all we have met have been very fine people. Surprisingly, most of the men are elders, high priests, or seventies. I wonder if they are taking advantage of their opportunity here. Because of the similarity of the names of the two churches, I am asked why the difference. Of course, I then proceed to explain.

We have met a host of very fine people from all over the world, and have had an opportunity to tell several of them about our church. One couple, Mr. and Mrs. C. T. Hartsinger, Expert Du Bureau International Du Travail, Geneve, loaned by the Holland Government to the United Nations to help set up labor laws here, live in Rotterdam. I seemed to have lost their address, but I had sent it to the *Herald* to forward a Book of Mormon and an Inspired Version to them. We spent many hours explaining the church to them, and they always came back for more. I hope that Apostle Oakman will visit them while he is in Holland. We believe that someday they will join the

church and will be of great help. Both Mrs. Amsberry and I felt as if we should call them Brother and Sister from the time we met them. Our friendship has been mutual from the start. The manager of the hotel where we spent a month in Tehran asked if we could suggest a home where they could send their boy to live in the States while attending school there from the sixth grade through college. We told them of the home of my brother and of Ellsworth Johnson at Chariton, Iowa, home of Mrs. Amsberry's niece. We told Mr. and Mrs. Sharifi that the boy would be expected to attend church in these homes, but that he would not be asked to join the church without parental consent. They were perfectly agreeable to this. They said they were only sorry that their boy couldn't be in our home. They hoped that if we returned in two years their second boy might return with us and live with us while he attends school. They did not seem to expect other than the boys would become Christian.

Although we may not be able to tell of our church to these people in a direct way, we believe we are fortunate in being able to enter into their lives because of our official capacity. We hope that we can conduct ourselves so that these people will want to know something about us and what makes us act the way we do. We also hope that we will be able to do enough for them that they will remember us to the extent that if and when the gospel can be brought to them, they will want to accept it. In the meantime, perhaps we can tell the story to other Americans and technicians from other countries. Needless to say, we try not to miss any opportunities.

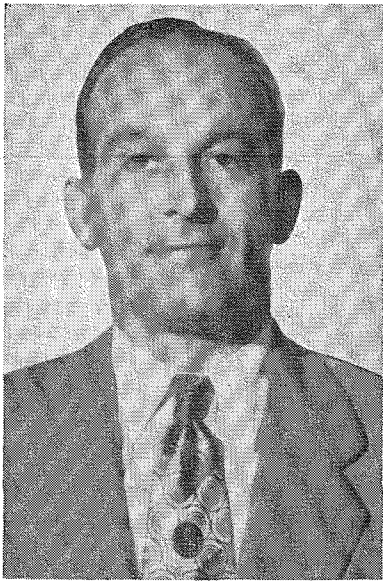
We would recommend that other members of the church apply for service under Point 4. There is a need for technicians in many fields. Those interested may write the Federal Security Agency, Washington 25, D.C., for application blanks.

The political flare-ups in Iran give us some concern, but so far we have not worried about them. I guess they are more or less a normal way of life here as in Latin America.

I will be glad when the *Heralds* catch up with us and we can keep in touch, if not currently, with what is going on in America. Our prayers are with you.

The following is excerpted from a letter from Ray Whiting, written after three weeks of ministry at Springfield, Missouri:

Seventeen people gave their names for baptism, thirteen of whom were baptized while I was there. The other four will be baptized later.



THE KINGDOM OF GOD

The Positive Fruitage of Eternal Judgment

By Fred O. Davies

A sermon given at the Campus on August 3, 1952

WE UNDERSTAND that the purpose of the church, in comparison to most other denominations, is to seek to bring forth and establish the rule of Christ upon the earth. The kingdom of God is the intent of God in the restoring of the gospel. The kingdom of God is salvation, for salvation is only to be seen, measured, decreed, and determined in terms of the kingdom. Whenever we think of salvation in its fullest interpretation we must of necessity consider it in terms of the kingdom.

Our attitude toward the challenge of the church, the judgment that we pass upon it, will decide for us in terms of our salvation, either heaven or hell—whatever we might imply by those two particular words. Most people today tend to interpret salvation in terms of either going to heaven or going to hell. It is not my intention to dwell upon those two words and all that they might mean. I hardly think that we will have to wait till we move through the veil that guards the door to immortal life in order to know what salvation is; right here upon this earth we can find out as we participate in the establishing of the kingdom.

We should have accomplished one thing by this time in the Campus series. Any doubts that we might have had concerning the kingdom of God should have been done away with; any doubts that we might have had concerning the purpose of the

church should have been done away with. All of the speakers I have heard have mentioned that the primary purpose of our individually coming into a baptismal covenant with Jesus Christ, and the purpose of the Restoration Movement, is to seek to bring forth and establish the kingdom. There is a great need for us to emphasize this thought, because of the things that do happen both in the church and out of the church.

A CHURCH SCHOOL TEACHER came to me and said, "Brother Davies, what are we going to do? We teach the children both in the church school on Sunday and in our vacation church school about the kingdom of God. We tell them of Zion and what it means and what it entails—the glory of it, the purpose and majesty of it. Yet when they go home some parents say it cannot be." After being told at church school the promise of God, these children go home with all their childish enthusiasm to their parents and try to tell them of what they have learned. Then some of these parents send those children back to their teachers with the observation that Mommy or Daddy say it cannot be. Straightway those children are torn between the beliefs and the presentation of the teacher and the decree of father and mother.

In some instances I suppose those parents are not members of our church; those who are, obviously have never had the vision of the kingdom. Some may be members of the church who, because of lack of neighborliness in their vicinity, have lost their faith.

They could have said to their children, "Well, we need that kind of

thing; and while it may seem impossible in my lifetime, at least I'll try to help you do something about it." That is the kind of impediments our teachers face as they endeavor to spread this promise of the kingdom of God upon the earth.

On the other hand we have heard men say that it is not sufficient for them just to believe in the kingdom, it is not sufficient for them just to say that it might be possible in their children's time. One particular elder stood forth boldly and said, "I have ceased to talk about its being possible in my children's time, or my children's children's time. I am from now on going to say that it is possible in my day." That is the attitude of those who are really kingdom minded. I wish that more of the ministry would take the attitude reflected in this man's preaching as he talks about the kingdom of God being possible in his day. I would like us to believe tonight that it is possible. I would like us to think in terms of the attitude and the spirit of this man who said, "It will be in my day." I am not very old, yet I have seen the world turned upside down. Military, economic, social, and scientific powers have turned this world upside down. We live in the age when tremendous changes take place overnight, therefore we should be cautious when we say that the kingdom of God cannot be now or in an age to come.

I have just turned forty years of age, and yet I know from experience that the German nation has twice during my life risen to military power and under different leadership has endeavored to conquer the world.

I have seen the great nation of Russia turn from a monarchy, a government by the emperor, to the Communistic state that it is today. I have seen the nation of Great Britain come down from the leadership of the world in every sense of that word and take second or third place among the nations. Recently King Faruk of Egypt thought he was established firmly upon his throne and able to defy the western powers including Great Britain; then some general in his own army took over the leadership of that country, and the next thing we knew King Faruk had abdicated and was living on an island in the Mediterranean.

WE LIVE IN A TIME when tremendous changes of different kinds take place. Therefore we cannot discount the possibility of great changes developing in the fashioning of the kingdom of God. This country itself is symbolic of the possibility of immediate and tremendous transformation. By way of illustration, I went to Colorado recently. One of the things one is expected to do is to visit Pike's Peak. Before I went to Pike's Peak, I visited the shrine of Will Rogers. On that particular shrine in the mountains of Colorado there is an inscription that says in the year 1806 a lieutenant of the American Army, as he climbed those mountains with his party, looked to Pike's Peak and said, "No mortal man shall ever scale yon heights." He returned to Washington leaving that statement to be handed down generation to generation. I am one of thousands, I suppose, who have driven their automobiles around that winding path cut by men to the very top of that peak toward which Lieutenant Pike looked. Some things are impossible according to some men, but we now live when the hopes of good men can be realized.

In a book my daughter received from high school called *Adventures in American Literature* I read that in the year 1600 or thereabouts when the Pilgrim Fathers first landed upon the shores of America they lived between the sea and the forest, afraid of what was beyond the fringe. For a while they lived in huts and holes in the ground or in caves which they dug for themselves. Those people were met by Indians who were sometimes friendly and sometimes otherwise. Then, according to a certain law that was passed in Philadelphia later, these people were made to move into houses of stone or brick in order to guarantee or assure that some progress would be made.

Can you imagine that 350 years ago this United States was inhabited by just a few hundred people who were content to abide in holes in the ground? It

demanding vision and power on the part of others to urge these people to move from such conditions. You and I see land populated now by millions of people. We see it spanned by great railroads and highways. We can travel in an airplane from almost any city to any other city in a matter of minutes or hours, compared to the weeks and months our forefathers took. We gain from these simple illustrations a better idea of what is possible.

Furthermore, we should give thanks to God and rejoice when we think that these people came from many countries with different backgrounds and customs, yet merged and molded themselves into a united nation under the desire for freedom and a firm belief in God. The conviction that God had endowed every man with certain rights not only inspired them in their adventurous conquest of this country's resources, but was the foundation of their understanding of government. They developed a system of government, characterized by the statement beloved of all Americans, "... of the people, by the people, for the people." This was not achieved over a period of thousands of years, but a mere hundred or two. Take all of these factors—a wild and challenging country vast in size and possibilities, a handful of people from different nations united in a desire for freedom—and in a period of about three hundred years (1600 to 1953) the United States of today—God's own country—was built.

By presenting these facts we are producing evidence of man's ability, in partnership with God, to achieve great things. We are now able to pass judgment—eternal judgment, one might say—and the verdict is that the kingdom *is* possible.

H. G. Wells was looking back on the apparent progress of mankind when he endeavored to evaluate the scientific and engineering achievements of the nations of the earth. When he looked back over the span of time he observed that there was a certain date when "light and truth" seemed to rest upon mankind. It was then that men began to do wonderful things they had never done before. He said the year 1830 marked that date. We of the Restoration say it is not incidental, because God himself said that light and truth should break forth from the earth in 1830. I believe that light and truth pervaded all the realms of nature in God's universe. At the same time that God blessed Joseph Smith with the hope and promise of the gospel, other men were enlightened in their scientific achievement. Thus 1830 is an important date in a twofold way. What I am saying is that men of science who probe into the mysteries of the universe do so in accordance with law. Just as it applies in the physical realm, so it applies in

what we would call the spiritual realm, if we can distinguish between the two.

Doctrine and Covenants 85: 9 explains that there are kingdoms and laws which govern them, and that which is governed by law is also preserved by law. That is what any scientist will tell us. If he abides by the laws which govern the particular field in which he is working, certain results will come. Scientists know that our Heavenly Father's vast universe is governed and ruled by those laws. Sometimes we say they are divine. Those laws bring into being eternal judgment. Unless we abide by them the judgment will be to our condemnation. If we turn to Genesis 6: 62, 63 in the Inspired Version we'll find statements that are in keeping with those found in Section 85 of the Doctrine and Covenants.

A DAM WAS GIVEN to understand that he must be born again into the kingdom of heaven, of water and of the spirit, and be cleansed by blood:

... even the blood of mine Only Begotten, that ye may be sanctified from all sin and enjoy the words of eternal life in this world, and eternal life in the world to come; even immortal glory. For by the water ye keep the commandment, by the Spirit ye are justified, and by the blood ye are sanctified.

Those three elements which are so natural and essential to everyday life God himself takes and uses in terms of the gospel. If we abide by these laws we can be transformed. We can discover what we are capable of really being in terms of sons and daughters of God. He says that if we abide by these laws, which might be considered spiritual and yet contain physical elements, we can discover the mysteries of the kingdom.

"By the water ye keep the commandment"—through obedience. "By the Spirit ye are justified"—here is the assurance that we are doing the right thing. "By the blood ye are sanctified"—set apart and made holy. Sometimes we are accused of not believing in the blood of Jesus Christ as being essential to salvation. Our friends of other denominations may tell us we don't stress the blood of Jesus Christ enough. Yet, according to the Inspired Version, these three elements, typical of the laws of God, are binding upon us.

Thus we are saying that at all times eternal judgment is God's judgment. While there is a special day called Judgment Day on the other side of the veil, there is more to it than that. Every day is judgment day. Eternal judgment is not altogether a question of time. It is a question of quality. We are judged by the hour. Every day, week, and month that goes by, judgment is passed upon us either to our good or otherwise. Eternal judgment is the means whereby all through life God's rights are pro-

ected and men receive according to their attitudes. To supplement that thought, in Doctrine and Covenants 85: 12 we find:

The earth rolls upon her wings; and the sun giveth his light by day, and the moon giveth her light by night; and the stars also giveth their light, as they roll upon their wings, in their glory, in the midst of the power of God. Unto what shall I liken these kingdoms, that ye may understand? Behold, all these are kingdoms, and any man who hath seen any or the least of these, hath seen God moving in his majesty and power. I say unto you, He hath seen him: nevertheless, he who came unto his own was not comprehended. The light shineth in darkness, and the darkness comprehendeth it not; nevertheless, the day shall come when you shall comprehend even God; being quickened in him, and by him. Then shall ye know that ye have seen me, that I am, and that I am the true light that is in you, and that you are in me, otherwise ye could not abound.

GOD HIMSELF preserves those things that rightfully belong to him by laws he has set and gives to men those things which they are worthy of, according to their attitudes. Eternal judgment is not only a part of life; it is life itself. It is typical of God's character. It is eternal in a sense of quality rather than in duration of time.

Eternal judgment demands that we see things as God sees them and then act accordingly, practicing the judgments of God with regard to our own actions. Eternal judgment demands that we look upon things about us as God looks upon them, and having seen them in his way we practice the evaluation of God with regard to our own actions.

This guardianship on the part of God in terms of eternal judgment was symbolized in the Garden of Eden. I don't think any of us can talk about eternal judgment without giving consideration to the Garden of Eden. In Genesis 3: 31 we find that God—after he had sent Adam and Eve out of the Garden and all that it represented—placed cherubim and a flaming sword at its gate. The significant thing about this particular Scripture is "This flaming sword turned every way to keep the way of the tree of life." It wasn't stationary, it wasn't just held by cherubim so that a man could avoid it and go on one side or the other. It is symbolic of this guardianship, this judgment, that God himself sets by the laws that are in operation. This sword is the word of God. It is a symbol of light and truth. In Revelation 1: 16 John talks about the personage he saw: "... in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shining in his strength." When John asked what it represented, he was told that he had come in judgment upon the churches in that day.

In Revelation 19 we find the idea of the word of God going forth from the mouth of this personage "clothed with a vesture dipped in blood; and his name is called The Word of God . . . and out of his mouth proceedeth the word of God, and with it he will smite the nations; and he will rule them with the word of his mouth; and he treadeth the wine-press in the fierceness and wrath of Almighty God. And he hath on a vesture, and on his thigh a name written, KING OF KINGS AND LORD OF LORDS." The flaming sword, a symbol of light and truth, is the word of God. It symbolizes the laws of eternal judgment which operate and function in all the realms of life. If we abide by them, the positive fruitage will be the kingdom. God desires that this church shall not be like the churches in the day of John on the Isle of Patmos when they were found neither hot nor cold, but lukewarm. We are to be a church that shall be a judge, set upon a hill.

Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; for, verily, I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out. Behold, I, the Lord, have made my church in these last days, like unto a judge sitting on a hill, or in a high place, to judge the nations; for it shall come to pass, that the inhabitants of Zion shall judge all things pertaining to Zion; and liars, and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known.—Doctrine and Covenants 64: 7.

This helps us appreciate the possibilities of what we would call the positive fruitage of eternal judgment.

God looks to the day when, as the result of our obedience to these eternal laws, the judgment to be passed upon us or the result of our actions will be as a church set on the hill. There, because of our quality of life, we shall judge the things that pertain to the kingdom of God or Zion. The liars and hypocrites, because of this righteous power, shall be cast out from the midst of the people. His church will set standards and maintain them to the extent that the rest of the nations of the earth will say, "Come, let us go up to Zion and learn of her ways, for out of Zion goeth forth the law." They will be able to see for themselves the things that are worth while and lasting in life. This judgment which we shall offer to the world will be the comparison that the nations of the earth shall be able to make between what they have and what we have. Psalm 48 suggests that someday all evil will be wiped away. Think of the ideal that is fostered by the Psalmist in this.

I AM WONDERING if we should take time to talk about the evils. If we do, it should be with the idea that it inspires us to think of the more positive things that could come forth. It is a tragic world in which we live, full of contradictions. It is a day and a time when men hardly know which way to turn.

Is this our judgment?

And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay.—Doctrine and Covenants 83: 8.

The kingdom won't come at the snap of the fingers. It will come through obedience to the laws of God.

Eternal judgment is a lifelong thing. We live in wonderful times, fraught with wonderful possibilities if we will endeavor to do the things that God wants us to do. Some of us consider that the kingdom of God is a problem to be faced. Some think it a burden to be borne. Some think of it as an opportunity to work with God. Can we not also say it is a way of life? Tonight we individually pass judgment upon the question of whether the kingdom of God can come upon the earth. "Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." —Matthew 25: 35.

The kingdom of God requires that we be of service to our fellow-men. It is not a problem; it is not a task; it is not a burden to be borne. It is a challenge. It is a wonderful opportunity. When we consider judgment we find that those who least expect reward will receive it, but those who thought they would be rewarded will be cast out from the presence of God (Matthew 25: 42-47).

Is there anything that the world needs today greater than service and ministry? According to Matthew, Christ will judge us by our ability to see and appreciate the needs of others in their everyday life. That helps us understand why God is mightily concerned that his kingdom be established here on this earth. Let us be determined to abide by the laws and principles of our Heavenly Father so that Zion shall come soon and the nations of the earth shall be judged by the things they find therein.

The "New" Bible After Six Months

INTEREST in the Revised Standard Version of the Bible, which came out early in October, appears to be growing on account of criticisms for and against it by the clergy and Bible students. It seems also to have revived somewhat the old issue between "fundamentalism" and the so-called "higher criticism."

Recent press reports show that among the clergy there are two positive camps, with some remaining neutral—one group enthusiastically for it; one as earnestly loyal to the King James.

We presume that the fundamentalists, however, will be more "vocal" than others, since people naturally are resentful of anything that attacks the citadel of established order. We might refrain from making any note of the controversy but for our belief that all this agitation tends to stimulate the public to do more Bible reading and studying, and that we certainly recommend.

A Presbyterian minister says:

I am for it. It is a very worth-while and good translation. Of course, I prefer some of the wordings of the King James Version, but since 1611 certain manuscripts have come to light which give a better basis for a translation.

This new translation brings up to date some points in the King James where that version is not so clear and concise as the manuscripts would indicate. The new version is not in any sense meant to do away with the King James. In many ways it follows the earlier work. But I believe the Revised Version does make an important contribution to a better understanding of the Scriptures.

A Baptist reverend has preached an entire sermon on the topic: "Ten Objections to the New Bible":

The more I study this version the more objections I find to it. It seems to me that the new Bible is an effort on the part of the modernists to weaken the fundamental doctrines of our faith. It is subtly done, usually in the footnotes, trying to prove that it is in the less authoritative manuscripts that we find clearly taught the virgin birth, the deity, and the physical resurrection of our Lord.

These three doctrines have for a half century been under attack by the liberal theologians and, having failed in the past to win their case in the court of Christian public opinion, they now resort to tampering with the eternal word of God itself.

Another strenuous objection has been made to change in the new Bible in Isaiah 7: 14, where the word "virgin" has been changed to "a young woman." Some say it denies the supernatural fact of Christ's ascension by omitting from Luke 24: 51 the words "and carried up into heaven."

The deity of Christ is "discounted," it is asserted by others, in Matthew 27: 54 and Mark 15: 39, where the new translation uses the word "a" instead of "the" in the following: "Truly this was *the* son of God."

A prominent Methodist preacher supports the King James, but does not resist the new version. He says:

The Guiding Light

HOW BEAUTIFUL a light can be—the welcoming lights of home, the beacon of an airport, the tiny night light, the small glow of a flashlight, or the electric lights on again after a storm. We often feel, when a strenuous night has passed, that "truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun."

Not long ago, journeying as tourists, we had to rise early and continue our way. We had spent the night in a motel in Clovis, New Mexico. Just outside the city we encountered fog, dense fog. We crept along, all eyes alert for signs, "Curve ahead," "Side Road," or "Narrow Bridge." These were there for our safety, yet scarcely discernable in the fog. It seemed almost folly to continue, when out of a tiny village along came another car to the highway, just ahead of us. Now instead of one pair of headlights we had two. Our light reached to his light. His light penetrated a bit farther into the fog. This driver seemed to be a person who knew the territory and traveled with more speed than we had allowed ourselves. Keeping a safe distance from him, yet close enough to make use of his guiding light, we trav-

The Bible does not stand on the word "virgin" or any other word or any thousand words. The trouble is too many of us have taken away much of the majesty of God and given it to the book that tells about him. When we coronate our Bible we take it out of life where it belongs. We bow down before it, instead of getting up and following it.

I believe in the Bible, and I believe that it is the inspired word of God. But that does not mean that God had to dot every "i" and cross every "t" in the original texts or in any translation. Personally, I prefer the King James Version because I believe divinely inspired men have written into it the most worshipful expression of the English language.

The wisdom of our position respecting the Bible, which we have taken from the beginning of our work, has been established, we believe, since we have accepted what is true without committing ourselves to any idea of its infallibility:

"We believe the Bible *contains* the word of God."

That, we recognize, is *within* the belief of all Christians.

We feel the present discussion is enlightening and therefore profitable.

ISRAEL A. SMITH

By Marcella Schenck

eled with more speed and less tension. That stranger will never know what an aid he was to us. We would thank him if we could.

But what about our light? Looking behind us, we discovered another load of passengers making as much use of our light as we were of the stranger ahead. The three of us traveled together until the light of day dispelled the darkness of the fog. We no more needed the aid of each other and lost our fellow travelers.

Life is full of guiding lights. The freshman girl looks up to some senior lass and wishes to be like her. A Cub Scout makes a hero of the boy who wears the eagle. A church school teacher or a neighbor becomes the unknown ideal of another in contacts of friendship. A pastor leads his flock with spiritual light. How careful we must be about where our lights shall lead!

Christ is our great Guiding Light. We have only to look, and our Light will always be there. Following him we in turn need not fear for those who make use of our lights. None of us shall be harmed by curves ahead or narrow ways.

That All Could See

By Mrs. C. Myron Zerr

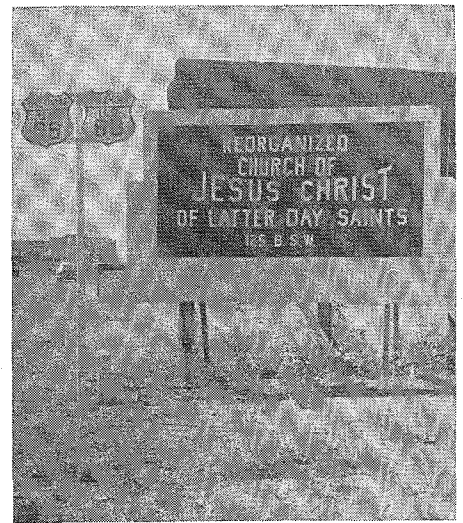
TRAVELING THE LENGTH and breadth of this great country is a part of my husband's occupation, and whenever possible I go along. It has always been our custom to find the church wherever we are, and we have carried the handy *Church Directory* for many years. A traveling soul needs the replenishment of Spirit found in the "House of the Lord" and knows the true meaning of the song, "the friends that most cheer me on life's rugged road are the friends of my Master, the children of God." Sometimes the visitors may make a contribution.

This fall we made a very lengthy trip through several states, and driving along we often wondered if there were any Saints in these far-from-Zion places. As we neared one particular town for a two-day stop, our minds were drawn toward finding the church. We had not heard of any organized group in this place, but it was Wednesday and we wanted to go to prayer meeting. Upon arrival, we couldn't find our *Directory*. However, the thought

pressed us. We drove about the town and saw several other churches, but not ours. We looked in the telephone directory. There was no listing. So we decided there must not be any Reorganized Latter Day Saints here and gave up the search. Perhaps we didn't follow the right procedure. Perhaps we should have inquired at the Police Station or the City Hall. Anyway, we didn't find it.

Later, while we were on our way home, something wonderful caught our eye as the highway made a sweeping turn toward Miami, Oklahoma. It was a beautiful, well-made sign inviting us to OUR church, with the location given. It wasn't the time of day for services but we just had to drive off the main road and see the church. We decided it must be a nice one to have a sign like that, and we were there in a very short time. Chances are there is an active group at that place. A little closer home we had the same happy experience upon entering Nevada, Missouri. "The Reorganized Church of Jesus Christ of Latter Day Saints welcomes you." Only travelers know the feeling this can bring.

Thousands and thousands of eyes see these signs each year, and no one can calculate their far-reaching effects. A simple, yet attractive sign can be made by members for from \$10 to \$15. (Some of our churches do not even have signs in front of their meeting places.) It is fine to draw people to the church by good lives, but when a member mentions the name of the church to a friend, it helps if the other can reply that he



The Miami, Oklahoma, church sign (photograph by B. F. Kyser)

has heard of the church already. Effective advertising can be done through the telephone directory also, with an extra listing of the pastor's number under the name of the church. This extra listing is very nominal—usually about \$.25 per month. Every time a local caller looks for a telephone number beginning near the "Re" section he would see the name of the church. Also, through these efforts, more traveling members (GI or civilian) could keep in touch with the church. The newspaper, radio, and TV offer other mediums, when finances permit.

Advertising implies action, interest, and something worth while. God hung out his brightest star to announce to all the world that Jesus was born. Jesus taught that the wise man put his light on a candlestick so *that all could see*.

It has been our experience that 99 per cent of our churches would fall in the category of the first place mentioned in this article, without signs, telephone listing, or other means of communication. We were surprised to learn recently through the *Herald* "Briefs" that there is an organized church group there with considerable activity—but not *that all could see*. We looked, but how could we have found it?

And by the way, how could we find *our* church in YOUR town?



The Nevada, Missouri, sign (photograph contributed by W. A. Stukesbury)

The Life of Hubert Case

Kingfisher, Oklahoma

A very interesting thing took place at Kingfisher, Oklahoma, while Hubert was engaged in Indian work there. The Baptist preacher had four congregations, but the Indians had almost all left his church. He was doing all he could to keep them, however, and he was very kind to Hubert. When he started to preach to the Indians, the minister would invite him to stay all night at his house to talk about the Indians. He said, "If you can do anything with them, go ahead. I will help you all I can, because I cannot help them any more."

After Hubert had baptized some 150 of them, that minister's church took him out of the Indian work and sent a man from Boston to stop the Reorganized Latter Day Saints. One of the first things this man did was to write letters against the Saints to all the Indians. The Indians would bring the letters to Hubert, who would just smile and tell them the other minister was hurting himself.

Hubert told an Indian one day that the first time he saw the man on the street to point him out to him, as he wanted to talk to him. The Indian did so a few days later while the man and his wife were sitting in their spring wagon. Hubert walked across the street and spoke to them, asking the man if his name were Gibbs. He answered, "Yes, it is."

Hubert said, "Are you the man who has been writing these ugly letters to the Indians about the Latter Day Saints?" He hesitated, but answered, "Yes, I am."

Hubert said, "Another question. Do you profess to be a Christian?"

He replied, "Why, certainly."

Hubert said, "Do you remember that Jesus said, 'Whatever ye would that men should do unto you, do you even so unto them'? Would you like for me to treat you that way?"

He answered, "No, I would not."

Hubert said, "You haven't hurt me, but you have ruined yourself. These Indians are all my friends, and your influence with them is gone forever." The man went to his home in Watonga, sent in his resignation to his church, and left the country. None of the Indians ever saw him again.

While we lived in Kingfisher, we became well acquainted with many of the

Cheyenne Indians. Their young people liked to come to our home to be married. Of course their Indian ceremony had already been performed, but they would come for Hubert to complete the ritual. Those who call them stoics should see how they would tremble when they stood to be married by a minister. Just like white people—who are taught to hide their feelings—when so solemn a moment comes they can't control themselves entirely. There were almost no divorces or cases of men leaving their wives while we were in Kingfisher. If a man did leave his family, he was ostracized by his tribe.

A Memorable Communion Service

At one time Hubert was with one of our men who was preaching to a group of Otoes. When the man finished his sermon, an old Indian said to Hubert, "We want you to tell us what we must do. We could not understand this man, but we Indians want an experience with God that we may know we are doing his will." When Hubert rose to his feet, he quoted the statement of Jesus, "Ye must be born again." Then he went on, "The very next verse says, 'Ye must be born of the water, and of the Spirit, or ye cannot enter the kingdom.' The kingdom of God cannot be builded by theory of man. It must be builded by the power of God, by men who have an experience with him, and people who love to enjoy his Spirit. We go back to the early days of the church and read the marvelous experiences of Joseph Smith, Oliver Cowdery, and other men of those early days. They received revelations from God and built by revelations and power."

When he finished his short talk, they were much pleased, and soon afterward a number of them were baptized. In the afternoon of this same day they held a meeting to administer the Communion to those who had been baptized. When they were ready to serve the Communion, two women arose and said they had had hard feelings toward each other, but they were sorry, and each asked the other to forgive her. Their tears showed they truly repented.

To Eastern Oklahoma

Hubert was very glad when the day of debates passed. Sometimes the results were good, but more often they did harm, estranging former good friends and

By Alice Montague Case

neighbors. He frequently wished he had never had a debate. During this year his time was spent mostly in the eastern part of the state. He had been formerly assigned to the central and western parts. In the eastern part he found many new fields. Here, as in the rest of the state where Saints had located, there were openings for preaching. One of the greatest opportunities he ever found was in Sperry. In the early days of the Restoration men believed literally that "he who is warned should warn his neighbor." Some still do this. Earl D. Bailey was the best fireside preacher we ever knew, and the man who succeeded him, Brother Ward Rumsey, aided by his wife, visited many people, especially those who did not attend church.

Every newcomer in town or countryside was visited and invited to come to church. If a missionary has such co-operation from the local forces, he is sure to meet with success. At his first meeting there Hubert preached fourteen times and baptized fourteen persons.

Brother Alva Christensen met Hubert at Foraker, Oklahoma. They preached there about a month and baptized thirty people. They also preached at Washunga and baptized twenty-five, some white people, some Indians. Groups were organized in both places. Hubert also preached at Seminole, Stroud, Holdenville, and Haileyville during the fall and winter of 1915. Upon his return to Kingfisher we talked the situation over and resolved to move from Kingfisher to Lamoni, Iowa. Our two oldest girls were fast growing up. We had no church of our own in Kingfisher, and we felt they should have those privileges.

Move to Lamoni

Accordingly we made arrangements, and in January, 1916, we moved to Lamoni. At the beginning of the semester Cicely started to Graceland, Dorothy to high school, and Ardyce to grade school. We lived with Mrs. Vredenburg, my sister, until April, when we rented the old Lambert place. Hubert returned to Oklahoma and endured a severe winter there. He held some meetings near Brother H. K. Rowland's and in

Reeding. Conference was in Lamoni, and when it was over we moved into the Lambert house. Hubert soon was obliged to return to Oklahoma. He went to Reeding to conduct a meeting; there were quite a few members around there and before long a Sunday school was organized.

He made a short visit to the western part of the state. Brother Rowland took him in his car, and they visited El Reno and Weatherford, where they visited the Goads and Downeys. From there they went to Eagle City, Seiling, Leedy (where they called on Brother and Sister Haines), and on into Cheyenne. Eric and Texola, which is a border town, were their next stops. Finally they arrived at Davidson, where Brother B. F. Renfroe was living. On the return trip they stopped at Bessie to visit the group of Indians there; then they went on to Clinton, where they baptized three, and back to Weatherford, where Hubert preached to a full house. They visited Saints at Hinton, Geary, and Calumet, driving about six hundred miles in all. This was Brother Rowland's first missionary trip and Hubert's first missionary trip in a car. On their way home, Brother Tom Tennery paid one hundred dollars tithing to be forwarded to the bishop. They helped many to make out their inventories on this trip. The day after their return, Brother Rowland took Hubert to visit five Indian camps (Cheyennes), stopping at the Sordens in Kingfisher. Then they went on to Reeding and visited the Saints there.

Conference of 1916

It was now the first of April and time to return home. Hubert was in Reeding only a few days, when he went to Independence for Conference. He was fortunate enough to get an opportunity (rare in those days) to ride down in a car. A revelation was given in the early part of the Conference calling B. R. McGuire to the office of Presiding Bishop. Hubert was appointed to Nebraska for the next two years.

When he returned home, he decided to build us a house in Lamoni so we bought a lot, and he began work at once. He was able to get quite a lot of help on it that could not have been procured so readily had not all the missionaries been home then. Brother Holloway and Brother Elmer Long worked quite a lot on the building; in an amazingly short time it was finished, and we were living in it. The day we moved in he left for Omaha—his new field of labor.

Omaha

While in Omaha he made his home at Brother Ed Marmoy's. Omaha was the first large city in which he had ever

labored for any length of time. The art of visiting homes and bringing back those who were discouraged, which he had learned while a priest of the branch, was just as useful and fruitful as ever. There was wonderful co-operation from the officers of the branch, including the presiding elder, H. A. Scott. Hubert greatly enjoyed his stay in Omaha, which was broken by frequent visits to other groups in that area.

His father and mother and one brother lived at Decatur, Nebraska, and he was at their home several times. He held one tent meeting at Macy for the Indian people, making his home during that time with John Irving, who was married to a white woman.

With W. E. Shakespeare he held another tent meeting here the following year. Each time some Indians were baptized. These two tent meetings prepared for and led up to the final great meeting which was held a year or two later. Hubert found that he obtained much better hearings by visiting homes during the day and holding meetings at night at some home; since it was spring the Indian agent did not wish them to gather a large crowd together. Almost every Sunday twenty to twenty-five were baptized. After fifty-one had joined, Hubert sent for Brother and Sister P. R. Burton. Hubert and Brother Burton continued the meetings in the same way, both preaching short sermons at night in an Indian home. At the close of the meeting each evening some Indian would arise and give his name for baptism. His wife would then give her name, and if they had children of baptismal age, their names would be given also.

This group of meetings culminated in a Communion service for all who had been baptized. It was held on the bank of a creek where the baptizing had been done, and the seating of the large crowd was arranged by one of the Indian brothers, Amos Lamson.

He called all the church members to be seated in the front of the great assembly. It was on a hillside, and all the children who had been baptized were seated in front, the older converts behind them, and the others following as they wished. There were hundreds present, and the sight was inspiring. After Communion, twenty-six babies were blessed. The last two were little boys of four and five years, who rose of their own accord and walked down and knelt at the elders' feet to be blessed. The scene was so inspiring that many of those stoical people shed tears. This day was the culmination of long weeks of cottage meetings, the greatest Hubert ever helped to conduct.

After holding a tent meeting in West Omaha, he came home to Lamoni for

the reunion. It was an outstanding spiritual reunion. When it was over we returned to our home, and he ate his first meal in our new house. His visit at home was short, and he returned to Decatur, Nebraska, September 19 to attend district conference there. At this conference his youngest brother, Bernard Case, was ordained to the office of elder. This brother has remained in that vicinity all these years, most of the time serving as president of Decatur Branch.

During Omaha's fall celebration called the "Aksarben"—Nebraska spelled backward—he, for the first time in his life, saw a president of the United States. This was Woodrow Wilson, one of the chief personalities at the celebration.

Omaha Church Dedicated

On October 15, 1916, the church in Omaha was dedicated. Bishop B. R. McGuire preached the dedicatory sermon, Heman C. Smith offered the prayer, and Hubert had charge of the meeting. The church was filled to capacity. The next day our youngest daughter, Ardyce, arrived, having made the trip with some friends. She went to have some dental work done. She and her father both were cared for at Brother and Sister Marmoy's. They came home the next week. Hubert's errand was to have a furnace put in the new house. We had found that the hard coal burner we had put up would not heat even the living room. He accomplished the job in just a week and returned to Omaha.

A Healing

Hubert was called to administer to Sister Josie Herrington. Brother J. M. Baker was with him. They found her in great distress, suffering a violent gallstone attack. Her heart was so weak that the surgeons refused to operate. Brother Baker and Hubert, after fasting all day, administered to her. She received instant relief, and as they started to leave a voice said to Hubert, "Go back and lay your hands again on my handmaiden and she shall be healed." After telling Brother Baker what he had heard, they went back and told her of the experience. Again they laid their hands on her head, and they felt the great power come down. The woman was instantly healed and was never again troubled with that illness.

Soon after this was Thanksgiving. He received a letter from Moorhead, Iowa, our old home, asking him to come and preach the Thanksgiving sermon. He went and saw many old friends, including my sister, Mrs. J. E. Wilson, at whose home he spent the night.

(To be continued.)

These Things I Offer You

By Roy A. Cheville

IN MID-FEBRUARY I participated in Religious Emphasis Week at Kansas State Teachers College in Pittsburg. The visiting staff of religious leaders included Dr. Blake Smith, pastor of University Baptist Church of Austin, Texas; the Reverend Oscar Bonny, minister of the Rosedale Congregational Church in Kansas City, Kansas; Miss Alice Otterness of Chicago of the National Lutheran Council; Father F. J. Baumstark of the Roman Catholic Church; Rabbi Charles Latz of Joplin; and myself. On the first day in a symposium each was requested to present in six minutes a testimonial of the basic convictions on which he based his beliefs, his life. This was not to be an apologia or an argument, but an affirmation of foundational faith. These presentations were followed by a question-answer hour growing out of the testimonials. This is my testimony to the symposium.

"I can bring you only what I have. These are the insights and convictions on which I build my life. They come slowly. No one can wave a theological wand over my head and give them to me. Furthermore, they must keep undergoing the continuing development which healthy religious growth requires.

"It is well to tell you university people that I struggled to bring the many phases of university studies into integration. I was in college during what historians are now calling the 'roaring twenties.' Everything seemed at loose ends in a wave of liberalism. All at once I was exposed to sociology, biology, biblical criticism, inductive theology, comparative religion, philosophy, and the like. It was a dithering experience. I kept at it, so that what I bring today is not hearsay, not transmitted creed, but the foundation of my life. It is the product of my creative work in the fellowship of my people with God.

"I summarize these in four fundamentals:

"1. I believe in the eventual superordination of righteousness. This is a daring affirmation. It was heralded by the Hebrew prophets. It was declared by Jesus. Thomas Masaryk, father of Czechoslovakia, believed it when he said governments founded on force looked well until the last five minutes. This holds that cleverness, military might, materialism eventually go down before goodness. It affirms that righteousness constitutes power. My God is a god of creative goodness. I stake my life on this.

"2. I believe in the amplitude of the spiritual resources of the universe.

"The foundations of our universe are supporting the conception of the oneness of things. There is an abundance of spiritual resources. It is for us to discover the means of tapping them, of connecting with them. The preceding affirmation requires that I shall be righteous and shall use these powers to righteous ends if I shall be a recipient of them. In so many fields we are coming to discover physical powers. We are amateurs in the utilization of spiritual resources.

"3. I believe in potential companionship for all men with God.

"God is not a frightening judge, not a distant dictator, not a vindictive ruler, not an absentee landlord. He is my Father. He is the same for every one of us. This brings all men together in brotherly relationship. The word 'potential' carries important significance. Companionship has to be cultivated. I have to fit myself for it. At first it may sound forward. It is not so intended. It carries the spirit of our being at home with God.

"4. I believe in the contemporary expanding revelation of God.

"I am stirred by the use of light as a conception of religion. We associate life and love as essential aspects of this light. My God has no secrets he wants to keep from me. He wants me to grow in under-

standing so I can work with him. There is no time or book limit on this continuing experience of revelation. It is conditioned by my capacity and by my responsiveness. I believe in a revealing God. I see Christ as the revelation of God in expression that is meaningful to me.

"Out of these fundamentals grow conceptions of religion, of church, of Scriptures, of salvation, of man's destiny. I shall keep growing in their understanding, and their application.

"These give a direction and a tone to life. They give a sense of belonging in my Father's world. This faith I offer you.

"I can give you the spirit of my theology in these lines I penned a short while ago. They express my outlook toward my universe and my sense of relationship to God.

It may be I shall never trace
The orbits in the sky,
Nor learn the myriad mysteries
That in the planets lie.
Yet, whatever investigation,
One revelation
Of cosmic order
Discloses through all creation
A design that is divine.

I cannot tell to those I meet
The eternal mind of God,
Yet I can speak of One I know
The way of service trod.
And whenever in indecision
About my mission,
Or worth, or fitness,
I can hear with the youth of vision,
"Tis my Son, O hear ye Him!"

A First in Progress

GLEN E. HOLMES of Inglewood, California, has won the distinction of being the first member in all the church to receive a Fourth Certificate of Progress.

It is very fitting that Brother Holmes should have earned this first new certificate, because of his very real interest in religious education work in the Los Angeles Stake. Admirably fitted with an alert mind, plus a deep-seated love of the work of God developed during his thirty-four years as a member of the church of Jesus Christ, he has given place in his life for much study of the things of God, but he has not been content to learn for himself alone. His chief concern for a number of years has been to interest others also in the importance of studying in order that they might become more proficient members and workers in the church.

Coming up through the ranks, Brother Holmes has served the church as a teacher, elder, and now high priest. He was also a member of the Los Angeles Stake Presidency for two years; however, he resigned as counselor to the stake president last fall in order to promote to the fullest extent possible the cause of religious education work in his area. If any misgivings troubled him temporarily over this move, these were dispelled when words of encouragement were spoken by the officiating apostle as he was set apart as a member of the Stake High Council. This comforting experience he felt to be assurance that his decision to give undivided time to this very important phase of the work had been acceptable to God. Hence, he has been giving undivided attention to study and its promotion.

By this worthy example, we trust that many others will feel the urge to settle down to a program of study, by which it is scarcely possible to escape joy and satisfaction. If one is inclined to doubt that studying can give joy and satisfaction, just let him ask Glen E. Holmes.

An excellent place to begin your studies, if you have not already made that start, is by getting in touch with the Department of Religious Education, The Auditorium, Independence, Missouri. You will be sent a free copy of Bulletin No. 104.

THELONA D. STEVENS

Question Time

Question:

Is it necessary to have a written request from a person desiring to withdraw from the church?

Missouri

C. G. M.

Answer:

Yes. Such a request should be submitted to the pastor or other church officer concerned. He is informed concerning the established procedure of the church in such matters.

F. HENRY EDWARDS

Question:

Please give Scripture proof as to keeping a record of those who belong to the church—in other words, keeping names on church books.

Texas

E. C.

Answer:

I assume that the question does not limit "Scripture" to the Bible. Since the Bible is not a textbook on church government, we are dependent upon modern revelation for much of the detail that undoubtedly was known by those whose writings make up the New Testament. However, since these details were so well known and a part of the experience both of the writers and the recipients of their writings, they did not bother to include them. For example, the New Testament does not authorize the use of church buildings nor indicate definitely whether they even had them.

Doctrine and Covenants (17:25) cares for one of these details. It is as follows:

It shall be the duty of the several churches composing the church of Christ to send one or more of their teachers to attend the several conferences, held by the elders of the church, with a list of the names of the several members uniting themselves with the church since the last conference, or send by the hand of some priest, so that a regular list of all the names of the whole church may be kept in a book, by one of the elders, whoever the other elders shall appoint from time to time, and also if any have been expelled from the church, so that their names may be blotted out of the General Church record of names.

The wisdom of keeping records as herein directed has been amply demonstrated in experience. As the church

grows, new uses for membership records are discovered so we may expect that increasingly this modern Scripture will vindicate itself and the prophet.

MERLE P. GUTHRIE

Question:

Is it against the will of God to use wine for seasoning or as an alcoholic beverage for an appetizer before meals or during meals, or a pleasurable mellow after-drink, or as a stimulant to the body?

Wisconsin

N. F.

Answer:

If alcoholic beverages are classed as strong drinks (as is done by this writer) there are several Scriptures dealing with them. Doctrine and Covenants 86:1c admonishes against the use of strong drinks. Section 26:1d, speaking of strong drink, commands, "ye shall partake of none." Section 119:3d says that we shall "be not addicted to strong drink in any form."

If a stimulant is needed for the body and is prescribed by a reputable physician to be taken medicinally, cautious adherence should be given to the limitations of the prescription. Such prescriptions seem to be rare indeed, much more so than a quarter of a century ago.

While there is much that is good and to be desired when friends may fellowship over a cup or glass of beverage, we will be wise and within the law if we restrict ourselves to harmless beverages; these will make our fellowship of richer and higher quality.

A. ORLIN CROWNOVER

Question:

Did John the Baptist hold the Melchisedec priesthood at the time he baptized Jesus Christ?

Kansas

MRS. A. S.

Answer:

Doctrine and Covenants 83:4c reads:

Therefore, he [God] took Moses out of their midst and the holy priesthood also; and the lesser priesthood continued.

Exodus 34:1, 2, I.V., reads:

... for I will take away the priesthood out of their midst; therefore my holy order, and the ordinances thereof, shall not go before them.

This evidently was the holy or Melchisedec priesthood, for with it the holy order and ordinances thereof were taken, and we find that the Aaronic priesthood continued.

II Chronicles 26 relates that King Uzziah invaded the holy sanctuary permitted only to priests, descendants of Aaron, and that Uzziah was smitten with leprosy. This proves that the Aaronic priesthood did continue through the ages. Luke 1 relates the account of Zacharias, a priest. He was informed that to him and Elizabeth a son was to be born, and that he should be named John. John, a descendant of Aaron through both parents, would properly inherit the right to be a priest according to law of lineage. John, later known as John the Baptist, was sent from God to baptize with water (John 1:6, 32).

Hebrews 5:5, 10 states that Christ was a high priest, called of God a high priest after the order of Melchizedek. There is no mention in the Bible of anyone's holding the priesthood of this order after Moses till Christ. Hebrews 5:1 and 8:3 inform the reader that ordaining men to the high priesthood was a practice in the New Testament church after it was restored in and through Christ. It was of necessity conferred upon others that the holy ordinances of the gospel of Christ might be administered. The priesthood was changed to administer the gospel law. The old law of carnal commandments and the priesthood provided to administer them could not produce perfection, therefore the Melchisedec priesthood was given with the gospel to make effective "the power of an endless life" (Hebrews 7:11-16).

We may safely conclude that John the Baptist held the office of priest, after the order of Aaron, and was specially ordained to be the first priest of the New Testament church.

ALMA C. ANDREWS

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald Editors* rather than panel members. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Manifold More in This Present Time

By Marian Willmarth

ASHES TO ASHES, and dust to dust." The minister uttered the closing words of the ritual, as he sprinkled a handful of earth over the casket, but they had little meaning for Maggie Rollins as she turned from the open grave, followed by sympathetic friends and neighbors.

A cold numbness had seized her three days before when the doctor had said, "It's all over, Mrs. Rollins." Her heart was like a chunk of ice in her breast, and her mind was too dazed to feel acute sorrow. Her friends marveled at the cool detachment with which she saw to the minutest detail—going to the funeral home to pick out the casket, insisting on buying the dainty pink shroud and filmy underclothing, even selecting the soft slippers for her daughter's feet.

And now, as the funeral cortege wound its way through Walnut Hill Cemetery on its return to the city, she lay back in the seat enveloped in that numbness which left her devoid of feeling.

Everything seemed unreal as she entered the familiar room. Kind neighbors had restored the house to order, putting the davenport back in its accustomed place where a short time ago the casket had stood. As she came through the door, she noticed one white rosebud under the edge of a chair. Strange they had missed it when they tidied the room. She stooped and picked it up, and walking to a table placed it between the pages of a Bible which lay there.

They watched her as she sat down in an easy chair before the open grate where a gas log burned, dispelling the chill of late March. The embracing arms of the chair and the warmth of the fire seemed to enfold her as she sat with closed eyes. The ice that had gathered around her heart the evening Margaret died seemed slowly melting, and before she knew it she was sobbing wildly. Someone in the room uttered a fervent "Thank God," while another said, "She'll be better now." They let her cry till the storm was

spent, then one by one they slipped away, leaving her in the care of a trusted friend.

They had tried to put out of sight articles belonging to Margaret, but as Maggie went about the house in the days that followed she would see a slipper peering from beneath a chest of drawers, or find a lacy handkerchief with the fragrance of cologne still clinging to it. Through blinding tears she would place them in a box she was preparing to send to the war impoverished.

MAGGIE TOOK TO OBSERVING young girls as she went for groceries or walked to and from church. She was always seeking a face that would remind her of her loved one. She met Linda on the stairs the day she returned to work at the store. She was startled by the striking resemblance of this stranger to her daughter. She had the same golden curls, dark, wide-set eyes, and softly curving cheeks, the tall, slender body and graceful carriage. But this girl's eyes held a hint of sadness which Margaret's had lacked. Margaret had lived a happy life, untouched by sorrow, except the death of her father, and she had been too young to remember much about that.

Maggie saw the new clerk in the infant's department as she went downstairs for lunch. She nodded and smiled at her as she passed her counter. The girl's sad eyes smiled back. Maggie's heart went out in pity. All day she wondered what had caused her unhappiness. Maybe she just imagined it. Was her own loneliness making her morbid? Somehow she felt akin to all suffering humanity.

Day after day she met Linda, usually on the stairs. She looked forward to their morning greeting and thought of her evenings as she sat by her lonely fireside. One morning they had stopped to chat for a few minutes before going to their respective departments. Their conversation was impersonal, but Maggie's day was happier because of the brief contact. She was struck daily by the resemblance of this girl to Margaret. Even her little

mannerisms tugged poignantly at Maggie's heart. "Who is that girl?" she inquired of one of the clerks, and was disappointed when she was told that her name was Linda Pearson. What had she expected it to be? Surely not Margaret.

APRIL DRAGGED WEARILY toward the first of May. One evening Maggie returned home from a wearing day behind the counter. She was desperately low in spirit and after a hasty supper sat down before the fireplace. The rain dripped dismally from the eaves outside the window, and she shivered as she thought of the "low green tent" in Walnut Hill. Going over to the table she picked up the Bible and returned to her seat by the fire. The pages fell open to where she had placed the white rosebud on the day of the funeral. It was bruised and yellow now and emitted a faint perfume. She pressed it tenderly to her cheek. Through tears she glanced down at the printed page. One portion seemed to stand out in bold relief. She read, "Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake who shall not receive manifold more in this present time, and in the world to come life everlasting."

"Lord, I left parents, brothers, and sisters to follow thee," she wept, "and now I sit alone."

In memory she stood by the old pasture gate. She saw him coming across the field, his dark head thrown back as he drank in the beauty of the moon-drenched night. She recalled the look of gladness that spread over his face when he saw her standing there. She covered her face with her hands to shut out that shining look, as she whispered, "Phil, darling, you must come no farther. Father forbids you to come here after tonight."

"I see," he replied, "do you forbid me, too?"

"What can I do?" she cried. "If I marry you, Father will disown me."

She seemed to hear Phil's low-spoken question, "What will you do about the church?"

Distinctly she remembered her answer, "I know the gospel is true, but what can I do?"

Across the years Phil's answer came ringing, "There is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

She watched him as he turned away, watched him until he was swallowed up by the night, then with lagging footsteps she crept slowly up the lane to the house.

She recalled the days that followed. She could hear her mother's tearful plead-

ing to forget this mad idea of uniting with a people so maligned and hated. "There are other young men better than he," her parents reasoned. "You'll soon forget him and his fantastic religion, and we'll all be happy again."

She had tried, but happiness had taken wings. Nowhere could she find peace. She felt like a traitor, a Judas, betraying her Savior. The days dragged endlessly by. Finally in desperation she wrote to Phil. "I can bear it no longer; come for me. 'Your people shall be my people, and your God my God'."

Could she ever forget what followed? Vividly she recalled the group gathered on the vine-covered porch as she went down the lane to where Phil waited in a light spring wagon. Her father's voice as vindictive as ever spanned the years. "Go, disobedient child, and never enter my door again." The last voice she heard above her mother's anguished cry was that of her sister, Anna, "I'll always love you, Maggie."

She and Phil had built a home together. The love of the gospel and the fellowship of Saints had helped to compensate for the loss of family and old friends. But one dark night in December she found herself alone, but not quite alone, for as she stood looking down at Margaret asleep in her crib, she knew she still had much for which to live. "But now she has been taken. I have tried to be faithful, Lord," she sobbed.

SHE SAT MUSING in the gathering dusk until, overcome by her sad meditations, she wearily rose and prepared for bed. As she lay in the darkness an overwhelming desire to visit Margaret's grave swept over her. "If I could only share her narrow bed, and forget this loneliness and grief," she wept. "Tomorrow is my afternoon off. I shall go to the cemetery," she decided as she drifted off to sleep.

The next afternoon when she came from the store she stopped at a floral shop to purchase a dozen yellow roses. The low-hanging clouds prophesied more rain as she left the bus at the gates of the cemetery. She made her way over the sodden ground to Margaret's grave. Tenderly she arranged the roses upon the grave, then sat down upon a rustic bench beneath a willow tree. Overhead in the branches a mourning dove cooed his doleful complaint. Through her tears she read the inscription chiseled on the shaft of white marble. "'Margaret Rollins, age 20.' Too young to die," she wept, as a spirit of rebellion seized her. "Why did God permit it?" she questioned.

From out her consciousness the words of the poet intruded upon her grief:

Alas for him who never sees the stars shine through his cypress-trees!
Who, hopeless, lays his dead away, nor looks to see the breaking day across the mournful marbles play!
Who hath not learned in hours of faith, the truth to flesh and sense unknown,
That Life is ever lord of Death, and Love can never lose its own.

"Who hath not learned in hours of faith," she repeated. Many times, in the assemblies of the Saints, she had testified to the hope of the resurrection. What was it the Apostle Paul had said? She searched the recesses of her mind for the quotation, but it evaded her. "Who, hopeless, lays his dead away . . ." she whispered, and like Mary of old she cried, "Lord, if thou hadst been here my daughter had not died." She sat with her face buried in her hands, while scathing tears trickled through her fingers.

SHE STARTED UP. Surely a voice had spoken, but there was nothing but the wind sighing among the trees. "If in this life only we have hope we are of all men most miserable." That was it! That was the quotation she had been trying to recall. Had she been sorrowing as they who have no hope? The words of Jesus flooded her mind. "I am the resurrection and the life." The warm glow of the Spirit enveloped her, and she felt new courage surge through her. In gratitude she raised her eyes. The sun had broken through the low-hanging clouds and a late sunbeam lit up the shaft of white marble. With a new buoyancy she rose to go. As she walked down the gravel path a young girl emerged from behind an oleander bush. A startled cry escaped Maggie's lips. "Margaret," she gasped.

"Mrs. Rollins," Linda cried in astonishment.

"Miss Pearson," Maggie apologized, "you startled me so. For a moment I thought—"

"What is it?" Linda inquired, as she noted the pallor of Maggie's cheek.

"Just that you look so much like Margaret," Maggie replied in a shaken voice.

"Your daughter?" Linda asked. "The girls at the store told me of your loss."

Maggie nodded. "But you have known sorrow too. Why are you here?"

Maggie followed as Linda turned and walked toward a stone that marked two graves where the grass had not yet grown.

"My mother and father," she said in a voice weighted with tears.

Maggie gazed at the freshly chiseled names. "Anna Holden Pearson. Born 1912," she read. "Miss Pearson," she cried. "Anna Holden!"

"That was her maiden name," Linda replied, unaware of the rapid beating of Maggie's heart.

"Can it be possible?" Maggie whispered, as she leaned weakly against the granite slab.

"What is it?" Linda asked in alarm.

"Anna Holden—that was my sister's name. Miss Pearson—Linda," she cried, "have you ever heard your mother speak of her sister Maggie?"

"Many times," Linda replied, bewildered. "But, Mrs. Rollins, what is wrong?" she urged. "You look so strange."

"Linda, don't you see?" Maggie cried. "Your mother's name, your resemblance to Margaret, doesn't it mean anything to you?"

"You mean?" Linda gasped.

"That your mother was my sister." She held out her arms to Linda. Their tears mingled, as Linda told how her parents had moved to this town after their marriage, and of the tragic accident that had orphaned her. "And to think we lived in the same town," Maggie grieved. "But tell me, is Mother—" and she paused, afraid to voice the question.

"Very much alive," Linda smiled. "And Father?" Maggie asked. She wept silently as Linda told of the old father who sat in the shade of the vine-covered porch, praying for the return of the daughter he had so ruthlessly driven from home.

Arm in arm they walked from the cemetery. As they boarded the bus on their return to the city, they talked of the dear ones at home.

Later that night with Linda in Margaret's bed, Maggie sat down to write a letter.

Two days later as they stepped from the train at the old familiar depot, a white-haired man came down the platform toward them. Maggie ran to meet him, and as she held his shrunken frame close, her tears fell on his silver hair. Softly she whispered, "Manifold more in this present time, and in the life to come life everlasting."

Home Column

Created to Share

By Dick Howard

"And Jesus looked round about; and said unto his disciples, How hardly shall they that have riches enter into the kingdom of my Father! And the disciples were astonished at his words. But Jesus spake again and said unto them, Children, how hard is it for them who trust in riches to enter into the kingdom of God!"
—Mark 10: 22, 23

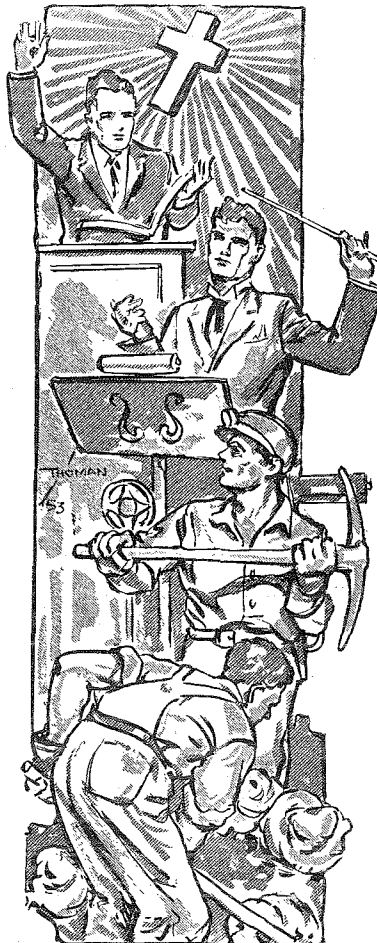
IF I HAD BEEN A HEBREW Pharisee of Jesus' time, I would have been astonished at such a heretical utterance as this. My surprise would have turned (as did the Pharisees') into hate for the teaching, as well as for the one who spoke it. Why? Because my heritage would have demanded it. The Pharisees were the "most righteous" men of the day by the standards of their times and according to the requirements of rabbinical teaching. They hadn't yet completely discarded the theory that prosperity was an indication of God's favor, as a blessing upon the righteous. Their wealth made it so much easier to observe the book of expensive and ornate rituals and ceremonies of their culture, and these observances were the key to the kingdom of God, as they saw it. The poor, underprivileged, poverty-stricken, and hence wicked masses of Jewry had little hope for salvation.

But Christ came along with the astounding news of the kingdom which seemed to defy the law book and the rich heritage of God's own chosen ones. He dared to imply that the poor oppressed peoples had the potentialities of the kingdom life. Even worse, he bluntly taught that the kingdom would come hard for those who trusted in riches. Considerable wealth was necessary for one to be a devout observer of Judaism.

IF I WERE one of the twelve men who robbed Brinks, Inc., of over \$1,000,000 some time ago and chanced to read this Scripture, I would more than likely ignore the message, perhaps even find it amusing. Because of my lack of insight into the meaning and function of wealth, I surely wouldn't understand the relation of those words to me. My life would be a defiance of my crying need to discover and adjust to the life-giving processes of the universe. I would be living under the illusion that the abundance of *things* creates the abundant life. In my frantic

search for security, I would place emphasis upon the acquisition of power and wealth, and consequently experience a simultaneous shrinkage of my personality.

I would face the reality when all these *things*, these status-producing tangibles, would escape me in the passing of a second, and I would find my hollow self crying from the depths of my shallowness for forgiveness from a God with whom I had never shared a problem, a joy, or a weakness. My small universe, built and molded with myself at its heart, would crumble, simply because its focal point of operation, myself, would be



fallen. Strange how I would expect God to be savingly near, when I would have built my life as far from his presence as the *misused* intelligence he gave me could build.

BUT I AM NOT an ancient Hebrew Pharisee, nor am I one of the twelve who robbed Brinks, Inc. I am a student who has read this passage of Scripture, and I discover that it gives me a new insight into the abundant life. In this Scripture Christ is piercing my heart and mind with one part of his kingdom message. He is saying to me: "I feel that you must quit rationalizing yourself into (or out of) the kingdom of God. You need to keep a diligent eye open to an eternal truth, which, if ignored, will do much to wreck your soul: 'Means have a very quiet, subtle way of becoming ends.' You must share with me one of the deep convictions for which I died on the cross. I tried to teach men nearly two thousand years ago that the desire to possess is a cunning threat to the godly development of the human soul. My Father tried to teach this before I came to earth. I am still trying to teach the same thing today. *The desire to possess is a cunning threat to the godly development of the human soul.*

"You have been created to share a peaceful dominion over the earth with your fellow-men, so my Father has spoken in the Scriptures. It follows, then, that if you are to share this God-willed dominion over his earth, you must choose to learn from him and unite yourself with his laws which alone can give that kingdom for which men were intended."

As I read and reread this Scripture, I am impressed very strongly with how the message found in those few lines applies to me today as I prepare for my future vocation. To the extent that I fail to comply freely with this principle of life, the earth shall have dominion over me. To the extent that I align my life with this kingdom law (and much more), God will be happy, because his purposes will be having fuller sway in my life.

If I trust in riches, I shall become a slave to them. If I trust in God, any degree of riches which he entrusts to my care will be my servant to further the Christly happiness of all men everywhere. This is the message of Christ in this Scripture to me today. I pray that tomorrow the message will be more meaningful. I pray that ten years from now my life will be a fulfillment-in-process of this testimony. Indeed, I pray that my fellow-men, through obedience to this principle, will come a step closer to the abundant life which Christ is trying to give us. Christ has spoken in this Scripture to me today. What does Christ, in those few lines, say to you?



Girl Guide Mirla Jewett of Chilliwack, British Columbia, who wears above her right pocket the first "Religion and Life" emblem presented to a Canadian girl of our church.

Young People in the News

Canadian Girl Guide Honored

Mirla Jewett

Mirla Jewett, sixteen-year-old Girl Guide of Chilliwack, British Columbia, Canada, has the honor of receiving from the General Church the first "Light of Life" religious award pin presented to a Canadian girl. She is also the first Reorganized Latter Day Saint girl to receive the "Religion and Life" emblem of the Girl Guides of Canada. While the latter award may be earned by a girl of any religious denomination who has satisfactorily completed the requirements of her own church, Mirla is the first girl in her district and one of the very first girls of Canada to receive this emblem.

She is a member of the Second Chilliwack Girl Guide Company of which her mother, Mrs. Mary Jewett, is captain. Mirla is a First Class Guide and the company leader. She has been active in Guide work for the past six years and has earned sixteen proficiency badges. She enjoys working with children and is a pack leader for the Second Chilliwack Brownies, the younger group.

She was selected to represent the Chilliwack Guide groups at the National Guide camp, Connaught Range, near Ottawa this past summer. Girls qualifying for this honor must be Second Class Guides and have high character, have attended at least two Guide camps, and evidence aptitude for leadership. Approximately nine hundred girls throughout the Dominion, all outstanding Girl Guides, attended the camp, together with twenty-six other girls from the United States, Holland, England, France, and Brazil. All expenses were paid for the trip, and the girls traveled in special trains.

As one activity of their ten days in camp, they visited Ottawa, the capital city of Canada. Also while in camp, each

girl was allowed to attend her own church in Ottawa. Pastor Alex E. Caldwell drove out for Mirla and Ethel Piedt of Victoria, British Columbia, one of the national camp leaders. (Both Mirla and her mother received their early Guide training under the leadership of Sister Piedt.)

Mirla has one brother, David, eleven years old. Their father was lost at sea while serving in the Canadian Navy during World War II.

Mirla is a grade eleven student at Chilliwack High School where she is a member of the Glee Club, the Girls' Hi-Y Club, and the bowling team. Her hobbies are music and sewing. She makes many of her own clothes.

She was baptized at Victoria, British Columbia, when she was eight years old and has always been active in church work, winning prizes for perfect attendance at church school. She has served as secretary to the church school and Zion's League, has been in charge of Zion's League worship services, and has assisted in the kindergarten work at Silver Lake Reunion. For one year she served as president of the children in the district. While living in Vancouver she sang in the choir and at times played the piano for junior church. Since moving to Chilliwack she has taught a primary class in church school.

In fulfilling requirements for the "Light of Life" award of the church and the "Religion and Life" award of Girl Guides, Mirla gave a minimum of one hundred and fifty hours of service to the church, completed a series of study requirements, complied with the financial law of the church, including keeping the

stewardship record book continuously during the time she was completing her requirements, attended church, participated in its services and in daily individual worship, and made specific advancement in her own activity program—Girl Guides. For special help with her work, Mirla gives credit to her mother, who encouraged her; to Sister Edwin Spargo, who assisted her with study requirements and acted as examiner for a part of the work to the pastors of the two cities in which she resided, Elders Calvin Taylor of Vancouver and Duncan Calder of Chilliwack; and to District President Samuel G. Clark of Vancouver, who presented the pin.

While in Vancouver, Mirla was a Cadet of the St. John's Ambulance Association, of which the Queen of the British Empire is honorary head. This organization, officially known as the "Order of St. John of Jerusalem," specializes in first aid, home nursing, hospital practice, and related work. As a member, Mirla has won certificates for first aid and home nursing, and was awarded a silver bracelet for being on the winning team in first-aid competition. She greatly misses this activity, since there is no comparable organization in Chilliwack. Her ambition, since she was a young girl, has been to become a nurse, and her greatest desire is that she might be able to train at the Sanitarium.

EDNA EASTER

GRACELAND GAZETTE

■ The Graceland College basketball quintet trounced Mason City, Estherville, Fort Dodge, and Eagle Grove, winning the Iowa State Tournament. They will next enter the Regionals of the National Junior College Athletic Association.

■ The Graceland hardcourt team has been cited as the number one team for the State Junior College Basketball Tournament in Webster City, Iowa. In the standings, Graceland players have an eight win and no loss column to their credit as they enter the corn state tournament at which eighteen Iowa Junior College teams are represented.

New Horizons

Report on the Center Stake of Zion

EDITOR'S NOTE: Because of widespread interest which members of the church have in conditions in Zion, we believe *Herald* readers will be interested in the following report which was made to the Stake Conference on January 30, 1953.

THE FOLLOWING is a summary of observations pertaining to the work of the kingdom over a ten-year period from 1943 through 1952.

The membership of the Center Place in 1943 was 7,195, which has increased each year since that date, closing the year of 1952 with 9,817 members on file.

In 1943 we had ten congregations. Since that time we have added six congregations and one mission.

Our average attendance for the morning preaching service for the year 1943 was 2,297. The number has increased each year with an average morning preaching attendance in 1952 of 3,700. The average evening preaching attendance in 1943 was 1,232; in 1952 it was 1,500.

In 1943 our average church school attendance was 2,251. There has been a steady increase each year, and we close 1952 with an average morning attendance of 3,637.

The total average attendance at prayer service in 1943 was 868. There has been an increase each year with an average attendance in 1952 of 1,430.

In 1943 the total number of baptisms for the Center Place was 178, with a slight increase each year with the exception of 1946, 1951, and 1952. In 1946 we had 212 baptisms; in 1947, 262; in 1948, 276; in 1949, 279; in 1950, 330; in 1951, 321; and in 1952, 264. With the able assistance of Brother Eugene A. Theys, now assigned to our stake, we hope to be able to direct the attention of our people to our basic mission, that of converting souls to Christ and his work. There is a great field of missionary opportunity in the Center Place, and even though we have a sizable number of church members living within a relatively small area there are hundreds of people who are unchurched and haven't heard our message as yet.

OUR TOTAL NUMBER of statement filers in 1946 was 1,079. There has been a substantial increase each year with a total of 2,431 in 1952.

Our total local income for 1943 was \$36,460.92 with a gradual increase until in 1952 the total was \$198,446.02.

The General Church offering from the Center Place in 1943 was \$88,437.68. There has been a steady increase in tithes and offerings with \$242,789.00 contributed in 1952 to the General Church.

The total contributions, both general and local (exclusive of special activity funds), amounted to \$441,244.02, or an average contribution for each member of \$44.95. Both the appropriations we have made at this conference are for funds for missions, indicating that we are planning to open up the work in new areas in the Center Place in 1953. We are planning to build the first unit of our Walnut Park mission at James Downey and Holke Roads sometime during the present year. We are also surveying an area north of Independence, hoping to purchase lots on which to build a church somewhere north of Silver Lane, bounded on the west by River Boulevard and on the east by the extension of Noland Road. This is a fast-growing residential area, and we already have a nucleus of active church members in this area. Our

great need is for money in order to provide quarters for worship and other activity. We are anxious to expand the work in the Englewood area. The time for this expansion is already long past due, and with the support of the Englewood congregation and the Center Stake we feel that we should move into that area as soon as possible to organize another group.

As we view the work of the Lord in the Center Place, we can readily see its expansion; there is an increased number of our people participating in the work, not only in the services of the congregation, but also financially. An increasing number of people have become unified in the work and are very eager to follow the leadership that is provided them by the General Church and the stake.

WE KNOW THAT GOD has blessed us as we have worked together, and we feel that the hastening time is upon us. We also feel the definite need to try hard to perfect our lives; to overcome our sins; to cast out any hatred or jealousy; and to give Christ first place in our lives. We have the privilege of being a light to the membership of the church and to the world. With this privilege we have the responsibility of keeping our eyes single to the glory of God, using all of our talents, time, and material possessions for the purpose of building God's kingdom. Our responsibility is one of recognizing God as our Creator; Christ as our King; and ourselves as the subjects and stewards under the precious direction and blessings of God.

As we look to the program ahead, we see two great needs in the Center Stake. One is for more Saints devoted to the cause of Christ—members who put him first in everything they do rather than seeking dollars, better homes, finer cars, and greater luxuries for selfish purposes. We need to have the conviction that we can be the happiest and the most prosperous of all people if we keep God's laws in their entirety and recognize our stewardship responsibilities in relationship to him. Our other great need is sufficient income to care for our building expansion, for more adequate houses for worship, for centers of learning, study, and recreation.

We are in the midst of a tremendous building program, yet we are not building fast enough to provide for our needs. There is no question in our minds but that we could do better missionary work, convert more souls to Christ, and do a better job of pastoral ministry if we had adequate church housing. Even though we had a very fine income in 1952 and are pleased with the many sacrifices that were made, yet we are in desperate need of sufficient finances to care for our present needs. We could open up four or five congregations within thirty days that would be strong units if we had a place to house them. Our problem is not one of insufficient members or leaders for congregations and groups; our problem is in the field of finance.

However, we have faith in the membership and in the plan of our Lord in the building up of the City of Zion. In our work during the past years, we have grown to appreciate the Saints in Independence; we know that many of them do sacrifice for the work of the kingdom. It is our prayer and aim as leaders in the Stake to guide them on to greater achievements that our goal might be realized in the near future. It is important that Zion shall become a reality—for ourselves, our children,



Personality in the News

Marion Lindquist

Marion Lindquist was music director of the Forrest, Illinois, Branch until July, 1951, when he was drafted. The December 2, 1952, issue of the *372 Treabune*, a publication of the 372nd Engineer Aviation Battalion, featured an article which indicated that Marion had represented the church by witnessing in his everyday life in the service.

The article, entitled "Lindquist of A Company Cops Soldier of the Month," stated that Marion, a corporal and construction worker in Company A, has been named by a battalion-wide board as "Engineer of the Month." The award was based on over-all soldiering as well as jobs rendered. It was also stated by Marion's captain and his sergeant, "Lindquist does everything well."

A battalion parade was held in his honor, and he was escorted to the reviewing stand to receive his award from the colonel. Since the award he has passed his tests to become a corporal. He is stationed at Eglin Air Force Base in Florida.

When not serving in the Air Force he lives with his parents on a farm at Chatsworth, Illinois. District President Lloyd E. Cleveland commended Marion and said that he was willing to serve the branch when called upon. He served two years as an auditor before his election to the office of music director. Lives of quality are needed in a congregation of any size, but Marion's ministry was outstanding in the small group with whom he worshiped. His quiet, modest, and unassuming devotion to the cause of the church found expression in service to his fellow-man.

our neighbors and friends, the Saints scattered throughout the world—in fact, for the world itself. We look forward to this year with great hope and expectancy in the field of new openings in our area, in increased baptisms with an increased number of our people indicating their stewardship responsibilities, and with increased contributions locally and generally for the expanding work of the kingdom. We pledge to you people and all members of the Center Stake our best in leadership and devotion to the cause of Christ. We deeply appreciate the able leadership and assistance of our stake bishopric, our stake leaders, our pastors, and all others who have joined with us in the great challenge of kingdom-building.

THE CENTER STAKE PRESIDENCY
C. V. Graham, President
Glaude A. Smith, Counselor
Herbert C. Lively, Counselor

Briefs

Editor's Note to Reporters: We are trying to share these columns with several hundred branches. It is obvious that to be fair to all, you should make your reports brief (300 to 500 words) and send them in not oftener than twice a year. "Herald" readers are interested in your branch activities which have church-wide interest. If we find it necessary to further condense your reports, we hope you will understand.

Women Raising Funds

DAVIS CITY, IOWA.—The Zion's League held a progressive supper and watch party on New Year's Eve, following the regular weekly prayer service, which was held in the Marjorie Colyer home. The League is under the leadership of Elder Roy MacDonald.

Cottage prayer meetings are held each Wednesday evening in the various homes. At the present time several are taking the teacher-training classwork, which is held prior to the prayer service. This class is taught by Brother Luther Snethen, church school leader. The text is *Exploring the Church*, by Elbert A. Smith.

The young adult class which is taught by Mrs. Cleo Boswell meets each month for a social and sing. They met at the home of R. M. Ballantyne on February 26. Eighteen adults and fourteen children were present.

Mrs. Luther Snethen attended the capping exercises for student nurses at the Sanitarium. Her daughter, Tessie, is a member of the class.

The women's department is active under the leadership of Minnie Yarrington and her counselors, Una Scott and Alice Bolon. The group meets regularly each first and third Friday for worship and study. It has sponsored several money-raising projects to assist with the basement fund.

Recent speakers from Lamoni, Iowa, have included Dr. E. E. Gamet, Delmar Goode, Alma Shakespeare, and Floyd Mortimore.

Herald House Sunday was observed March 8. The pastor, Elder Hollis Yarrington, was the speaker at this service.

Bert Snethen of the U. S. Navy and stationed in California returned to his post of duty on March 8, following a leave. He traveled there with his parents, Mr. and Mrs. Otis Snethen and children.—Reported by MARJORIE COLYER

Presidency in Stake

LOS ANGELES STAKE.—A visiting program designed for contact with each home once a month is being initiated in congregations of the stake, under direction of the stake presidency. Compton reported that all but twelve families were contacted in January. Burbank reported a perfect record of contact, and Temple City reported 62 per cent.

President F. Henry Edwards addressed the young people on February 27, the priesthood members and wives on February 28, and the stake conference on March 1.

Glen Holmes of the stake has been awarded the fourth certificate of progress, the first ever awarded under an expansion of the General Church program of leadership training. This is the highest credit that can be earned.

President Israel A. Smith visited the stake near the end of the year.

Branch Officers Elected

ROSEBURG, OREGON.—Six were baptized in the mission in the past year. Mr. and Mrs. Earl Yates and son Val and Earnest Jorgensen were baptized by Elder John Rodley. Elder J. F. Ruchaber was in charge of the service. Mazelle Gaither and son Larry were baptized by Priest Harry Ruchaber. Brother Ruchaber was also in charge of this service. Music at the services was furnished by Doris Friend, Thelma and Amaryelis Ruchaber.

The yearly business meeting was held in August under the direction of District President J. L. Verhei. The following officers were elected: Elder John Rodley, pastor; Earl Yates, church school director; Anna Laird, secretary and treasurer; Bob Buckingham, music leader; Viola Yates, women's leader; Dale Johnson, young people's leader; Maxine Rodley, social leader; Earnest Jorgensen, Binger Laird, and J. F. Ruchaber, building committee; J. F. Ruchaber, auditor; Helen Goins, historian; Doris Friend, publicity; and Harry Ruchaber, associate pastor (appointed).

Earl Yates was ordained a teacher by Elder Rodley, assisted by Elder Ruchaber. Herbert Hough was ordained a deacon by Elder Ruchaber assisted by Elder Rodley. The ordinations took place at the fall district conference at Portland, Oregon.

Over six hundred dollars has been raised for the building fund.—Reported by DORIS FRIEND

Missionary Visits Branch

GERING, NEBRASKA.—On October 5, there were visitors from Santa Cruz, California. They were Brother and Sister W. G. Godfrey and their daughter Judy who were visiting the O. J. Peck family of Minatare, Nebraska.

Brother and Sister Gordon Harshman of Chadron, Nebraska, visited the branch on October 19. They come the third Sunday of each month. They replace Brother and Sister Gene Connell of Fort Collins, Colorado, who visited the third Sunday previous to this time.

Valden and Esther Rundell went to Champion, Nebraska, October 4 and 5, to a youth retreat.

District President Ward A. Hougas of Denver and Apostle D. Blair Jensen of Independence visited on October 28.

The pastor and Sister Elden A. Burkey accompanied by Valden and Esther Rundell went to Cheyenne, Wyoming, November 8 and 9, to attend youth retreat.

Elder Les Gardner of Australia, young appointee, was with the group for two weeks until December 8. He left then to continue his missionary work in Cheyenne, Wyoming.

During the Christmas vacation three young people of the branch were home from different areas. They were Gwen Crozier who is in training at the Sanitarium in Independence, Gary Harsin of Graceland, and Gerald Harsin stationed at Big Springs, Texas.

Joyce Harsin has gone to Kearney, Nebraska, where her parents now live.

Sister Doris Harsin and her son, Dale, of Kearney, were visitors on January 25.

On February 10, the Zion's League gave a chili supper and a short program at the church.

Sister Leslie Boodry of Angora, Nebraska, died and was buried at Bayard, Nebraska, March 5, with Elder Ward A. Hougas of Denver, Colorado, in charge of the service.

Brother and Sister Burkey and Sister Rundell attended the district conference at Denver, Colorado, March 7 and 8.—Reported by MRS. C. H. FLEMING

Evangelist Dies

WEST VIRGINIA DISTRICT.—The spring conference of the district was held at Wellsburg, March 14 and 15, with Apostle D. T. Williams and District President Samuel M. Zonker presiding. The theme of the conference was "Heirs of the Kingdom."

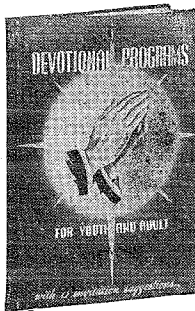
The opening service was held on Saturday evening, with Brother Zonker giving the welcoming remarks. The invocation was given by Evangelist Robert E. Rodgers. Brother Williams gave the evening message, and Elder John Treiber, pastor of the Wellsburg Branch, offered the benediction.

The Sunday services began with a priesthood meeting with Brother Williams in charge. It was at the fellowship service following this

FIFTY-TWO SHORT DEVOTIONAL PROGRAMS

for Youth and Adult

BY KATHERYN KNOS



\$2.25

Here is a practical book to supply you a wealth of material for effective use at all youth and adult gatherings. There are four programs arranged for a month, and fifth Sunday programs are in the back of the book. Each program is complete itself, but the material included can be used for many occasions. 216 pages. A Standard publication.

HERALD HOUSE

Independence, Missouri

that Brother Rodgers was stricken with a heart attack. He died soon after. He had been ill for several months, and his sudden death brought sorrow and grief to all who knew him. The fellowship service was adjourned until eleven o'clock. At that time the worship service was opened with prayer by Elder Clyde S. Rice, and the sermon was preached by Brother Williams. His subject was the "Twenty-third Psalm," and he endeavored to bring comfort and condolence to the group because of the tragic happening of the morning.

The Wellsburg choir sang "Abide With Me," directed by Neil Nixon.

Dinner was served by the women's department of Wellsburg in the new dining room which has just been completed, together with a new kitchen.

Further services of the conference were canceled.—Reported by MABEL SMITH

New District President Appointed

SOUTHERN NEW ENGLAND DISTRICT.—The biannual conference of the district met with the Boston Branch on March 7 and 8. Apostle D. T. Williams was present, associated with Elder Jacques Pement, district president and his counselors. The first session on Saturday was the women's class under direction of Florence Sinclair, district women's leader. Associated with her and addressing the group were Bessie Barton of Attleboro, Marion Tift of Providence, Kathryn Armeson of Dennis Port, and Imogene Pement of Boston.

The second session was religious education under the direction of Mildred Carter, district supervisor, assisted by Jacques Pement and Albert Fisher. The Zion's League met under the direction of Elder William Guthrie.

Saturday evening, Sanford Fisher and Ralph Hardy who attended the Business Men's Institute at Independence gave a detailed report of that meeting followed by a short musical and social hour at which refreshments were served.

On Sunday a capacity congregation filled the church for a prayer and testimony service which was followed by a sermon by Brother D. T. Williams.

An excellent dinner was served by the younger branch women.

The business of the district was largely caught up by the confirmation and acceptance of Jacques Pement, appointee to replace Brother Clinton Saxton who for health reasons was returned to California.

A talk by the bishop's agent, George Armeson, and a tentative policy program by Brother Pement closed the conference.—Reported by FLORENCE FISHER

Two Men Ordained

CRESCENT, IOWA.—There was a social on March 8, for Brother and Sister J. E. Hoyt who recently moved to Crescent.

Brother Peter Larsen from Council Bluffs spoke to us Sunday, March 22.

Harley Butler is acting pastor and is organizing the priesthood of the branch for more active duties. Robert Butler was ordained to the office of priest, and Harold Wilson, deacon, bringing the priesthood membership to seven.

The women's department headed by Evelyn Wilson has started its work for their autumn festival and bazaar.—Reported by MARY HOYT

Two Candidates Baptized

MACON, MISSOURI.—Donald Gean, son of Mrs. Lila Cheever, and Martin Lloyd, son of Brother and Sister Lloyd Clark, were baptized January 25 at Bevier, Missouri. The confirmation service was held following the Communion service on February 1. The candidates were confirmed by Elder Carl Weeks.—Reported by MRS. KATHRYN H. BAILEY

Shows Slides of Tahiti

POPLAR CREEK BRANCH, XENIA, ILLINOIS.—In September, Evangelist J. Charles May held a series for two weeks, showing pictures of the South Sea Islands and singing in their native tongue. Sister May was at the closing services on Saturday and Sunday. A basket dinner was held on the closing Sunday.

In February, the Flora, Brush Creek, and Poplar Creek Branches held a two weeks' series with Apostle D. O. Chesworth in charge. After services the last night of the series a social was held in the dining hall.

The branch held a family night just before Christmas. There was also a New Year's Eve watch party and fellowship service held.

Every Thursday afternoon the women's department meet to quilt. The women also clean the church. Once a month a birthday dinner is held in honor of those who had birthdays during the month.

The Zion's League meets every Monday night. They presented a Christmas program under the leadership of Brother Eben Slover. They also sponsored an old-fashioned pie supper in the fall. They had a chili supper at Earl Burkitt's home and have other plans to raise money for the branch building fund.

Elder George Wolfe from Mt. Vernon is the speaker every third Sunday night. Brother Chesworth and Sam Anderson visited the branch in February. Brother Yokum and Tommy Racine were also guest speakers in January and February.

The pastor, Elder Bradford Henson, speaks to the Salem mission on the third Sunday night each month, and Elder Stanley Greathouse speaks there on the first Sunday night of the month.—Reported by IONA GREATHOUSE

Missionary Series Held

AKRON, OHIO.—A series of missionary sermons has been held, with three baptisms, and a great increase of spirit and attendance. The three people who were baptized are Elouise Ravenscroft, Johnnie Costick, and Harold Shaeffer.

Elders Loyd Adams and Harry Black, both of Kirtland, Ohio, had charge of the meetings and alternated in the preaching services. The meetings ran nightly from February 15 to 20.

Elder Charles Brockway, Kirtland District president, has just returned from Europe, where for the last two months he has worked on research for the Goodrich Rubber Company. Brother Brockway stayed one night with Louis Zonker, appointee to Germany. He visited Cologne, Germany; Paris, France; Geneva, Switzerland; and London, England.

In December the women's department held a bake sale, bazaar, and supper. They made \$205 which they gave to the building fund.

On December 11 the Daughters of Zion held their annual Christmas party at the church. Sister Doris Ritz gave several stories of the carols which the group sang. The devotions were led by Sister Gertrude Crowther. Refreshments were served by Sister Burress McPherson, women's leader, assisted by Sister Etta Squires.

On December 21 the children's department, under the direction of Sister Edith Brockway, supervisor, gave their annual Christmas pageant in song and story.

On January 18 Karl Edward, son of Mr. and Mrs. Paul Horst, was blessed by High Priest E. Guy Hammond and Elder Hubert Mitchell. On February 1, David Lee, son of Mr. and Mrs. David Kirkland, was blessed by Elders Hubert Mitchell and Grover Douglas.

The Zion's League held a spaghetti supper at the church January 30 clearing thirty dollars. Don Crowther was chef in charge.—Reported by RANKIN DAVIS

Progress on Building

FIRST CHURCH, PORTLAND, OREGON.—A potluck dinner at the IOOF Hall was held during the month of January for the purpose of raising money for the building fund. A contribution of one dollar by each person was asked for and during the evening additional money was received and pledged, bringing the total raised for the night to \$601. The priesthood of the branch planned and presented the program for the dinner.

A baptism service was held on February 1 at the Central Branch and the following five new members were added to the First Church:

A Good Book for Your Child

God Planned It That Way

by Carolyn Edna Mueller

A child's wonderings about God and his world, and the mother's satisfying replies, are expressed in this book in lovely rhythmic lines.

The rain, wind, sunshine, and darkness are explained simply and beautifully as part of God's plan. The child learns how he is a part of the plan, too. An Abingdon-Cokesbury publication.

Herald House

\$1.00

Mrs. Dorothy Moore, Kenneth and Howard Proctor, Deanna Buckendorf, and Mrs. Peggy Breuner. These new members were confirmed during the regular Wednesday evening prayer service at the home of Albert Gardner on February 4. There was an attendance of fifty-four members to this service.

The Zion's League was in charge of the morning service on February 8 and the program they presented included a number of patriotic hymns by the League chorus, under the direction of Mrs. Freeda Moore, and a short talk by Elder Fred W. Hawes.

Guest speakers who recently preached during the eleven o'clock hour include District President J. L. Verhei on January 25, Elder Harold Carpenter, district church school director, on February 15; and Elder Syd Dawbarn, who recently arrived in Portland from England, February 22.

Mr. and Mrs. Elmer Larson held open house at their home on January 18 in honor of High Priest Marcus H. Cook on his eighty-ninth birthday. Brother Cook has served the church in various capacities since 1909, most of that time being spent in the Oregon District.

The Laurel Guild held their annual rummage sale on February 18, and a total of one hundred sixty dollars was raised toward the building fund. A mystery sister party which is the Laurel Guild's annual affair was held at the home of Mrs. Caroline Larsen, their leader, on February 10 and was sponsored jointly by the guild and the Mariettas, the young women's group of the Laurel Guild.

A farewell party was held recently in honor of Arthur and Gay Minor at the Straight home. Mr. and Mrs. Minor have moved from Portland to Astoria, Oregon, where they expect to make their home permanently. They were presented with a lamp by the group.

The World Day of Prayer was observed February 20, with the Grace Baptist Church serving as the host church. First Church presented their part of the day's program at 10:20 a.m., and the group was invited to come for the day and bring lunch which was served at noon in the lower auditorium.

A short religious play was given during the morning worship hour on Sunday, February 22, and was under the direction of the branch dramatic leader, Carol Lampard, assisted by her mother, Mrs. Lil Lampard.

A new class has been organized and meets every Sunday evening at seven-thirty at the home of Alex Feduik. The purpose of this class is to have a "church in action" or CIA as it is called. Various teachers are chosen as instructors, and have included Elder Clifford Bryson, Chester Gregory, church school director for the branch, and Mrs. Erma Wehlitz.

A Zion's League chorus has recently been organized under the direction of Mrs. Freeda Moore, and the group meets each Sunday evening during the Zion's League hour at the Moore home for practice. They have participated in two programs recently and plan to continue to build their group in number and ability in order to assist in programs whenever they are able to. The attendance in this group ranges from twenty to thirty members.

Progress on the First Church building is continuing and an additional loan has recently been obtained from the General Church which will enable them to almost completely finish the building. The outside of the structure, including the siding, roofing, painting, windows, and doors, has already been completed as well as the basement floors, plumbing, electrical work, and furnace installation. The larger portion of the labor has been contributed by the members of the branch and volunteer help will continue until it is completed. Elder Elmer Larson is in charge of the building project.—Reported by E. STROYNOFF

Bishop DeLapp Speaker

WILBURTON, OKLAHOMA.—Bishop G. L. DeLapp was the evening speaker at the branch on Sunday, March 15. He was also guest speaker for the Wilburton Lions Club the following Tuesday night. Apostle D. Blair Jensen accompanied Bishop DeLapp to Wilburton.—Reported by MRS. CHARLES MONTANA

Priesthood Institute Held

COLUMBUS, OHIO.—President F. Henry Edwards was the guest speaker on January 4. Brother Edwards also stayed to serve as guest speaker at the annual priesthood banquet the following evening.

Brother and Sister E. C. J. Swanson who are leaving the city were given farewells at the banquet.

Sister Marjorie Cross directed the vesper service at North Church on December 21. Bill Sanderson is the new Scoutmaster of Troop 100.

Elder E. Y. Hunker conducted missionary services February 22-March 1.

The following new appointments have been made by Elder E. E. Smith, city pastor: Elder Jerry Glandon succeeds Elder Robert Brush as pastor of Hilltop mission; Elder Brush succeeds John Roberts, Jr., as South Church school director.

Dr. F. M. McDowell and Elder James Menzies were guest instructors at the district priesthood institute March 13-15. The theme discussed was "The Grass Roots of Pastoral Care and Evangelism."

The following children have been blessed since the first of the year: Ronald Alvin, son of Amanda and Elmer Smith; Cinda Lou, daughter of Courtney and Dick Hunter; Loyd Wayne, son of Annabell and Walter Ross; Cathy Ann, daughter of Brother and Sister William Neal; and Janis Ann, daughter of Mary Lou and Roy Ash.

Wanda Downard and son Donald, Russel Smith, Marjorie Wagner, and Joan Cooper have been baptized.—Reported by ROBERT J. MILLER

Golden Wedding Anniversary



The E. R. Moores

Elder and Mrs. E. R. Moore of Portland, Oregon, were honored on the occasion of their fiftieth wedding anniversary with a reception on December 24 at the home of their son, Gerald, in Portland. Mrs. Moore, the former Maggie Hawes, moved with her parents to Condon, Oregon, in 1900; Mr. Moore had lived there since 1885, when he went with his parents from California. Both are members of the Reorganized Church, and Elder Moore served as pastor of the Condon group before moving to Portland in 1940, where they attend First Church. They have two sons: Claude and Gerald of Portland; a daughter, Mrs. Hazel Sankey of Mitchell, Oregon; and three grandchildren.

HERE ARE NEW BOOKS FOR
LIVELY PARTIES

Suggestions for Socials

Twenty-four complete party plans . . . two for every month. Ideas that won't fail. A Standard publication.

85¢

The End of Your Stunt Hunt

A good collection of fine material for all-time fun at many different kinds of occasions. By Helen and Larry Eisenberg.

50¢

HERALD HOUSE
Independence, Missouri

Bulletin Board

New York District Conference

Activities for the New York District conference are as follows:

- Saturday, May 2
 5:30 a.m. Banquet
 7:00 p.m. Religious play presented by the Binghamton group
 8:15 p.m. Zion's League party
 Sunday, May 3
 8:30 a.m. Youth Class, "Where Lies Our Future"
 Men's Class, "What Is Our Job in Kingdom-building"
 Women's Class, "Ministry on the Home Front"
 Children's Class
 9:45 a.m. Communion service, "The Kingdom Is Nigh"
 11:00 a.m. Business Meeting
 12: noon Lunch
 1:30 p.m. Preaching service, "Go On to Perfection"

Those desiring housing may contact Vera Simpson, 97 Leonard Street, Buffalo, New York.

Regional Church School Institutes

Regional Church School Institutes will be sponsored by the Department of Religious Education; each institute will be centered in demonstrations of classroom teaching with evaluation and discussion. These institutes have been planned with the ministers in charge, and we hope to have the following in attendance: district and stake presidents, district and stake church school directors, branch and mission presidents, branch and mission church school directors, and as many church school teachers as possible from the participating districts and stake.

Columbus, Ohio—May 22 to 24

Participating Districts: Columbus, Kirtland, Northwestern Ohio, Southern Ohio, Pittsburgh, West Virginia.

Flint, Michigan—May 29 to 31

Participating Stake and Districts: Detroit International Stake, Central Michigan, South Central Michigan, Eastern Michigan, Northern Michigan, Southern Michigan, Sault Ste Marie, Flint-Port Huron.

London, Ontario, Canada—June 5 to 7.

Participating Districts: London, Toronto, Chatham, Owen Sound.

DEPARTMENT OF RELIGIOUS EDUCATION
Reed M. Holmes, Director

Tri-District Women's Institute

The Gulf States tri-district women's institute will be held April 26 at the Brewton Reunion grounds, with the theme, "Seek Ye First to Build the Kingdom." The opening session is scheduled for 8:45 a.m. Elder Jack Pray of Mobile will speak at 11:00. Special music will be furnished by the Pensacola, Florida, choir. All women who can are urged to attend.

LEE R. OLIVER
District President

Chatham District Women's Institute

The Chatham District Women's Institute will be held in the church at Chatham, Ontario, on April 30, 1953, beginning at 9:45 a.m. Aarona Kohlman and Nellie Arrowsmith are to be the guest speakers at class session, and Dr. Evan Shute of London will speak at the banquet which begins at 6:30 in the evening.

LENA SHAW
District Women's Leader

Requests for Prayers

D. S. Austin, Ridge Road 1, Sodus, New York, requests prayers for the recovery of his wife, Nellie.

Stanley Stoutenburg, 293 Ontario Street East, Collingwood, Ontario, requests continued prayers that he may receive the physical and spiritual help he needs.

WEDDINGS

Hays-Snively

Alice LaJune Snively, daughter of Elder and Mrs. Frank Snively, and Gerald Hays were married February 7 at Tulare, California, Evangelist William Patterson officiating. They are making their home at Pacific Grove, California, where the groom is serving with the Air Corps.

Renfroe-Dotson

Nella June Dotson, daughter of Mr. and Mrs. Alfa Dotson of Hearne, Texas, and Charles Zene Renfroe, son of Seventy and Mrs. Z. Z. Renfroe of Independence, Missouri, were married March 6 in the Reorganized Church at Hearne, the groom's father officiating. They are making their home in Hearne.

BIRTHS

A son, Douglas Wayne, was born on January 24 to Mr. and Mrs. Richard Snethen of Blythedale, Missouri. Mrs. Snethen is the former Betty Allen of Lamoni, Iowa.

DEATHS

ST. JOHN.—Sarah Ann, daughter of Thomas and Sarah Rydal, was born November 13, 1870, at Berford Lake, Ontario, and died January 1, 1953, at Wiarton, Ontario. She was baptized into the Reorganized Church on August 19, 1900, and in October, 1907, was married to Elder S. G. St. John, a missionary, who preceded her in death in 1943. She is survived by two sons: Grant of Wiarton and Willard of Farnborough, England; five stepchildren: Mrs. Ceril White, Mrs. R. Rowe, and Mrs. H. Theobald, all of Owen Sound, Ontario, George and James of western Canada; a sister, Mrs. Alfred Farrow, and a brother, Berford Rydal, all Wiarton; and three grandchildren. Funeral services were conducted by Elders Howard Marshal and Garnet Farrow.

SPENCER.—Effie Mabel, was born October 3, 1876, in Fayette County, Iowa, and died March 17, 1953, at Independence, Missouri. In September, 1904, she was married to A. J. Spencer, who preceded her in death. She had been a member of the Reorganized Church since her youth.

Surviving are two children: Ronald Brooks Spencer and Ruth Velnette Hulmes; and two grandchildren. Elder Hubert Case and A. C. Brower conducted the funeral at Carson's Chapel in Independence. Interment was in Mound Grove Cemetery.

GOOD.—Frank John, son of Peter and Fannie Good, was born February 6, 1880, near Gunn City, Missouri, and died February

We're on the Air . . .

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

IOWA, Lamoni.—KGRA, 690 on the dial, 9:30 a.m. (CST) Sunday.

IOWA, Ottumwa.—KBIZ, 1240 on the dial, 11:45 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WSAR, 1480 on the dial, 8:15 a.m. (EDST) April 20.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFBS, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MONTANA, Kalispell.—KGEZ, 600 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 10:00 a.m. (CST) Sunday.

SOUTH DAKOTA, Aberdeen.—KSDN, 930 on the dial, 10:00 a.m. (CST) Sunday.

TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.

TEXAS, Mercedes.—KRGV, 1290 on the dial, 9:00-9:15 a.m., Saturdays, April 4-June 27

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

BOOKS FOR CHILDREN

A Picture Dictionary of the Bible

by Ruth P. Tubby

A storehouse of information about Bible times. 400 words frequently found in English are simply and clearly defined according to their use in Bible times. 145 pictures. 64 pages. An Abingdon-Cokesbury publication.

\$1.50

A Picture Book of Palestine

by Ethel L. Smither

An attractive book to help your children understand what Palestine was like during Bible times. 50 pictures illustrate many events, places, and things. 64 pages. An Abingdon-Cokesbury publication.

\$1.50

Herald House

INDEPENDENCE, MISSOURI

17, 1953, in St. Joseph, Missouri. At the age of sixteen he began working for the Missouri Pacific Railroad, continuing to work there for forty-four years, when he was retired. On August 23, 1903, he was married to Amelia Koehler, who survives him. He had been a member of the Reorganized Church since January 12, 1902.

Besides his wife he leaves six children: Margaret L. DeNoon of St. Joseph; Gladys M. Rhoten of Greenfield, Ohio; Dr. Lawrence F. Good of Maysville, Missouri; Frank J. Good, Jr., of New Orleans, Louisiana; Betty A. Good of Fargo, North Dakota; and Capt. Joseph Good of Korea; five grandchildren; and one great-grandchild. Two daughters, Frances and Elizabeth, preceded him in death. Funeral services were conducted by Elders Joseph Albus and Emery Jennings. Interment was in Mound Grove Cemetery, Independence, Missouri.

GRAHAM.—James Allen, was born April 9, 1882, and died February 17, 1953, at his home in Cameron, Missouri. He had spent his entire lifetime in the Cameron community. By trade he was a plasterer and paper-hanger.

He is survived by his wife, Bertha Hahn Graham; three daughters: Mrs. Elsie Dockery and Mrs. Allene McDonald of St. Joseph, Missouri, and Mrs. Nellie Edwards of Cameron; three sons: A. J. of Cameron; Glenwood and Alvin of the home; a sister, Mrs. Bertha Gross of Cameron; two half-sisters: Mrs. Ella Crane of Kansas City, Missouri, and Mrs. Nellie Gall of Los Angeles, California; a half-brother, John Rounds of Inglewood, California; and eight grandchildren. Funeral services were conducted by Elders Emery Jennings and Joseph Albus. Interment was in Graceland Cemetery, Cameron.

MORGAN.—Mabel Pearl, was born June 14, 1892, and died October 30, 1952, at her home in Pueblo, Colorado. She had been a member of the Reorganized Church since November 28, 1915.

Surviving are seven children: Mrs. Christina Coutu of Salida, Colorado; Alvah Wilmer Morgan of Cheyenne, Wyoming; Pfc. David Morgan of Berlin, Germany; Mrs. Constance Strauss, Mrs. Carol Coyle, Barbara and Brooks Morgan of Canon City, Colorado; eight grandchildren; and two great-grandchildren. Funeral services were conducted by Elders James L. Doty and Stewart E. Mapes. Interment was in Roselawn Cemetery, Pueblo.

AMEND.—Mary Belle, daughter of Andrew and Isabelle Knopf, was born February 6, 1869, at Cambridge, New York, and died January 20, 1953, at the home of her daughter, Mrs. J. C. Oglevie, in Kingsville, Missouri. She was married in 1889 to S. L. Amend, who preceded her in death in May, 1929. A son Joseph died in August, 1924. She had been a member of the Reorganized Church since July, 1891.

Besides her daughter she leaves two sons: Willis of Erick, Oklahoma, and George of Euena Park, California; thirteen grandchildren; and eighteen great-grandchildren. Funeral services were conducted by Elders Ezra Miffin and Hunter Ferguson at the Canaday-Ropp Chapel in Holden, Missouri. Burial was in Fairview Cemetery at Holden.

THOMAS.—Daniel E., was born April 18, 1880, and died February 17, 1953, at Stow, Ohio. He had been a member of the Reorganized Church since May 5, 1917. Surviving are his wife, Katherine; a daughter, Mrs. Estella Hartz; two sons, Francis and Robert; three sisters; two brothers; eight grandchildren; and one great-grandchild.

WARREN.—Alma L., daughter of Mr. and Mrs. Paul J. Brose, was born March 9, 1892, in Shoshone, Idaho, and died March 1, 1953, at Lakeside Hospital in Kansas City, Missouri, after several months of illness. On September 30, 1914, she was married to William A. Warren. She had been a member of the Reorganized Church since July 6, 1902.

She is survived by her husband, Dr. W. A. Warren, of the home in Kansas City, Kansas; her parents, also of Kansas City, Kansas; a sister, Mrs. Harry Oldfather of McAllen, Texas; and two brothers: Carl Brose of Kansas City and Fred Brose of Wichita, Kansas. Funeral services were held at the Echternacht Chapel in Kansas City, Kansas, Elder Ewan Fry officiating. Burial was in Highland Park Cemetery.

GOUGH.—Julian Oscar, was born September 28, 1896, at Butler, Missouri, and died February 24, 1953, at McCallip-Ivy Hospital in Weslaco, Texas. On July 27, 1925, he was married to Marvil Marsteller, who survives him. He was baptized into the Reorganized Church on January 29, 1914, ordained an elder

on November 26, 1928, and served as pastor at Armourdale, Kansas, and associate pastor at Fourth Kansas City Church. He had been in failing health for twenty years.

Besides his wife he leaves a daughter, Betty Rockefeller of Gardena, California; his mother, Mrs. Ordella Brown of Nevada, Missouri; two sisters: Mrs. Mary Brock and Mrs. Joe Stevens of Butler, Missouri; and three brothers: Col. A. Dean Gough of the Army, stationed in Korea; Roy F. of Rich Hill, Missouri; and Henry of Kansas City. The first funeral service was held at Weslaco, Elders C. E. Bowden and Charles Kornman officiating; the second was conducted by Elders Albert Scherer and Leroy Beckham at Butler. Burial was in Oak Hill Cemetery, Butler.

BOOKER.—Mae, was born June 21, 1893, at Skinnerton, Alabama, and died March 1, 1953. She had been a member of the Reorganized Church since August 28, 1911, and attended Lone Star Branch. She is survived by three brothers and three sisters. Funeral services were conducted at Lone Star by Evangelist A. D. McCall.

BOOKER.—Lulah McPherson, was born September 11, 1875, at Midway, Alabama, and died March 8, 1953, at the infirmary in Mobile, Alabama. She had been a member of the Reorganized Church since August 4, 1914, and attended the Lone Star Branch. She is survived by two daughters; four step-daughters; and two stepsons. Funeral services were conducted at Lone Star by Elder J. A. Pray.

MAIN.—Hamer, was born April 1, 1876, in Indiana and died March 13, 1953, in the yard of his home in Council Bluffs, Iowa. He had lived in Council Bluffs since 1917 and was engaged in farming until ill health forced his retirement twenty years ago. He had been a member of the Reorganized Church since 1920.

He is survived by his wife, Mary; a son, Dewey Main; and five grandchildren, all of Council Bluffs. Funeral services were held at the Meyer Chapel in Council Bluffs, Elder V. D. Ruch officiating. Interment was in Walnut Hill Cemetery, Council Bluffs.

HOLDEN.—Mardel L., daughter of Harvey and Ella Squire, was born December 21, 1896, at Stockton, California, and died March 15, 1953, while serving in the church at Santa Rosa, California. She was baptized into the Reorganized Church on November 16, 1910, and was an active member throughout the rest of her life. Her chief delights were

teaching children and writing for church publications. On April 25, 1918, she was married to David Carroll Holden, who survives her. Two children were born to them: one—Carol—died in infancy.

Besides her husband and daughter, Ella Beth LaVita, she leaves two brothers: Clarence Squire of Stockton, California, and Harry Squire of Dayton, Ohio; and three grandchildren. Funeral services were conducted in the Reorganized Church at San Leandro by Elder Thomas R. and Priest Lloyd Stewart. Interment was in Mountain View Cemetery, Oakland, California.

FARMER.—Helen Colleen, daughter of Coy and Janeybelle Dotson, was born March 18, 1916, and died at her home near Berryville, Arkansas, on March 4, 1953. On August 4, 1935, she was married to Jack Farmer, who survives her. She had been a member of the Reorganized Church since June 15, 1950.

Besides her husband she leaves three sons: Jack, L. J., and Stevie; two daughters: Shirley and Virginia of the home; two brothers: Lloyd of Berryville, Arkansas, and Elbert of Phoenix, Arizona; four sisters: Blanche Smith of Kansas City, Missouri; Charlene Besson of Washington; Bessie Sisco and Margie Dotson of Phoenix. Funeral services were conducted by Elder Lester Hunt and Priest Clarence Gamet. Interment was in the Berryville Memorial Cemetery.

VAN EATON.—Bertha, daughter of J. W. and Augusta Steele, was born December 28, 1887, and died February 23, 1953, in Pisgah, Iowa, where she had made her home since 1913 when she was married to Charles Van Eaton. A graduate of Graceland College, she taught school in Decatur County for two years before her marriage. For the past twenty-seven years she had been owner of the Van Eaton Mercantile Company of Pisgah, disposing of it only a few weeks before her death. She had been a member of the Reorganized Church since childhood and was an active worker in Pisgah Branch where she served as director of music, superintendent of the church school, and teacher of the young people's class.

She is survived by her mother-in-law, who had lived with her the past seven years; and three sisters: Mrs. Mabel Ross of Gilroy, California; Mrs. Gertrude Sessions of San Jose, California; and Mrs. Nellie Acker of Fresno, California. Funeral services were held in the Pisgah Church, Elder Sylvester Coleman and W. R. Adams officiating. Interment was in Moorhead Cemetery.

Reunion Schedule

REUNION	PLACE	DATE
Red River and Northwest	Detroit Lakes, Minnesota	June 7-14
Eastern Montana	Fairview, Montana	June 17-21
Texas	Bandera, Texas	June 19-28
Gulf States	Brewton, Alabama	June 20-23
W. Va.—Columbus-S. Ohio	Bethesda, Ohio (Epworth Park)	June 27-July 5
Wisconsin-Minnesota	Chetek, Wisconsin	June 28-July 5
Des Moines	Des Moines, Iowa	July 4-12
New York-Philadelphia	Deer Park (New Hope, Penn.)	July 4-12
Center Stake of Zion	Lake Doniphan, Excelsior Springs, Missouri	July 11-19
Owen Sound-Toronto	Port Elgin	July 11-19
Central, South Michigan	Liahona, Sanford, Michigan	July 11-19
Southern New England (Onset)	Onset, Massachusetts	July 11-19
Black Hills	Custer, South Dakota	July 12-19
Kansas	Salina, Kansas (Camp Webster)	July 18-26
Ozarks	Racine, Missouri	July 18-26
Oregon	Lewis River, Washington	July 18-26
Maine	Camp Winiagwamak, Brooksville, Maine	July 19-26
Arkansas-Louisiana	Camp Clear Fork, Hot Springs, Arkansas	July 19-26
Kansas City Stake	Lake Doniphan, Excelsior Springs, Missouri	July 25-Aug. 2
Blue Water (Flint-Port Huron)	Lexington, Michigan	July 25-Aug. 2
Nauvoo	Nauvoo, Illinois	July 25-Aug. 2
Lamon Stake	Graceland College	July 26-Aug. 1
Western New York	Greenwood, New York	July 29-Aug. 1
Chatham-London (Erie Beach)	Erie Beach	July 31-Aug. 9
British Isles	Enfield, England	Aug. 1-5
Northwest (Silver Lake)	Everett, Washington	Aug. 1-9
Rock Island		Aug. 1-9
Kirtland	Kirtland, Ohio	Aug. 1-9
Far West Stake	Stewartville, Missouri	Aug. 6-16
Southeast and Central Illinois		
St. Louis (Brush Creek)	Zenia, Illinois	Aug. 7-16
Eastern Michigan (Cash)	Cash, Michigan	Aug. 8-16
Northern Michigan (Park of the Pines)		
Missouri Valley	Boyet City, Michigan	Aug. 8-16
Blue Water (Detroit-Internat'l)	Woodbine, Iowa	Aug. 8-16
Oklahoma	Lexington, Michigan	Aug. 8-16
Utah-Idaho	Wilburton, Oklahoma (Robber's Cave)	Aug. 8-16
Arizona	Hagerman, Idaho	Aug. 9-16
Western Montana	Mount Lemmon, Arizona	Aug. 9-16
Spokane	Deer Lodge, Montana	Aug. 9-16
Eastern Colorado	Spokane River near Spokane, Washington	Aug. 15-21
Southern Indiana	Palmer Lake (Pine Crest Camp)	Aug. 15-23
Chicago and Northeast Illinois	Rivervale Park, Mitchell, Indiana	Aug. 16-23
	Naperville, Illinois (Camp Seager)	Aug. 23-30

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

M
h

TRUST

It is something great in your life when you learn that you can trust God. But your religious development does not arrive until you become the kind of person that God can trust. He needs that kind of people. L. J. L.

"Count your obligations
Name them one by one,
And it will surprise you
What the Lord wants done."

An empty wagon makes the most noise, but it does not deliver the goods.

Oratory: The ability to make deep noises from the chest and sound like important messages from the brain.

TO THEE

Whatever humble thing we do,
Lord, help us do it well,
That every moment of each day
Thy love and praise may tell.

Inspire us, Lord, to speak the words
That thou wouldst have us say;
Hasten our hands to do the task
That must be done today.

Help us hold our light up high
That others, too, may see,
And groping souls discern the way
That leads, dear Lord, to thee.

Edith G. Beggs

SENTENCE PHILOSOPHIES

A mile in the morning seems like half a mile; a mile in the afternoon seems like two. It is all a matter of how you feel.

Take but one step in the right direction, and you will be nearer God.

Happiness is a habit, cultivate it.

Religion is not the refuge of the weak but the weapon of the strong.

The less able we are to deal with other people, the more we see to criticize in them.

The achievement of a happy marriage begins in childhood.

No one needs a smile quite as much as he who has none left to give.

The man who talks and thinks only of himself is hopelessly uneducated no matter how instructed he may be.

No man who is resolved to make the most of himself can spare time for personal contention.

Methods of Evangelism

By Apostle Maurice Draper

This 84-page, paper-bound book was the text used at the Institute in Evangelism. It includes some of the materials first published in 1942 in the "Missionary Manual." The information is clear, logical, accurate, and valuable to everyone participating in the evangelistic mission of the church.

Topics included are personal evangelism, missionary cottage meetings, missionary preaching, audio-visual materials, and questions asked and objections raised.

\$1.00

Herald House
INDEPENDENCE, MISSOURI



Contents

EDITORIAL

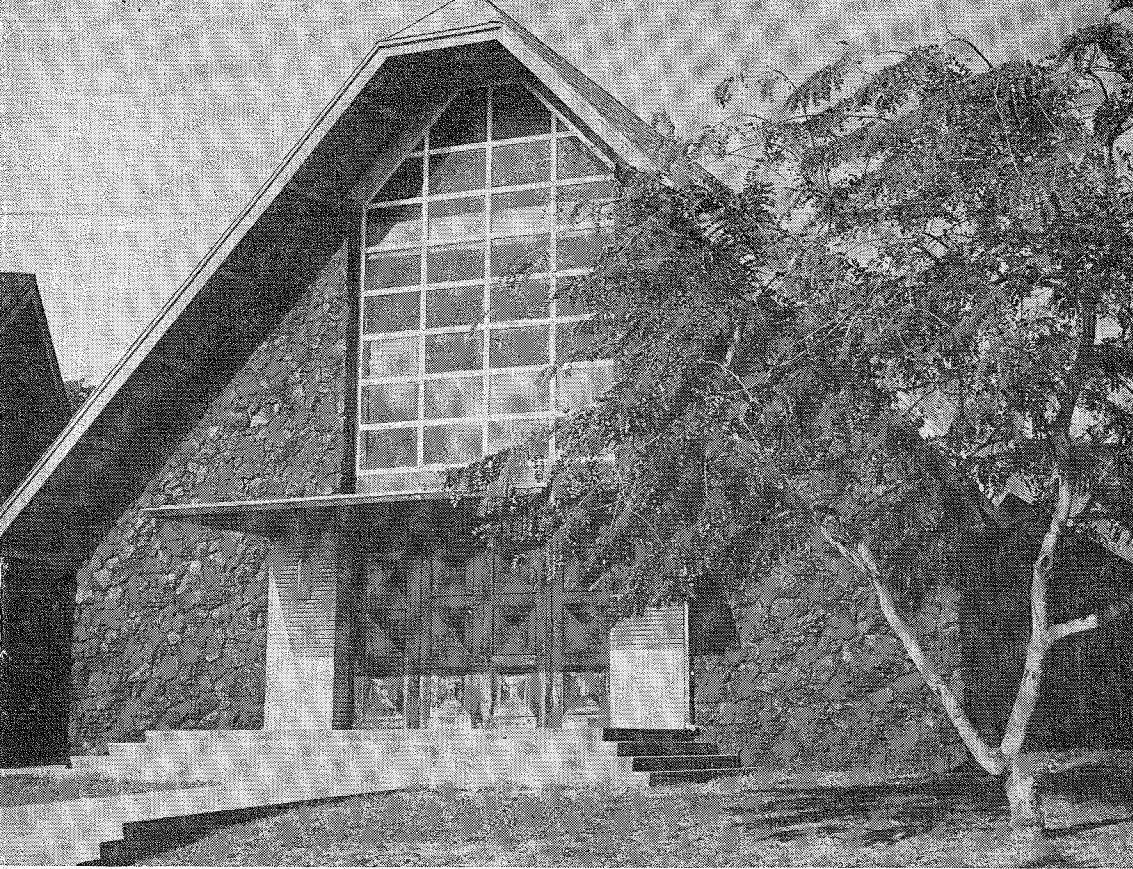
Jesus Saves?	3
Across the Desk	4

OFFICIAL

Notice to Pastors and Parents	4
-------------------------------	---

ARTICLES

The Positive Fruitage of Eternal Judgment, by Fred O. Davies	5
The "New" Bible After Six Months, by Israel A. Smith	8
The Guiding Light, by Marcella Schenck	8
That All Could See, by Mrs. C. Myron Zerr	9
A Missionary of the Church: Hubert Case, Part XII, by Alice Montague Case	10
These Things I Offer You, by Roy A. Cheville	12
A First in Progress, by Thelona D. Stevens	12
Question Time	15
Manifold More in This Present Time, by Marian Willmarth	14
Created to Share, by Dick Howard	16
Young People in the News: Mirla Jewett, by Edna Easter	17
Graceland Gazette	17
Report on Center Stake of Zion, by the Center Stake Presidency	18
Personality in the News: Marion Lindquist	18
Briefs	19
Golden Wedding Anniversary: The E. R. Moores	21
Bulletin Board	22
Reunion Schedule	23



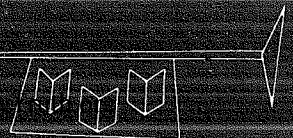
A "Honolulu Star Bulletin" photo

Waller Memorial Chapel, Honolulu, Hawaii

the Saints' Herald

April 27, 1953

Volume 100



News and Notes

FROM HEADQUARTERS

PRESIDENT SMITH HOME

President Israel A. Smith has returned to the office following a trip to Washington, D. C., where he attended the Associated Church Press Annual Meeting of editors, April 8, 9, and 10. He was accompanied on the trip by Elder Chris B. Hartshorn, managing editor.

INSTITUTE HELD

President F. Henry Edwards gave the first sermon at the Institute in Evangelism which began April 12. A worship service had been held in the Stone Church for the registered delegates prior to the morning preaching service. Brother Edwards preached at the Auditorium and the congregations of the Center Stake joined the registrants for the service. Over six thousand people heard the sermon. Apostle Paul M. Hanson, president of the Council of Twelve, preached the afternoon sermon. Services were held in the various congregations in the evening.

GIVES OPENING ADDRESS

President W. Wallace Smith gave the worship talk at the opening service of the Institute in Evangelism on April 12. The service was held for all registrants in the Stone Church. Apostles D. O. Chesworth and R. M. Holmes were in charge of the morning worship services which were held each day of the institute.

APOSTLE DAVEY SPEAKS

Apostle Roscoe E. Davey spent March 29 in Central Missouri Stake. He spoke at the eleven o'clock service at Warrensburg and met with the stake presidency, high council, bishopric, missionaries, and branch presidents in the afternoon. He was the speaker at Holden for the evening services. On Easter Sunday, April 5, he was the speaker at the Quindaro Church in the Kansas City Stake.

CHURCH REMODELED

Apostle Percy E. Farrow in company with Bishop Joseph Baldwin and Seventy James Renfroe attended a district conference April 5 at Hot Springs, Arkansas. This was the opening service in the newly remodeled church.

HOLDS SERVICES FOR YOUNG PEOPLE

Elder Charles D. Neff is holding a series for young people on Sunday evenings at the Guggell Park Church in the Center Stake. On Wednesday evenings he is the moderator at a vocational guidance series sponsored by the Liberty Street Zion's League. Guggell Park, East Independence, and Eden Heights Leagues also attend this series.

IN NAUVOO DISTRICT

Elder F. Carl Mesle, General Church youth director, was at Fort Madison, Iowa, for the Nauvoo District youth conference which was a Restoration Festival. Mrs. Betty Tripp is the district youth leader.



We'd Like You to Know . . .

Warren H. Chelline

THE H.," says Brother Chelline, "stands for 'Herman,' a name often used for the buffoon character in comedies, but one worn with distinction by my father and passed on to me." This remark might label Warren as a minister with a good sense of humor—which he is. Another statement indicates something else: "I love my work as a pastor, although I feel grossly inferior to the responsibility." This shows him to be a humble man. Two phases of his church work especially appeal to him, he admits: visiting in the homes of the Saints and friends, and standing in the pulpit preaching the gospel. He'd never get anything else done if he spent the time in home visiting that he'd like to, he says, but he also loves to slip away once or twice a year to preach "a good old missionary series." Another love is attending reunions.

Warren was nineteen years old when he went under General Church appointment. That was in 1942, the same year he was ordained a priest. He spent four years traveling over eastern, middle-western and southern missions of the United States. He was ordained an elder in 1945. In 1946 he was appointed to Detroit-Windsor District and was pastor at Windsor, Ontario, for two years. He spent one year again as a traveling missionary in Michigan, and then in 1949 he was appointed to Port Huron. The area has recently been organized into the Blue Water Branch with four congregations totaling eleven hundred membership.

He is active in community work, especially the YMCA; International Ministerial Association (he is president of the Port Huron Ministerial Association); Saint Clair County Advisory Planning Commission; Community Chest; and Boy Scouts. In the latter organization he is Explorer Advisor for Troop 21; "skipper" of the Sea Explorer Ship "Griffin"; and chairman of the Church Awards Committee, Blue Water Council.

Last year he was elected to membership in the "Order of the Arrow," a Scout honor campers' society, and was given the "Scouters' Award Key" for advanced training and service as an adult leader.

He was born in September, 1923, at Jonesport, Maine, where his father was a General Church missionary. He was graduated from Cranston High School, Rhode Island, in 1941 with membership in Rhode Island Honor Society and a scholarship to Brown University, which he attended for three semesters. His hobbies are camping, photography, and sound recording.

He married Bonnibelle Nelson on New Year's Day, 1950. With pride they remember that President Israel Smith performed the ceremony.

The Saints' Herald Vol. 100 April 27, 1953 No. 17

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

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

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

Truth

INQUIRY HAS REACHED me respecting a statement I have heretofore made about the introduction of Mormon polygamy, and it may not be amiss to restate my position and the reason for it.

In the first place, the doctrine of polygamy was never submitted to the original Church of Jesus Christ of Latter Day Saints which was organized by Joseph Smith—never at any time by any person. Nor was it ever submitted at any time by any person to the Reorganized Church of Jesus Christ of Latter Day Saints which in doctrines, tenets, and practice is the only Latter Day Saint organization that can possibly qualify as the lawful and rightful successor to that original church.

The latter-day church that openly and publicly practiced the so-called doctrine of plural marriage was the Mormon Church from and after 1852. Prior to that year the practice was secret and had been often and consistently denied by the leading officials of that organization.

We believe and aver as a fact that no specific action was ever taken by the Mormon Church itself in General Conference capacity to accept or approve such doctrine and practice, though in after years formal actions to endorse the "standard books" of that church might be construed by the liberal-minded as an approval.

Notwithstanding some statements officially made by them, I allege it to be a fact and their own records show that no action was taken by the Mormons themselves at that memorable Conference of August 29, 1852, either to reject or approve the document which their leaders read and "proclaimed" as a revelation through Joseph Smith. The official minutes of that Conference show that no action was taken; no action was asked for; no motion of any kind was proposed respecting it.

Any legislation concerning it would have been damaging. Action to approve would have been a public

admission that they had been violating the law of God already approved and in the books. And the leaders, already caught in the mesh of plural marriage, were crafty enough to avoid presenting the question for action or vote by the people.

IN THE LIGHT of the true and recorded facts about that Conference, it is strange indeed that in an official publication of the Mormon Church the following statement would be made (I quote from page 836 of their *Doctrine and Covenants Commentary*, published by Deseret Book Company, Salt Lake City, Utah):

As has been stated in the introductory notes, the doctrine of plural marriage was made known to the Prophet in 1831, or 1832, although the Revelation on the subject was not committed to writing until the year 1843.

It should be noted that even then it was not given to the church. This step was taken on the 29th of August, 1852, when the Revelation was read to a General Conference in the "Old Tabernacle," Salt Lake City, and accepted by the assembly as a revelation from God and part of the law of the Church. In voting for the Revelation . . .

This statement contains a gross misrepresentation of fact, as the document was *not* put to a vote, and *no vote* of any kind respecting it was offered, asked for, or presented for decision.

However, truth sometimes comes forward—even by inadvertence as in this instance—and I wish to call attention to this sentence, following the reference to the Revelation (so-called) having been committed to writing in 1843: "It should be noted that even then it was not given to the church. This step was taken on the 29th of August, 1852 . . ."

Now this plain statement, in connection with the uncontroverted fact that Joseph Smith was killed in 1844, is proof that Joseph Smith did not "give" the document to that church (meaning, of course, the Mormons).

In all the unsatisfactory record about polygamy and the alleged revelation (now Section 132 in the Utah Doctrine and Covenants), there is no evidence whatsoever connecting Joseph Smith with the document, except Brigham Young's allegation that he (Joseph) had dictated it to William Clayton (who, incidentally, was *not* Joseph's secretary in 1843). The Clayton copy, Young said, was "burnt" by Emma Smith.

From and after that there is no evidence—hearsay or otherwise—to show how a copy, or a second copy if there was any such—ever got into the possession of Brigham Young.

IF JOSEPH RECEIVED any such revelation—which we have denied and will continue to deny—we know he did not present it to his church during his lifetime. If he, in his discretion, was withholding it, when during the interim of thirteen months did he do anything or make any decision of any kind about it which *might* be construed as authorizing it to be presented to any church? And if he did give instructions about it, is it not strange that he said to keep it a secret for eight years and then have it "proclaimed"—not approved as had all of his previous and unquestioned revelations?

The whole story is weak and falls to the ground when critically examined.

In this good year of 1953, we, the posterity of Joseph Smith, again and again challenge Mormon claims about the matter and reaffirm what our grandmother, Emma Smith, the elect lady, said, that it was a "lie out of whole cloth."

But now we have an official admission by Mormon authorities that Joseph Smith did not "give" Utah polygamy to that church!

God knows—and we know—that it was never presented to any other church organization in this enlightened and civilized world.

ISRAEL A. SMITH

Editorial

Miss Alice Anson Appointed Superintendent of Resthaven

We are very glad to announce that Miss Alice Anson, Registered Nurse, has been appointed as Superintendent of Resthaven to succeed Miss Helen Weeks.

Miss Anson assumes this responsibility with a very fine background of experience, as well as having served as assistant to Miss Weeks from January to August, 1952. Previous to that time she had administrative experience, having been supervisor of a fifty-bed surgical floor at the Tuberculosis Sanitarium at Gaylord, Michigan, from January, 1939, to February, 1940, leaving there to serve as Director of Nurses in the Hillsdale Community Health Center Hospital at Hillsdale, Michigan, where she served from February, 1940, to April, 1945. From December, 1946, to June, 1951, she was Director of Nurses at Iroquois Hospital in Watseka, Illinois. In each of these last two positions she served as assistant to the Hospital Administrator, being responsible for maintaining and directing the work of the nursing department.

We are glad to make this announcement and commend Miss Anson both to the church at large and to those living in as well as those serving this institution of the church.

THE PRESIDING BISHOPRIC

By *G. L. DeLapp*

Notice of Appointment of Bishop's Agent, Southwest Texas District

Notice is hereby given of the appointment of Brother Robert I. Wakeman, Box 287, Uvalde, Texas, as bishop's agent of the Southwest Texas District succeeding Brother Floyd Jett, whose resignation has

been received. Solicitors are hereby notified to send their reports for the month of May and each succeeding month thereafter to Brother Wakeman at the above address.

We take this opportunity of expressing our appreciation to Brother Jett for the years of service that he has rendered in this office.

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

THE PRESIDING BISHOPRIC

By *W. N. Johnson*

Approved

THE FIRST PRESIDENCY

By *Israel A. Smith*

Across the Desk

THE FIRST PRESIDENCY

The following report has been received from Apostle Arthur A. Oakman:

I have recently completed an extensive trip through southern Germany with Elders Victor Witte and Louis Zonker. In the centers such as Offenbach, Stuttgart, and Augsburg, where there are members of the church, there is a fine opportunity for stabilization, growth, and expansion of the work. Brother Witte is acquainting himself with the field which Brother Zonker knows well. Brother Zonker is very well loved by members of the church in Germany. His use of the German language is quite acceptable to them, and he has been interpreting for Brother Witte and for me. In England excellent work is being done by the appointees Thomas Worth and Eric Rowe, who labor under the direction of Donald Lents. To date, for the first three months of this year, twenty baptisms have been reported. Five or six more decisions in addition to these twenty have been secured and baptismal services are being arranged.

From Elder Wilford G. Winholtz, Silver Spring, Maryland:

I should like to express my appreciation for the ministry and stimulation which I received at the recent Business and Professional Men's Institute. The activities exceeded my highest expectations. I am appreciative of the foresight and leadership demonstrated and the formulation of such a program and the genuine atmosphere of democratic participation. It cannot be commended too highly. I trust that this is but the beginning of such an era.

From the interest manifest in such a gathering and the spirited discussions which took place, I feel confident that significant results can be in the offing if this potential reservoir is tapped and utilized for the solution of our church problems. As for myself, I should like to repeat part of my testimony during the closing session, "My every waking hour which is not demanded by the immediate requirements of family and daily work are available to the church as long as I retain identification with it."

In sharing in the common concern with many others I should like to see due emphasis given to the problems discussed at the Institute in our over-all program to evangelize the world and to Zionize the church. Indeed, I believe that when one is but a small fraction of its counterpart it renders the other virtually impotent. Our message as an entity of this twofold program requires that the *word* of evangelism be coupled with the *deed* of Zionite endeavor. Our church history over the years bears adequate testimony to this concept. I sincerely hope and pray that the groundwork now laid and the high level of interest might be maintained and utilized and that the impetus of divine guidance might bring forth the results required of each according to his particular abilities.

From President W. Wallace Smith:

While I was attending a meeting held at Warrensburg by the Central Missouri Stake, commemorating the date of the founding of the church on April 6, 1830, I mentioned in my talk to the priesthood and wives who had gathered there the fact that our church membership was 149,990, just 10 short of 150,000. After I sat down, Stake President Harry Simons commented on my remarks, saying that I could inform the statistician it was over the 150,000 mark because baptisms in the stake for Easter Sunday totaled 18. We were indeed happy to have this good report.

How Much Love?

A sermon given at the Washington, D.C., Branch on August 30, 1952

By Ray Zinser



As the Father loved me, so have I loved you; continue ye in my love.

If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love.

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

This is my commandment, That ye love one another, as I have loved you.

Greater love hath no man than this, that a man lay down his life for his friends.—John 15: 9-14.

MANY IMMEDIATE ASSOCIATIONS come to our minds when the word "love" is used. Some of the most common associations will include love for a sweetheart, a wife, a husband, children, and members of the family. To others, whether admitted or not, love means a fondness for money, political power, position in society, perhaps an academic degree, the love of pleasure, or the strong motivation to win the love of someone else.

Jesus accepted the love which one should have for family and close friends; however, Jesus suggested that Christian love had some deeper roots than that which is experienced in terms of physical passions, immediate surroundings, or that which one might more commonly associate with love.

Love in a Christian Framework

Jesus invited people to place love in a "Christian" framework. In his ministry, many questions were asked of him. Some of the questions were deliberate attempts to trap him. Others were asked with serious intent. In either case, the Christ answered back with great insight. One such question began this way, "Master, which is the great commandment in the law?" Jesus answered saying,

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it; Thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets.—Matthew 22: 37-40.

Jesus placed God as the center of the universe, and love then came within the framework of loving God with all one's heart, soul, and mind. Joseph Smith renewed by revelation this message in August, 1831:

Wherefore I give unto them a commandment, saying thus: Thou shalt love the Lord thy God, with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him.—Doctrine and Covenants 59: 2.

This is basic to the "restored" gospel which Joseph Smith brought to the earth in the early part of the nineteenth century. He also reiterated the important commandment, "Thou shalt love thy neighbor as thyself."

A Measuring Stick

Jesus proposed that we first of all love God with all our heart, might, mind, and strength. The invitation was to see the great creative processes of God—the eternal creation—or a glimpse of the infinite. This was

the invitation to set goals and standards to meet those which are in accordance with divine law. Christ was inviting us to give our all for the attainment of godly objectives.

Our heart certainly includes our attitudes, emotions, desires, and purposes. Might involves stick-to-itiveness and will power. Mind catches up intellect, education (formal and informal), the desire to keep up with current events, desire to learn languages, to study science and all good books. Strength includes actual physical exertion not only for daily bread, but also for the prosecution of the gospel message in building Zion and spreading the message.

Thus Christ presented a measuring stick for Christian love demonstrated in giving heart, might, mind, and strength when we love God completely. Another measuring stick was suggested in the proposal that we love our neighbor as ourself. Jesus knew that because of personal ego including self-centeredness and often an undue concern for self, because we tend to perceive all of life through our own senses, we come to an attachment of our own personality or "self." Jesus knew this would provide a good base for a symbolism or simple association to give strength to his point. He merely suggested that we love our neighbor with the same intensity that we love our self.

The Christ, through divine insight and personal association with people,

knew that personality development necessarily involves self-centeredness. However, he also comprehended that before we become "sons and daughters of God" something beyond this self-centeredness must exist. It exists through loving God and then loving neighbor. In addition, creation could best be realized by all in society if the creative processes were equally shared and if equal opportunities could be given everyone to achieve the best possible development capable within each person.

Jesus said that we should love our neighbors as ourselves. While most of us can agree on this generalization, many of us will probably differ in answer to the all-important question, "Who is my neighbor?" Thus we can cleverly and unscrupulously send up a smoke screen for our rationalizations if we wish. My neighbor can be my best friend. My neighbor may not necessarily have to live next door to me. My neighbors may be the people I do things with most—my dinner circle, my study group, my college class, my vocational group, or my church group.

But . . . is my neighbor a Negro? All Negroes? Are my neighbors Japanese? Mexicans? Catholics? Utah Mormons? Is my neighbor one with whom I disagree most violently? Is my neighbor one who does not see eye to eye with me on architecture or on the concept of democratic procedures in congregational life? Is my neighbor the diseased, delinquent, criminal, prostitute, orphan, the poor, the untutored?

Jesus had this same question asked of him:

And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

He said unto him, What is written in the law? How readest thou?

And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

And he said unto him, Thou hast answered right; this do and thou shalt live.—Luke 10: 25-28.

Jesus recognized this answer by his interrogator as correct in terms of a generalization; indeed, a very safe generalization which we hide behind many times. However, let us turn to the lawyer's next question. Perhaps he was sincere in it. Perhaps he was attempting to trap Jesus, or perhaps he was attempting to justify a guilty conscience when he asked, "And who is my neighbor?" (Luke 10: 29)

Jesus answered the question, as he did many times, with a story. The "story" answer could explain a point without big words and without complex language which often gets in the way of simple communication. The answer was the story of the good Samaritan. It is well for us to study carefully the implications of this story:

And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment, and wounded him, and departed, leaving him half dead.

And by chance, there came down a certain priest that way; and when he saw him, he passed by on the other side of the way.

And likewise a Levite, when he was at the place, came and looked upon him, and passed by on the other side of the way; for they desired in their hearts that it might not be known that they had seen him.

But a certain Samaritan, as he journeyed, came where he was; and when he saw him, *he had compassion on him.*

And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

And on the morrow, when he departed, he took money, and gave to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee.

Who now of these three, thinkest thou, was neighbor unto him who fell among the thieves?

And he said, He who showed mercy on him. Then said Jesus unto him, Go and do likewise.—Luke 10: 31-38, Inspired Version.

The story is especially meaningful when we consider that the residents of Jerusalem and those from Samaria were not on friendly terms. In fact,

considerable hatred was felt on both sides. But even with this condition the Samaritan had "compassion"—that is to say he had "empathy," he could put himself in the place of the wounded. What did the priest and Levite do? They deliberately ignored the wounded man, pretending not to see him. It is difficult for most of us to give liberally to our best "neighbors" when they are in need, let alone our enemies.

How typical of so many of us to turn our heads the other way or close our eyes when we don't want to see something; particularly when our prejudices, our fears, our unfounded biases incline us to sins of omission as well as sins of commission.

Laying One's Life Down for a Friend

Daring exploits have been recorded of those who literally give their lives for their friends, their "neighbors," or their family members. Navy chaplains have literally drowned after giving their life jackets to seamen who had no life jackets after an "abandon ship." There are those who hazard and often lose their lives in protecting or saving children from harm. There are those who go into fires to save people and who are consumed or seriously injured by the act. There are those who die in childbirth to bring forth life. There is no doubt that these are supreme acts of love as Jesus suggested.

However, not all can or have opportunity to give up life literally as a manifestation of true Christian love. But all can come to a greater understanding of the implications of loving God with heart, might, mind, and strength, before anything else.

Love of God first is compatible with love of husband, wife, kinfolk, friends, and so on. Loving God will provide the means by which we can have greater possibilities of loving others and seeing the Christian relationships in life associations. Loving God first and above all else will also bring the comprehension that we are co-participants with God in the

marvelous processes of creation—all that we do aids or inhibits creation in personality development and in the continuing stream of kingdom-building processes. Loving God and our fellow-men will motivate us to give all our energies in building the kingdom of God *now*.

The keenest sense of urgency for building the kingdom of God can only come with the deepest sentiments of love for God and fellow-men. This involves loving neighbor as self, and this specifically includes loving all people, all races, all colors, all nationalities, and all those of different creeds.

This involves loving those with whom we disagree. Love is usually in its most difficult test when we try to love our ardent critics or those with whom we constantly disagree. Christian love is not complete in mere generalizations nor in the lip service many of us give to our generalizations. Christian love is manifest in active participation with peoples of diverse characteristics.

Some Specific Steps

May I suggest some specific steps which we can take in giving practical demonstration to Christian love?

First of all, we must come to an understanding of the purposes of God and the objectives of the Zion process. Each person must be led to an understanding of his role in the creation process and the way in which his personality develops. We must create an active, aggressive, congregational life, seeking to evangelize and win friends to the gospel by deeds as well as words. This is a consideration of not only "mission" possibilities but the possibilities of evangelism among present members.

An educational program in congregational life must include an outline of the Zion process and the part to be played by the Center Place and center stakes, by the regions round about and outer districts and missions. Some questions must be answered in this respect. Whom should we encourage to "gather"

right now? What forms of financial aid should be established for Zion experimentation in specifically designated areas? What goals have General Church and subadministrative units established?

Another key educational program to be developed is one which seeks to understand what congregational democracy involves. There exists some confusion in many of our congregations over a practical, working meaning of democracy. Our general theory is sound and fairly well known, however. But the specifics are still confused and must be attacked by experimental work in democratic procedures beginning with business meetings and running through the whole administrative process and group action seeking common consent.

There should be a serious concern for protection of minority rights and representation. The majority rarely has to worry because its numerical supremacy is usually self-protective. The moral obligation of the majority must always include protection of minority rights and expression, just as the minority must carry the moral obligation of supporting the majority decision once it is fully explained, understood, and democratically arrived at in group action.

This involves a fond love and protection and encouragement for those who have the courage to present differing and unpopular opinions. Our church should be particularly sensitive to minority rights and unpopular opinions because of our own history. What happened in Nauvoo from 1844 to 1846 also ought to motivate us to assiduously apply democratic principles in our church life.

Our attention must be turned to the establishment of stewardships in the congregation whereby those fitted by training and experience will be given opportunities for the exercise of their stewardship possibilities. Leadership by clique, especially over a period of continuing years, is dangerous not only to the purposes of the group but to the leadership program. The leadership program

should include a continual recruitment and training program for church school teachers and workers in all areas of congregational life. "Understudy" and on-the-job-training are essential.

Each congregation, as well as larger administrative units, should have a comprehensive general plan for its activities whereby each specific activity, including church school, preaching, and departmental work, fits into a plan. Each activity must serve a function related to the overall objectives.

Our love should be so motivating that we will want to attend church to be with others in common pursuits, to worship God in truth and righteousness, and to support the many activities of the church. Somehow, we must build a congregational life where peak attendance is not noticeable only at Easter or at crucial business meetings.

These specific steps can demonstrate love on the most practical level and will be expressive of the higher values which accrue when we consider our stewardship in terms of eternity and immortality. Love begins with faith in God and his work, in repentance and a renewal of spirit which all make those of differing nationalities, colors, and personality types objects of our deepest love and concern.

The kingdom of God on earth (Zion) will flourish, not in the ethereal generalizations giving brave lip service to Christian love but in the practical details of living the kingdom way of life as suggested in some of the specific steps which we can take today.

The greatest adventure of this life is found in giving our lives to others in Christian love by aggressively pursuing objectives of the kingdom of God. "Seek ye first to establish the kingdom of God" is a command never more urgently needed than today. Christian love and diligent work in achieving the specific steps just mentioned will significantly assist us in building Zion in our time.

Why Did Joseph Smith Read James 1:5 ?

By Evan A. Fry

SINCE THE PUBLICATION of my little tract, *The Restoration Story*, a number of people have commented on the account I give there of how Joseph Smith came to read the familiar passage in James 1:5: "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him." The story I use in my tract is that he heard a sermon on this text preached during the series of revival meetings with which every student of church history is familiar, and that as a result of this sermon he opened his Bible to the verse in question to read it for himself.

There has somehow grown up among our people a totally unsubstantiated belief that Joseph Smith was miraculously directed to study that verse. Several of the people who have questioned me about this belief objected to the "sermon text" story because it seemed to contradict this belief in a miraculous direction toward that verse.

I believe I first read the story that a sermon directed Joseph's attention to James 1:5 in a Mormon publication, Francis W. Kirkham's *A New Witness for Christ in America*, Volume I, page 44. Mr. Kirkham gave the original source as *Zion's Ensign*, but did not name volume, page number, or date, since he had quoted the story as reprinted in the *Deseret News* for January 20, 1894. Presuming that publication in the *Ensign* would have preceded that publication by only a short time, I searched the January, 1894, files of *Zion's Ensign* and found the quotation on page 6 of the issue for January 13. It was an account of an interview with William Smith, brother of Joseph the Martyr, given sometime in November, 1893, when William Smith was eighty-two years old. E. C. Briggs put the questions during the interview, and J. W. Peterson made note of the replies, writing them out later for publication in the *Ensign*. On the basis of this article, I included in my tract the statement that Joseph's attention was directed to James 1:5 by a sermon which used this passage as a text.

A partial quotation from this article is as follows:

"What caused Joseph to ask for guidance as to what church he ought to join?" asked Brother Briggs.

"Why, there was a joint revival," was the reply, "in the neighborhood between the Baptists, Methodists, and Presbyterians; they had succeeded in stirring up quite a feeling, and after the meeting the question arose which

church should have the converts. Reverend Stockton was president of the meeting and suggested that it was their meeting and under their care [Reverend Stockton was the Presbyterian minister and the revival meetings were held in his church. E. F.] and they had a church there and ought to join the Presbyterians, but as Father did not like the Reverend Stockton very well, our folks hesitated. The next evening a Reverend Mr. Lane of the Methodists preached a sermon on 'What Church Shall I Join,' and the burden of his discourse was to ask God, using as a text, 'If any man lack wisdom let him ask of God, who giveth to all men liberally.' And of course when Joseph went home and was looking over the text, he was impressed to do just what the preacher had said, and going out in the woods with childlike, simple trusting faith, believing that God meant just what he said, he kneeled down and prayed. . . .

I BELIEVE that this account in no way conflicts with the one told by Joseph Smith himself, but on the other hand, presents it in a much more advantageous light for our purposes. Joseph Smith does not say how or why he came to be reading James 1:5. In Volume I, page 8, of the *Church History*, he is quoted as saying: "While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the epistle of James, first chapter and fifth verse . . ." He does not give any explanation of how he—a boy of fifteen—happened to turn to this verse, nor does he claim that his turning to it was spiritually directed or supernatural in any way. What could be more natural than that he would turn to a verse which he had heard expounded from the pulpit in a sermon just previously? There is no conflict here between Joseph Smith's account and William Smith's account in 1893. They are two accounts of the same story.

I believe that the significance of the story for our purposes is this: The union revival meetings were being held in the Presbyterian Church under the leadership of the Reverend Mr. Stockton, the Presbyterian minister. But the minister who used the text from James 1:5, according to William Smith, was a Reverend Mr. Lane, a Methodist minister—evidently one of the ministers co-operating in the union revival service.

IN a letter from Oliver Cowdery to W. W. Phelps, published in the *Messenger and Advocate* for December, 1834, Volume 1, Number 3, the following interesting passage appears with respect to the revival and the part played in it by the Reverend Mr. Lane.

It is necessary to premise this account by relating the situation of the public mind relative to religion, at this time. One Mr. Lane, a presiding elder of the Methodist Church, visited Palmyra and vicinity. Elder Lane was a talented man possessing a good share of literary endowments and apparent humility. There was a great awakening, or excitement raised on the subject of religion, and much inquiry for the word of life. Large additions were made to the Methodist, Presbyterian, and Baptist churches. . . .

Mr. Lane's manner of communication was peculiarly calculated to awaken the intellect of the hearer and arouse the sinner to look about him for safety. . . . Much good instruction was always drawn from his discourses on the Scriptures, and in common with others, our brother's [Joseph Smith, Jr.'s] mind became awakened.

For a length of time the reformation seemed to move in a harmonious manner, but as the excitement ceased, or those who had expressed anxieties had professed a belief in the pardoning influence and condescension of the Savior, a general struggle was made by the leading characters of the different sects for proselytes. Then strife seemed to take the place of that apparent union and harmony which had previously characterized the moves and exhortations of the old professors, and a cry—I am right; you are wrong—was introduced in their stead.

In this general strife for followers, his mother, one sister, and two of his natural brothers were persuaded to unite with the Presbyterians. This gave opportunity for further reflection and, as will be seen in the sequel, laid a foundation, or was one means of laying a foundation, for the attestation of the truths, or professions of truth, contained in that record called the word of God.

According to William Smith's interview, it was this Reverend Mr. Lane, a presiding elder of the Methodist Church, who in his sermon advised the people to "ask of God" if they were in doubt about which church to join. This assertion fits naturally into Oliver Cowdery's picture of the confusion and bickering which followed the peak of the revival meetings. It also fits in with Joseph's seeming liking for Mr. Lane (in which he may have followed the preference of his father, who did not like the Presbyterian minister, the Reverend Stockton) and Joseph's expressed preference for the Methodist faith (see *Church History*, Volume I, page 7, fourth line from the bottom of page).

WHEN Joseph Smith "asked of God" and received an answer no one was more startled or more skeptical than the Reverend Mr. Lane, in spite of the belief in the promise expressed in his sermon. On page 10, Volume I of the *Church History*, Joseph Smith relates the story of his visit to "one of the Methodist preachers who was very active in the before-mentioned religious excitement." To my mind, this could
(Continued on page 21.)

Church Helps in Leadership Training

By John R. Darling

SOMETIMES it is easier to tell what something is by first defining what it is not. President Frederick M. Smith was once asked: "What is an expert?"

"Well," answered the President, "it isn't the fellow who blows *in*, blows *off*, and blows *out*."

This is not an article about how attending church helps one to become a leader; and it isn't a discussion of some proposed blueprint for training leaders; and it isn't some new formula for discovering leaders—important as these might be. "Well, what is it then?" you ask.

Its purpose is to point out how the church can and does help train present leaders of leaders—those persons who already have their eyes, ears, and hearts open to the cause of Jesus Christ; those persons who already are witnessing a centrality of purpose in efforts to lead others to accept this same cause.

One sometimes experiences rude awakening when he learns that he has been appointed or elected a leader (particularly to a branch office that has been voted so unanimously in his absence) and discovers that he has but a faint idea of what the job entails. At this moment, any previous interest and schooling in the theory and practice of leadership pays dividends. Fundamental principles in leadership training take on new value.

Desire to Lead

What is the incentive that undergirds leadership? The prophet Alma introduces us to an attitude which is fundamental. It is presented in the one word, *desire*. If one does not desire to be, he will not be. To this ought to be added the thought that sustained desire calls for sustained motivation. That which guarantees this continued zeal in the cause of Christ is found in the teaching of the Apostle Paul in his letter to the Colossians (3:23): "And whatsoever ye do, do it heartily, as to the Lord, and not unto men."

Study Good Leaders

Meetings are often attended where the purpose requires action by the group. Who were the leaders? Did those in charge lead, or were the real leaders other persons in the group? A group takes action only when led to do so. Whoever is able to influence group response is functioning with the power of leadership. The degree of group allegiance determines the intensity of this

power. Leadership, be it good or bad, is being given when a group is following. The real leaders not only call the signals but obtain group response in harmony with these signals.

Enthusiasm, conviction, self-confidence, intelligence, and willingness to accept constructive criticism are among the attributes usually associated with good leadership. Those leaders who are concerned with the refining of group process—in other words, Christian democracy in action—usually receive the hearty support of followers who themselves are dedicated to preserving faith in group process—or in other words, the social order of the kingdom.

Both Matthew (7:12) and Luke (11:10) noted a statement of the Master which gives encouragement to those who lead for Christ and his cause: "Seek, and ye shall find." As one studies different expressions of leadership under various conditions, he will learn. As one seeks to find good examples as patterns for action, he finds. These are promises. Study material is not all in books; many times it is most easily understood in living examples. As one must go to a well-stocked library for recorded reference, he must search out and study real leaders at work if he is to learn about leadership.

It has been said that common bonds of understanding result through association. There is no guarantee that appreciation necessarily develops through association, nor should it. But as a law of learning we might paraphrase "When in Rome do as the Romans do" with "When in Rome study the Romans." To this we might add, "There is no substitute for firsthand experience." Potential leaders develop skills through observing, evaluating, and practicing those appreciations and understandings which leadership at its best reflects.

Practice Leadership

An oft-quoted truth, "We learn to do by doing," applies to the development of skillful leadership. Jesus set a developmental pattern for effective leadership training. In Acts 1:1 is recorded a concise formula: "Jesus began both to do and to teach." Directly stated and so frequently implied in patriarchal blessings is the admonition to accept new responsibilities as they are offered. Advancement in the refining process of our gifts, the acquiring of new insights by evaluating old procedures, the sustaining of enthusiasm for a cause calls for continued growth. It is all too

frequently observed that zest for a cause is much stronger among new converts. There is nothing more discouraging to new members in the church, for example, than to observe cancerous indifference among those whose testimonies once rang with dedication. The theology of the Restoration re-emphasizes that receiving is in proportion to the operation of the principle of giving. Refining stewardship in all things, including the giving of leadership, is the God-given design for happiness. In the epistle to the Hebrews (6:3-6) Paul recorded doctrine that warns of the sorrow that results from inactivity:

And we will go on unto perfection if God permit. For he hath made it impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and of the world to come, if they shall fall away, to be renewed again unto repentance; seeing they crucify unto themselves the Son of God afresh, and put him to an open shame.

We are all leaders. Whether we are good or poor leaders will be measured by concern versus indifference.

If it were true that "we're all in the same boat," and that the practice of "eat, drink, and be merry" is fast becoming a mutual goal, meditation on this theory will uncover the force of evil design. What is the power of leadership to which we give allegiance? Jesus drew the profile of leaders for God when he said: "He that is not with me is against me, and he that gathereth not with me scattereth abroad." Leaders for God may be likened to a strong man in a boat who has set his course by a goal on the horizon, and with his eye upon the point from which he shoved off rows with purpose to achieve.

Become a Leader

The leader each of us is to become prays, studies, sets goals, and responds with reasonable service in harmony with that which God reveals. "Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves."—Doctrine and Covenants 58:6d.

Our agency permits us to choose to do God's way or choose to do otherwise, but we are free agents only when we do God's way. "That which is of God inviteth and enticeth to do

(Continued on page 17.)

The Life of Hubert Case

Part XIII

R. W. Scott

THE NEXT SUNDAY when Hubert preached on the duties of the Saints, Brother R. W. Scott arose at the close of the service and related a dream which he had had the previous night. In that dream he stood in the shelter of a building while a great snowstorm raged. He saw a man coming up the street facing the storm; he stopped to wipe the snow out of his eyes, and Brother Scott saw it was Hubert. He was leading a sheep, and after he put it in the shelter he started out again. Brother Scott asked, "Brother Case, where are you going?"

Hubert answered, "Why, Brother Scott, there are many of them out there, and I must bring them in." Then the dream ended.

Brother Scott continued, "I am now ready to offer my life service to the Master to help in his work."

On December 20 at prayer meeting, Hubert was presented a purse containing \$130, the greatest collection and offering he had ever received.

He came home on December 23 for Christmas and remained over the holidays to visit relatives and enjoy the family, returning to Omaha on January 6, 1917. He spent that whole month visiting the sick and administering both in homes and hospitals, preaching on Sundays and holding priesthood meetings on Monday evenings and prayer meetings on Wednesday evenings. Great interest and good attendance marked all these meetings. At the priesthood meetings scarcely a man would be absent. This continued for months.

In February I wrote him to meet me at St. Joseph for a trip I wanted to make. We went to Camden Point, Missouri, and remained there overnight with the Montagues. They received us with open arms, and when we left next day, I carried with me the first copy of our family genealogy I had ever seen. They had lent it to me without question, although I had never met them before. It was not in very good shape, and I had it rebound at the Herald House before returning it the next spring.

Hubert was at home ten days; we greatly enjoyed this brief visit. The girls were busy at school and at work. He returned to Omaha and finding the pas-

tor out of town on business took his place, preaching three times on Sunday—one being a funeral sermon. He baptized eleven people and made many pastoral visits. On March 21 he came home as I was very sick. It was hard for him to leave Omaha, as the pastor was still absent and the whole burden was resting on him. He remained at home until the Conference was over.

In April he was assigned to Omaha as city missionary. As Brother Scott had not returned from Texas yet, Hubert was obliged to take his place as pastor. Every day he visited and sought for scattered members who had not attended for long periods of time; he succeeded in bringing many of them back to church.

Five Thousand Indians

He received a letter from President F. M. Smith asking him to go to Oklahoma with him to visit the Indians. This was late in June. He came to Lamoni, and he and Brother Smith went to Oklahoma together. They were met at El Reno by Brother A. W. Sanders who took them to Watonga, where there was a gathering of 5,000 Indians. Many of our Indian members were in this crowd. Both Brother Smith and Hubert preached to them at this great gathering. This and other trips they took gave Brother Smith a very good understanding of the missionary work among the Indians.

They attended another meeting near Calumet, and another near Kingfisher. Then they visited the Otoes, Iowas, Sacs, and Foxes, then various camps of the Osages and Kaws. This trip, and the one among the Omahas and Winnebagos in Nebraska, gave President Smith the greatest understanding of the Indian question of any of the church leaders.

Hubert returned to Omaha on August 11 and soon left for the Lamoni Reunion. This was a very spiritual reunion all the way through. The gifts of prophecy and tongues were enjoyed. After the reunion Hubert returned to Omaha and with R. W. Scott visited the Saints in Logan, Iowa.

On returning to Omaha he held a lawn meeting at Brother J. M. Baker's home; it lasted two weeks with excellent attendance and interest. Some were baptized, and many encouraged and inspired. The branch was strengthened by

By Alice Montague Case

the additions from these outlying sections.

Omaha

Hubert has never enjoyed working with any group of men more than those in Omaha because there was so much of brotherly kindness and co-operation among them. Many members who had grown cold were enlivened again, and they felt there was great good done in the city, as well as in many smaller towns throughout the district. A very interesting experience occurred in prayer meeting one Wednesday night in Omaha. Hubert had decided not to take part in this meeting, so he sat far back in the church. There was such a long silence that he finally got up. As he rose to his feet he saw beautiful writing in large letters across the front of the church. As he read one line it would disappear and another would flash across the building. He read each line as it appeared, and when the writing ceased, he stopped also. Then he told them where he had seen the message he had just given. The time was fully occupied from then until the close of the meeting. During his stay, Hubert helped to build and organize a second congregation in Omaha called the South Omaha Branch. He spent some time with this branch before leaving for General Conference. He came home first and urged me to go with him. A kind sister, Miss Nellie Grover, offered to stay with my girls and pay my fare if I would go with him to Independence. Gratefully I accepted her offer and had a very enjoyable experience. We went home much pleased because Hubert was appointed to Lamoni for the year.

After returning to Lamoni, he was much occupied for some time with business affairs. He held meetings during the month of May in neighboring school districts, using the schoolhouses for services.

Marriage of Daughter

Early in June our oldest daughter, Cicely, was married. Ever since her first semester at Graceland, she had been dating Arthur Church. He was intensely interested in wireless telegraphy and had built a receiving set in a room of his father's home at Lamoni. This was

the first wireless receiving station west of the Mississippi. He had taught a class in wireless at Graceland in 1917-1918. He was now expecting to be called into the Army very soon, and wanted to be married before he left. Cicely had been working in the Herald Publishing House as stenographer to Brother Carmichael, and she continued there until he returned from the Army. They were married on June 2, 1918, at our home, Brother Elbert Smith officiating.

Hubert held tent meetings at Creston, Chariton, and Lucas, with good attendance and interest. Quite a number were baptized at each place. At Pleasanton also he held a fine meeting and some were baptized. It lasted more than a month with large crowds and great interest. He came home for the reunion at Lamoni. We all moved to tents at the reunion grounds. It was a wonderful meeting, well attended and very spiritual.

This was the fall and winter of the flu epidemic. Brother R. V. Hopkins and Hubert went day and night for weeks administering to the sick. It is a notable fact that, because of the goodness and mercy of God, there was only one death in Lamoni and near vicinity.

Indian Member Healed

Hubert was assigned again to Oklahoma in 1919. On his way he stopped over in Independence. There he witnessed a remarkable healing among the Indians. A man by the name of Orrin Turtle brought his wife to the Sanitarium to be operated on for gallstones. They both wanted to be baptized before she went to the Sanitarium, so Hubert baptized them. When Dr. Tom Twyman, who did the operating, discovered she had a terrible cancer he said, "In my judgment, the best thing would be to sew her up." Dr. Messenger asked Hubert to take the Indians out and tell them she could not live more than two weeks. Dr. Messenger said, "You go and get the elders." So Hubert got an elder and came back after she was conscious. He asked her if she would like for them to pray for her and anoint her with oil, as she knew our custom among the Indians. "Oh, yes," she said, "I would."

Hubert administered to her and went on to Oklahoma that day to his work down there. He met her on the street in Kingfisher four weeks after that. She said, "Look here, Brother Case, I haven't had a pain since you administered to me." That was about twenty-eight years ago and she is living yet.

A Home in Independence

Hubert was requested to go to Pertle Springs, Missouri, where a reunion was

being held. He was there several days, and went on to Holden to see Sister Devore, who was alone and sick. We remembered her fondly from our association in the South Seas. This was the last time he ever saw her. He went on to Oklahoma City, and his work in that state. He visited many branches, including the Indians, and made a few new openings. When the year was over he returned to Lamoni, with the idea that it would be much better for us to live in the Center Place.

Our son-in-law, Arthur Church, was also anxious to move to Independence, so Hubert and Arthur bought a large house on Maple Street just across from the high school. Then we sold our property in Lamoni and moved to Independence. The old house was roomy enough for all of us. Arthur took the rooms upstairs, and we lived downstairs. We all had plenty of room and were very comfortable in that house.

Hubert went on to Oklahoma to his work. Dorothy, our second daughter, found work also in the office of the Quorum of Twelve as stenographer. Both Dorothy and Ardyce enjoyed attending the Sabbath school class of Mrs. Mansel Williams. This class was held for years after its organization that spring of 1919.

Oklahoma Reunion

Early in the fall the Oklahoma Reunion was to be held in Red Rock. Hubert was anxious for us to come down, so we decided to go. It proved to be a very rainy week, but the reunion was wonderful. Brother Gomer T. Griffiths was in charge of the reunion, also Brothers J. W. Wight and R. V. Hopkins. Some Indians from Red Rock were in attendance. The reunion ground was right around their council building, and whenever it looked too much like rain, Brother Griffiths would say, "Well, let's adjourn to the Council House. We always have a good meeting there." An Indian by the name of Jack Koshiway began attending meetings just out of curiosity. He had read his Bible more than most of the Indians and at one time he selected thirty men and baptized them, just because he said they were so sinful they needed it. One day he sat in prayer meeting, and Brother Griffiths spoke to him by the Spirit. He also heard prophecy and the gift of tongues through Elders Wight and Hopkins. At the close of the meeting, Brother Griffiths baptized twenty-eight, including Jack Koshiway and Chief Hoke Dent and his wife. Hoke Dent was an old man at that time, but he lived on to be 105. His wife was ninety-nine when she passed away. Their son, Ralph Dent, is now chief of the Otoe tribe.

They are good faithful members of this church, and often ask for someone to come and preach to them.

Speaking in Indian Languages

Another incident impressed Hubert very much. At one of the Conferences, as he was getting ready to go to prayer meeting, he saw an Indian getting off the streetcar and spoke to him. His name was Oliver Lamere, a Winnebago Indian from Nebraska. He was a nationally known lecturer, and Hubert had met him a number of times when he was working with the Omaha Indians because the reservations joined. Hubert said, "Come on, Oliver, let's go to the prayer meeting. It is starting in a few minutes." The church was packed. They went right down in front of the pulpit.

During the meeting J. W. Wight arose and spoke in the gift of tongues and gave the interpretation. This noted Indian said to Hubert, "He spoke in the Sioux language, and I understood every word of it." Presently R. V. Hopkins arose and spoke in tongues and gave the interpretation. Phillip Cook, an elder in the church and a Cheyenne Indian, told Hubert at the close, "I understood that language. He spoke in Cherokee."

Daughter's Illness

Ardyce and I left the Red Rock reunion before its close. She had but one more year of high school when we left Lamoni, and I had promised her that we would go back for the school year so that she might graduate with her class. But it was not to be so. We had been there just about two weeks, when she became ill with typhoid. I had to telegraph Hubert to come from his mission. She was very ill, and as soon as we dared to move her we took her to Independence by train. Dr. Hills of Lamoni came with us and sat by her cot in the baggage car with us. He never left her side until she was safe in the Sanitarium, when Dr. G. L. Harrington took charge of her. She came out of the coma she was in, soon after, and although she had a second run of the fever, it was not nearly so bad as the first. When she recovered, it was entirely too late to go back and try to catch up. She finished high school at Independence the next year.

Dorothy, who had remained in Oklahoma to visit friends, came home when she heard of Ardyce's illness and helped all she could to take care of her. She soon found work in the General Church offices, where she remained a long time.

(To be continued.)

Waller Memorial Chapel

By A. Orlin Crownover

THE FORMAL OPENING and consecration services of the Waller Memorial Chapel, 1666 Mott-Smith Drive, Honolulu, were held February 15, 1953. The service at ten-thirty Sunday morning climaxed the activities of the conference which was held Friday through Sunday.

This lovely edifice, situated at the entrance to Makiki valley, was built in honor of Evangelist Gilbert J. Waller who was the founder of the church in Hawaii in 1890, having been converted in San Francisco the previous year. Brother Waller was active in the business and social life of Hawaii for fifty-four years and was with the Hawaii Meat Company the greater part of that time. He died in San Francisco in 1945.

Daughters Attend Conference

Present for the conference were two of Brother Waller's daughters, Miss Christiana Waller and Mrs. Ruth Waller Nelson of San Francisco, and a granddaughter, Miss Lorna Mills of Laguna Beach, California. They arrived on the "Lurline."

Among the high lights of the service Sunday morning was the unveiling of a bronze plaque in memory of Evangelist Waller. Miss Waller and Miss Mills participated in the unveiling, and Mrs. Nelson spoke in appreciation of the life of their father and the local church people who had erected a most fitting memorial. A recording by Brother Waller was used with touching dignity at this point.

Tribute by Apostle Gleazer

Speaking on "Our Sense of Commission," Apostle E. J. Gleazer, who came from Independence, Missouri, for the consecration service, said, "Gilbert Waller had a profound sense of commission." To an overflow audience he emphasized the fact that "all who follow in the footsteps of such leadership must have that same sense of commission," and he made an analogy to Lincoln's "Gettysburg Address" in stressing the need for men to rally to the task of carrying forward the work thus far "so nobly advanced."

Contributions to the service were made by Emma Kaawakauo, Jr., organist, and the choir under the direction of Emma Kaawakauo, Sr. The congregation sang "Faith of Our Fathers," after which District President A. Orlin Crownover read a brief biography of Patriarch Waller and offered the prayer of consecration.

Others assisting in the service were Elders Elwin R. Vest and Henry Mahi, counselors to the district president, and Tsuna Miyamoto, district bishop's agent.

Governor Present for "Luau"

Governor Oren E. Long, who expressed his regrets at not being able to attend the Sunday service, was present at the *luau* held Saturday evening in which the newly reconstructed annex was filled to overflowing. The governor, speaking to the assembly, recalled his first meeting with Gilbert J. Waller on an interisland steamer thirty-six years ago, and related how his respect for Mr. Waller grew during succeeding years. He spoke of his admiration for the new chapel and praised the efforts of the people who made the edifice possible. Speaking with strong conviction on the place of the church as an institution in the community, the governor said, "In the western world the church has ever held great importance in our society, and in American democracy it must continue its strong influence in the brotherhood of men."

Mayor John H. Wilson, who was confined with influenza, sent his regrets at not being able to attend; however, Mrs.

Wilson was present. Also in attendance was Mrs. Bina Mossman, Republican national committeewoman.

The afternoon and evening activities held at the conference included a business session at one-thirty in the afternoon and a district women's tea and reception at five, over which Mrs. Inez Vest of Hilo presided. The conference closed with an ordination service at seven in which Eugene Painter, Virgil Bradley, and David Kaleikau were ordained to the priesthood.

Distinctive Construction of Chapel

The chapel, which is constructed of native black lava stone, reinforced concrete, and hollow tile, is designed to harmonize with existing church buildings. The doors and all pulpit furnishings are of native koa wood. The tile adjacent to the doors was cut from coral excavated from shallow water near the island. The cathedral glass over the cantilever canopy covering the entrance is pale lavender, and the indoor garden behind the altar and baptistry, lighted by the glass roof, is appraised the most beautiful setting of any chapel in Hawaii. The edifice has cost approximately \$43,000, exclusive of furnishings.

The old church, now called the annex, has been reconstructed to house a junior church chapel, a dining hall, a large stage, classrooms, and recreation area.

A Foundation of Zion

By Howard F. Miller

Thou shalt have part in laying the foundation of Zion.

THESE ARE WORDS from a prophecy given to Gilbert J. Waller by Joseph Smith III. This young businessman, who had been converted to the church not many years before, must have been thrilled to hear the prophet of God say to him, "Because of thy faith, thy integrity, and thy love for the gospel of Christ thou shalt have part in laying the foundation of Zion."

I first met Brother Waller while I was a pastor in Arizona in 1935. There he told me about that great promise, and I could see within him a desire to go to the Center Place of Zion and fulfill that promise. When I met him again on my way to Hawaii as a missionary in 1943, he told me again of the promise God had made to him and the hope he had to one day reside in Zion and help build the foundation.

In 1944, on my return from the Islands, I visited Brother Waller at his

sick bed in San Francisco. After I had administered to him he told me again of the promise God had made, and I felt I could see hope within him, in spite of his age, to go to Zion. Before I returned to the island the following February, Brother Waller died. The land he had previously purchased for a home in Zion, not far from the home of President Frederick M. Smith, was sold—still vacant lots.

Naturally his friends wondered about his promise, "Thou shalt have a part in laying the foundation of Zion." They knew he had made plans several times to leave his business and church work to others in the Islands and move to Zion. Each time these plans were changed and Brother Waller remained in Hawaii to serve until he retired from his business after fifty years of ministry to the church. Had this good man not been faithful? Had he not worked diligently in the Lord's vineyard? Why did he never get to Zion?

The respect the island people had for this good brother was reflected in their response in making preparation for the erection of the Waller Memorial Chapel in Honolulu as a church center.

One day we were working in a drizzling rain excavating for the basement of one of the buildings. We were using a large scoop attached to a tractor to take the dirt out. It was most unpleasant work with mud underfoot, but it had to be done; we accepted our responsibility and continued to work because of the urgency of the task.

That day one Hawaiian brother who had worked hard on the project asked, "When do you expect to finish the foundation?" It seemed for a moment our Heavenly Father blessed me with a clear and new understanding of those words I had heard so often from the revelation given to Brother Waller: "Thou shalt have part in laying the foundation of Zion."

In a moment I reviewed the history of Brother Waller and his work. In 1889 he was the only member of the church in Hawaii; it was a struggle for him to get the first missionary appointed to help him in the days when the monarchy was being overthrown and foreigners were disliked in the Islands. It had been difficult to start the first mission and keep it alive, and to establish the first Japanese and Chinese church schools. Later there was the task of starting the work on the other islands. There were financial problems too. By 1939 when he left the Islands for retirement Brother Waller looked back upon three congregations in Honolulu, one congregation and two missions on the island of Hawaii, and members on the islands of Maui, Kauai, Molokai, and Lanai. About 850 members on the Islands were Hawaiians, Chinese, Japanese, Portuguese, and Filipinos whose parents had worshiped the gods of the Orient and the Kahuna of the Islands; now they were followers of Christ, and many of them served as pastors, elders, teachers, and workers in the church.

While Brother Waller served in Hawaii there must have been many of those drizzling unpleasant days, filled with hours of trial and difficulty, but because of the urgency of the task he labored on, laying the foundation for the gospel and Zion in the lives of people representing many nations.

When that day shall come that all the nations of the earth have been gathered to Zion, Brother Waller will realize that the promises of God are sure and the words of his prophets true. Because of his faith, his integrity, and his love for the gospel of Christ he has had part in laying the foundation of Zion.

Question Time

Question:

Is there any Scripture proof that the insane person will be sane beyond the grave or in the world to come?
Texas E. C.

Answer:

There is no Scripture of which we are aware speaking directly upon this point; however, there are some texts which have a bearing upon it.

It is generally recognized that defects of mentality are due to physical, not spiritual, causes so insanity and other abnormal conditions of mind do not carry over into the life beyond, every spirit retaining the power of intelligence designed of God in its creation.

Little children are not capable of thinking and acting in matters of moral responsibility, and consequently are not accountable before God for their actions. That condition is extended into adult years in those deprived of normal mentality. Both groups are without sin and are saved in the kingdom of God. Here are several of the texts:

He that knoweth not good from evil is blameless.—Alma 15: 56.

Sin is not imputed to those who have no law.—Romans 5: 13.

If ye were blind [referring to mental blindness] ye should have no sin.—Jesus.—John 9: 41.

His blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died, not knowing the will of God concerning them.—Mosiah 1: 107.

All little children are alive in Christ, and also all they that are without the law.—Moroni 8: 25.

He that hath no understanding, it remaineth in me to do according as it is written.—Doctrine and Covenants 28: 14.
CHARLES FRY

Question:

If "the spirit of the prophet is subject to the prophet," as we are told in the revelations to the church, would anybody other than the prophet himself have the right to give to the church what he withheld from it?

Missouri

I. N. T.

Answer:

Obviously no. If a prophet goes to his grave with sealed lips as to something withheld by him, nobody would have the right to speak for him after his death. Lips that could not be forced to speak in life certainly cannot be pried open in the grave.

A case in point is this: not admitting in any way that Joseph Smith received the alleged revelation on marriage—for we have ever denied it—where is there any evidence that he delegated or attempted to delegate to any other person the authority to speak for him with respect to matters which in his judgment he *did not* present to the church? Did any prophet in history ever speak for a dead prophet? Christ, the greatest prophet of all, did but quote what had been written by prophets who preceded him, and he had the record to support him.

To attempt to speak for the Prophet after he was dead for a decade, without proof of any delegation of authority to do so, was highly illegal, an act of supreme presumption on the part of Brigham Young, a gross injustice on Joseph Smith, and an imposition on the church.

ISRAEL A. SMITH

Question:

May a person withdraw from the church without joining another church?
Missouri C. G. M.

Answer:

Yes. Anyone showing a persistent desire to withdraw, and against whom no charges are pending, may have his name taken from the church records. There is no requirement that any other church shall be involved.

F. HENRY EDWARDS

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald Editors* rather than panel members. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

APRIL 27, 1953

(397) 13

Peace at Home

EVERYWHERE IN THE WORLD TODAY the heartfelt need for new sources of peace is sensed. The message of the Restoration, divinely fitted to meet the needs of this age, provides for the satisfaction of this longing for peace in the establishment of Zion homes—consecrated hearthstones out of which Zion may shine. These homes will be of such quality that all who enter may sense there the peace of lives lived in love and righteousness.

About twenty years ago in a very fine quarterly titled "Working for a Home," Leonard Lea and Eugene Closson defined home thus:

Home: A world of strife shut out; a world of love shut in.

Home: The place where the small are great and the great are small.

Home: The father's kingdom, the mother's world, and the children's paradise.

Home: The place where we grumble the most and are treated the best.

Home: The center of our affection around which the heart's best wishes twine.

Home: The place where our stomachs get three square meals a day and our hearts a thousand.

Home: The only place on earth where the faults and failings of humanity are hidden under the sweet mantle of charity.

Let me say quickly that peace at home is not a static condition, not a perpetual calm such as is often expressed in the typical cemetery sign or title, "Perpetual Peace." Under the home roof there is seldom that type of peace, for the members are constantly growing and changing; the situation is never static. Creative development has to come through new experience, pain, debate, disappointment, and suffering. There are

By *Alice M. Burgess*

bound to be differences of opinion, edges rubbing off, and problems to solve. Home is not an oasis of calm but an arena where each has free choice and free expression as far as it does not infringe on the good of the whole or the rights of others. There are always things to be ironed out, but when these problems are met in an atmosphere of affection, tolerance, and Christian patience home becomes the one place on earth where man can find peace and security.

TO HAVE PEACE AT HOME we must be at peace with ourselves. Some modern religions which stress mental therapy are characterized as successful mechanisms of escape from the distasteful and painful realities of human existence. But the restored gospel, while it recognizes God as willing to be present in every human experience also recognizes some human ills which it is the Lord's will we should bear. It teaches us to rise above these ills in spirit, to recognize them, and adjust our lives to them rather than to refuse to face their reality. Instead of a mechanism of escape, which sooner or later must reach the end of its tether, Christ's gospel gives us very definite compensation for all the ills of life. It is a truism among psychologists that compensation and adjustment are far more wholesome mental panaceas than any escape mechanism. We can't run away from life, but if we

make proper adjustment, compensations come.

As good Latter Day Saints we seek by proper nutrition, adequate hours of sleep, and a temperate life to build up a mentally healthy state. We seek God's help and healing in times of illness and distress. But whatever comes, we live in faith that rises above fears and tensions. We learn to "bear the burdens of the body of which the Spirit of healing from the Lord in faith or the use of that which medical wisdom directs does not relieve or remove, and in cheerfulness do whatever may be permitted them to perform that the blessing of peace may be upon all" (Doctrine and Covenants 119: 9).

Being at peace with ourselves as women we are not too hard on ourselves; we do not attempt impossible perfectionism in the details of our life at home, and above all, we avoid trying to wash tomorrow's dishes today—"One step enough" for us! We learn to pray as Peter Marshall prayed before the Senate, "Help us to do our best this day and be content with today's troubles, so that we shall not borrow the troubles of tomorrow. Save us from the sin of worrying lest stomach ulcers be the badge of our lack of faith." We are not called to be martyrs but happy, well-poised, serene women.

To have peace at home a woman must be at peace with her husband. Catherine Marshall writes, "Into our marriage came an ever deepening fusion of heart and mind, though never a static peace—a harmony growing out of diversity in unity, the most melodious harmony there is. We came to see this oneness between us as the open door by which the Spirit of God poured into our lives and work." Incompatibility is one of the most frequently named causes of dissension and divorce in the

Home Column

modern marriage. Compatible means "capable of existing in harmony." Compatibility usually depends on a certain congeniality of tastes, ideals, moral standards, religious and emotional trends. But actually compatibility does not mean identical or like personalities. Husband and wife must complement each other. Certain weaknesses in one need to be offset by certain strengths in the other; for example, impatience in the husband must be offset by calmness and a sense of humor in the wife. If one is extravagant, the other should be thrifty; if one is radical, the other conservative. If one is positive, a degree of willingness by the other to yield frequently will make life happier. If one is dreamily impractical, the other had better possess a certain hard practicality.

WHILE WE WOMEN no longer promise to obey, our marriage covenant emphasizes a mutuality of life, yet if our husbands are of rugged, pronounced tastes, we shall need to go the second mile or farther and yield often if we are to have peace at home. Peter Marshall loved the sea, and every room in their home abounded in sea pictures—not that Catherine didn't try to slip in a flower print or landscape occasionally. In buying rugs, draperies, or overstuffed furniture, he always wanted blue. Fortunately, said Catherine, she liked blue, too. Peter collected clocks so there were thirteen clocks in the house, all meticulously wound and regulated. Yet Catherine was not a weak character. In their marriage the Marshalls were always striving to push through new frontiers in understanding each other in their sharing of life. They found their differences could never become serious or bitter so long as they could pray together. After the household grew in numbers, they discovered, too, that family prayers did not take the place of the more intimate husband-and-wife prayers.

Early they discovered that the important thing in marriage was not the

differences between them but the determination to work them out. No two lives are fused into perfect oneness without a certain amount of painful adjustment. "All marriages have to be lived on earth. Heaven comes to earth only as we work for it."

Here is a parting admonition for the woman who would be at peace with her husband; do not try to make him over or train him into a new mold of life or personality. Brown-ing's picture of peaceful marriage is still beautiful and true:

Through the long years liker must they grow,
The man be more of woman, she of man;
He gain in sweetness and in moral height,
Nor lose the wrestling thews that throw the world:
She, mental breadth, nor fail in child-ward care,
Nor lose the childlike in the larger mind;
Until at last she sets herself to man
Like perfect music unto noble words.

IF THERE IS PEACE at home we as mothers must be at peace with our children. From the first, beginning at toddler stage and before, there must be a sure basis of understanding and love upon which we and our children can iron out difficulties. A good parent accepts a child as he is, without trying to make him over to fit the parental ideal of what he should be. This means that we must know our child and understand his limitations and personality trends. If we really understand him, we shall have the thrill of seeing this new strange little personality blossom and grow into a real person whose particular precious talents and interests are a constant marvel to us.

A recent article lists, as a very real danger to our children, parental ambition which threatens family life and child health by setting up impossible standards for the child. This is declared by psychologists and experts to be one of the most prevalent dangers for the child. Such is especially prevalent with the middle-class parents. We are too apt to stretch

every nerve that our children shall excell—in music, art, scholarship, popularity. One young mother (a college graduate) has a kindergarten who is already making weekly visits to a psychiatrist.

We should always try to orient the child in the definite realization that he is a person of worth and concern to us. He must never be made to feel he is a criminal but helped to see what causes social undesirability and to want to be rid of such habits. It is dangerous to make too many rules or be too arbitrary. We should know when to ignore *little* mistakes and concentrate on constructive criticism, giving generous praise for the things done well. Every child today needs more than ever before to avoid a chronic feeling or state of insecurity in this world of cold war and international insecurity, yet we must not be over protective. We can teach the child by example and attitude that falls, hurts, and disappointments are but small events in the larger picture. We can help him to meet them with prayer, optimism, and faith.

Sometimes radio, television, and moving pictures are listed as dangers to the modern home and child. These can, by careful selection, be helps and not hindrances. Here, as in all things, balance, temperance, wise choices, a conditioning to the better things can help achieve peace at home. An atmosphere of parental anxiety should be avoided.

In this age of anxiety faith is our greatest stabilizer—the kind of faith which says definitely and without compromise all things work together for good to those who love the Lord. We must strive to be the best that we can be and trust Christ for the outcome. This attitude is catching and will give our children the basis for peace in their lives.

We need not power or splendor;
Wide hall or lordly dome;
The good, the true, the tender,
These form the wealth of home.

—S. J. Hale

The Show Is On

By Carol Freeman



A "Daily News" Photo

Bruce Riley, Trampoline artist

IT WAS A WONDERFUL, big, noisy crowd that filled the basement gymnasium of the Auditorium last February 8. From makeshift dressing rooms along the sides of the gaily decorated arena, Leaguers—paint-stained and weary from a day of excitement and work—peered happily out at the jovial multitude.

By eight o'clock a thousand persons had filled the specially installed bleachers; the many rows of chairs were full, and some people were even standing around the edges. Reminiscing, spectators compared the crowd in spirit and size to a Grace-land Rally at General Conference.

A flare of the drums, a trumpet fanfare, and the show was on its way!

"Ladies and gentlemen, the Zion's Leagues of Independence present the greatest little show on earth—'Phenomena'!"

In turn, "Phenomena" presented to its audience a gala evening of thrills, fun, and music in a circus-like atmosphere. The gymnasium was transformed with red and orange crepe-paper streamers and five hun-

dred balloons into a gigantic big top. The uniformed band from William Chrisman High School played spirited marches from the top stage while the acts were presented on a special stage constructed on the main floor.

The main event of the evening was a sensational trampoline act featuring Bob Shedd of the Independence Gudgell Park League and Bruce Riley of Omaha, Nebraska, now attending Nebraska University at Lincoln. Bruce was an Olympic finalist in gymnastics last year at Pennsylvania State College. He is an active priest and one of the outstanding athletes in the nation.

PHENOMENA" WAS TRIUMPHANT, but it took more than the music, fun, and decorations to make it successful. What made it go? People and ideas. Work and zeal. These were the ingredients of its success.

"Phenomena" was born when the Center Stake Zion's League decided to buy a trampoline to use at activity night which is held every Saturday evening in the Auditorium gymnasium. The League Cabinet suggested that the group sponsor a talent show at activity night and invite the entire community. An offering could be taken and the proceeds applied toward the purchase of the trampoline. The trampoline could be featured and actually prove to the people its value. The offering collected at "Phenomena" totaled over \$250 and was enough to complete paying for the trampoline.

The actual task of organizing and carrying through plans for "Phenomena" were turned over to two Leagues. Gudgell Park, a League with twenty active members, undertook to develop a theme and organize an original program around it. Spring Branch League, a group with about thirty active members, was placed in charge of the decorations and staging.

The publicity committee was organized by the Stake League Cabinet. Refreshment concessions were under the supervision of the West College Zion's League.

New Horizons

After the circus theme had been selected, there came days of telephone calls to every League president and community organization that might have an act for the show. When February 8 finally arrived twenty acts were organized and coordinated. The ringmaster, Norman Bernauer, was a Graceland alum who is now an announcer on the Kansas City television station. Two complete evenings were spent in organizing the program and outlining a script. Then there were nights of looking for costumes and gathering supplies. One of the most difficult things was costuming a circus parade of animals. The problem was solved by the Gudgell Park group which has an annual fair every summer. Costumes were provided for a bear on roller skates, a monkey on a bicycle, the "old gray mare," and others. Three fellows from that League costumed as clowns stole the show with their antics.

THE GROUPS sat down one evening to plan the lighting, seating arrangement, and final decorations. Another night they met at Spring Branch Church to cut and sew crepe paper into long strips of streamers.

The afternoon of the production Leaguers met in the basement gymnasium and set to work raising the crepe-paper canopy, setting the stage, placing the chairs, painting signs, and installing the stage lights and public address system. A few were able to go home for supper, but most of them stayed to add the last touches and greet the earliest arrivals.

No Zion's League is too small to produce its own phenomenal event. One League of six active members in the Southern Mission entertained forty-five other young people. In Texas a League of twelve members sponsored evenings of food and fun for their small branch every three months. The average attendance was from fifty to seventy-five persons.

What made "Phenomena" go? What makes your Zion's League go? People and ideas. Work and zeal.

Graceland G A Z E T T E

■ On Friday, March 27, two small boys were playing with matches in the haymow of the college barn; as a result the whole barn went up in flames. The barn burned so fast that when the fire department arrived it was already too far gone to save. However, water was put on near-by buildings to prevent the fire spreading. The college barn and silo were completely destroyed and there was also a considerable loss of grain, hay, ensilage, milking equipment, tools and implements.

■ The Student Selection Committee announces that at present 162 new students have been accepted for 1953-54.

■ Open House was held at Walker Hall Sunday, April 12, from 2:30 to 4:00 p.m. All Graceland students, faculty, administration members, and Lamoni townspeople were invited to attend.

■ Miss Ruth York received word that she has been granted an exchange teaching position in Belgium for the school year, 1953-54, by the State Department under the Fulbright Act. She will be on a year's leave of absence from Graceland to fulfill this exchange position. She will be teaching an English language course while in Belgium. At present, Miss York is teaching French, Spanish, and literature appreciation courses. She is a graduate of Graceland and the State University of Iowa. During the summers, she has also attended Harvard, the University of Geneva at Switzerland, and the University of Mexico in Mexico City. Miss York comes from Melrose, Massachusetts.

■ "Hiawatha's Wedding Feast," a cantata written by S. Coleridge-Taylor, was presented Saturday, March 21. Coach R. A. Carter was tenor soloist portraying Chibiabos, and Bob Holloway was the dancer portraying

Pau-Puk-Keewis. The chorus members were from the Lamoni public schools, Graceland student body and faculty, and the chapel choir. They were accompanied by a small instrumental ensemble. Costumes were provided through the courtesy of Joan Staton from Oklahoma and Beverly Rickard from the New York Reservation.

■ The Graceland College Concert Choir and Concert Band recently returned from successful tours north and south respectively.

■ Gary Sampson has been appointed as the bishop's solicitor for the campus congregation for the remaining two months of the school year.

■ The frosh girls beat the sophomores in a grueling cage contest. The frosh girls' basketball team aced out to beat the sophomore crew 43-40 in a grand fight to the final buzzer.

Church Helps in Leadership Training

(Continued from page 9.)

good continually; wherefore, everything which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God."—Moroni 7: 11.

What helps does the church provide in leadership training? From the past and present come our answers. Through the church and its cause are introduced revelations of God in living examples of great personal leadership at its best, the eternal truths of recorded leadership in historical fact and scriptural instruction, the Spirit of Truth as the perfect teacher.

These church helps we receive. To say "church helps" means giving as well as receiving, for the church is not some *they* who must give that we may receive, but *we* who must give that they—all the world—may receive. And so to develop our interest, potential ability, biographical epitaph now: "He lived in the cause of leadership for Christ" only indicates our growing appreciation of the covenant we have made with Christ in his kingdom. "Whosoever will thrust in his sickle and reap, the same is called of God; therefore, if you will ask of me you shall receive, if you will knock it shall be opened unto you."—Doctrine and Covenants 6: 2b, c.



Celebrate Golden Wedding Anniversary

Mr. and Mrs. Amos Lasley

Mr. and Mrs. Amos Lasley of Vancouver, Washington, observed their golden wedding anniversary by holding open house at their home on February 22. They were married on February 24, 1903, at El Dorado Springs, Missouri. For the past twenty-one years they have made their home in Clark County, Washington. They have eight children: Mrs. Sylvia Root of Tillamook, Oregon; Mrs. Mildred Munson of Spokane, Washington; Marion Lasley of Garibaldi, Oregon; Albert Lasley of the home; Mrs. Ruth Beavens of North Bonneville, Washington; Edna Lasley of Salem, Oregon; Mrs. June Crooker and Waldo Lasley of Klamath Falls, Oregon. They also have thirteen grandchildren and two great-grandchildren.

Both Mr. and Mrs. Lasley are active members of the Vancouver Branch.

Letters

The Evangelist

Evangelists are mentioned in Ephesians 4: 11, 12 with apostles and prophets, as "given for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

In Doctrine and Covenants 125: 3 added light is given on the work of the patriarch as an evangelical minister. He is to comfort the Saints, to be a father to the church, to give counsel and advice to individuals who may seek for such, to lay on hands for the conferment of spiritual blessings, and if so led to point out the lineage of the one being blessed.

I was seventeen years old when I came into the church. I had read the Book of Mormon and the Doctrine and Covenants before I was baptized. For a number of years I heard little said about patriarchal blessings. When I began to hear more I was skeptical. I knew the ancient patriarchs blessed their sons and that some of those blessings affect us of the church in these days, but as an office in the church, I couldn't see that it had a place. I had not yet seen the revelation of 1891.

After wrestling with the problem for some years I came to believe that patriarchs were called to their work of giving blessings, yet I did not recognize them as evangelists. In a time of urgency I felt that if ever I needed a blessing it was then. Without it I could not go on with the church writing I had been doing, for it seemed I was in danger of a nervous breakdown.

Brother Joseph Lambert, who knew nothing of my condition, gave me my blessing. He spoke by the Spirit of God. After the first few paragraphs, he said, "I bless thee that thou mayest continue thy work." He told me that when I was weak in body and in mind, I had called on the Lord for help, my prayers had been answered and I was able each time to do what was expected of me. All this was true. I continued the writing without difficulty until the work was completed.

In my blessing there was this promise: "In the darkest time that will come, he will not forsake thee, but will take thee by the hand and lead thee, lovingly, wisely, and safely." That darkest time came when my health failed and I had to give up my church work.

I received my blessing in 1908. In 1918 I had the flu, followed by slight paralysis of my left side, and my heart was affected. I could move slowly about the house, but anything away from home was out of the question. It was a heartbreaking experience when I realized I could not resume my Sunday school and women's work. I knew that I had been divinely led but now my work was gone and I had forgotten the promise. As I lay weeping one night, I said aloud, "I guess there will be no more leading." Then the Lord spoke to me asking, "Has he forsaken you?" I said, "No." "Then will he lead you?" I answered, "He surely will. If one part is true, the other must be too." Then I was made to feel the melting tenderness of the love of God. Verses that had been given me by the Spirit came to mind, ending with the words, "In death I'll fear no evil. He'll still be at my side."

When I prayed to know if there was any way I might serve, the loving Father gave me a work that I could do at home; I wrote hymn stories.

And now I can say, "I know that God lives and cares for his children." The Lord had spoken to me in the words of my blessing, given ten years before by his servant the patriarch. This was another evidence to me that this is God's church and that the patriarch is his minister of the order of evangelists given for the comforting and perfecting of the Saints.

I have thought it fitting and beautiful that Brother Elbert should be Presiding Evangelist and father to the church. I am glad now to recognize that each patriarch, as an evangelist, is in a way a father to the church. I have sought counsel in important matters of our Lamoni Evangelist Roy A. Chevillie.

It has taken me a long time to be informed and happy about God's evangelical ministry. I am grateful that I have come to know he leads us along, waiting for us to learn and accept the provisions he has made for our good.

CALLIE B. STEBBINS

532 West Main
Lamoni, Iowa

Growing in Stature

By IDALEE WOLF VONK

Fifty-two Junior worship programs based on the theme of Luke 2: 52. Each program develops one character quality in which boys and girls should "grow." Such qualities are Sharing, Honesty, Forgiveness, etc. Each program features a story and object lesson that the child can prepare ahead of time. Correlated handwork is mentioned. Included also are playlets, poems, and four special day programs. This is a helpful book for reunion and vacation church school. 256 pages. A Standard publication.

\$2.25

HERALD HOUSE

Independence, Missouri

Family Circles Completed

We are very happy to tell you of the following missionary experience.

On Sunday morning, December 28, 1952, six members of the Merle L'Hommedieu family were baptized at Central Church. Included in the group were Mrs. Lva L'Hommedieu; three daughters, Mrs. Arlene Beaman, Mrs. Maxine Gatewood, and Miss Yvonne L'Hommedieu; a son, Duane L'Hommedieu; and a son-in-law, Cecil Beaman. Another son, R. F. L'Hommedieu, his wife, and two children were baptized several weeks earlier in Cameron, Missouri. Mr. L'Hommedieu has been a member of the church since his boyhood. The other members of the L'Hommedieu family became interested in the church through weekly cottage meetings held in their home by Elder Earl Shalley.

Elder Shalley is the local missionary coordinator for Central congregation in Kansas City. By occupation he is radio broadcaster attached to the Kansas City Police force. Despite changes in shift work he continues to hold cottage meetings whenever possible.

It is also interesting to add that when a young man, Earl Shalley was not too interested in the church, but it seems the grandmother of the L'Hommedieus took him off to one side and really talked to him. Her testimony bore fruit, although at that time she didn't realize she was winning to the church a young

man who years later would be the means of converting her relatives.

FRED O. DAVIES

President of Kansas City Stake

1318 East 30th Street
Kansas City 3, Missouri

From a Serviceman in Korea

I am on duty with the 58th Field as liaison officer from my parent unit. The ability and energy of these sturdy R.O.K. soldiers never cease to surprise me. Given the material and benefit of our advice they will drive the Chinese out of their country and rebuild it into a proud nation. The last time I saw them under fire (January 23 on Big Nori) their courage was amazing. Under murderous mortar and automatic weapon fire they advanced up a hill to plant their flag in the face of the enemy. That flag is now only a rag, but it symbolizes their nation exactly—battered, torn, bankrupt, but not beaten!

The cold weather here has ceased, and this morning rain fell for four hours. It smells like spring, although the rice paddies are still slabbed with ice. They should soon be green if this mild weather continues.

I am planning to visit when I get home. When that will be is the big question—probably around October 1 if there are no big changes in international, war, or rotation policies.

LT. FREDERICK L. LYSINGER

Hq. Btry., 15th F. A. Bn.
2nd Inf. Div.

A.P.O. 248 c/o Postmaster
San Francisco, California

Rehabilitation—for Christ

The dictionary says rehabilitation means "restore to a good condition." I have had to work for rehabilitation in my life since I came back from the service. I was born and reared in the Reorganized Church and attended meetings as regularly as I could, but when I went into the Navy I got on the wrong path; when I returned I certainly wasn't the boy I was when I left for service. The devil knew when I reached my weakest moments—just as he knows when anyone is most easily tempted and tries to drag him down—and when I followed his leadings, I found only grief and trouble. Ten years later I woke up to what was happening to me, so I started rehabilitating my life—for Christ. I feel a lot better now than I used to; it's as if the bonds of sin had dropped from me. I want to do whatever my Heavenly Father wishes me to, and I want to do it as zealously as I possibly can.

I have found that if a person has enough will power he can do things that seem impossible to the ordinary man. With God all things are possible. My advice is that if you trust in the Lord and try to serve him, you will receive what is best for you. It may not come in the way you want it to, but what he sends will be what is best for you. May God be with you.

KENNETH A. BALLINGER

P. O. Box 141
Independence, Missouri

In Appreciation of "Sunday School Is Anywhere"

The article, "Sunday School Is Anywhere," appealed to me because several times I have lived in large camps where I have conducted at homemade Sunday school. Once in a logging camp I had a dozen little children come to my cabin on Sundays. Sometimes we would hike a mile or so singing hymns together. Another time we lived in a hop camp for nearly a year, and I had another little group there. I also had a group in a strawberry camp. I have not seen any of the children I worked with since, but I have the satisfac-

tion of knowing that I did my best in teaching our faith to others.

It seems to me that people in larger cities aren't as open-minded about religion as those in places where they must work hard for a living and live in less comfortable circumstances. Sometimes I long to go back to hard times. The luxuries of today are making us lazy.

We all should start working harder at home if we cannot take others to church with us. We can live an "every day Sunday school life," and have answers ready when questions are asked. I am truly going to try. How about you?

Mrs. W. G. WHITE

342 North Eleventh
Corvallis, Oregon

From a Subscriber

I have just renewed my subscriptions to the *Herald* and *Daily Bread*. They both mean much to me, and I have received a lot of spiritual enlightenment from them. After I have finished reading them, I pass them on to others here at the sanatorium. One nurse likes *Daily Bread* so well she's going to subscribe for it.

Nearly eight years have gone by since I left the tuberculosis sanatorium before. This spring I had a virus infection, and after having X rays I knew I would have to come back. I was so weak I could hardly get around until Elders Cecil Billings and George Knowlton administered to me. I feel unworthy of the blessing I received and the comfort God has given me. I wish I could share with those who are less fortunate. I appreciate very much the prayers offered for me; I feel that I still need to be remembered by my friends. The doctor says faith and courage will help me much.

Bangor Sanatorium
Bangor, Maine

VERA DONNELLY

Correction

In the letter by Mrs. Sam Matney, page 17, March 9 issue, the last sentence of the first paragraph should read "I have also been able to help in the building of our new branch" rather than "our new church."



Celebrate Golden Wedding Anniversary

Mr. and Mrs. G. W. Thomas

Mr. and Mrs. G. W. Thomas of Pocatello, Idaho, celebrated their fiftieth wedding anniversary on January 28, by holding open house at their home from two to ten in the afternoon. Both were born in Malad, Idaho, in 1882, and they lived there until twenty-five years ago when Mr. Thomas became an employee of the Union Pacific Railroad in Pocatello, where he continues to work. Mrs. Thomas is an active worker in the church and is serving as social leader of the women's group of Pocatello mission. Mr. Thomas is not a member but supports the church in many activities.

They have two children living, six grandchildren, and nine great-grandchildren.

A NEW TRACT

What and How Shall I Tell My Neighbor?

BY EVAN FRY

This is a tract for church members to help you know how to better approach your neighbor with the gospel message. The text gives basic steps that help you to convert potential Reorganized Latter Day Saints everywhere.

The author of this tract, Evan Fry, is under general appointment. In 1940 he became Radio Minister for the church and is at present the speaker for the radio series, "Hear Ye Him." He has written many other tracts, study courses, and books for the church.

PRICES:

1 for 10¢
10 for \$1.00
25 for \$2.00

50 for \$3.75
100 for \$7.25

Order from

Herald House
Independence, Missouri

Briefs

Editor's Note to Reporters: We are trying to share these columns with several hundred branches. It is obvious that to be fair to all, you should make your report brief (300 to 500 words) and send them in not oftener than twice a year. "Herald" readers are interested in your branch activities which have church-wide interest. If we find it necessary to further condense your reports, we hope you will understand.

Play Given in Branch

CHICO, CALIFORNIA.—Mrs. Beatrice Albertson was baptized by her father-in-law, G. F. Albertson, on January 9. The pastor of the First Christian Church offered his baptismal font for the service because recent storms had rendered the use of the outdoor stream impractical. Confirmation services were conducted in the branch in the evening by Elder H. D. Hintz.

The vesper service of January 18 included a religious play, "Have Thine Own Way," under the direction of Mrs. H. D. Hintz. Participants were Mrs. Ira Sliger, Miss Marjorie Hintz, Miss Betty Ultican, and Mr. Robert Lowry. This group ministered to the Yuba City mission by repeating the play on the evening of February 8, at which time John Muceus of Fresno sang a solo.

On January 16, a birthday party for the entire branch was sponsored by the women's department. Guests and members found places at the table marked with their names and birth dates in the decorated lower auditorium. A cake baked by Mrs. Ira Sliger was presented to Mrs. Annie Richardson whose birthday fell on the party date. Sister Harold Plumb directed the junior choir. Sisters S. D. Glatz, Sliger, and Leon Ultican planned the party. New folding tables made by Brethren H. M. Brown, Paul Hurst, and Leon Ultican were used for the first time.

Participating in the women's department vesper service on January 25 were Sisters L. L. Ultican, F. W. Selby, Robert Cooper, Harold Plumb, Alvah Riley, Ira Sliger, and S. D. Glatz. The service was repeated for the Yuba City mission on March 1.

Brother George C. Price has painted the entry way in the church so that it resembles blond grained wood.

On February 1, nine foreign students of Chico State College entertained twenty-five foreign students from the University of California at Berkeley, who were touring northern California, at a tea in Westminster Hall of the Presbyterian Church. The Foreign Student Committee of the Chico Council of Church Women assisted the local students. Representing the local branch were Mr. and Mrs. H. D. Hintz, Mrs. Cora B. Hintz, Miss Elsa Boydston, and Robert Lowry. The countries represented were Saudi Arabia, Pakistan, Peru, Chile, India, Holland, Germany, Korea, Japan, China, Turkey, England, Czechoslovakia, and France.

The pastor attended the Business and Professional Men's Institute in Independence, February 10-14.

Mrs. George C. Price represented the church at the World Day of Prayer program of the Chico Council of Church Women, February 20.

Mr. and Mrs. Ira Sliger, Leon Ultican, Marjorie Hintz, Robert Lowry, and Mr. and Mrs. H. D. Hintz attended the Northern

California District conference on February 20-22.

H. M. Brown directed the Lenten meditations each Wednesday evening.

Sisters L. Ultican, D. Glatz, I. Sliger and H. Plumb formed the committee in charge of the box supper sponsored by the women's department on February 27.

Newcomers welcomed to the branch are Mr. and Mrs. J. W. Wise and Mrs. Gwyneth Hart and family.

Miss Betty Ultican of the branch won first place in the public speaking contest sponsored by the local Lions Club.

The seventh annual home-coming of the branch was held March 7-8. Classes were conducted by Elder Dave Elliott of Modesto and Bishop E. C. Burdick.

The congregation of the African Methodist Episcopal Church worshiped in the branch on March 15 when their pastor, Rev. E. L. Branch, preached the sermon.

Attending the men's retreat March 20-22 at Happy Valley reunion grounds at Santa Cruz were H. M. Brown, Leon Ultican, Paul Hurst, G. F. Albertson, and H. D. Hintz.

Marjorie Hintz directed the Graceland talent tour on March 20.—Reported by HELEN E. HINTZ

Babies Blessed

MUSKEGON, MICHIGAN.—John R. Grice of Port Huron held a series during the middle of February. The closing day a baptismal service was held at which time two young ladies united with the church.

The women have attended two regional institutes recently held at Greenville and Grand Rapids respectively.

Elder Garnet Smith of Grand Rapids was guest speaker for the evening of March 1.

The building fund is growing slowly, but at present several activities are being planned that will help to swell the fund a great deal. Present standing of the fund is \$3,633.

On March 8, a service of the blessing of children was held at which time the following babies were blessed by Elders William Farwig, V. Swager and C. Sheffer: John Alan, son of Mr. and Mrs. Tovey; Brenda Lee and Linda Lou, daughters of Mr. and Mrs. Bowman; Gary Lee, son of Mr. and Mrs. G. Morse; Richard Lee, son of Mr. and Mrs. Kemp; and Connie Irene, daughter of Mr. and Mrs. D. Sheffer.

A farewell party was held recently for Julia Evans, Jr., who has gone into the armed forces. Another one of the young men leaving soon is Robert Waldo whose party was held on March 20.

The Zion's League is planning to take a trip to Kirtland Temple in the early part of the summer.—Reported by JULIA SHEFFER

Apostle at District Conference

SOUTHWEST TEXAS.—Southwest Texas District met in conference at San Antonio, March 21-22. Saturday morning a worship service directed by Dick Porter was followed by classes for the men, taught by Apostle Charles R. Hield; young people, taught by missionary Charles Kornman; women, taught by Florence Neely; and children, taught by various workers in the education building. A general class, instructed by Bishop J. E. Baldwin, preceded luncheon.

The afternoon business meeting was presided over by Brother Hield. A budget pro-rated among the branches was adopted to cover expenses for the district missionary. A resolution was passed and a moment of silent prayer was observed in memory of Joe and Florence Berry who were killed in an automobile accident last fall. Filling the vacancies occasioned by their deaths, J. E. Wilder was elected district president and Frances McCormick, district

women's leader. Two new members were elected to the reunion committee, C. E. Bowden, Rio Grande Valley Branch, and Bonard Morse, Austin.

The following ordinations were approved: to the office of elder, Donald McCormick, Austin, and Wayne Jackel, Rio Grande Valley Branch; priest, Raymond Jackel, Corpus Christi; deacon, Elmer Beard, San Antonio mission.

Floyd Jett and Donald McCormick were appointed counselors to the district president. Austin was approved as the site of the next winter conference.

A period of recreation directed by the Zion's League followed the business meeting. A basket lunch was served in the evening. Brother Baldwin delivered the evening sermon, followed by a social for the young people.

Sunday's services began with a prayer service, directed by Brother Hield. The service opened with the ordination of Donald McCormick by Brother Hield and J. E. Wilder. Brother Kornman made the opening remarks.

Classes were followed by the morning sermon by Brother Kornman. The conference adjourned following a covered dish luncheon in the education building.—Reported by LILLIAN MORSE

District Priesthood Meets

HAMILTON, ONTARIO.—On the evening of March 16, a group of priesthood members of the Toronto District met at the Hamilton Branch for a Communion service. District President John Booth was in charge of the service, and Bishop L. W. Kohlman was the speaker. The forty men were seated around tables which were formed into the shape of a cross and covered with white linen. At the head of the cross was a picture of Christ in a worship setting of the Three Standard Books and the Communion emblems. The room was lighted by candles. After the Communion service, a prayer and testimony period was held. This is the third consecutive year that such a service has been held for the district priesthood in the branch.—Reported by H. HORSLEY

Special Easter Services Held

SOUTHEAST PORTLAND BRANCH, OREGON.—Evangelist Mark Yeoman was the guest speaker for Easter Sunday. An early morning prayer service was held with Pastor Lester Comer in charge. Walter Blaine, infant son of Mr. and Mrs. Forrest Barker, was blessed by Elders Elmer Larson and P. G. Hager.

The Easter program by the entire junior department was presented under the direction of Sister Grace Comer.

The "Easter Story" was presented in the evening with slides. Background music was furnished by the choir, under the direction of Perry Hunt. Solos were sung by Marjorie Taylor and Ray Trotter. Don Comer was the narrator. The program was conducted under the supervision of Marilyn Trotter.

On March 29, Robert Teeters, Ella Mae Baugh, and Jackilyn Hull were baptized by Brother Comer.

In November four young men of the branch were ordained. They were Benarr Taylor, an elder; Albert Sharp, a priest; Elbert Hartshorn, a teacher; and Carroll Darr, a deacon.

Missionary James Kemp conducted a two weeks' series in the branch during November. In addition to the ordinary services he presented a singing sermon which included his scriptures, short explanations, and solos.

Services were held on Thanksgiving Day, beginning with a prayer service in the morning and culminating with a basket dinner at noon.

At Thanksgiving and Christmas, services were held for the presenting of an offering for

the needy. Contributions of food, clothing and money were presented at the altar.

A Christmas pageant was presented under the direction of Perry Hunt. Sister Grace Comer directed the junior department's presentation for the occasion. Background music was furnished by the choir and Brother Comer was the narrator.

A contest was conducted during the sale of Christmas cards. The losing side entertained the winners with a dinner and program. Sister Margaret Holm was in charge of the project. Proceeds from the sale were \$331.25.

The young adult group is holding meetings twice a month in the various homes. They are studying the Book of Mormon with Elbert Hartshorn as the teacher. Officers serving this group are Carroll Darr, president; Tresa Sharp, vice-president; and Lois Hartshorn, secretary-treasurer.

Two young men of the branch have returned after serving in the armed services. Corporal Don Comer has served for the past two years in the army anti-aircraft division. He has been stationed at Camp Hanford, Washington. Pfc. Virgil Snively returned in January after a year's service in the Army in Korea. He was in the service for twenty months.—Reported by TRESA C. SHARP

Seventy Holds Series

TORRINGTON, WYOMING.—Luther S. Troyer, Seventy, of Billings, Montana, held a series, March 14-March 22. He showed slides as well as preached. Bradley Ray, son of Mr. and Mrs. Jack Babcock, was blessed.

The priesthood institute for the western Nebraska, Wyoming, and South Dakota area was held in the branch at Torrington, March 14 and 15.

The institute for the women of this area was held at the Armory in Torrington on March 14. It was directed by Sister Horter of Casper.

The Saints served the evening meal on Saturday at the Armory for the priesthood and women's group. On Sunday about 150 Saints were present for the day's services and the basket dinner held at noon at the church.

On March 6 a supper sponsored by the men was given at the church. Fifty-two dollars was raised.—Reported by LULA B. HAVELY

Apostle Gleazer on Island

HILO, HAWAII.—On February 19, Apostle Edmund J. and Mrs. Gleazer arrived for a week on the island. A two-day institute was held also. They were accompanied on the trip by Mr. and Mrs. Nelson Van Fleet of Upland, California, and by District President A. Orlin Crownover of Honolulu.

The first event was a Japanese *bekka* dinner and a variety program with one hundred people attending. The food was prepared under the supervision of Sister Clara Camara and Brother Andrew Kashimoto, with several members doing the actual cooking over charcoal stoves at the table. The entertainment included several ceremonial Japanese dances, Hawaiian songs and hulas, and piano solos and duets.

On February 21, the institute began. The pastor of the branch, Seventy Elwin R. Vest, conducted the opening worship service. The class sessions were conducted by Sisters Gleazer and Van Fleet who spoke on "Work of the Women in the church"; Brother Gleazer on "Place of Men and Priesthood in the Church"; and Brother Crownover, "Place of Youth in the Church."

The Sunday morning services began with the regular church school at the Waiakea-kai mission followed by a fellowship service at the branch. Brother Gleazer was the speaker. A confirmation and ordination service was held in which Calvin Kashimoto and Richard Iseri, Jr., were confirmed, and Andrew Kashimoto

and Susumu Shigemasa were ordained to the office of priest and elder respectively.

Brother and Sister Vest conducted the guests on a trip around the island, stopping at Kohala to meet with the Saints there, as well as with other members throughout the island. The first day of the trip was a holiday and four cars carrying Saints took the trip up the Hamakua Coast. The group ate lunch together.

On Wednesday evening Brother Gleazer preached his farewell sermon. At the close of the service the Saints extended their *aloha* to the Gleazers and Van Fleets and presented them with appropriate gifts.—Reported by CAROLYN SHALLEY

Three Men Approved for Ordination

KENTUCKY-TENNESSEE DISTRICT.—The mid-term conference convened at Paris, Tennessee, February 21-22, directed by Robert T. Cochran, district president, assisted by J. H. Yager, Jerry Fitch, and H. F. Vann. Brother Yager was in charge of the opening prayer service. The women's department leaders from all the branches participated in the worship service. The following instructed classes: J. H. Yager, men's class; Sister Dessie Hunt, women's class; Don Sutton, young people's class; Hazel Withee, music class.

The names of three young men were presented for approval for ordination. They are Jim Key of Memphis, elder, and William Earl Wilson and Ralph Booth of Paris, deacons. The reunion committee recommended to the conference an eighteen-acre tract of land on Kentucky Lake, near Paris, to be purchased and used as a reunion grounds. The conference body voted unanimously to proceed in the purchase of this ground, subject to the approval of the Apostle in charge.

The women's department served a spaghetti supper, followed by a talent show at which Bill Sutton was master of ceremonies. Roy V. Hunt was the evening speaker.

Brother Yager spoke on Sunday morning following the general prayer service.

The church school institute was held in Memphis, Tennessee. Apostle Reed M. Holmes directed the institute which included the Arkansas-Louisiana District. The Memphis women's department under the direction of Louise Creach served the meals.—Reported by ALMA COCHRAN

Class Organized

NEVADA, MISSOURI.—On June 2, 1949, eleven members of the young adult class met at the home of Brother and Sister Harold Mahurin for the purpose of organizing the class. Sister Jennie Mahurin was elected leader. During the first year the group invited the two elders of the branch to meet and lecture to them on the Book of Mormon. Brethren John Noyes and Marion Goodfeller did this, and one baptism result was noted.

The group meets twice a month at the homes of the members. The first meeting is a worship and business meeting, the second is a worship and recreation meeting. All members are a committee of one to visit the sick and needy, and to report to the group anyone in need. Many projects to help people have been organized. The membership now numbers twenty-eight.

The group has purchased the *Saints' Herald* for the city library, as well as for needy people. The material has been obtained to remodel the church. Pictures for worship services have been purchased, and racks have been made and placed in the bus and train depots. Members bring their old *Heralds* to the church and the pastor places them in these racks. The name for the group is "R.L.D.S. Helping Hands." Elder Amos T. Higdon is the class teacher.—Reported by MRS. HAROLD MAHURIN

Mission Organized

OSAGE, WYOMING.—The Osage and Newcastle, Wyoming, groups were organized into a mission on March 1. Elder L. S. Troyer, Billings, Montana, and Elder E. C. Judson, Wheatland, Wyoming, were present at that time. Paul M. Hanson, Apostle in charge of the district, appointed Elder Forrest C. Julius as pastor of the mission and other officers were appointed by him. They were approved by the congregation and Brethren Troyer and Julius.

The officers appointed were as follows: Brother Julius, pastor, church school director, and young people's leader; Ollie Olds, secretary; Violet Julius, treasurer; Harry Spargur, sustained solicitor; Carol Pollat, auditor; Sybil Jackson, women's leader; Leona Spargur, music director; Dorothy Cheek, church historian; Virginia Mathis, publicity agent.

Brother Troyer recently held a series of missionary meetings.

The mission has bought a schoolhouse for its church. Plans are being made to move this building to Osage. Plans include the construction of a basement and the enlargement of the building. This will be the only church in Osage.

A young adult group has been organized and meets during the week for special study and choir practice.—Reported by VIRGINIA MATHIS

Why Did Joseph Smith Read James 1:5?

(Continued from page 8.)

have been none other than the Reverend Mr. Lane, who had said, "If any of you lack wisdom, let him ask of God which church to join." But when Joseph claimed to have received an answer to his query according to the promise, what happened?

Joseph says: "I was greatly surprised at his behavior; he treated my communication not only lightly, but with great contempt, saying it was all of the devil; that there was no such thing as visions or revelations in these days; that all such things had ceased with the apostles, and that there would never be any more of them."

Can you think of a better example to illustrate what Joseph was told in his first vision: "They draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof."

This story is doubly interesting to me because I have visited the village of Palmyra, New York, have stood on the site of the old Presbyterian Church where this sermon was preached, and have stood beside the headstone of Alvin Smith, Joseph's brother, who is buried in the old churchyard. The old church burned to the ground not long after Joseph heard the Reverend Mr. Lane preach there, and a new one was constructed half a block to the south on the intersection of the two main highways that run through Palmyra. On each of the four corners of this intersection there stands today a church building, each belonging to a different denomination. In Palmyra, as in many other places today, men are still crying, "Lo here," and "Lo there," and still refusing to believe that the promise of James 1:5 is valid today, or to carry out the advice given by the Reverend Mr. Lane in his sermon in 1823.

Bulletin Board

Idaho District Spring Conference

The Idaho District Spring Conference will be held at Boise on May 1, 2, and 3. The address of the Boise church is 817 Franklin Street. Visiting ministry to the conference will be Evan Fry of Independence, Missouri, and J. F. Curtis of Spokane, Washington. The opening service will be a preaching service at 7:30 p.m. Friday with a social get-together in the lower auditorium following. The business meeting is scheduled at 2:00 p.m. Saturday, and a banquet will be served at 8:00 Saturday evening at the Columbian Hall, Boise, by the women of the New Plymouth mission.

The rest of the conference will be devoted to classes and sermons with an early morning prayer and testimony service Saturday; communion will be served Sunday morning at 8:30. Those desiring housing accommodations may contact Sister Jessie Fletcher, 2816 Broadway, Boise, Idaho, phone 4-1418. Full outline of the conference schedule will appear in the *Idaho District Sentinel*.

ARDATH FRY
District Secretary

Rock Island District Spring Conference

The Rock Island District spring conference will be held May 10 at the Franklin Junior High School, Ninth and Thirteenth Avenues, Rock Island, beginning at 9:00 a.m. with a prayer service. Apostle R. E. Davey is to give the morning sermon, and the business meeting will begin at 2:00 p.m. There will be a nursery for very young children, a prayer and worship service for the juniors.

W. J. BRESHEARS
District President

Notice to Servicemen in Southern Germany

Several R.L.D.S. servicemen in southern Germany are interested in conducting church meetings there and would like to contact other members in that area. Those who would like to attend are requested to write one of the following:

Pfc. Gilbert L. Fox
US 55211676
D Btry, 5th F.A. Bn.
A.P.O. 1, c/o Postmaster
New York, New York

Pfc. Barent A. Eliason
US 55226620
Btry, D, 95th AAA Gun Bn.
A.P.O. 46, c/o Postmaster
New York, New York

Louis Zonker
Eich Strasse 14A
Hannover, Germany

Changes of Address

Pvt. David S. Porter
US 21298893
Casual Mail Directory
A.P.O. No. 743
c/o Postmaster
New York, New York

Pvt. Porter, a '51 graduate of Graceland, would appreciate hearing from those he knew at college.

Pvt. Wesley H. Beatty
R.A. 19440-203
A.F.F.-DD No. 1
Fort Bragg, North Carolina

Pvt. Beatty, who is from Wenatchee, Washington, will appreciate being contacted by members in or near Fort Bragg.

Pvt. J. W. Stoker
R.A. 16401126
Hq. & Hgo. Co.
45th Engr. G.P. (M & S)
APO 301, c/o Postmaster
San Francisco, California

Pvt. Stoker is a clerk with an engineering unit serving in Yong Dong Po, Korea. A Graceland graduate of 1951, he would like to receive mail from his college alum friends. His home is in Detroit.

A 1/C Marvin L. Williams
3625 Med. Group
Tyndall A.F.B., Florida

Marvin would like to contact members in or near Panama City.

Port Elgin Reunion

The Port Elgin Reunion will be held July 11-19 at Port Elgin, Ontario. Reservations may be made with Mr. and Mrs. Alvin Dobson, Port Elgin.

Pittsburgh District Music Institute

The Pittsburgh District Music Institute will be held April 25 and 26 in Pittsburgh, Pennsylvania. Franklyn S. Weddle will conduct classes on church music. The first session is scheduled for 3:00 p.m. Saturday.

D. R. ROSS, SR.
District President

Books Wanted

R. M. Kunkle, 315 East Mulberry, Phoenix, Arizona, would like to obtain copies of the following: *The Instructor* by G. T. Griffiths, *Interpreter* by G. T. Griffiths, and *The Old Jerusalem Gospel* by Joseph Luff. Please state price and condition of books before sending them.

Red River District Reunion

The Red River District Reunion will be held June 7 to 16 at Detroit Lakes, Minnesota, with meetings in the 4-H buildings. Reservations may be sent to Dr. Charles F. Young, 1422 South River Road, Fargo, North Dakota. In addition to worship, this reunion offers excellent recreation facilities; there is a lake for boating and fishing directly across the highway from the housing section.

D. O. CHESWORTH

Oregon District Conference and Institute

The Oregon District spring conference and institute will be held in Portland on May 29, 30, and 31, beginning with a banquet for priesthood members and their wives at 7:00 o'clock Friday evening in the basement of Central Church. Each pastor is requested to inform the district president at least a week in advance how many from his group expect to attend the banquet. Apostle E. J. Gleazer and Seventy George Njeim are to be the principal speakers. Saturday's meetings will be held in the Washington Masonic Hall at East, Eighth, and Burnside Streets, beginning at 8:30 a.m. and continuing through the day; at 2:00 p.m. there will be a short business session. The first service on Sunday is scheduled for 8:30 a.m.

Assisting Apostle Gleazer and Seventy Njeim will be missionaries James Kemp and Don Landon. Leaders of all departments are to be in attendance with booth demonstrations. Meals will be served in the dining hall at reasonable prices.

All members in the district are invited to attend, particularly priesthood members and women workers. Those wishing to remain overnight may contact any of the district officers.

J. L. VERHEI
District President

Notice to Members in Baton Rouge

Elizabeth M. Diedel, c/o YWCA 201-31 St. Philip Street, Baton Rouge 2, Louisiana, would like to contact any other members living in that area.

for vacation church school and reunion

Here's How and When

by Armilda B. Keiser

174 pages of brand-new activities for children. This is a helpful book you can't afford to ignore. Contents include new, original games, festivals to enjoy, gifts to make, ideas for dressing up and dramatizing, puppets, movies, charts, and exhibits to make, new songs to sing, and even recipes for papier mache', paste, and paints. A Friendship Press book.

\$1.50



HERALD HOUSE
Independence, Missouri

Church History Wanted

E. Cecil McGavin, 1336 Roosevelt Avenue, Salt Lake City, Utah, has lost his copy of Volume 3 of *Church History* (old edition) and would like to purchase another to replace it.

ENGAGEMENTS

Johnson-Moore

Mr. and Mrs. Joe L. Moore of Liberty, Missouri, announce the engagement of their daughter, Lucille, to David L. Johnson of Puyallup, Washington. The wedding will take place June 1 at the Enoch Hill Reorganized Church in Independence. Both Lucille and David attended Graceland College.

Payne-Cornell

Mr. and Mrs. Ray M. Cornell of St. Joseph, Missouri, announce the engagement of their daughter, Sue, to Jack L. Payne, Jr., son of Mr. and Mrs. Jack L. Payne, Sr., also of St. Joseph. The wedding will take place at Penn Street Church on June 5.

WEDDINGS

Buckingham-Willett

Neva Willett of Everett, Washington, and Bryan Buckingham of Cashmere, Washington, were married at the Reorganized Church in Everett on February 22, Pastor Elliott Gilberts officiating. They are making their home in Cashmere.

Edwards-Snider

Ernestine Snider, daughter of Mr. and Mrs. Ernest Snider of Hamilton, Missouri, and Carl M. Edwards, son of Mr. and Mrs. Claude Edwards of Nettleton, Missouri, were married November 27, 1952, in the Reorganized Church at Hamilton. The wedding ceremony was performed by the bride's uncle, John C. Harrington, Jr., of East Moline, Illinois.

BIRTHS

A daughter, Linda Kay, was born on March 9 to Mr. and Mrs. Don Armstrong of Vail, Iowa. She was blessed on Easter Sunday at Dow City, Iowa, by Elders Paul Argotsinger and Walter Weldon.

A daughter, Dana Kay, was born on March 13 to Mr. and Mrs. Mervin Selle at Coeur d'Alene, Idaho. Mrs. Selle, the former Beth Griffin of Dow City, Iowa, is a graduate of Graceland.

A daughter, Pattie Christine, was born on December 22 to Mr. and Mrs. Floyd Vigil of Modesto, California.

A daughter, Joan Louise, was born on August 30, 1952, to Mr. and Mrs. John C. Snider of Warrensburg, Missouri. She was blessed on April 5 by her great-grandfather, Elder John C. Harrington, Sr., and Elder Dodge Dunlap at Hamilton, Missouri. Mr. Snider is a Graceland graduate, class of 1951.

Mr. and Mrs. Don Hawley of Modesto, California, announce the birth of a son, Raymond Wayne, born March 23.

A daughter, Shelly Lynn, was born on March 22 to Mr. and Mrs. Dale K. Boxberger of Phoenix, Arizona. Mrs. Boxberger is the former Christine Cantrell of Pleasant Hill, Missouri.

A daughter, Denise Lynette, was born on February 11 to Mr. and Mrs. Sam Kemple of Whittier, California. Mrs. Kemple is the former Gerri Cooke. Mr. Kemple is a graduate of Graceland College.

DEATHS

LONG.—Liddie Viola, was born September 24, 1873, at Lafayette, Indiana, and died April 8, 1953, at Independence, Missouri. Her husband, Joseph Edwin Long, and three children preceded her in death. She had been a member of the Reorganized Church since September 10, 1899.

Surviving are five children, one brother, four sisters, thirteen grandchildren, thirty great-grandchildren, and five great-great-grandchildren. Services were held at Carson Funeral Home, Elders Charles Edmunds and Guy F. Mintun officiating. Burial was in Mound Grove Cemetery.

MONROE.—Stan Allen, son of Richard and Maxine Monroe, was born February 12, 1953, at Des Moines, Iowa, and died March 16, 1953, at Des Moines. He is survived by his parents; a twin sister, Janet Kay; and a brother, Don Eugene. Funeral services were held at Charlton, Iowa, J. C. Cackler officiating. Interment was in the Charlton Baby Heart Cemetery.

GREENAWALT.—Jennie E. (date and place of birth not given), died February 11 at a nursing home in Plymouth, Indiana. Her husband preceded her in death in 1951. They had resided in Plymouth for twelve years, having moved there from Hibbard, North Dakota. Both had been members of the Reorganized Church since 1917.

Surviving are two daughters: Mabel Crum of Plymouth and Mrs. Eunice Ulness of Minneapolis, Minnesota; four sons: Ray, Bobb, Glenn, and Arthur; twenty-one grandchildren; and twelve great-grandchildren. Funeral services were conducted by Elder George Seymour and Glenn Cease at the VanGilder Chapel. Burial was in Plymouth cemetery.

McADAMS.—Andrew, was born June 20, 1870, in Kirkconnel, Scotland, and died October 26, 1952, in the Lake County Memorial Hospital, Ohio, after a lingering illness. For thirty years "Andy," as he was best known, was a conductor on the Cleveland, Painesville, and Eastern Interurban line; he was a distinguished member and chaplain of the C.P. and E. for life. He worked for thirty years in the cement plant of the Diamond Alkali Company, retiring several years ago. While working for the C.P. and E. he was converted to the Reorganized Church and started the mission which later became the Painesville Branch.

He is survived by his wife, Sophie; three daughters: Mrs. Irma Banzak of Willoughby, Ohio; Mrs. Florence Fedder of Munson, Illinois; and Mrs. Olive Knotts of Texas; a stepdaughter, Mrs. Grace Murphy of Painesville; a sister, Mrs. Jennie Longbon of Washington, D. C.; and several grandchildren. Funeral services were held at the church in Painesville, Elder Harry T. Freeman officiating. Burial was in Evergreen Cemetery.

WHITE.—Oliver C., son of David and Anna Delphine White, was born November 1, 1880, at Clinton, Missouri, and died March 15, 1953, at Temple Hospital in Los Angeles, California. On February 21, 1909, he was married to Margaret Geraghty, who survives him. In 1916 he moved to southern California and organized the White Manufacturing Company in Gardena; he was the original builder of an egg-weighing scale and was active in this business for thirty-five years. Since December 21, 1883, he had been a member of the Reorganized Church.

Besides his wife he leaves four sons: Richard G., Russell C., Harold W., and Howard P.; two daughters: Ruth V. Barton and Helen Merritte; five sisters: Mrs. Margaret B. Anthony, Mrs. Blossom Z. Condit, Mrs. Jennie V. Branson, Mrs. Frances A. Norris, and Mrs. Lucy Bowser; and one brother, E. Dewey. Funeral services were conducted by Elder Carl F. Ruoff at the McMillan Chapel in Gardena. Burial was in Roosevelt Memorial Park Cemetery.

We're on the Air . . .

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

ARKANSAS, Searcy.—KWCB, 1300 on the dial, beginning Sunday, April 19, 4:00-4:15 p.m.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

Iowa, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

Iowa, Lamoni.—KGRA, 690 on the dial, 9:30 a.m. (CST) Sunday.

Iowa, Ottumwa.—KBIZ, 1240 on the dial, 11:45 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WSAR, 1480 on the dial, 8:15 a.m. (EDST) April 20.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFSB, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 930 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MONTANA, Kalispell.—KGEZ, 600 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 10:00 a.m. (CST) Sunday.

SOUTH DAKOTA, Aberdeen.—KSDN, 930 on the dial, 10:00 a.m. (CST) Sunday.

TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.

TEXAS, Mercedes.—KRGV, 1290 on the dial, 9:00-9:15 a.m., Saturdays, April 4-June 27

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

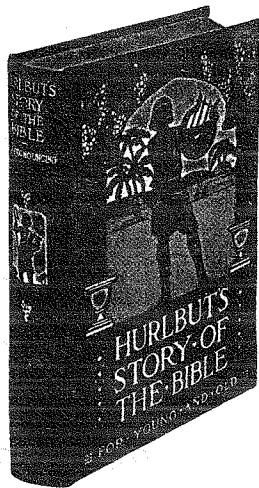
Hurlbut's Story of the Bible

NEW ANNIVERSARY EDITION

Complete your treasury of good Bible story books with the famous Hurlbut's "Story of the Bible." This has been the most outstanding Bible story book for fifty years. 654 pages, maps, full-color pictures, black and white pictures. A Winston publication.

\$4.95

Herald House
INDEPENDENCE, MISSOURI



...And Finally

UNHAPPY PRISONERS

Why did we have a rash of prison riots last year? Can it be that guards have suddenly turned tyrants and provoked their forcibly detained guests of the government?

Evidence is clear that the POW riots on Koje Island were politically inspired, but that seems to have no influence in the U.S.A. penitentiaries.

Our suspicion is that prisoners just don't like the place and want out. Having been used to getting what they want by fair means or foul, they think it worth the gamble to organize for a mass break. Since so little has been gained, the rash is quite likely to subside soon.

Convicts should be impressed that their sentence is remedial rather than for personal happiness and free meals.
C. B. H.

MADNESS

You have heard people say, "There is method in my madness." Ah, poor souls, how often they are mistaken. The reverse is true many times. There is madness in their methods.

L. J. L.

FORCEFUL PREACHING

Dr. Kidd, a well-known preacher of Aberdeen, Scotland, in bygone days, once spied a man sleeping peacefully through all his fulminations. He lifted his Bible and threw it with unerring aim at the head of the offender, shouting, "If you don't hear the Word of God, I'll make you feel it!"

LINES TO LIVE BY

In prayer we should not ask God to do something FOR us; we should ask God to do something IN us.
Charles R. Hield

The practice of prayer is absolutely necessary if we are to keep our hearts and minds alive to the world of spiritual realities around us.
F. Henry Edwards

Almost all our faults are more pardonable than the methods we think up to hide them.
—La Rochefoucauld

Anger is a wind which blows out the lamp of the mind.—Robert Ingersoll

Hating people is like burning down your house to get rid of a rat.—Harry Emerson Fosdick

What people say behind your back is your standing in the community.—Edgar Watson Howe

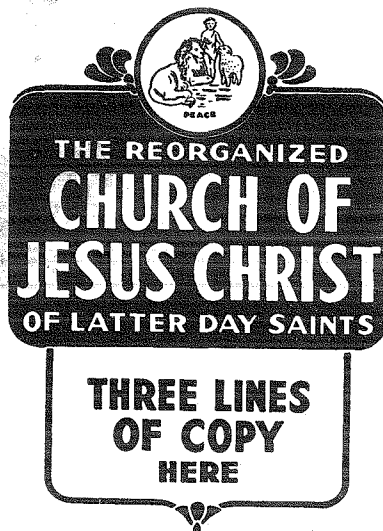
Wherever irreverence for the holy exists, there sin in all its hideous forms is latent. Wherever irreverence exists for that which is above, and sweet, and clean, and pure, death reigns over a barren waste.

John W. Rushton

Identify your branch

This is a large bright blue and yellow sign specifically designed to be a uniform and familiar way for everyone to locate all Reorganized Latter Day Saint churches. The road marker features the church seal at the top, Reorganized Church of Jesus Christ of Latter Day Saints in large letters, and leaves space for your branch name and address. Please do not make your branch message longer than 15 or 16 letters to each line.

The road marker is 23" x 31" and is made from heavy steel. The colors are applied separately by a silk screen enamel process and will last long years of rain and sun. Each is punched with holes for easy erecting.



PRICES:

1 plain	\$4.25 each
2 or more	3.75 each
1 imprinted	7.25 each
2 imprinted	5.75 each
3 imprinted	4.75 each
4 imprinted	4.25 each
5 imprinted	4.00 each
6 imprinted	3.75 each

Shipped Express Collect

order from
HERALD HOUSE
Independence, Missouri

Contents

EDITORIAL

Truth, by Israel A. Smith	3
Across the Desk	4

OFFICIAL

Miss Alice Anson Appointed Superintendent of Resthaven	4
Notice of Appointment of Bishop's Agent, Southwest Texas District	4

ARTICLES

How Much Love? by Ray Zinser	5
Why Did Joseph Smith Read James 1:5? by Evan A. Fry	8
Church Helps in Leadership Training, by John R. Darling	9
A Missionary of the Church: Hubert Case, Part XIII, by Alice Montague Case	10
Waller Memorial Chapel, by A. Orvin Crownover	12
A Foundation of Zion, by Howard F. Miller	12
Question Time	13
Peace at Home, by Alice M. Burgess	14
The Show Is On, by Carol Freeman	16
Graceland Gazette	17
Golden Wedding Anniversaries:	
Mr. and Mrs. Amos Lasley	18
Mr. and Mrs. G. W. Thomas	19
Letters	15
Briefs	20
Bulletin Board	22

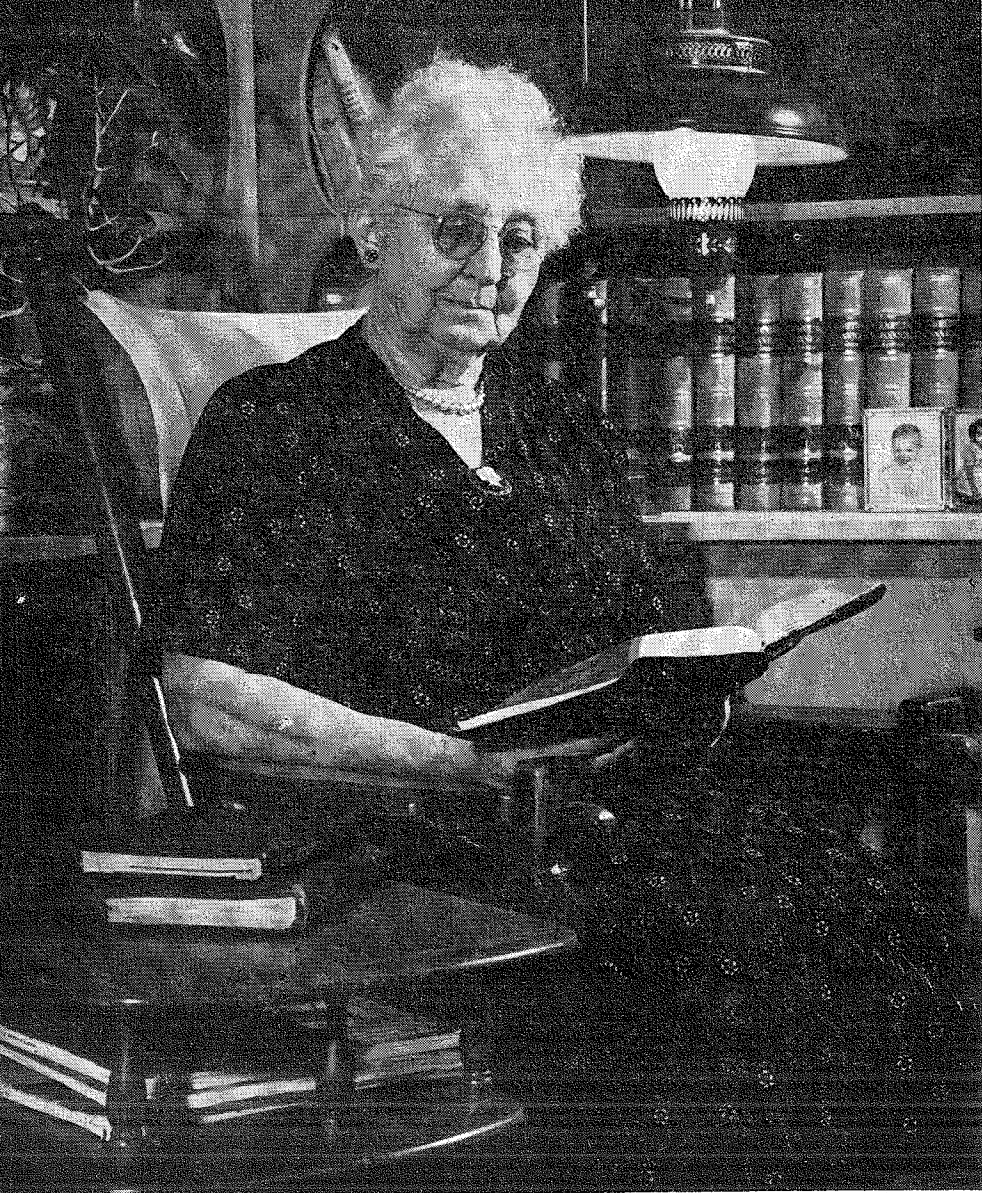


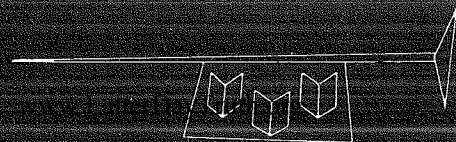
Photo by Kenneth Reveill

(See page 2.)

IN HONOR
OF ALL
MOTHERS

the Saints' Herald

May 4, 1953
Volume 100





We'd Like You to Know . . .

Clifford Cole

AMONG THE IMPORTANT DECISIONS that set the course of my life and that of my family," says Clifford Cole, "is one which grew out of the 1935 reunion at Devil's Tower." It was at that time that Clifford was called and ordained to the office of priest. Under the impulsions of the experiences of the reunion, he found himself moved with a compelling desire to minister to the people of God, and more especially to the children and youth.

A very active participant in these plans was the girl to whom he was engaged to be married, Miss Lucile Hartshorn. Together they chose to enter the occupation of teaching, for it seemed to them that this offered an opportunity for their ministry to find expression. They also felt that the continued educational preparation they would make for teaching would help fit them for the service they hoped to render to the church. They both began teaching in the rural schools of Wyoming that fall and were married the following spring.

As finances permitted, they went on for further education together at the State University of Wyoming, Graceland College, and Central Missouri State Teachers College. Clifford received his Bachelor of Science in Education in 1943. During the next four years he taught in the high schools of Lamoni and Bellevue, Iowa, continuing his graduate study at the University of Chicago and the University of Iowa.

In 1947 he responded to the call of the church, to enter church appointment, and was assigned to Northwest Iowa District where he served as district president.

During the summer of 1951, an emergency need arose at Graceland for a dean of students. Brother Cole accepted a leave of absence from church appointment to serve at Graceland until a new dean of students could be secured. He is expected to re-enter church appointment next July. His assignment will be with the Department of Religious Education.

The Coles have three children: Alethea 15, Beverly 7, and Lawrence Dean 4. They are people who believe in doing things together; when Brother Cole is under appointment, they are all in service with him.

COVER PICTURE—Pearl S. Franklyn, a mother of five children, posed for this picture at the request of the editor. Her grandfather, Alexander McCord, was an early missionary of the Reorganization. Although nearing her seventy-ninth birthday she does her housework and gardening, works each Monday at the Social Service Center, and has served on the blood-bank team regularly for years. She is one of the charter members of the Sanitarium chapter of Gray Ladies and serves her hours each month. She has served the church as women's leader and friendly visitor in earlier years, but still comes regularly to worship services each Sunday and Wednesday nights.

The Saints' Herald Vol. 100 May 4, 1953 No. 18

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

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

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

News and Notes

FROM HEADQUARTERS

PRESIDENT SMITH SPEAKS

President Israel A. Smith spoke to the Englewood congregation in the Center Stake on April 19. He spoke regarding Sanitarium Day.

AT FAR WEST STAKE

President F. Henry Edwards was at the Far West Stake conference in St. Joseph, Missouri, April 19. He was associated with Stake President Emery Jennings, and Stake Bishop Lewis Lansberg. He reports an excellent conference.

SPEAKS AT ENOCH HILL

President W. Wallace Smith was the morning speaker at the Enoch Hill Church in the Center Stake on Sanitarium Day.

SEVENTIES BACK TO FIELDS

The Presidents of Seventy report a fine spirit at their council meetings which were held just prior to the Institute on Evangelism. Glen Johnson and George Njeim returned to their fields immediately following the institute. Russell Ralston left Independence on April 22 to return to his territory in time for the Utah District conference. James Daugherty left Independence on April 24 for three weeks in Nebraska, visiting Clearwater, Inman, and Nebraska City, concluding with a priesthood institute at Grand Island, Nebraska, on May 17. Z. Z. Renfroe is remaining in the Center Place for a short time to complete some work. Brother Renfroe remarked on the outstanding spirit of unity at the recent meetings of the Presidents of Seventy and the quorum meetings.

YOUTH RETREAT HELD

Elder F. Carl Mesle was at the Arkansas-Louisiana District youth retreat April 18 and 19, held at Camp Tahkodah at Bald Knob, Arkansas. Seventy James Renfroe, district president, was associated with Brother Mesle. Also on the staff of the retreat were Mrs. Lillian Powell of Chatham, Louisiana, district youth leader; and Don Sutton, district youth leader of the Kentucky-Tennessee District. Brother Sutton and young people from his district were guests at the retreat.

SPEAKS TO CHURCH SCHOOL LEADERS

Elder John Darling, director of leadership training in the department of religious education of the General Church, met on April 19 with the church school supervisors and teachers at Central Church in the Kansas City Stake in their monthly meeting. The subject considered was "Looking Forward in Religious Education." After this meeting, Brother Darling spoke to the entire church school at their morning worship period. He reports outstanding growth and development in attendance and participation in the congregation. W. S. Bennett is the director of religious education of the Kansas City Stake. The church schools in the stake are making preparation at the present time to participate in the leadership-training course, "Ways of Teaching."

DR. McDOWELL AT CHELSEA

Dr. F. M. McDowell spoke to the Chelsea congregation in the Kansas City Stake on April 19 in the interest of Sanitarium Day.

The Dangers of Criticism

Criticism is a weapon that can destroy human happiness and hope, estrange families and break up homes, weaken organizations, divide congregations, and close churches. It can strike you and those you love.

AT SOME TIME in our lives, most of us have taken up the weapons of criticism. Our hearts have hardened, and we have looked at some persons and some things with narrowed eyes. What happened to us at those times? What happened to others?

You and I have not always been critics. Sometimes we are on the constructive, affirmative side. Few people are critics all their lives, though some seem to be. *We don't have to be critics.* This is subject to our control.

Are you—the occasional critic—willing to take one clear, honest look with us at this thing that we do sometimes? Shall we try to see what it is, and what it does?

Danger to the Critic

One of the great dangers of criticism is that it harms people; and in the long run it harms the critic most of all.

It was said in olden times, "The scorner is an abomination to men."¹ "The scorner is consumed, and all that watch for iniquity are cut off."²

An Israelite once asked Moses, "Who made thee . . . a judge over us?"³ And before that question Moses fled from Egypt.

Many people suffer from the sharp words of the critic and from the unkindness of heart that is sometimes back of them. These people are not cruel enough to reply in kind. Most of the time they prefer to suffer in silence and let things pass. They seem to forget, but inwardly there are the wounds that remind them.

Only when they are goaded to desperation, only when they can endure no more, do they arise and overwhelm the critic and leave him vanquished. The anger of peaceful peo-

ple can be a terrible thing when it is aroused. The critic does not understand it. He does not know how to take it. He cannot suffer in silence as his victims so often do. He complains. He cries. He shows his weakness to the world. He did not intend, and so forth, and so on.

Danger of Being Misunderstood

If the critic speaks the truth, there may be a few who will understand him; but many will not understand him, and therefore will hate him. That is his constant peril.

If he is able to speak the truth wisely and intelligently, more will understand him; but there will still be those who would be willing to hew his cross and dig his grave.

If he speaks the truth in love, many will understand and follow him.

Danger of Error

If he speaks the truth!

The real danger of the critic is that—through ignorance of the facts, and other things—what he says may be a part of the truth, or a lie. The curse of the critic is that he is often wrong and does not know it until too late.

The honest critic should ask himself, "Is this really true?" And keep quiet until he knows.

All of us—part-time critics, full-time critics, professional and amateur, right and wrong—fail on this point at some time.

Danger of Malice

The critic has serious reasons for examining his motives. If they come from malice—any form of ill will—jealously or envy, the critic places himself as well as other people in

danger. Every gun has its recoil. Every bomb explodes in all directions; and while the blast reaches the victim first, it may expend its greatest power eventually upon those who made and set it.

Evil, the origin of malice, is not careful of its victims. Like a poison it will burn all lips that touch it. And he who sends a poison to another has first drunk of it himself.

The purpose of evil is to destroy. Its object is not only the individual, but the race. Ultimately, those who serve the cause of evil are working for their own destruction.

There is another aspect of this part of our consideration. The critic who sees evil everywhere reveals the inward state of his own soul. What is innocent in others may look like guilt to him because of the spiritual darkness that is inside of him. What he sees on the screen of life may be a shadowgraph of the content of his mind. When the critic opens his mouth to speak of the mistakes and sins of others, he may simply be revealing his own. All language discloses more concerning the writer or speaker than anyone else.

Danger to the Home

The critic can find wrong in anything and anybody but himself. Imagine the apprehensions of a child, or a wife, or a husband, who knows that anything he does or says, even in kindness and innocence, may be taken up maliciously and called wrong, or stupid, or evil. This causes fear, worry, and insecurity. It creates recurrent pain. The home that contains a critic cannot keep its foundations strong. It is in danger of going to pieces.

There is sometimes a member of a family that enjoys causing pain and embarrassment to others. He

(Continued on page 7.)

Editorial

Official

Institute in Evangelism

We are happy to report that the recent Institute in Evangelism reported a registration of 369 men. These came from 31 states, Hawaii, and the provinces of Ontario and Saskatchewan in Canada, and included 123 pastors and 29 district presidents.

Outlines of the presentations will be available as soon as possible through the Herald House. These materials will be recommended for use in evangelistic efforts throughout the church.

We appreciate sincerely the efforts of all who attended, members of the committees who planned the institute, as well as the many who participated in its program.

W. WALLACE SMITH

Classwork or Workshop for Priesthood at Reunions

We present herewith three possible alternative courses of study—to be used in classes and/or workshops—for priesthood members at reunions. We suggest that the administrative officers concerned with the plans and program of each reunion give careful thought to the choice of one as being most suitable to their reunion. A discussion of the suggested use of the materials will be presented in a later edition of the *Saints' Herald*.

I. METHODS IN EVANGELISM—a workshop or class devoted to study, discussion, demonstration, and practice of the various methods of conducting the work of evangelism. Suggested text: *Methods in Evangelism* by Maurice L. Draper (Herald House, \$1.00).

II. THE KINGDOM-BUILDING PROGRAM—to help each man become informed concerning a new and fresh approach to pastoral ministry and priesthood visiting. A mimeographed workbook will be available.

III. WAYS OF TEACHING—to help continue to improve the ministry of teaching for the priesthood, which is called to teach. Suggested text: *Ways of Teaching*, by Karen Anderson (Herald House, 90c).

In some instances it has been found desirable, or at least practicable, to invite unordained men to attend and participate in such priesthood classwork. We believe such men could profitably pursue any one of the above studies. If the number of men available for classwork is large it may be well to divide them into two groups; namely: priesthood and nonpriesthood. In such a case similar general topics could be pursued with slightly different emphases.

DEPARTMENT OF PRIESTHOOD
EDUCATION

by F. M. McDowell

Across the Desk

THE FIRST PRESIDENCY

From Lee Oliver, Pensacola, Fla.

We were happy to have President Israel Smith and Apostle Percy Farrow with us for our district conference on March 21 and 22. Four men were ordained to the office of deacon at the conference.

On Good Friday we showed the movie, "King of Kings"; many people commented that they were grateful to get to see it. At 6:30 Easter Sunday morning we had a sunrise Communion service; it was an outstanding experience. Our 11:00 service drew a record attendance, and in the evening the choir presented an Easter pageant, "Answer of the Cross," based on the Seven Last Words. The total offering taken on Easter Sunday amounted to nearly three hundred dollars, including tithes and oblation.

Because of the nonmember response to "King of Kings" we are wondering if we could film the story of the Restoration. We believe the results could be far reaching.

From Elder Fred O. Davies, president of Kansas City Stake:

We have just concluded a "week of prayer" in our Kansas City Stake—the first of its kind according to comments from old-time members. It did a lot of good, and the support from all sources was splendid. Our attendance fluctuated a little, but it was good considering the

distances the people had to travel. Some people never missed a night; others came one, two, or more, which means about seven hundred and fifty different people attended at some time.

Figures for the week and Easter Sunday morning attendance at the respective congregations follows:

"Week of Prayer" attendance:

Sunday, March 29	459
Monday, March 30	300
Tuesday, March 31	298
Wednesday, April 1	410
Thursday, April 2	340
Friday, April 3	394
Sunday, April 5	524

Easter Sunday attendance:

Bennington	188
Central	560
Chelsea	150
Eastbrook	122
Grandview, Kansas	190
Grandview, Mo.	109
Malvern Hill	152
Nashua	76
Prairie Village	88
Quindaro	275
Raytown	82
Shawnee Drive	193
Van Brunt	240

Total2,425
Greater Kansas City14,906

The pastors seem greatly encouraged, and have personally expressed their thanks for the privilege of ministry in the "week of prayer."

From V. D. Ruch, pastor at Council Bluffs, Iowa:

We had an attendance of 1,060 at our Communion services Sunday morning. I had anticipated an attendance of about 800 and scheduled two Communion services, one at 8:30 and the other at 11 o'clock, with the thought in mind that I would rather have two services of 400 each than one of 800. The result was that we had 264 people at the early service and 796 at the second one. In spite of our large church we had to seat some of the people in the small chapel where they could hear the service over the public address system but could not see it. We had 555 at our church school at 9:45 a.m. Our average church school attendance when we were in the old church was less than 300. We had 421 on Palm Sunday and 555 on Easter. We are working toward an average attendance of about five hundred.

Quite a number of visitors attend each Sunday—people who have never attended our church before. We feel that our new building is quite a missionary asset and will help draw people to us. Some of our members who have been inactive for years are coming to church again.

www.LatterDayTruth.org

The Harvest of Life

What Shall It Be?

By J. A. Koehler



Now, behold, a marvelous work is about to come forth among the children of men, therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God in the last days; therefore, if ye have desires to serve God, ye are called to the work, for, behold, the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul.—Doctrine and Covenants 4: 1.

A Harvest Proclamation

That is the harvest of life proclamation of the (prophet of) Restoration. It is a revealing and comprehensive proclamation of the utmost importance. Reorganized Latter Day Saints say it is a divinely inspired proclamation, a proclamation of God.

The proclaimer said, "*This is the time of a marvelous harvest. It summons all who have 'desires to serve God' to that harvest. It specifies the price of that harvest. And it declares that all who will pay that price shall receive salvation to their souls; they shall reap the harvest of life.*"

Two Significations of Harvest

As a verb, *harvest* signifies "to reap," as when a farmer harvests his wheat. It signifies "to reap as a result or consequence of any exertion or endeavor," as when a great physician receives honors due him for services rendered to man; or as when one—anyone—experiences the feeling which accompanies the consciousness of having devoted his time, his talents, and/or his goods to the attainment of a worthy object, the accomplishment of a great purpose, or the promotion of a great enterprise.

As a verb, *harvest* signifies an action, an effort, an endeavor, a means to ends.

As a noun, *harvest* signifies "the product of any toil, exertion, or endeavor."

Two Applications of Harvest

The farmer's application of the harvesting principle is literal; it is a natural-world application. Religion's application is usually figurative; it is a spiritual-world application.

Which application concerns you most? Which challenges you? Which inspires you most? Or is one application as important to you as another?

Various Harvest Representations

The voices of religion have brought the idea of the harvest of life before the mind in various ways. "Keep well thy heart, for out of it are the issues of life" is one of them. The story of Joseph's disclosure of his identity to his brethren is another. "Henceforth there is laid up for me a crown . . ." is another. The idea of the harvest of life, both in its generality and in its particulars, has been represented in ways which are both interesting and enlightening; and what is more, they are inspiriting—as in the case of Malachi's "Now we call the proud happy" and so on, and St. Paul's "In due season we shall reap, if we faint not."

The voices of religion have made many literal applications of *harvest*, too; for practical affairs, which must be conducted aright to make abundant the harvest of life, lie within the field of true religion. "In the sweat of thy face shalt thou eat . . ." is one of those applications. "He becometh

poor that dealeth with a slack hand" is another. And "If Zion do these things she shall prosper" (which is the idea set forth by Jesus: "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you") is another. "Religion" has made literal applications of the harvesting idea or principle that bear heavily upon its figurative applications, upon both our present and our future fates and fortunes.

Sowing and Reaping

All harvesting involves both sowing and reaping, either by persons or by peoples or by both. "Nevertheless, in your temporal affairs you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld" implicates sowings by both persons and peoples, as does "bring all the tithes into the storehouse" (Malachi 3), and much else. It is impossible to lone-wolf our way into the Zion estate, for Zion is a social symphony which may be performed only through "an organization of My people"; it is a communal enterprise.

Much reaping by persons of that which they have sown individually may be done, of course. Persons reap habits because they sow acts. Some

persons reap better crops of wheat or corn because they, individually, do better sowing. There is much personal reaping through individual sowing.

And, of course, all nations, all communities, all organized civil societies, all "peoples" both sow and reap. "Righteousness exalteth a nation," "Cry unto her that her warfare is accomplished" (Isaiah 40: 1-10), and much else refer to the sowing and reaping—the harvesting—of peoples.

Sowing Conditions Reaping

That is one of the implications of "Whatsoever a man soweth that also shall he reap." It is the meaning of "If thou wilt enter into life, keep the commandments." It is the force of "If Zion do these things, she shall prosper." Surely the truth that sowing conditions reaping has been established through experience—experiences of both persons and peoples.

And, of course, that means that the answer to the question, "What shall the harvest be?" is "It shall be that which is sown."

The First Concern of True Religion

The characteristic of the religion of the truth, the religion that accords with the requirements of human nature and with the circumstances of man's being, is this: it is *an action*, because it is a way of life, and life is function—normal function. So the field of that religion is the sum of all the good affairs upon the right conduct of which the more abundant life, the welfare of the soul, depends.

As an action that religion is first truth—sowing throughout that field; and in the moral area of that field it is righteousness-sowing. Contemplate the harvest proclamation of the prophet of Restoration; contemplate the message of any kingdom-prophet; contemplate the sayings of Jesus; wherever you may look there is evidence that the first concern of the religion of the truth, the sensible or intelligent religion, is the sowing which must be done to reap the harvest of life.

Reaping Without Sowing

Before the division of labor, in agrarian societies, in feudal times as in the household of Abram, wherever men could reap only that which they had sown, the first harvest concern was to subdue the earth, to till the soil, to attend to seed-sowing and the cultivation of the crop—which is a way of sowing that conditions the reaping.

But in the childhood of the race, possibly in its infancy, some men contrived to reap that which *other* men had sown—as much of it as they could "reap" with-

out killing "the goose that laid the egg." Through vassalage, servitude, slavery, even when the tilling of the soil—the sowing—was of first importance to everyone, some men sought only to reap that which others had sown.

Of the uses which have been made of money and finance and property in general, especially of one kind of capitalism, through which means some men live by the sweat of other men's brows—by which they tap the flow of the social income or reap that which others have sown—we need not treat here. We only remind ourselves that in the ordinary relations of man to man, in the matter of food and clothing and houses and the rest, it is far from 100 per cent true that "Whatsoever a man soweth that shall he also reap."

If it were positively true in all these vital relations, some people who now live in "marble mansions" would have no habitations; some cupboards that are now filled with delicacies would contain not even a bone to feed the dog; some of the best-clothed people would be naked.

So, because society is acquisitive, under the division of labor, there are many opportunities and enticements to reap that which others have sown. The planlessness of society and the want of economic opportunity, of course, have much to do with that state of affairs. All we may say is that in "bread and butter" relations between individuals, it is not 100 per cent true—it is not true universally—that "whatsoever a man soweth that shall he also reap." There are many "idlers" who eat the bread and wear the garments of the laborer; many persons who "sow" without regard to the effects of their sowings upon the reapings of their peoples, many who take out of the social cupboard while putting nothing in.

Eternity's Personal Harvests

There is only one relation of which I know in which it is certain that "Whatsoever a man soweth that shall he also reap," and that is the personal relations of individuals to God. In that relation—which is a moral relationship—there can be no shortchanging, no reaping by one of that which others have sown.

And, generally or on the whole, in the long run, that is why the harvest of life in the present world is as good as it is. Morality is as high as it is principally because men have a sense of that personal relationship to God, without which there can be no sustained elevated morality.

So in this aspect of the harvest of life, the reaping of which we may make certain through right personal relations to God, through acceptance of the responsibilities of moral agency, we may rejoice evermore.

Unfavorable Circumstances

Roger Bacon said, "It is on account of the ignorance of others with whom I have had to deal that I have not been able to accomplish more"; that he could not sow to better advantage, or do more to improve the condition of man; that the reaping of the thirteenth century was so poor; that the lot of man was not less horrible; that the harvest of the goods of life was so lean.

Many men have been in Bacon's fix. The prophet of the Restoration was one of them. Even Jesus said, "How oft would I have gathered you . . . but ye would not." You should be able to name others.

So even he who *sows well in the circumstances* may be "a man of sorrow and acquainted with grief"; he may say, "I repent me now that I have given myself so much trouble for the love of science" that I have sowed so resolutely at such costs.

Since I am not the judge of all the earth, I do not know how such repentance will affect the individual's harvest, or how personal accounts with God will stand in the closing of the books. There are many questions of absolution, beneficence, and the like, to which I do not know the answers. But of this I am sure: in general, in the end, the harvest will be as poor or as rich as we make it by the manner in which we relate ourselves to man and God by our sowing.

Doctrine and Covenants 85: 8-10 says something that bears upon such questions. And so does "Father, forgive them, for they know not what they do," and much else.

But forgiveness or not, I am unable to see how the idler can reap the satisfactions, the happiness, of the laborer; how the intemperate man—even if he is forgiven at the bar of "justice"—can reap the satisfactions of sobriety; how the man who sows foolishly or scantily can reap the rewards of the man who sows wisely with liberal hand; how the man who says, "I repent me that I have given myself so much trouble" can reap the harvest of the man who says, "I will not cease to plow by reason of the cold," for he who does that shall "beg in the harvest, and have nothing"; for it is impossible to reap "wheat" through the sowing of "tares," to reap the harvest of *life* without living.

Sowing Interdependence

"It is on account of the ignorance of others . . . that I have not been able to accomplish more," and the rest which I have just said means that persons may be limited in their seed-sowing by the sowing of other persons.

That is because a man cannot live his life alone; it is because human life is a

www.LatterDayTruth.org

unity as well as a totality. Even in the matter of moral choices the person is limited in his *real* freedom by that which there is to choose from. If there were no church choir, for example, he could not choose to be a member; he could not choose effectually. He might say, as Lincoln did, "O God, if you ever give me a chance, I promise I will hit it [Negro slavery] hard," but he might not get that chance.

The "chances" of persons to do some harvesting—either sowing or reaping or both—are conditioned in that which other persons, in the capacity of peoples especially, choose to do.

There is much that must be left unsaid here about this, but I can hardly refrain from remarking that the fact that much harvestings of persons and peoples are interdependent gives us an interest in the harvesting of others.

We care, for example, whether other men sow seeds of drunkenness and crime, because it affects *our* harvesting. We care whether "the government" staggers for the wall like the blind (Isaiah 59), because it affects *our* harvesting. We care about the sowing of the church, for whether or not there will be a Zion harvest depends upon the kind of seed-sowing the church does. We care even about the convictions of persons respecting their relations to God, for they are our religious associates. There can be no exalted church morality in which to share if persons will not accept the responsibilities of moral agency, which is personal seed-sowing related to God.

In Babylon we are not really free to do some harvesting that may be done in Zion. So, whether we are interested or not, we do have interests in the harvestings, the sowings and reapings of others.

The Restoration Opportunity

The Restoration opportunity to harvest is unprecedented; it is singular; it is momentous. "The field" was never so "white" to harvest as it is today; for the seed-sowing of the centuries has brought forth, produced, yielded civilization's greatest crisis. "In the last days" harvesting may be done by "My people," which was never done before. It must be done to undo the evil that has been wrought, cumulatively, by the seed-sowings of the past; which must be undone to reap the harvest of life.

The land must be "redeemed"; the birthright of the individual which has been sold for a mess of pottage—sour pottage—the right of an "inheritance" in the earth must be restored. Irresponsible men must be made accountable as stewards over their own properties through a communal application of the Stewardship principle in the work of Restoration through a process of "conse-

cration"; through "an organization of My people"; through bringing forth and establishing the cause of Zion; through sowing seeds of kingdom-building righteousness.

The business of peoples must be restored to them, and they must attend to it properly. There is much more to the story; and every representative of this church should be able to tell it.

What Shall the Harvest Be?

I mean, here, the harvest proclaimed by the voice of the Restoration. Both as a process of sowing and as a matter of reaping, the answer to that question is being given daily, hourly, by you and me.

What feelings do we nurture? What thoughts do we think? In what do we interest ourselves? How do we employ our heads and hearts and hands? What are the practices that arise from our thoughts and feelings? In the answers to such questions is to be seen the answer to the question, "What shall the harvest be?" for the sowing conditions the reaping.

Why Such Sowing?

Why the kind of sowing that both persons and peoples have been doing throughout the ages, the sowing that has set the stage for Restoration; the sowing that has made the "field white . . . to harvest"? Why do peoples, nations, governments even today sow such seeds of calamity?

Why do church people say and do so many things that lead nowhere? Why do they sow rounds of novelty and variety instead of seeds of progression?

Paul gave part of the answer in the third chapter of II Timothy and the first chapter of Romans—and what an indictment! Edward Murrow said, "It almost makes us wish that Noah had missed the boat." Parts of the answer are to be found in the fifty-ninth chapter of Isaiah, the first section of Doctrine and Covenants, and elsewhere.

One writer said, "The sluggard will not plow by reason of the *cold*," so "he shall beg in the harvest and have nothing." Doctrine and Covenants 102: 2 gives part of the answer, and, by implication, so do 85: 21 and 4: 1. Read them. For the harvest of which Restoration is a proclamation is not to be reaped by a people which sows seeds of slovenly thinking, procrastination, self-adulation, and so on.

The business of harvesting is in our hands; we may conduct it as we will. But the manner of that conduct is the answer to the question, "What shall the harvest be?"

A man said to me, "You will never live to see Zion." I said, "Perhaps not. But I will live to see something that you

will not live to see; I will live to see a man who tried. And that is all the prophet of the harvest lived to see. And I will reap a harvest of satisfaction of which you will know nothing." For it is certain that, in his personal relations to God, as a free moral agent, "*Whosoever a man soweth that shall he also reap.*" The harvest is in *our* hands. In that which we *sow* is the answer to the question, "What shall it be?"

The Dangers of Criticism

(Continued from page 3.)

feels his inferiority and dissatisfaction. He tries to bring others down to his own level. But when he has done this everybody feels worse.

Danger in the Church

Constant criticism is dangerous to any church. It is easier to criticize the officers than it is to help them. Criticism develops disloyalty and opposition. It creates division and strife among the people. It causes unrest and uncertainty. It is the wedge that evil drives to separate the people from each other and from their leaders.

The Right to Criticize

Is there such a thing as the right to criticize? We think that the Bill of Rights (including the right of the freedom of speech) has its place in the church as well as in the nation. We must endure the critic as long as he is honest and not merely throwing up a dust screen to hide his own sins.

But there is such a thing as being fair. Has the critic invested his time, work, and money in the church? Then he has a right to say something. If he has given nothing and done nothing, he may speak, but what right has he to be considered?

The Good Criticism

Another danger, on the opposite side of the subject: we must always keep in mind the possibility that the criticism may be both true and good. If we heed it, we may be saved from other dangers far worse.

Criticism may be a lantern hanging over a dangerous hole or a washout on the road. It may mark the unsafe bridge or building. It may be the red signal light at a railway crossing when the train is coming.

It would be a serious mistake to reject all criticism as such. This would be to throw away one of the greatest protections.

Our final and greatest danger is that we may fail to regard and consider the good and valuable criticism. L. J. L.

Of One Blood

By Leona Hands

One God and Father of all, who is above all and through all, and in you all.
—Ephesians 4: 6

A YOUNG PILOT stationed overseas was on a routine flight mission. Flying along at an altitude of 20,000 feet he looked down upon the earth below and made an interesting discovery. There were no boundary lines between nations. The various countries were not painted in different colors as they were on the maps he had studied so carefully. It was impossible to tell where one country ended and another began. Neither could he distinguish any difference in the people, for he was unable to observe the color of their skins or hear the various languages they spoke.

As he pondered these things a significant thought came to him. This is the way God must see the world—without boundary, nationality, color, or tongue. These people scattered over the face of the earth were all his children, created according to his plan and purpose.

Because of his early religious training, the young man was deeply impressed. Writing home of his experience he added the Scripture that had come to his mind as he flew along: "And God hath made of one blood all nations of the earth for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation."

Nothing has so served to point up the statement "of one blood" as have the recent conflicts in which the world has been involved. All blood is the same color, and has the same properties. The life-giving and life-saving blood plasma so priceless on the field of battle has been made from the blood of many races and is used interchangeably to serve men of all nations.

Hearts, too, are the same color. Long ago the prophet Samuel was reproved by God when he, in his own wisdom, thought to choose a king from among the stalwart sons of Jesse. "Look not on the countenance or on the height of his stature," God told Samuel, "for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

The unchanging love of God encompasses the earth and is so great as to be beyond the comprehension of the human mind. There is no space that it does not fill.

"How can one measure the love of God?" a writer asks. "As high as the heavens above the earth; how high is that?"

As far as the east from the west; how far is that?" There are no mathematical terms to express the measure of God's love for his creation. It is measureless.

THROUGH THE WONDERS of nature God has shown evidence of equal love for his earthly children by richly endowing every country in the world. The same green grass carpets the lands of all nations. He has strewn the flowers of the fields lavishly in every corner of the globe. The grandeur of mountains, the beauties of lakes and streams are universally enjoyed by men everywhere.

Someone has suggested that the beautiful song whose words have been set to the music of "Finlandia" be adopted as a hymn for world brotherhood.

This is my song, O God of all the nations,
A song of peace for lands afar, and mine.
This is my home, the country where my heart is,
This is my hope, my dream, and my shrine.
But other hearts in other lands are beating
With hopes and dreams that are the same as mine.

My country's skies are bluer than the ocean,
The sunlight beams on clover leaf and pine;
But other lands have sunlight, too, and clover,
And other skies are just as blue as mine.
O hear my prayer, thou God of all the nations,
A prayer of peace for other lands and mine.

Many nations might rightfully claim this to be a song of their homeland. But the words have been written by an unknown author. Who can say what country the poet has reference to? The same blue sky and sunlight is over all. And God himself has planted the love of country in the hearts of men.

IT HAS BEEN SAID that music is a universal language. All nationalities share the love of good music. Men of every color, race, and creed have given freely of their talents for the world's enjoyment and pleasure. Our best-loved symphonies, oratorios, hymns, and folksongs have been written by inspired composers from a wide variety of lands and are enjoyed by people the world over.

Just as God has permitted every land an equal share of the bounties and beauties of nature, so also has he distributed his gifts and talents equally among his children. This is evident not only in the realm of music. All nations have contributed richly to the world at large in the fields of literature, painting, drama, science, and medicine.

In these latter fields, the findings of men of different nationalities have served

to benefit mankind everywhere. From birth until death the human race owes a debt of gratitude to the efforts of many unknown friends of other lands. One writer says:

A 1948 report of the Rockefeller Foundation reminds us of a world friendship which no nation should be allowed to forget. The findings of this great center of scientific research are used to benefit the people of all lands. Experts from many countries have gathered here to study disease. It was an Austrian who perfected the technique of blood transfusions. How many Americans, Germans, Italians, and other nationalities owe their lives to this unknown friend? A Japanese scientist isolated the bacillus of tetanus. A Russian majored in typhoid research, and an Italian has waged a successful battle against malaria. Perhaps best known are the Curies who devoted their lives to research in controlling infection and insuring safety from rabies and surgical infection. A German helped control diphtheria, and an Englishman conquered smallpox. The list of benefactors continues to grow as new discoveries are made. Working together, men of science are fighting and winning the battle against mankind's universal enemy, disease.

THE BASIC NEEDS of the human race are fundamental: shelter, food, and clothing. All men have the capacity to learn, to love, and to suffer. Theodore Roosevelt has said, "There are only two races in this world. The good and the bad—and they are everywhere." On another occasion he wrote, "The nineteenth century made the world a neighborhood; the twentieth century must make it a brotherhood."

An unknown poet contributes the following:

And all men are my kin
Since every man has been
Blood of my blood;
I glory in the grace
And strength of every race,
And joy in every trace
Of brotherhood.

T. Z. Koo, a Chinese, has made this observation: "There are differences of race, color, speech, and customs; and we can find clashing viewpoints beneath the surface in every land, but in Christ all things hold together." He is truly the hope of the world.

We know that vast numbers of people are illiterate, uneducated, and unevangelized. World brotherhood is still a vision, a dream of the future in the hearts of men.

Someone has asked, "When that day of the true brotherhood of man is realized, will God bring to pass a miracle and make our skins of one color?"

In answer one of our evangelists has stated, "Perhaps a greater miracle will occur when each man, united in the common bond of love for God can look into the face of his fellow-man with no awareness of the color of his skin."

Question Time

Question:

In Matthew 16: 19 Jesus said, "Upon this rock I will build my church." We hear many definitions of "the rock" in the world today, and several in our church. Some say the rock to which Jesus referred is Jesus himself, and some say it is the revelation from God of the truth that Jesus is the Christ. What is correct?

Ohio

C. F. D.

Answer:

Revelation has two connotations: that which is revealed truth to the inner man by the Holy Spirit, and that which is demonstrated in Christ, "the Word made Flesh." These two are inseparably connected. Both are required to comprehend revelation.

God has always brought himself in contact with man's mind by internal revelation. Peter's knowledge of Christ's works did not enable him to say, "Thou art the Christ, the Son of God." This knowledge came through internal revelation. Christ himself verified this fact by saying, "Flesh and blood hath not revealed it to thee, but my Father which is in heaven."

The Spirit which quickened the minds of the prophets in previous generations quickened the mind of Peter. "Thou art the Christ, the Son of the living God" was a prophetic utterance and had its full meaning in the resurrected Christ. Jesus recognized that Peter had only a partial understanding of his divine commission and proceeded to reveal the fuller truth through his teachings.

Then charged he his disciples that they should tell no man that he was Jesus the Christ. From that time forth began Jesus to shew unto his disciples how he must go into Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and raised again the third day.—Matt. 16: 20, 21.

The full significance of Christ's teaching could not be comprehended by human intellect. It had to be revealed through the Holy Spirit (internal revelation). "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost."—I Cor. 12: 3. John, in recording the great

sermon in which Christ declared himself to be the bread of life, said:

Many therefore of his disciples when they heard this said, This is a hard saying. Who can hear it? From this time forth many of his disciples went back and walked no more with him.

They were present when he fed the five thousand and healed the sick; they had listened to his teachings, yet they turned away to follow him no more. Intellect was not enough. Only those who had received the internal revelation declared, "Only thou hast the words of eternal life," and were willing to follow him to their death.

The rock upon which the church was built was hid from the eyes of man to be visioned only through faith and the revelation of God the Father.

J. C. DAUGHERTY

Question:

Is it proper to administer the communion to persons baptized but not yet confirmed?
California

H. D. G.

Answer:

It is not proper to administer the Sacrament of the Lord's Supper to persons who have been baptized but not confirmed.

The sacrament of baptism is not completed until the confirmation has been completed, for this is the second part of the ordinance. Confirmation carries with it the ratification, or making valid of the baptismal act of immersion. Without confirmation of the Holy Spirit, right to full communion in Christ's church is denied.

A. H. YALE

Question:

Do Christians from all churches go to paradise at death?
Oklahoma

L. S.

Answer:

People are not grouped or placed in paradise or elsewhere in the future world merely upon their church membership status here. All upright and honorable persons who have lived up to the light and opportunities they have had may

find place after death in paradise, whether they have or have not been members of the church, though we should keep in mind that paradise is not their final abode, but a temporary one for the spirits of the righteous. Obedience to Christ and his gospel is essential to salvation in the kingdom of God. Those who have not the privilege of hearing it in this life will hear it in the spirit world, and by receiving Christ may be worthy of the resurrection and the kingdom of God when he comes.

CHARLES FRY

Question:

Harold Velt's *The Sacred Book of Ancient America*, page 42, in referring to a revelation given to Oliver Cowdery, David Whitmer, and Martin Harris just before they were allowed to view the plates, says: "You shall have a view of the plates, and also the breastplate, the sword of Laban, the Urim and Thummim, which were given to the Brother of Jared upon the mount, when he talked with the Lord face to face."

If these were given to Jared's brother, how did it happen that Laban had them at the time Lehi left Jerusalem?
California

Mrs. H. J. S.

Answer:

The quotation referred to is from Doctrine and Covenants 15: 1. Obviously the qualifying clause, "which were given to the Brother of Jared upon the mount," was not intended to apply to the whole of the paragraph, but to the last antecedent, the Urim and Thummim. For instance, the records kept upon the plates of brass many centuries after the death of the Brother of Jared could not have been in the hands of the Brother of Jared, nor is it likely that he had ever possessed the sword of Laban; yet these are included in the same sentence.

We know of nothing Laban possessed that had been in the hands of the Brother of Jared, for it is not stated that the Urim and Thummim were brought with the plates from Jerusalem 600 B.C.

HAROLD I. Velt

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald Editors* rather than panel members. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

When God Intervened

By Melva Crum

ONE SATURDAY AFTERNOON in early February the doorbell rang at my home in Tokyo. On answering it I found a young American boy in a Marine uniform. He wanted to know if this was where Carl Crum lived. I knew who he was immediately, for early in the week we had received a letter from Lawrence Davenport mailed from the Naval Hospital in Yokosuka, Japan, where he was recovering from wounds received in Korea. Early that morning my husband had made arrangements with Captain John Faurot to go by train to Yokosuka to see this boy.

We had a good visit while we waited for the men to return. I'd like to tell you in his words—as nearly as I can remember them—the story he told me that afternoon.

"It was at the place in Korea known as Bunker Hill that I was wounded. It was about two o'clock in the afternoon of the last day of the year. I had been on the front lines thirteen days when I was sent to an outpost about a mile ahead of the lines. There had been some activity, but at the moment it was quiet. We were expecting a New Year's Eve attack and were given permission to test our weapons. I put on my battle vest and went outside the bunker. I had been there several times without my vest, but this time for some reason I put it on.

"I had fired about eight rounds from my carbine when I noticed an enemy mortar shell explode not far away. I knew the next one would be close, so I set my gun down and turned to enter the bunker. That turn saved my life. Just then a mortar shell struck the sandbags beside me and exploded.

"I knew I was hit. I heard a sound like a gong being struck and felt the impact of the shrapnel. The worst of it (so I thought at the time) hit me in the left side of my head,

neck, and face. It blew my helmet completely away.

"The lieutenant in the bunker looked me over and had to make a quick decision. He thought of that long, unprotected mile I would have to be carried in full view of the enemy. He could call for a smoke screen to cover the area, but that would take fifteen or twenty minutes. He knew I didn't have that much time. All he could do was to ask for volunteers to carry me back to the line. Everyone knew how dangerous it would be."

He paused and his eyes misted over as he relived that moment in his memory. There was a lump in my own throat as I waited for him to continue.

"Eight men—*eight* of the fellows, mind you, stepped up and volunteered to carry me out!" No wonder the memory brought tears to his eyes! My own were brimming over as I thought, "Greater love hath no man . . ."

"So we started that long mile knowing the enemy was watching us. Sure we were scared! Anyone would be. We kept expecting the guns to start popping. But do you know what? Not one shot was fired!

"Soon we were back at the line and I was placed in a jeep ambulance which took me to an aid station. There the medics slapped temporary bandages on me and loaded me into a waiting helicopter. In less than fifteen minutes from the time I arrived at the aid station I was bandaged, loaded into the plane, and taken to the hospital ship 'Comfort' out in the bay.

"There were many pieces of shrapnel still embedded in my vest. It had stopped all but the very worst. When the medics removed it they found two more wounds in my back. One piece of shrapnel had gone between my ribs into a lung, but the vest had closed up the area till it was airtight. I was thankful they had not taken it

off in the bunker. The doctor told me I was lucky that air from the outside had not entered my lung through the wound.

"I had wonderful care on the 'Comfort.' I was there twenty-four days being patched and repaired and having the worst of the shrapnel removed. The doctors tell me I'll have about 70 per cent normal hearing in this ear. The long scar across my lower jaw was caused by a piece of metal which ripped into my face and removed two lower teeth."

I examined his face and was pleased to see that as far as scars were concerned he had little to worry about. It was no worse than some I've seen on football players.

We laughed together at the thoughts of his endeavors to force a large wad of chewing gum between his teeth. The nurses had insisted that he chew gum to keep his facial muscles limber. They didn't care if he liked it or not, he had to chew it.

He became serious again as he said, "Sister Crum, I know the Lord protected me out there, and I'll never forget it. It wasn't just chance that caused me to put on my vest that afternoon, and it wasn't just chance that I turned away as that shell exploded. I know it, and I'll never forget. And when I think of those eight fellows who volunteered—"

That was a month ago. Yesterday we saw Lawrence for the fourth time and find he is to be discharged from the hospital this week. We do not know if the review board will send him back to Korea or home, but we do not worry about his future. I'm sure his desire to serve God and his church is sincere, and he will occupy with honor the office in the priesthood to which he had been ordained in his home branch at La Crosse, Wisconsin.

To Larry the Battle of Bunker Hill will no longer be associated with the American Revolution. It will be a place in faraway Korea where God intervened in his behalf; and though his body will bear some scars from his experience there, he will have no scars on his soul.

Listening

By Edna J. Wilder

NEARLY ANY DAILY PAPER anywhere will contain a few such headlines as these: "Girl Jumps Off Bridge"; "Man Found Dead in Locked Hotel Room"; "Middle-aged Woman Commits Suicide"; "Boy Found Dead in Parked Car"; "Husband Kills Wife and Four Children."

Many of these untimely deaths might have been prevented if the victims had known just one person who would have voluntarily listened to their particular problem. No matter how forlorn you may be, somewhere near you there is a kindred being to listen while you solve your own problem by talking it out.

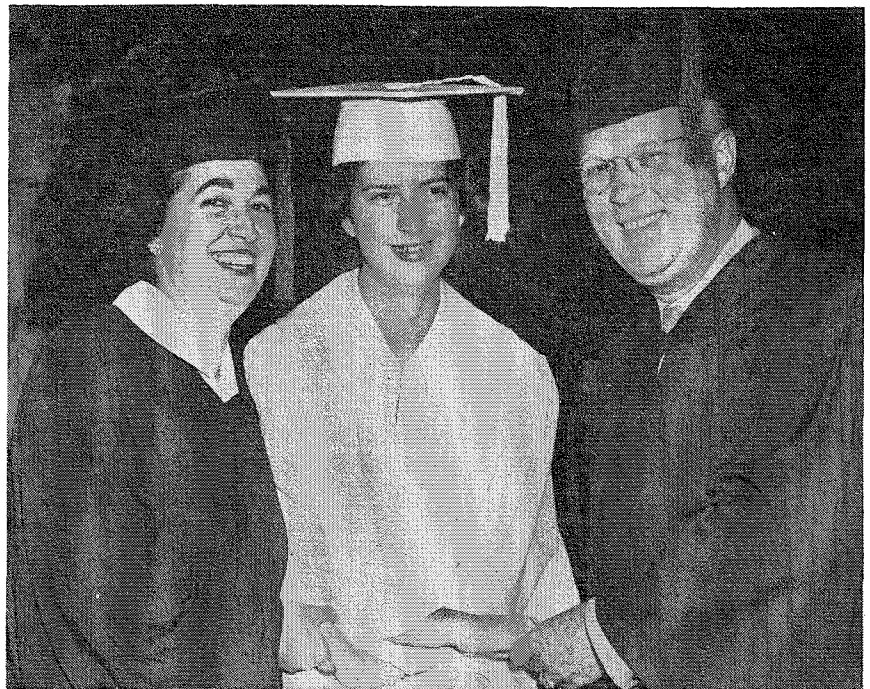
Others need you to listen to them. You may be vitally important to someone today; tomorrow may be too late. You may be the one who can help prevent a tragedy. Bridges were made to cross; cars were made to drive; guns were made for protection and hunting wild game for food. None are to be used for the destruction of human life.

Years ago I heard a crippled man tell how good life had been to him. He always had time to listen to people, but very few ever found time to listen to him. The little hunchback who lived alone at the end of the street was a forgotten man. After a very trying session with poor health, the friendly little man disappeared from the streets. Several days later, someone broke into his humble home and found him dead—a bullet hole through his brain. Someone had stayed away too long.

In these days of transient living, it may seem impossible to know anyone long enough to listen, but you should try to as often as you can.

Listening always pays off; not just for the speaker, but for you too. You will get a real lift when you exercise this divine privilege. The papers could use their space to much better advantage than printing untimely obituaries that might have been prevented.

Are you listening?



HIGH SCHOOL GRADUATES AT 44

ON JUNE 10, 1952, seventeen-year-old Dorothy Henderson was graduated from Anacostia High School in Washington, D.C. This ordinary item might have been mentioned on the society page of her community newspaper, but the event of June 10, not Dorothy's high school graduation but her parents', appeared as a feature article in several of the Washington papers.

The story behind the high school diplomas of Lillian and Melvin Henderson, Dorothy's parents, is one of determination. An early marriage and rearing four children were reasons enough for the Hendersons to postpone plans to complete their education. Now, at forty-four, they have achieved one of their goals in life.

Determined to go on to school, Melvin completed a course at Benjamin Franklin University in 1943. However, he could not receive a degree because he had not completed his high school courses. An assistant in the district assessor's office, he finished his high school science work and qualified for a diploma. This required one year of evening classes at Anacostia High School.

Lillian's courses took three years of evening classes. There were church activities, home responsibilities, and lessons, which kept her three years busy. One of the thrills of the Henderson family came when Lillian was selected by the 115 graduating students to give the welcoming student address at the ceremonies.

She is the ways and means committee chairman of the branch in Washington, D.C. Lillian and her family actively support branch activities, and Dorothy is now a student at Graceland College. Lillian May, the oldest daughter, now Mrs. Robert Carr, also attended Graceland College. The other children are Fay, fourteen, a junior high school student, and Janet Ruth, seven, a grade school student.

Better qualified now to serve in community, vocational, and branch life, the Hendersons find new meaning in Benjamin Franklin's statement, "An investment in knowledge pays the best interest."

BARBARA PEAVY

The Life of Hubert Case *Part XIV*

By Alice Montague Case



Alice and Hubert Case, 1922

Healings

Hubert was driving to Oklahoma in 1920 west of Yates Center where he was going to perform a marriage ceremony for one of the Van Valkenburgs whom he had baptized in Oklahoma. He was undecided as to just where those people lived, and he drove about a quarter of a mile off the road to a house to inquire the way. When he got there the lady of the house said, "Oh, Brother Case, come in here." He discovered it was the Harrison Rudd family, whom we had known in Iowa. She said, "Come in here, for Harrison is very sick, and Sunshine, our daughter, has tuberculosis." He administered to both of them. Ted Beck who at that time was not a member of the church was there and witnessed the administration. Both of the sick were healed. It was such a miraculous thing to see Sunshine raised up from tuberculosis that it was one of the things that brought Ted Beck into the church. He told Hubert about Sunshine's being healed years afterward. Sunshine became Ted's wife.

About 1925 Hubert was holding a meeting at Sperry, Oklahoma, and was ready to close his meeting to go home for Christmas. Brother Gleazer was with him the last meeting on Sunday, and they were both going to Independence for Christmas. Hubert received a letter from Brother Goad asking him to come to their place about 150 miles to the southwest at Weatherford, Oklahoma, and administer to his wife, for the doctors had given her up to die. He took the train for Weatherford, and Brother Gleazer went on to Wichita. When Hubert reached Weatherford that Monday afternoon, Brother Goad met him at the train, took him out to his home, and told him how desperately sick his wife was. Hubert told him that she was a humble person, one of great faith, and he believed God would heal her. When they got to the house some four miles in the country, Hubert offered prayer. Brother Goad bowed down with him and cried as if his heart would break. Hubert arose and administered to her, and she was instantly healed. He told Brother Goad that he had one of the best of women, that the Lord had recognized her faith when she was patient, and that she was one of God's chosen ones.

He asked Hubert when he would speak over the radio, and Hubert said, "I am planning to speak tonight when I get home." He said, "I want you to tell of this healing and dedicate this service to my wife. I won't tell her about it; I will just tune in and get your announcement and your talk."

Hubert received a letter from him a day or two after that. He wrote, "I have never seen her so happy over anything as that radio service. We all enjoyed it very much." They had three little boys, and her healing was a lesson for life to those children.

The "Great Healer"

At Jenks, Oklahoma, a little town eleven miles south of Tulsa, Hubert went to baptize our niece's daughter. On his arrival there, he told her that little Dorothy, her daughter, should hear some sermons before she was baptized, to which my niece agreed. Hubert rented a vacant store building in the town, put in seats, advertised his meeting, and filled the building the first night; crowds continued to come for three consecutive nights.

Hubert heard about the "great healer," Raymond T. Ritchie, who had been in Tulsa three months. Most of the people had been up there to see the healer, but he had gone away, and the excitement had not yet subsided, so there was much talk about him.

The fourth night when Hubert arose to speak, the Spirit of the Lord came on him in great power, and he said, "I have heard much in the last three days about Raymond T. Ritchie and how he healed the sick. He never claimed that he healed the sick, although he was advertised as the 'great healer.' But as the people passed by him in line, he would say to them as he touched them, 'If you have faith to believe, God will heal you.' But God has given me power to heal all your incurables. You have many among you here who were taken to Raymond T. Ritchie, who were not healed. Bring them to me, and they shall be healed."

At the close of this meeting, two men came to Hubert, asking that he go to their homes. One asked him to go that very night.

Two More Healed

He went with him a mile and a half out in the oil field. The man told Hubert how many times he had taken his wife

to Raymond Ritchie to be healed because she was dying of tuberculosis. She had been bedfast for a year and a half. Hubert explained to these people about our belief in regard to healing of the sick. The Spirit of God came upon him and he knew after he anointed the woman that she would be healed. After he administered to her, the fever left immediately.

The next morning Hubert saw her husband, Mr. Bruce, in town and asked him how his wife was. He said, "She got up and prepared breakfast this morning, and she is coming to your meeting tonight." She was baptized during that series of meetings.

The other man said, "You come to my house tomorrow morning at nine o'clock," and Hubert went. Cancer had eaten out two of his wife's ribs; the opening was nine inches long and eight inches across. Hubert knew instantly when he laid his hands on her head that she was healed. The husband could not get anyone to take care of her because the stench of the cancer was so bad. Her healing made that series of meetings of great interest to the town and the whole community.

Hubert baptized thirty-two people and raised money from the town to build a new church. He put up most of that building with his own hands while he was conducting meetings. He got more money from nonmembers than he did from the Saints.

Sperry, Oklahoma, was a remarkable place. Almost invariably, wherever Hubert preached, he baptized as many people as he preached sermons. He baptized fifty people at one meeting. Another time he preached ninety days and baptized ninety people.

Hearing Restored

One night after preaching was over, a lady said to him, "Brother Case, I have completely lost my hearing. I want to be administered to so that I may get my hearing back."

After most of the people had gone, Hubert called the rest of them to order again and told them that Sister Katie Hogue wished to be administered to, and if there were any others who desired administration for them to come forward. There were five in all.

Sister Katie was the last one of the five to receive administration. Afterward the pastor's wife came to him and asked, "Brother Case, did you hear someone else talking while you were offering that prayer?" He said, "No, I didn't." Another woman came up and asked the same question. He said, "No, I did not hear anyone talking. If I had it would have bothered me." He then asked them what the voice said. They replied that it repeated the words of his prayer. Then he turned to Sister Hogue and asked her if she heard it. She said, "I heard the voice, and I heard what you said. I am healed. I can hear everything."

In the summer of 1922 our second daughter, Dorothy, was married to Richard M. Maloney, Sr., in our home, Cyril Wight officiating.

Hubert returned to Oklahoma soon after this, holding meetings at Skiatook, Shidler, and Washunga. There were good groups at all these places and some were added every time services were held by any of our men. There was a reunion held at Washunga, and a number of young people were baptized. During these years our work was growing and spreading; nearly every place where Hubert and others baptized a group, a branch would be organized. This development came because they stayed long enough that the people thoroughly understood the gospel before they were baptized. This was possibly the reason for the success of his ministry in this state—the thorough understanding of the gospel by those who were baptized.

Paying a Debt in Minneapolis

About this time we decided to sell the house on Maple Street, Independence, Missouri. This we did, and bought on West Walnut. After remodeling the house, we moved in, and remained there seventeen years.

In the summer of 1924 Hubert was moved from Oklahoma to Minneapolis for three months; while there he lived at the DeLapp home. I also visited there for two weeks later on in the summer. The Saints there had a heavy debt on their church, and after his experience at Oklahoma City at the State Fair Hubert urged

them to see what they could do by way of paying off their debt.

The Minnesota State Fair was at hand, and they decided to see what they could do to raise money. Being authorized by the branch, Hubert went to the fairgrounds and rented a large building for \$700 for the eight days of the fair. Then equipment had to be bought, which amounted to \$2,500. The church people, though frightened at the heavy expense incurred, cheerfully did the heavy work of preparing and keeping up the dining hall. It proved a success. About 2,500 ate at their tables each day, and on Labor Day the number was 5,000. The sum cleared after all expenses were paid was about \$2,000. Despite the hard work the Saints thought it was worth while. Everybody in the branch helped and worked in harmony and good will. Soon after the fair was over Elder Ray Whiting came to Minneapolis, and Hubert had the pleasure of presenting him as their new pastor. He offered his own resignation at that meeting and returned to Oklahoma.

During my visit to Minneapolis and the DeLapp home, I had invited Sister DeLapp, if she came to Conference the next spring, to stay at our house. This she did. Her son Leslie brought her there, and as the roads were bad I also urged him to spend the night there. Thus it happened that he met our daughter, Ardyce.

Marriage of Daughter Ardyce

The acquaintance made at the Conference of 1926 between our daughter and Leslie DeLapp grew fast and soon culminated in their wedding on August 25, 1926. He took her to Minneapolis to live. So the children at home now were only grandchildren, one of whom—Richard Maloney—with his mother remained in our home until he had finished high school.

Hubert returned to Oklahoma, Sapulpa being his first stop. He also preached at Keifer, Bristow, Yale, and Drumright. Good interest was shown at all these points.

From there he went to Holdenville. After that he returned home for the Conference of 1926. Being reappointed to Oklahoma, he visited Hartshorne, where there was a branch already organized, also Wilburton and Fanshaw. He then visited Calumet and other groups of pioneer Saints.

With Ed Dillon

From the San Springs Reunion near Tulsa, he came with Brother and Sister Ed Dillon to Independence. This was a very good spiritual reunion, and one of its outstanding features was the number

of young people who made their start in the work of the church. Some had been baptized in childhood; some had just been baptized; but all were filled with interest and zeal and became active workers in the church. Among the older people who were baptized at that reunion was B. A. Howard, father of Merle Howard.

The object of the Dillons' drive to Independence was to get Hubert and me to accompany them on a trip to Kirtland Reunion. None of us had ever seen that historic spot, and we were eager to go but had little time for preparation. However, we made ready with as little delay as possible and started on our way.

Kirtland Temple

The drive across Missouri, Illinois, Indiana, and part of Ohio was very interesting to all of us, as we had not seen those states. But Kirtland was the most outstanding feature of our trip. As we drove up over the hills and caught our first glimpse of the Temple, we were all thrilled. We were truly inspired as we walked up to the door and read that inscription, "The House of the Lord."

When Hubert preached his first sermon in the Temple, the Spirit was present in great power; it was a taste of heaven to us as it is to all the Saints who go there. We have heard many speak of that building as the most sacred spot they have ever visited.

From there we visited Hill Cumorah and other historic places, then started westward to Nauvoo.

Sadness at Nauvoo

There was a great feeling of sadness for us about Nauvoo. We saw the homes where Joseph had lived, and which were well preserved. But the fact that the temple no longer stood upon the hill, and the sight of those great stones from its walls, now used in a Catholic school building, gave us a feeling of sorrow for "what might have been." Hubert's grandparents were baptized by Oliver Cowdery on his first mission to Independence. When the Saints were driven out of Missouri the Case family went to Nauvoo, where the grandfather worked for Joseph Smith. Their testimony concerning Joseph Smith's connection with polygamy was that it was all false. They said a finer, cleaner man than Joseph Smith never lived, and they had opportunity to know as they worked in his house and grounds for a long time. My people had lived there too, so the place seemed rather a sad one to both of us.

(To be continued.)

Mother's Day

By Stella Wild

WE ALL KNOW the story of Moses and how, when he was a baby, Pharaoh ordered that all Israelite children be killed to prevent the Israelites from becoming more powerful than the Egyptians. Fearful of Moses' plight, his mother laid him in an ark made of bulrushes, closed the lid, and set the ark among the flags at the river's edge trusting God would watch over him. His sister Miriam also watched from a distance wondering what might happen to him. In a short while Pharaoh's daughter came to bathe in the river, and she noticed the ark. She summoned her servant to bring it to her. As she opened the lid the baby began to cry and lifted up his little hands begging for her to take him up. The princess was not cruel like her father; she felt sorry for the child. "It is one of the Hebrew's babies," she said, and just then a little girl came running up. "Shall I call a Hebrew woman to take care of the child for you?" Miriam asked timidly. Pharaoh's daughter already loved the baby, and she was glad to have a nurse for him. As soon as the princess consented, Miriam went directly to her mother. As these two returned the princess commanded her, "Take this child with thee, and nurse it for me, and I will give thee wages." The heart of the good mother was filled with silent thanksgiving as she took her son, Moses, from the princess.

During the following years she knew the joy of rearing her own child, of teaching him the glories of God, the value of prayer, and the knowledge of his forefathers. She cared for his childhood injuries and directed his association with play-

mates. When Moses was old enough to receive instructions from the scholars of the royal household, his mother had to return him to the princess. But no instructions, however skilled the teacher might be, could overshadow the instructions of Moses' mother. She did her part well, for in her hands rested the preservation of the Hebrew religion. If she had not planted her religion deep in the heart of Moses, he might have stepped aside and worshiped the idols of Egypt.

Because an Israelite mother knew how to care for her child, a nation was turned from the worship of idols to the worship of God. Here was a mother who knew what her responsibilities were, and she took care of them.

NEXT SUNDAY is Mother's Day—a day when we, as mothers, are to be honored. If we examine ourselves, can we truthfully say we are worthy of this? Have we followed the example the mother of Moses has presented to us? The responsibility of our children is ours; that is God's plan. Are we training them to be kingdom builders? Are we teaching them to love one another as God loves us? Are we teaching them how to pray? Our devotions and sacrifices are essential if we choose to do God's will. I think the Dads could be included too, for *our* example in the home is the most powerful means of teaching. Are *we* living Christ-centered lives? Have we

built a Zion home? Jesus, the Way Shower, blessed the children and asked God to direct them. So must we. We must constantly try to make their paths lead toward God. It is not enough that we wash and iron their clothes, keep the house clean, and feed them. We do not live by bread alone—we live by love and hope and happiness also. It is under these that we grow in character, and they cost nothing but the willingness to give. We should let our children know we love them—let them think of us as happy to work for them. When we think of ourselves as servants of the Lord, doing good works, we shall give thanks for the opportunity to serve.

A Mother's Day Offering

I HAVE ALWAYS had a desire to give something on Mother's Day in memory of my own mother, who died many years ago, so I have remembered by sending gifts and cards to other mothers. I also have wanted to give something to the church, and have decided to make it a Mother's Day offering.

On Mother's Day during the church school hour an offering was taken which amounted to eight dollars and fifty-one cents. A picture of a mother was placed on the altar for the program worship service, and two boys brought the offering to the altar placing it at the base of the picture. This is not a money-making scheme, rather it affords those who wish to do so a chance to give something in memory of their mothers that will help the church most of them so dearly loved. I suggest that a picture of Emma Smith, our church mother, be used for this service.

MRS. HERBERT BOSSHARDT

Home Column

Puddles of Faith

By Ella Lambkin

I OFTEN THINK of an illustration I once heard. We are like children playing on the seashore. With our little spades we dig holes in the sand. When the sea comes up and fills our little wells we are happy. We scarcely notice the great force of the sea only a few steps away.

Some time ago I attended a district conference where the general prayer service was to be held in the upper auditorium while the young people met in the basement. I was concerned with these young people. I worked with some of them. I prayed that, if both services could not be blessed, the blessing go to the young people.

I attended a very dull service, but when I heard that the young people had an interesting experience I was happy. I had received just what I asked for. Since then I have been ashamed of that prayer. It must have been almost an insult to God—the idea that his power was not great enough to cover two services on different floors of the same building. I was still playing with my little puddles of faith on the shore, and they must have been pretty shallow.

THIS LAST SPRING I lay one day very discouraged because I was such a burden to my family. A stroke had made me helpless on one side. I begged God to help me walk so that I could wait on myself. I would try to be patient with my helpless hand. So quickly that it surprised my friends I learned to walk—not perfectly, but well enough so that I could wait on myself and get much pleasure from life besides. I got just what I asked for. I am still shaking hands with my left hand while I try to be patient waiting for my right hand to regain its usefulness.

One time when I had some slight success with my work I found that pride was getting the better of me. It didn't seem that I could control it.

I asked God to help me to see myself as I really was. Believe me, that prayer was answered, and I came through the week with not a vestige of pride left. I saw my life as a series of mistakes that had probably affected my family and friends. Some "good deeds" turned wrong side out looked very different.

AT ANOTHER TIME I was attending a class which discussed every week the building of Zion, and every week we decided that we were not ready and that was the reason Zion was not more of a reality. Finally I asked what it was that we were doing or not doing that held us back. Why didn't we find out what it was and correct the trouble? What were we waiting for?

That night alone in my room the question came to me, "Are you willing to spend every minute of your life doing the things you think God

wants you to do?" There was my problem. I had felt prompted to do some missionary work that I did not feel capable of doing. I wasted minutes, probably hours, that could easily be put to better use.

I had seen my life with all its raw seams showing. Now I discovered my part in holding up the Zion-ic program. I did resolve to try to do better, but my resolve had little courage behind it, because it looked like too big a job. I was still playing with my little puddles of faith, forgetting that just a prayer away was that vast sea of power waiting for me to draw upon it.

Only a prayer away, but it must be a prayer of wholehearted giving and a willingness to accept the wider, deeper living that an answer to that prayer would bring. Our little puddles are comfortable little holes in the warm, shifting sand. They do not require much of us. Dare we look beyond them to the larger, deeper prayer that lies between them and the boundless power awaiting us, knowing that this great power will bring greater responsibilities?

An Avenue to Worship

By Ruby Strand

"I don't know enough about music to say the right things but I do know when I've heard something fine. It gives me a feeling of having worshiped."

This statement expresses the sentiments of a great many of us who are not musicians. On the Sunday night of the *Messiah* broadcast by our choir, I had one of the outstanding worship experiences of my life. In former years I was sometimes handicapped by poor reception and had found myself thinking of that phase of the presentation to such an extent that I missed much of the message. Too, there were times when I had thought too much of the quality of the voices and hindered my worship. But this night, with a prayer in my heart not only for the

participants but for all those who were gathered in their homes and elsewhere throughout the world listening to this great oratorio, I worshiped. It was an experience I trust I shall never forget, for I relived the Scriptures which had been put to music and felt an intense longing to render a greater service in kingdom building. Tears came to my eyes many times, and I think I must have sensed a portion of the sorrow that Jesus felt when he wept over Jerusalem. I knew that my Redeemer lived and that he was reaching down to all people who would listen to the message of that great masterpiece. Yes, I heard something fine, and I worshiped in a measure that I shall never forget.

A Letter to Mom

Dear Mom:

I preached a sermon last night--in the rain--but it wasn't the kind of preaching you hear at church. I was on the way to the evening service when I saw an accident up ahead. I passed two tangled cars and noticed that one of them had a woman and three children in it. Apparently none of them were hurt, but they looked bewildered. I was hurrying so I wouldn't be late to church, but as I passed that car and stopped for the light ahead, I remembered my mother with her three children. . . . I remembered how you took us lots of places to make up for other things that we couldn't afford; how you drove that old car even though it scared you half to death. You didn't let on, but we knew that you were afraid. Once when we were crossing four sets of railroad tracks, the watchman put the gate down in front of us and you got all excited and the car stalled on the tracks. We could hear the onrushing Big 4 as it approached the crossing. Frantically you got all of us out of the car and behind the gate just in time to see the Limited race through the crossing on the next track. It was hair-raising excitement for us kids, but by the time the caboose passed, we could almost laugh. Ben and Sara didn't notice, but even when we were all safe, you kept praying--for that old car. It represented our life's savings that had taken sweat and tears and sacrifice, but more than that, the car was the means by which you helped to give us vision. Every week, after living in cramped quarters in a dirty neighborhood, you dressed us up and loaded us into that old car and drove us past the big houses, past the big factories, out through the country, and then to the top of Germantown Pike where we could look down on the whole Miami Valley. Regardless of the life we were living, those rides showed us the great promises of the future.

I ran to the car with the woman and children in it. All of them were crying. I shouted, "Hey, can I come in?"

The door opened, and I entered rapidly, for the rain was coming down in torrents.

"Is everyone all right?"

From the back seat, through tears, came, "Yea-ah but--"

"But what?" I asked, and then before anyone could answer, I went on, "How could an eleven-year-old girl cry when she isn't hurt?"

"How did you know?" she stammered.

I went right on, "And your brother--thirteen years old and he's crying."

The boy straightened up and said, "Hey, Mom, who is this guy?"

Before Mom could answer (and of course she didn't know either) the little girl in the corner spoke up, "Bet ya can't guess my age!"

I scratched my head and figured. Then I pulled one out of thin air, "You're seven."

Before I had recovered from guessing right, she said, "Sure, but you can't guess my name."

I came right back, "What does it start with?"

The older sister stopped sniffing and spoke up, "He guessed my age first, so it's my turn." Turning to me, "It starts with 'M' and has four letters."

Miracles were happening fast . . . it had to be Mary . . . it was!

We went on this way until we were all laughing, and everybody but the mother had forgotten about the accident. (Out of twelve guesses, I hit nine on the nose.)

I sensed the mother's concern, so I got out and examined the cars to determine who was at fault. While I looked, I prayed for additional words of comfort. Sure enough, the other car was at fault.

The police arrived, and an officer asked the mother to get into the patrol car with the driver of the other car. The children and I got into my car, turned on the radio, and listened to a story. The wreckers arrived and pulled the cars apart, then hauled them off in different directions.

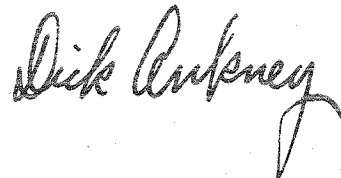
Soon the mother was back. The police had fixed the responsibility on the other driver. I drove them all to a Main Street restaurant and we all ate fried chicken together. I did some little tricks of magic like making a half dollar disappear and changing two nickels into two dimes, and the kids loved it. Then I drove them home. When we arrived someone noticed that a light was on in the house, and they got scared all over again because no one remembered having a light on before they left for their ride.

They stayed in the car while I went through the house to be sure that no one was there. Then they came in, and the kids coaxed me to stay for a while.

After I had entertained them until they were almost glad that they had had an accident, I explained my church and what we believe. Then I excused myself.

That's the story, Mom. Funny thing, I had been wondering all that day what I could do to repay you for being a wonderful mother.

Love,



P.S. The accident might not have happened if the father had been driving. He's in Korea.

Fifteen Scouts Receive

"God and Country" Awards

THIRTEEN BOYS of the Center Stake recently were presented their final award and badges in the "God and Country" religious award program of the church. This represents the largest group of the church to receive this award since the first presentation to fourteen Scouts from six different cities in 1946.

On Sunday morning, October 19, 1952, at the eleven o'clock service in the Stone Church awards were given to eight of these boys: Gordon Heady, Harry Mangum, Joseph Mangum, William Nichols, Tom Quick, Robert Rannie, Mark Thoman, and Gerry Westwood. On Sunday, November 9, the other five boys were similarly honored by the West College Street congregation, and received their awards. These boys were John Darling, Jr., Everett Graffeo, John Hiles, James Johnson, and Reginald Stoner.

Two other boys finished the work and received their awards earlier as both were leaving Independence: James Brand, Jr., who is now attending Southern Methodist University in Dallas; and David Kohlman, whose parents, Bishop and Mrs. Leslie W. Kohlman, were assigned to serve in Guelph, Ontario, Canada. Three others of this class, Robert L. Hall, Edward Goold, and Ronald Goold, have completed their requirements and will receive their awards within the next month.

Of this group of twenty, thirteen are Eagle Scouts; three are Star Scouts, and two are First Class.

All these boys completed their requirements under the leadership of Arthur B. Taylor, an Independence lawyer and Scouter of many years' experience, in an experimental church school class organized in the fall of 1950 at Stone Church. Brother Taylor prepared the course of study for the year's work, with from seven to thirteen lessons spent on each of these phases of church study: Old Testament, New Testament,



*Top Row, left to right,
Reginald Stoner; James Johnson; John Darling, Jr.; Pastor Glaude A. Smith; Tom Quick; James Brand; Gerry Westwood; and Mark Thoman.
Lower,
Arthur B. Taylor, teacher; John Hiles; Gordon Heady; Harry Mangum; Joseph Mangum; Robert Rannie; William Nichols, Jr.; Everett Graffeo; and Kenneth H. Taylor, assistant teacher.*

Church History, Book of Mormon, and the beliefs of the church.

Twenty boys from Stone Church and West College Street Church started the class, two moved from the city, and two additional boys joined. All twenty have completed the course; fifteen have received the "God and Country" award; and the other five are finishing requirements other than study.

As a result of the success of this class, Brother Taylor has started another class for boys, and seven other congregations in the Center Stake have organized similar "God and Country" church school classes. Approximately seventy-five boys are enrolled in these classes.

Throughout the forty-three years of its existence, the Boy Scouts of America has proved to its satisfaction that troops sponsored by churches, as a general rule, are more stable and enduring than those sponsored by other agencies. The national Boy Scout organization, together with church leaders of the Jewish, Catholic, Lutheran, and Protestant faiths, planned for official religious awards following the completion of requirements ascertained by the individual denominations. These requirements include a study of the beliefs of the

sponsoring denomination, service to the church and community, and the furthering of worship and religious habits of the individual Scout.

Each denomination of the Protestant group was given the privilege either of accepting the general Protestant requirements or of writing its own. This church, after consultation with representative persons interested, chose to prepare its own requirements. Dr. Floyd M. McDowell, director of the Department of Religious Education at the time, was chairman of a committee of pastors, youth leaders, and church Scout leaders. The resulting religious award program was submitted to and approved by the National Council of Boy Scouts of America. Like Scouting itself, the program is divided into six steps. On attaining the sixth award, the Scout is entitled to the "God and Country" badge to be worn in a place of honor beside that reserved for the Eagle award.

Every Boy Scout of the church, member or nonmember, individually or with others, may enroll for and complete the work required for the badge.

GENERAL CHURCH YOUTH OFFICE

Elizabeth McMicken

If I have found the Christ anywhere, I have found him in the lives of the Saints who have been faithful to their calling. Such a Saint is a ninety-four-year-old member, Elizabeth McMicken, of Los Angeles. She lives with her daughter, Sister Betty Cusick, and Bill—Betty's husband. She has other children, members of the church, and all love her as dearly as she loves them. Time and again she praises her children. This is typical of motherhood—but somehow, in the case of Sister McMicken, one feels that this expression of love comes from a lifetime of intimate care which has merited the devoted service of her children.

As her pastor, I call upon her often, and every visit is ministry to me. Her gracious, pleasant manner, her recognition of the importance of the task of the church, her readiness to say kind things about her fellow-men—these and other attributes of her personality have caused me to visit her often.

She feels that her Heavenly Father is very close to her. She readily testifies of the nearness of the Holy Spirit—how she senses by its presence that the Saints are praying for her. She recognizes that God has sustained her throughout life, and to him she gives praise and honor.

One experience she tells of happened during a short period of time when she was unable to walk with ease. For a while she was even confined to her bed.



As she relates the story she tells of how beautifully clean her room was kept—of how comfortable she had been made to feel. Then she tells that while she lay there one day pondering on her physical condition, a beautiful lady, dressed in clothing as "white as the driven snow," appeared in the window. The beautiful lady, whom she believes to have been a messenger from heaven, stepped into her room, placed her hand on Sister McMicken, and said, "You will walk again." Very shortly her ability to walk returned.

Although unable to attend services, Sister McMicken—or Grandma Mickey as many fondly call her—lives on the memory of past association with Saints, of the visits she receives from Saints, of reading the *Herald* and receiving letters from loved ones near and far. Her address is 4252 Walton, Los Angeles 37, California.

TOM BEIL

Letters

A Testimony of Goodness

I enjoy reading the *Herald* and other church publications. I especially like to read the testimonies of others. I have felt impressed to stand up in prayer service and testify of God's goodness more often than I have done so. Truly I can say he is the answer to all our problems. He has been my staff to lean on in time of trouble; my strength in every trial. He has healed my sick body and has given me courage to go on when the way was rough. I rejoice to think how gracious he has been to me and my loved ones. I desire to gain wisdom and knowledge to be able to give more efficient service to him and to help others who are in need.

ETHEL MCCLAIN
Route 5
Paris, Tennessee

From a Retired Elder

As a retired elder I have wondered what I might do to help share the gospel. I have decided to distribute tracts through the mail and in person. I take many addresses from the telephone directory for this. I have experienced much satisfaction in doing this, and I feel that in some cases difficulties in home life are being smoothed out as a result of this ministry. My daily distribution has reached one hundred and ten families; I hope to continue until I have contacted a thousand.

FRED B. SHUMATE
Loveland, Colorado

A Memorable Experience

Aboard the 3:26 p.m. north-bound bus from Lamoni, Iowa, on December 19 forty-six of us Gracelanders were headed happily toward various destinations for the holidays. Although the roads were perilously icy and the visibility poor, the atmosphere within the bus was cheery, and the walls resounded with Alma Mater songs, and Christmas carols.

Then at 5:40 p.m., just five miles from Des Moines, the bus struck a truck. It was several seconds later and several feet farther on that we came to a complete stop. During those intervening seconds the bus had gone over a seven-foot embankment and remained, miraculously, right side up. During the moment previous to the crash and the interim of uncontrolled movement, there were no hysterical screams or cries. The first sounds after were the moans of the driver who was pinned underneath the wreckage. His first words were to inquire about his passengers. A quick inventory revealed only minor injuries—a blackened eye, chin cuts, lip abrasions, lost teeth, broken noses, and a fractured jaw. The injured did not complain, and there was no panic. When the ambulance arrived the bus driver was able to walk to it with some assistance; the other victims were taken away for treatment also, leaving quite a group of uninjured still in the bus. Again, singing served as a release for taut nerves, and then someone suggested we have prayer. Our spokesman adequately disclosed the words of thanks within all of our hearts. After the prayer all joined in the hymn of "Consecration." As we finished singing, another bus came for us.

Such an accident could have happened to any group, but probably few could have taken it as calmly as this one did. The sound of the collision has faded from our ears, and the sight has lost its sharpness but all of us will long remember the experience. Life is more precious to us now, and our prayers of gratitude are more frequent. Christmas means

A NEW TRACT

What and How Shall I Tell My Neighbor?

BY EVAN FRY

This is a tract for church members to help you know how to better approach your neighbor with the gospel message. The text gives basic steps that help you to convert potential Reorganized Latter Day Saints everywhere.

The author of this tract, Evan Fry, is under general appointment. In 1940 he became Radio Minister for the church and is at present the speaker for the radio series, "Hear Ye Him." He has written many other tracts, study courses, and books for the church.

PRICES:

1 for 10¢
10 for \$1.00
25 for \$2.00

50 for \$3.75
100 for \$7.25

Order from

Herald House
Independence, Missouri

more to us, mainly because we realize we might never have had another one.

I no longer think of this as an accident but, rather, as an incident that increased my awareness of the preciousness of life. I pray that the experience may always remain a challenge to us.

MARILYN STRELING

Graceland College
Lamoni, Iowa

Note of Appreciation

I desire to express my personal thanks to the many friends who have tendered their sympathy at the death of my father, David A. Oakman. Such expressions have meant much at a difficult time.

40 Highfield Road ARTHUR A. OAKMAN
Nuneaton, England

"I Was Sick and Ye Visited Me"

On March 15 I was in a motor accident and received severe injuries to my back, hip, and leg. I am well on the way to recovery now, but during the first week my injuries caused me great pain. I realize now that I had not known the true meaning of the word "suffering." For a few days I was not sure at all that I would recover, and at the time it didn't seem to matter much.

Strange to say, out of this experience have come other compensations which are very wonderful indeed. The Scriptures state that we grow by the things that we suffer, and learn obedience in the same way. "Whom God loves he chasteneth."

"I was sick and ye visited me." The meaning of this text, the words of Jesus, have moved right out of the pages of the Bible and into my very life. Each day when the postman came to the hospital, he brought me bundles of messages of encouragement, sympathy, and assurance of prayers. Visitors they were, like little wells of sparkling living water bringing their refreshing message into my suffering gloom, giving me hope and courage.

It was in this way that I discovered the true value of friends. Letters and get-well cards are as much a visit as is a personal call, when such is not possible.

Easter will be on Sunday as I write, but will have passed away when you read this letter. However to talk about Christ is never out of date, and he is involved in the drama of my story.

I was practicing with the combined churches' choir for the beautiful cantata, "Victory Divine," and was enjoying it very much until the accident cut short my part in it. One night while in the hospital during the early stages of treatment while pain sought to crush the will to live out of me, some of the words of the cantata kept running through my mind. It was where Jesus' suffering was described: "We thought he was the Son of God,

His Mercy was complete.

The path of sorrow he has trod,

and found not victory but sad defeat . . ."

Presently I became aware of the crucifix which hung on the wall in the ward. This depicts Jesus nailed to the cross and suffering there. It carried my attention to Jesus then, and, for the first time I think, I became fully aware of the terrible suffering of our Lord as he walked *alone* the path of sorrow. I thought of all the kind messages which had come to me and assurances of your prayers, and I imagined that I could see all of you out there praying for me. Suddenly I knew that I could make it. "I was sick and ye visited me."

Gratefully and humbly I say, "thanks, thanks very, very much."

ELDER VERNON W. CHARLTON

Little Current, Ontario

On Mother's Day

By Myron F. LaPointe

IT IS VERY FITTING that one day of the year is set aside as "Mother's Day." It is also very fitting that that day is Sunday. This should be a time to pay tribute to mothers on the basis of the God-given purpose of motherhood.

In retrospect, we do not often see the mother directly in places of honor and fame, but her children bring her untold joys because of their honorable and worthy achievements. Usually when we see boys and girls, men and women of high repute, we find that their mothers are women of quality and high Christian ideals. However, the God-given right of free agency enables individuals to rise above inferior heredity, environment, and background, through the principles and doctrines of life as taught by the Christ. For that we are thankful.

Let us not make this a day to eulogize mothers only because they have brought children into the world. Let us pay tribute where tribute is due—to our godly mothers, whether they be rich or poor, beautiful or homely, highly educated or poorly learned, leaders or followers, and also to the unfortunate women who have not been able to experience the joys of motherhood.

Children obey your mother and your father in the Lord; for this is right.

Honor thy father and mother; fathers and mothers provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.—Adapted from Ephesians 6: 1, 2, and 4.

Mothers should so love their children that they will discipline in love, direct with wisdom, and hold the respect of those under their charge.

Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her. . . . She will do him good all the days of her life. . . . Strength and honor are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed; her husband also and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favor is deceitful and beauty is vain; but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates.—Proverbs 31: 10-12, 25-31.

May mother and her companion share equally the responsibilities and joys of parenthood.

Methods of Evangelism

By Apostle Maurice Draper

This 84-page, paper-bound book was the text used at the Institute in Evangelism. It includes some of the materials first published in 1942 in the "Missionary Manual." The information is clear, logical, accurate, and valuable to everyone participating in the evangelistic mission of the church.

Topics included are personal evangelism, missionary cottage meetings, missionary preaching, audio-visual materials, and questions asked and objections raised.

\$1.00

Herald House
INDEPENDENCE, MISSOURI



Briefs

Editor's Note to Reporters: We are trying to share these columns with several hundred branches. It is obvious that to be fair to all, you should make your report brief (300 to 500 words) and send them in not oftener than twice a year. "Herald" readers are interested in your branch activities which have church-wide interest. If we find it necessary to further condense your reports, we hope you will understand.

Visitors to Branch

SPARTA, WISCONSIN.—Elder Cecil Robbins was in charge of a series of meetings held in December. On December 15, a baptismal service was held with Victor Lakowske and Johnny Brockman the candidates.

On February 15, the Harley Morris family of Madison visited the branch. Brother Morris delivered the morning message. Mrs. Samuel Toomey, Sammy, and Sister Nettie Hattie visited at the Owen Brockman home recently. Sister Toomey was in charge of the lesson at the women's department meeting on February 20.

Elder and Mrs. Cecil Robbins have moved to Sparta. They were given a surprise housewarming on March 15.

The Zion's League under the leadership of James Schorr has been active in the branch. They have been assisted by Brother Robbins.

Several members of the congregation attended conference held March 14 and 15 at Madison.—Reported by MRS. FLOYD HELGESEN

District Conference Held

NAUVOO, ILLINOIS.—The spring conference of the Nauvoo District was held at Fort Madison, Iowa, March 21 and 22, with Apostle D. O. Chesworth and District President Max Hromek, presiding.

The conference officially opened with a class led by Brother Chesworth. Following the afternoon classes, supper was served in the lower auditorium by the women of the Fort Madison Branch. Brother Chesworth preached the evening sermon.

The theme for the prayer service on Sunday morning was "Service Through Love." District Missionary Fred C. Banta presented the opening remarks. There were over 250 people in the congregation. Brother Chesworth preached during the morning hour. At noon a basket dinner was held in the lower auditorium.

The congregation met for the district business meeting in the afternoon. Two priesthood calls were brought before the group to be voted upon: Brother Raymond Brown, Mt. Pleasant, called to the office of priest, and Brother Theodore Bourland, Farmington, called the office of deacon; they were unanimously agreed upon.

The district president then presented a request for money to be put at the disposal to further the work of the new mission in Mt. Pleasant. His request was granted. Several other matters were brought before the membership followed by a brief report on the activities of the priesthood, given by Elder B. A. Galbraith.—Reported by BETTY TRIPP

New Paper for District

IDAHO DISTRICT.—Evangelist J. F. Curtis closed a series of meetings in New Plymouth February 22. The saints in New Plymouth had a basket lunch for him the last

day with a record attendance of seventy people. Visitors came from Baker, Oregon; and Emmett, Weiser, Nampa, Boise, and Pocatello, Idaho. A prayer and testimony meeting was held in the afternoon. Oscar, James, and John Stout were blessed by Brother Curtis and Brother Fry from Boise, during the New Plymouth series. Brother Curtis was also presented with a recording machine from some of the Idaho Saints who felt he needed it very much in giving his patriarchal blessings. He stayed over an extra day in New Plymouth after receiving the recording machine in order to give patriarchal blessings.

The Nampa mission sponsored a box supper and social February 27 and made over two hundred dollars which will be used to help purchase equipment for the new church building.

Something new has been added to the Idaho District—"The Idaho Sentinel." It is edited and published by Melba Rae Barnett and Ruby Y. Brown of Pocatello, Idaho. It is hoped it will in some ways take the place of the "Vigil." Anyone desiring to send in news or contributions toward the expense of the same should contact one of the above at 1040 East Terry, Pocatello, Idaho.

The Pocatello mission sponsored a baked ham dinner at "Club Haven," March 13, and made a little over one hundred dollars which is to be used in helping complete the basement of the church so dinners can be given in the church. Brother Myron Montgomery is still meeting with the Saints in Blackfoot, on Sunday afternoons.—Reported by RUBY Y. BROWN

Branch Has Social

SWEET HOME, OREGON.—The branch held a social on March 21 at the high school cafeteria. A chicken-pie dinner was held, and the entertainment featured group singing led by Elder James Kemp, musical numbers, and skits. Brother Kemp, his wife Helen, and their two children were special guests of the branch. They are living in Portland, Oregon. A blanket was presented to them by the women's group.—Reported by MAUD BOWSER

District Youth Rally Held

EDMONTON, ALBERTA.—The Alberta District youth rally was held March 6-8. A class was held under the direction of the district youth leader, Alan Johnstone; Kenneth Nevels directed a fellowship hour. Elder Howard W. Fisher, district president, Elder David K. Lamour, and Kenneth Nevels were in charge of the rally. Young people from Calgary, Mirror, Grassland, Warburg, Bon Accord, Leduc, Millet, Edmonton, Namao, Hayter, Alberta; and Macklin, Saskatchewan, met for the rally. Brother Fisher was the guest speaker at the banquet in the evening. On Sunday morning the young people attended a fellowship service, and in the afternoon a dedication service was held.—Reported by MURIEL M. PEARSE

Skylarks Have Banquet

NIAGARA FALLS, ONTARIO.—On March 7, the Zion's League held their annual banquet. The guest speaker was Elder Clifford Spellberry of Niagara Falls, New York. Guests were present from Lowbanks, Humber Bay, Ontario; and Niagara Falls, New York. The women's department served the banquet, and Bill Stover, League leader, served as master of ceremonies.

On March 12, an Irish stew supper served by the women's department raised thirty dollars. On March 18, the women had a tea in order to raise funds to help the Ottawa Saints in their efforts to raise money to build a church. The tea was held at the home of Sister Mona

Cochrane and was well attended. Sister Helen Scott served the lunch. A total contribution of twenty-five dollars was noted.

On March 22, Brother Ben Hewitt of Toronto was in the branch. He taught the adult church school class in the morning and preached the evening sermon.

On March 28, the Skylarks under the supervision of their leader, Sister Margaret Canham, held a banquet. The women, under the leadership of Sister Scott, provided the banquet. Visitors attended from Lowbanks, Port Colborne, Ontario; and Niagara Falls, New York. Sister Yvonne Snider of Port Colborne was the guest speaker. Pastors from visiting branches were introduced and gave short addresses. Movies were shown under the supervision of Brother Bill Hartford of St. Catherines.—Reported by AUDREY WARE

District Conference Held

WICHITA, KANSAS.—The district conference of the Kansas District was held February 28-March 1. Ronald E. Manuel, district president, directed the business meeting. Participating in the business meeting were Elder J. C. Shannon, and brethren Clarence Owen, Sam Larkin, Myron LaPointe, Lyndon Robinson, Bob Wilson, Ralston Jennings, C. S. Gose, Joe Endicott, also Sisters Gose, Sowell, Opal Endicott, Dorothy Dodd, and Dolly Owen. Apostle D. Blair Jensen was present for the conference.—Reported by M. LEONARD SPEER

Servicemen Welcomed to Branch

AUSTIN, TEXAS.—The branch president, Donald McCormick, was called recently to the office of elder; his ordination took place at the district conference in San Antonio.

The branch is at present interested in moving the present church building to a site nearer into town. On a recent visit to the branch, Bishop J. E. Baldwin with Brother McCormick reviewed the various lots available. Brother Baldwin preached twice during his stay.

Since the beginning of the year, the women's department has sponsored two food sales at the county courthouse. In both ventures the entire branch co-operated in food and cash donations; both ventures were successful financially. On Friday, February 6, the women were in charge of a branch valentine party.

A Junior Zion's League has been organized; they held a TV party at the McCormick home recently.

In January, members of the priesthood and their wives met at the pastor's home for a banquet and a social evening.

Eugene Millner, son of Mr. and Mrs. Herman Millner, was inducted into the army in January; he is now stationed at Fort Lewis near Tacoma, Washington.

The branch welcomes several servicemen stationed near by: Ronald Pool, Randall Ellis, Bill Herrod, and Mr. and Mrs. Frederick Clark, all of Independence.

Three in the branch helped out at the work week end held at the reunion grounds in Banderita. Also several branch members have been elected or appointed to district jobs: Donald McCormick, counselor to the district president; Frances McCormick, district women's leader; Bonard Morse, reunion committeeman; Lillian Morse, district historian. Austin Branch will be host to the next winter conference of the Southwest Texas District.

The branch members regret losing the Parrott family. Brother Parrott's work has taken them to Florida. However, they welcome Charles Renfroe, a new student at the University of Texas, and the Johnnie Foster family from San Antonio.

District President J. E. Wilder was a recent guest speaker in the branch.—Reported by LILLIAN MORSE

Slides Shown of Hawaii

VANCOUVER, WASHINGTON.—Vancouver Branch, 3409 L Street, is moving forward with all departments active, under the leadership of Paul Fishel, pastor, and his assistants. Regular cottage meetings were held in homes during the week in preparation for the missionary series to start March 15 with Seventy George Njeim as speaker.

The women's group meets twice monthly with devotion, study, and a social period. Attendance is from twelve to twenty. A recent chili supper followed by two short plays, presented by the women, was enjoyed. The second play was "The New Neighbor" from *Guidelines to Leadership*. The money raised from this project and from a bazaar in late March will be used to equip the new kitchen when completed.

The Zion's League which has met weekly for basketball games in a grade school gym also participated in the monthly district skating party in Portland. They meet once a month, with Russell Fishel as president, and have a class study every Sunday evening at the church. Jay and Evalyn Ellithorpe are supervisors. The young people are also members of the choir which provides anthems for the morning services. Wanda Taylor is choir director; Vivian Hull is accompanist.

The children's department of the church school, under the direction of Evalyn Ellithorpe, assisted by Ruth Phillips and Mildred Jones, will present a drama entitled "The Wonderful Message" on Palm Sunday for the morning service. For the Easter worship, Gypsy Root will direct an Easter drama, "The Symbol of the Cross," and the choir will sing a number of anthems. District President J. L. Verhei will bring the Easter message. Recent speakers have been Elder Gordon Lampard and Evangelist Mark Yeoman, both of Portland, and the local ministry, M. H. Cook, F. E. Chapman, Harold Carpenter, Bob Taylor, Walter Webberly, and the pastor, Elder Dawbarn and family, who recently arrived from England, are visiting the Lampard family. On Sunday, March 1, Elder Dawbarn was the speaker in Vancouver.

Elder F. E. Chapman was able to attend the Business Men's Institute in Independence and brought back an interesting report of this meeting. Another visitor and guest soloist was Elsie Prothero who arrived by plane from Hawaii and brought some beautiful native flowers with her. At a young adult social, Sister Prothero displayed many Hawaiian souvenirs and showed pictures in color of church families in the islands.

Brother and Sister Amos Lasley commemorated their golden wedding anniversary on February 22 with open house at their home. Only four of their eight children were able to be present, but all shared in the happy occasion. One son, Albert, the book steward of the branch, offered a fine testimony of the value of the *Saints' Herald* in their home, as a part of the Herald House program.—Reported by RUBY FISHEL

Branch Has New Pastor

FORT MADISON, IOWA.—A turkey dinner was held at noon on Thanksgiving Day in the lower auditorium of the church. All the food except the turkeys was donated. Tables for the church school were purchased and the Auditorium Fund quota was met with the offering.

Elder M. E. Francis resigned as pastor of the branch. He moved to Burlington, Iowa, to be near his work. Elder W. H. Gunn was selected to replace Brother Francis. Mrs. John Loren was chosen to take the place of Genevieve Francis as children's supervisor.

Seventy John T. Puckett held a series of meetings, November 30-December 12. Eather

Owens, L. F. Francis, Ronald McKoon, all of Fort Madison, and Bernard Galbraith of Nauvoo, Illinois, were baptized at the conclusion of the series.

Elder Fred C. Banta, Nauvoo, Illinois, held a series of cottage meetings, January 4-18.

January 25 was Inventory Sunday. All members were invited to have their financial statements ready to file that day. Bishop Howard Miller was present and delivered the morning message. Brother E. Y. Hunker delivered the evening message.

On February 22, James Clark, Edwin Day, and Karen Brown were baptized. The baptismal service was in the morning, and the confirmation service was held that evening. The following Sunday the new members participated in their first Communion service.—Reported by J. DARWIN SWEEZER

District Retreat Held

SPRING RIVER DISTRICT.—The first youth retreat of the new year was held at the district reunion grounds at Racine, Missouri, February 21 and 22. Chaplain Almer Sheehy of the Independence Sanitarium was the guest speaker. The theme for the retreat was "Truth." Classes were taught by Brother Sheehy and Stephen Black, district president. Recreation and evenings were directed by Barbara and Bill Bayless of Aurora, Missouri. A fellowship service was held on Sunday and Brother Sheehy delivered the morning sermon. Eighty-five registered with Elsie Shank, registrar; however, over one hundred were in attendance on Sunday. Meals were served by Sisters Mary Plumb and Hilde Shank of Carthage, Missouri.—Reported by SANDRA TRIMBLE

Class Has Contest

PENSACOLA, FLORIDA.—Under the direction of Elder Lee R. Oliver, pastor, the following have been baptized: Mr. and Mrs. Elbert Fazenbaker, G. W. Grimsley, Ralph Roberson, and James W. Veasey, Jr. The Zion Builders Class, composed of young married people, is conducting a contest to increase the attendance. Mrs. Lucille Oliver is the teacher. Mr. and Mrs. Sam Dixon are leaders of the "Blue" and Mr. and Mrs. J. D. Hall are leaders of the "Red." The attendance has increased.—Reported by J. D. HALL

Speaker From Iraq

MIAMI, OKLAHOMA.—The women's department held a mother-daughter dinner on March 19. The decorations were carried out with a spring theme. The program included group singing, talent features by the young daughters, Glynnia Dixon, Alice Gilbert, Sharon Shepherd, Charlene Angel, and Nancy Angel, and a reading of a group of mother poems by Mrs. Lea Black.

An ordination service was held at the evening service on March 15. Joe D. Rook was ordained to the office of priest by Elders C. L. Rook and B. A. Howard; John K. Mount was ordained to the office of priest by Elders Howard and Stephen A. Black; and O. N. Ramsey was ordained to the office of deacon by Brethren Alvin Smith and Rook.

At the Communion service on March 1, Marilyn Sue, infant daughter of Mr. and Mrs. Floyd McVay, was blessed by Elders Alvin Smith and D. W. Guinee. Stephen Black, district president, held a class for members of the priesthood in the afternoon. Evangelist Henry Castings of Des Moines, Iowa, was the guest speaker at the evening service.

The women's department during the month of February had projects of a rummage sale, bake sale, and fish dinner which netted \$138.50.

The young matrons entertained their husbands with a valentine party, a buffet supper, at the home of Mr. and Mrs. Carl Angel.

Family night was held on January 29, with a potluck dinner. The program for the evening was under the direction of the men. One of the high lights of the program was an informal talk given by one of the foreign students, a Mohammedan, who is attending N. E. O. A. & M. College at Miami. He explained many interesting facts and customs about his native country of Iraq.—Reported by BETTY L. KYSER

Branch Officers Elected

CORINTH, ONTARIO.—The annual business meeting of the branch was held September 5 at the home of Sister Ruth Somers. Preceding the meeting a potluck supper was held. Elder H. Marshall, 1951-52 pastor, presided at the meeting, except for the election of officers at which time District President J. C. Stuart presided. The following branch officers were elected: pastor, Elder A. Barham; women's leader and music director, Mary Hill, Sr.; young people's leader, John Law; church school director, Archie Hill; secretary-treasurer, H. Jenny; assistant secretary-treasurer, and librarian, A. Kennedy; auditors, B. Hill and H. Marshall.

On October 26, the branch observed its seventy-sixth anniversary. The guest speaker was Brother J. C. Stuart. Brother Archie Hill was ordained to the office of priest by Elders A. Barham and Les Hill at the morning service. The members of the congregation and their guests attended a basket lunch at the Women's Institute Hall at noon.

The annual Christmas concert and potluck supper was held on December 17.

During the Christmas vacation, Bea Robin Duff who is attending Graceland was ordained to the office of priest by Elders J. C. Stuart and A. Barham.

On February 4, the priesthood met to begin planning for branch missionary endeavor and cottage meetings.—Reported by A. W. KENNEDY

Nine Candidates Baptized

WENATCHEE, WASHINGTON.—Missionary Aleah Koury met with the branch February 22-March 7, using Kodachrome slides and illuminated chalk talks.

Mary Frances, daughter of Elder and Mrs. Ronald C. Smith, was blessed by Aleah Koury, assisted by her father.

A baptism service was held March 7 as a result of Brother Koury's missionary series. Brother Smith baptized the following people: Sally Carlene Mendenhall, Anna Ellen Beaty, Larry Bruce Mendenhall, Ernest Bayer, Jr., Nola Whynetta Bayer, Ernest Bayer, Sr., Anna Frances Hord, Myrtle Maude Wentworth, and Virginia Maude Ireland.

Members from the Bridgeport mission met on March 15 with the branch for the confirmation service. Dale Johnson led the prayer. Elders Lou Johnson, Bryon Bockingham, Wesley Louitt, and Ronald Smith assisted Brother Koury. A potluck supper and fellowship followed.—Reported by REA M. KEENER

Correction

In the February 23 issue of the *Saints' Herald* on page 20 under "Briefs," Hopewell, Oregon, it was stated that Hopewell was organized into a branch on February 1. This was an error. The spirit of discernment was obviously working with the district president, J. L. Verhei, and he was moved to postpone the organization until such time as the members have been taught more fully in regards to the organization and function of a branch as interrelated to the church as a whole.—Reported by VIVIAN LINDEROTH

Bulletin Board

Old "Heralds" Available

Mrs. N. C. Hood, 1131 West 27th, Independence, Missouri, has a collection of old *Heralds* which she will be glad to contribute to anyone who would like to share them with other members or nonmembers.

Maine District Reunion

The Maine District Reunion will be held July 19 to 26 at Camp Winniaugwamauk in Brooksville (23 miles south of Ellsworth on Route 172, or 21 miles southeast of Bucksport on Route 175). Room reservations may be made with Calvin Crowley, Addison, Maine; rooms in the main dormitories are \$2.50 per person. Cot and tent for boys are \$1.50; cot and mattress in girl's dormitory are \$2.00. Blankets and pillows may be rented, but bedding is limited, so guests should bring their own if possible. Meals for the eight days will be \$10.00 for adults, \$8.00 for children.

BENJAMIN L. CARTER
District President

Notice to Florida Travelers

Members of the Jacksonville, Florida, mission invite any who visit or drive through Jacksonville to worship with them Sunday mornings 10:00 to 12:00; Sunday evening at 7:00; and Wednesday evening at 7:30. The pastor, Elbert Powell, lives at 618 Basswood Street, telephone 5-8347.

"Visions" Wanted

The Historian's Department is anxious to secure copies of the *Vision*, Volumes 44 and 45 (1931 and 1932) for the General Church Library. These are needed to complete the files. Please write stating price and condition of periodicals before sending them.

JOHN BLACKMORE
Church Historian

To Celebrate Sixty-second Wedding Anniversary

Mr. and Mrs. Joseph W. Stobaugh, 524 South Crane, Independence, Missouri (telephone IN 7773), will celebrate their sixty-second wedding anniversary on May 6. They are living at the home of their son, Mason Stobaugh.

Services at El Paso-Las Cruces Mission

Members of the El Paso-Las Cruces mission hold services in Chapel 6, Ft. Bliss, El Paso, Texas, each Sunday; church school starts at 10:30 a.m. and preaching at 11:30. Priest R. M. Porter is pastor. Those interested in attending meetings may contact either the pastor (telephone 0380RI, Las Cruces) or Kenneth Walker (telephone 60509, El Paso).

Notice to Members in Louisiana

Meetings are held on the first Sunday of each month in Baton Rouge, Louisiana, and members in that area are urged to attend. Those interested should contact Mrs. M. O. Dickerson, 2433 Evangeline, Baton Rouge, for further information. L. A. Rife and D. A. Byrd have been conducting meetings there.

WEDDINGS

Wyant-Brandt

Beverly Ann Brandt, R.N., daughter of Mr. and Mrs. R. L. Brandt, and Harold G. Wyant were married March 28 at the Reorganized Church in Freesoil, Michigan. The double-ring ceremony was read by the bride's uncle, Elder Ralph A. Brown, assisted by Elder Charles Martin. The bride is a graduate of the Sparrow School of Nursing in Lansing. The groom is a veteran of the Korean War. They are making their home in Mt. Morris near Flint.

Dunn-Tappan

Daphne Jean Tappan, daughter of Mrs. C. F. Tappan of Jackson, Wyoming, and Kenneth A. Dunn, son of Mr. and Mrs. Arthur Dunn of Fergus, Ontario, were married April 5 at the home of Mr. and Mrs. Nephi Phillips in Independence, Missouri, Elder Ray Lloyd officiating. Both bride and groom, graduates of Graceland College, are attending Kansas State Teachers College in Pittsburg, from which they will be graduated in June, 1954.

Vaughan-Fleshman

Carol Diane Fleshman and Nelson Thomas Vaughan were married April 11 at the Reorganized Church in Modesto, California. The groom formerly lived in Independence, Missouri.

Smith-Parker

Donna Parker, daughter of Mrs. Charles Parker of Kaw City, Oklahoma, and Jerry D. Smith were married November 9 at the Methodist Church in Kaw City. Priest Robert J. Cavanaugh read the wedding ceremony.

BIRTHS

A daughter, Cynthia Jo, was born on April 9 to Mr. and Mrs. Richard W. Hahn of Warrensburg, Missouri. Mrs. Hahn is the former Mary Teeter. Both parents are graduates of Graceland College.

A daughter, Ila Mae, was born on October 29, 1952, to Mr. and Mrs. Elbert Lacy of Colorado Springs, Colorado.

A son, Russell Ernest, was born on October 29, 1952, to Mr. and Mrs. Kenneth R. Henline of Colorado Springs, Colorado. Mrs. Henline is the former Marjorie Norris.

A son, Ronald David, was born to Mr. and Mrs. Lloyd Blair of Colorado Springs, Colorado, on December 29, 1952.

A daughter, Terry Lee, was born on February 12, to Mr. and Mrs. Lawrence Cline of Colorado Springs, Colorado. Mrs. Cline is the former Barbara Moore.

Mr. and Mrs. Roland Whittaker of Rolla, Missouri, announce the birth of a daughter, Hannah Elizabeth, born April 4. Mrs. Whittaker is the former Ruth Shopmier of Joplin, Missouri.

A son, Bryce Edward, was born on January 4 to Mr. and Mrs. Gerald B. Richards of Calgary, Alberta. He was blessed on February 8 by Elders C. O. Diaper and F. L. Dickson.

We're on the Air . . .

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

ARKANSAS, Bald Knob.—KWCB, 1300 on the dial, 4:00-4:15 p.m. (CST), Sunday.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

IOWA, Keokuk.—KOKX, 1310 on the dial, 9:45 a.m. May 1 only.

IOWA, Lamoni.—KGRA, 690 on the dial, 9:30 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WSAR, 1480 on the dial, 8:15 a.m. (EDST) Monday.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFSB, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MONTANA, Kalispell.—KGEZ, 600 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 10:00 a.m. (CST) Sunday.

TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.

TEXAS, Mercedes.—KRGV, 1290 on the dial, 9:00-9:15 a.m., Saturdays, April 4-June 27

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Notice

Herald House Shipping Department

will be closed

June 1, 2, 3

for annual inventory.

DEATHS

SHERMAN.—Mabel Etta, daughter of Mr. and Mrs. Silas Warnica Smith, was born in 1877 at Franklin, Pennsylvania, and died February 24, 1953, at Sault Ste Marie, Ontario. In 1907 she was married to Ira Horace Sherman who preceded her in death in 1948. She had been a member of the Reorganized Church since 1944.

Surviving are two daughters: Marion Hyldtoft of London, Ontario, and Ruth Berry of Mitchell, South Dakota; a son, Joseph Sherman of Hamilton, Ontario; a sister, Mrs. Mary Power of Franklin, Pennsylvania; and eight grandchildren. Funeral services were conducted by Priest A. R. Nott and Elder G. A. Edwards.

WEST.—Ellsworth Miles, son of Evan A. and Mollie Davis, was born August 7, 1885, at Nashville, Missouri, and died February 13, 1953, at his home in Denver, Colorado. He operated wholesale and retail bakeries for many years. He had been a member of the Reorganized Church since his youth and received great blessings through administration during his long illness.

He is survived by his wife Addie; a daughter, Mrs. Fred Kemp of the home; four sons: Robert L. and William D. of Denver; Jack L. of Berkeley, California; and Ellsworth M., Jr., of Anchorage, Alaska; a brother, John Davis of Modesto, California; a sister, Freda Milburn of Independence, Missouri; and twelve grandchildren. Funeral services were conducted by Elder Ward Hougas. Interment was in Crown Hill Cemetery, Denver.

JOICE.—Dr. Charles A., son of Charles B. and Alta N. Whitehead Joice, was born December 3, 1892, at South Boardman, Michigan, and died March 31, 1953, at his home in Independence, Missouri, after a brief illness. On October 2, 1901, he was baptized into the Reorganized Church. On April 9, 1922, he was ordained a teacher, and on September 10, 1933, an elder. At the time of his death he was the elder in charge of Group Three in Stone Church area. On September 19, 1913, he was married to Bessie E. Fetter, who survives him.

Besides his wife he leaves a son, Maurice E. of Independence; a sister, Mrs. Alice M. Talcott, also of Independence; and two nephews, Warren and Wayne Fetter, who made their home with him. Funeral services were conducted by Elders Glaude A. Smith and Jay E. Keck at the Stone Church in Independence. Interment was in Mound Grove Cemetery.

HARVEY.—Mary, was born March 3, 1858, in Glasgow, Scotland, and died March 31, 1953, at Battle Ground, Washington. She was baptized on July 15, 1894, and was a charter member of the Vancouver, Washington, Branch. The first services of that group were held in her home in 1906.

Surviving are three daughters: Mrs. Mary Shippy of Independence, Missouri; Mrs. Helen Crumley of Astoria, Oregon; Mrs. Wanda Walkley of Grand Ronde, Oregon; a son, John P. Harvey of Myrtle Creek, Oregon; fourteen grandchildren; and twenty-nine great grandchildren. Funeral services were conducted at Vancouver by Elder Paul Fishel.

BOND.—Edgar Earl, was born September 23, 1902, at Pawnee City, Nebraska, and died September 6, 1952, of a heart attack in the post office at Maitland, Missouri, where he was employed as a clerk. His mother died when he was nine months old, and he and his father made their home with his grandparents. Here he was cared for by his aunts, May and Retta Bond. On April 20, 1940, he was married to Faye Bernice Conz; one son, William Stephen, was born to them. He had been a member of the Reorganized Church since 1910.

He leaves his wife and son, of the home, and his aunt, Miss May Bond, of Santa Rosa, California. Funeral services were held at the Campbell Chapel in Maitland, Elder I. M. Ross and Evangelist Royal E. Woodley officiating. Interment was in the Knights of Pythias Cemetery in Maitland.

STERRETT.—Alice, daughter of Clarence H. and Katie Brayman Deyo, was born September 9, 1896, at McCune, Kansas, and died March 17, 1953, at her home in Independence, Missouri, after several years illness. On May 12, 1917, she was married to Anthony Blaine Sterrett; five children were born to them. During World War II three sons were in service and she was a member of the Army War Mothers. The family had lived in Independence the past thirty-five years.

She is survived by her husband; a daughter, Mrs. R. F. Kuhnlein of Independence;

four sons: Charles H., Edward B., and Richard of Independence, and Robert E. of Tulsa, Oklahoma; a sister, Mrs. E. L. McIntosh; and fourteen grandchildren. Funeral services were held at the Speaks Chapel in Independence, Elder Glaude A. Smith and the Reverend Robert M. Lehew officiating. Interment was in Mound Grove Cemetery.

LONGSTRETH.—Alice Mabel, daughter of Clarence W. and Henrietta Grant Earle, was born March 6, 1873, near Roseville, California, and died March 9, 1953, in Sacramento, California. Her father was an elder, and served as pastor at Los Angeles, Stockton, and Sacramento at various times. She had been a member of the church since February 8, 1886. Her husband, Edwin D. Longstreth, preceded her in death.

She is survived by a daughter, Mrs. Mildred Curtis of San Francisco; two grandchildren; and three great-grandchildren. Funeral services were held in East Lawn Chapel, Pastor Myron Reed Schall officiating. Interment was in East Lawn Cemetery.

ROBERTSON.—Anna, was born June 24, 1875, in Warren County, Iowa, and died October 23, 1952. She was married to Frank Robertson on January 18, 1893; both were baptized into the Reorganized Church in December, 1907. She spent most of her married life in Ackworth, Iowa.

She is survived by a brother in Nebraska and a sister in California. Funeral services were held in Indianola, Iowa, by Elders Herbert M. Scott and Don Cackler. Interment was in Belmont Cemetery near Milo, Iowa.

ANDERSON.—Levi E., son of Charles and Anna Anderson, was born September 2, 1873, in Ogden City, Utah, and died January 22, 1952, in Des Moines, Iowa. He was married on January 9, 1899, to Libby B. Wood. He spent most of his life in Iowa.

He is survived by a brother, John Anderson of Lamoni, Iowa, and four grandchildren. Elder Herbert M. Scott conducted the funeral service.

ANWAY.—Pearl, daughter of William and Julia Prock, was born in Alliance, Iowa, on December 23, 1901, and died March 20, 1953, in Des Moines, Iowa. On October 23, 1920, she was married to Elmer Anway, who survives her.

She also leaves a daughter, Mrs. Kenneth Myers, and a son, Darel, of Des Moines; two sisters: Mrs. John Reeves of Des

Moines and Mrs. George Collins of Scotland, Arkansas; and five brothers: Louis, Benny, and Norman Prock of Des Moines; Tom and Richard Prock of Scotland, Arkansas. Elder Herbert Scott officiated at the funeral service.

DRISKILL.—Walter Elmor, son of Elmor and Emma Driskill, was born in August, 1875, at Andover, Missouri, and died October 20, 1952, in Des Moines, Iowa. He was married on September 24, 1898, to Blanche Reed, who preceded him in 1931. Later he was married to Tillie Gallagher, who survives him.

Besides his wife he leaves a daughter, Velma Breazeale of Des Moines; two sons; Homer of Des Moines and Cecil of Blythedale, Missouri; a stepson, Harlan Gallagher of Des Moines; and a stepdaughter, Mrs. Thelma Biddle of Des Moines. Elder Herbert M. Scott conducted the funeral service.

HOSLER.—Anna, daughter of Peter and Margaret Ferguson, was born February 11, 1863, at Yale, Michigan, and died December 6, 1952, in Des Moines, Iowa. She was baptized into the Reorganized Church when she was a bride and remained a devoted member throughout her life.

Surviving are four daughters: Alice Hosler, Dessie Miller, Margaret Joice, and Leta Gillespie, all of Des Moines; and two sons: Bert Hosler of Midland, Michigan, and Willard Hosler of Independence, Missouri. Elders Herbert M. Scott and Clyde McDonald officiated at the funeral service.

PRICE.—Sarah Ann, daughter of John and Eliza Morgan, was born December 22, 1875, in Sodom, Ohio, and died August 13, 1951, in Des Moines, Iowa. She was married on June 20, 1898, to Joshua Price. She was a niece of Elder William Lewis and a member of the Reorganized Church.

Surviving are two daughters: Mrs. Lillian Beener of Des Moines and Mrs. Emma Sweeney of Perry, Iowa; and two sons: Frank C. of Des Moines and James E. of Clark Lake, Iowa.

TRUMAN.—Goldie May, was born February 23, 1887, at Urbana, Illinois, and died April 6, 1953. She is survived by her husband, Joseph; three daughters: Mrs. L. J. Knapp, Mrs. F. L. Nash, and Mrs. J. H. Highgenbaten; a son, Carl; and a brother, E. V. Skain. Funeral services were conducted April 9 in Des Moines, Iowa, Pastor Herbert M. Scott officiating.

Reunion Schedule

REUNION	PLACE	DATE
Red River and Northwest Minn.	Detroit Lakes, Minnesota	June 7-14
Eastern Montana	Fairview, Montana	June 17-21
Texas	Bandera, Texas	June 19-28
Gulf States	Brewton, Alabama	June 20-28
W. Va.-Columbus-S. Ohio	Bethesda, Ohio (Epworth Park)	June 27-July 5
Wisconsin-Minnesota	Chetek, Wisconsin	June 28-July 5
Des Moines	Des Moines, Iowa	July 4-12
New York-Philadelphia	Deer Park (New Hope, Penn.)	July 4-12
Center Stake of Zion	Lake Doniphan, Excelsior Springs, Missouri	July 11-19
Owen Sound-Toronto	Port Elgin	July 11-19
Central, South Michigan	Liahona, Sanford, Michigan	July 11-19
Southern New England (Onset)	Onset, Massachusetts	July 11-19
Black Hills	Custer, South Dakota	July 12-19
Kansas	Salina, Kansas (Camp Webster)	July 18-26
Ozarks	Racine, Missouri	July 18-26
Oregon	Lewis River, Washington	July 18-26
Maine	Camp Winiagwamak, Brooksville, Maine	July 18-26
Arkansas-Louisiana	Camp Clear Fork, Hot Springs, Arkansas	July 19-26
Kansas City Stake	Lake Doniphan, Excelsior Springs, Missouri	July 25-Aug. 2
Blue Water (Flint-Port Huron)	Lexington, Michigan	July 25-Aug. 2
Nauvoo	Nauvoo, Illinois	July 25-Aug. 2
Lamoni Stake	Graceland College	July 26-Aug. 2
Western New York	Greenwood, New York	July 29-Aug. 1
Chatham-London (Erie Beach)	Erie Beach	July 31-Aug. 9
British Isles	Enfield, England	Aug. 1-5
Northwest (Silver Lake)	Everett, Washington	Aug. 1-9
Rock Island	Kirtland, Ohio	Aug. 1-9
Hawaii	Mokuleia, Oahu	Aug. 1-9
Far West Stake	Stewartsville, Missouri	Aug. 2-9
Southeast and Central Illinois		Aug. 6-16
St. Louis (Brush Creek)	Zenia, Illinois	Aug. 7-16
Eastern Michigan (Cash)	Cash, Michigan	Aug. 8-16
Northern Michigan (Park of the Pines)	Boyne City, Michigan	Aug. 8-16
Missouri Valley	Woodbine, Iowa	Aug. 8-16
Blue Water (Detroit-Internat'l)	Lexington, Michigan	Aug. 8-16
Oklahoma	Wilburton, Oklahoma (Robber's Cave)	Aug. 8-16
Utah-Idaho	Hagerman, Idaho	Aug. 9-16
Arizona	Mount Lemmon, Arizona	Aug. 9-16
Western Montana	Deer Lodge, Montana	Aug. 9-16
Spokane	Spokane River near Spokane, Washington	Aug. 15-21
Eastern Colorado	Palmer Lake (Pine Crest Camp)	Aug. 15-23
Southern Indiana	Rivervale Park, Mitchell, Indiana	Aug. 16-23
Chicago and Northeast Illinois	Naperville, Illinois (Camp Seager)	Aug. 23-30

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

THE ART OF TEACHING

The funded knowledge of each generation is passed on by teachers—not just by the professionals but by all of us. One of the ancients observed, "I can learn something from every man I meet, for in some particular he is my superior."

I heard a new definition of a teacher recently which applies only on the secondary school level. "A teacher is a textbook wired for sound."

Mothers and church school teachers, as well as classroom pedagogues, can improve their methods if they will learn well the axiom of education, "Unless the pupil has learned, the teacher hasn't taught." C. B. H.

A SINNER'S PRAYER

Help me to resist my temptations, O Lord, and not just consult them. L. J. L.

INTERMEDIARY

What is a mother's work?

She is to bear and care for heaven's progeny,
To love as God has loved,
Wisely, well, and tenderly.

When there is fear

She is the strength of twenty angels
Standing near.

When there is pain

She is God's intern
Bringing health again.

When there is doubt

She is the wisdom of all ages
Speaking out.

This is a mother's work:

To stand upon the earth and place the hands
Of little children
In the hand of God.

Naomi Russell

If you lend a helping hand you'll have less time to borrow trouble.

MEDITATIONS OVER AN EMPTY CUP

There is no insurance against an aching heart.

When you don't need it, you will have offers of help from all sides. But when you need them worst, the helpers will all have disappeared.

Sometime in your life you will feel utterly alone. Then, if you look up, you may find that God is near.

Be careful how you start out to search for truth. You cannot know at the beginning what the final cost will be, in time, money, and tears. "The truth will make you free," but it will not be free. The cost is often high.

The saddest thing in experience is to discover too late that when you were offered the Bread of Life, you chose a stone instead. But keep the stone anyhow. Though it may for a time seem of little worth, the day may come when you will esteem it as the Pearl of Great Price.

L. J. L.

Identify your branch

This is a large bright blue and yellow sign specifically designed to be a uniform and familiar way for everyone to locate all Reorganized Latter Day Saint churches. The road marker features the church seal at the top, Reorganized Church of Jesus Christ of Latter Day Saints in large letters, and leaves space for your branch name and address. Please do not make your branch message longer than 15 or 16 letters to each line.

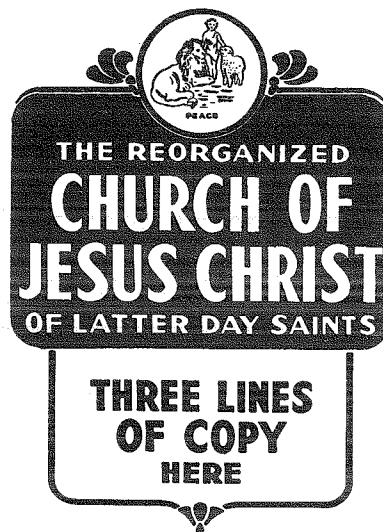
The road marker is 23" x 31" and is made from heavy steel. The colors are applied separately by a silk screen enamel process and will last long years of rain and sun. Each is punched with holes for easy erecting.

PRICES:

	1 plain	\$4.25 each
	2 or more	3.75 each
With Same Imprint	1 imprinted	7.25 each
	2 imprinted	5.75 each
	3 imprinted	4.75 each
	4 imprinted	4.25 each
	5 imprinted	4.00 each
	6 imprinted	3.75 each

Shipped express collect from
Coshocton, Ohio

order from
HERALD HOUSE
Independence, Missouri



Contents

EDITORIAL

The Dangers of Criticism	3
Across the Desk	4

OFFICIAL

Institute in Evangelism	4
Classwork or Workshop for Priesthood at Reunions	4

ARTICLES

The Harvest of Life, by J. A. Koehler	5
Of One Blood, by Leona Hands	8
Question Time	9
When God Intervened, by Melva Crum	10
Listening, by Edna J. Wilder	11
High-School Graduates at 44, by Barbara Peavy	11
A Missionary of the Church: Hubert Case, Part XIV, by Alice Montague Case	12
Mother's Day, by Stella Wild	14
A Mother's Day Offering, by Mrs. Herbert Bosshardt	14
Puddles of Faith, by Ella Lambkin	15
An Avenue to Worship, by Ruby Strand	15
A Letter to Mom, by Dick Ankney	16
Fifteen Scouts Receive "God and Country" Awards	17
Interesting Personalities: Elizabeth McMicken, by Tom Bell	18
Letters	18
On Mother's Day, by Myron F. LaPointe	19
Briefs	20
Bulletin Board	22
Reunion Schedule	23

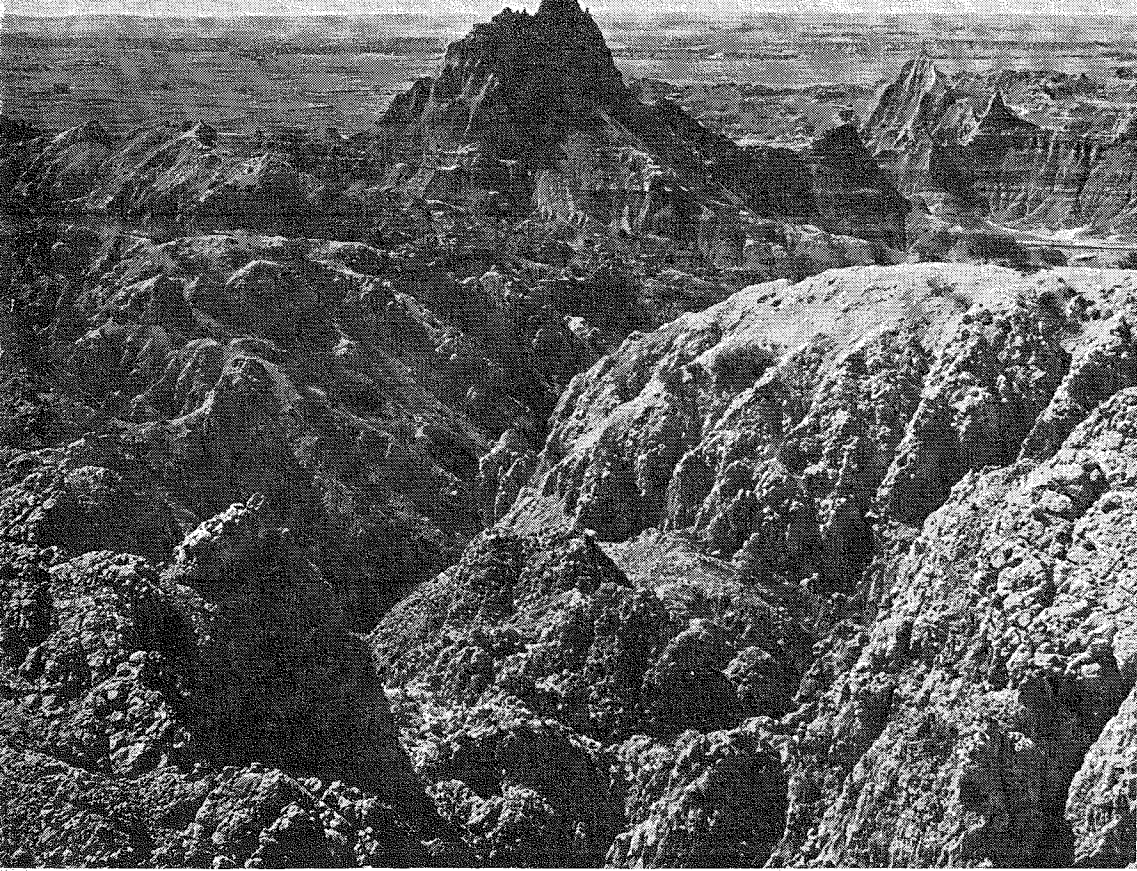
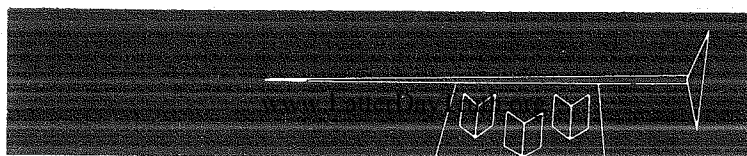


Photo by William Graves

Badlands Vista, South Dakota

the Saints' Herald

May 11, 1953
Volume 100



News and Notes

FROM HEADQUARTERS

SPEAKS AT GRACELAND

President F. Henry Edwards was in Lamoni, Iowa, April 26. He spoke to the Graceland student body at their morning service and also addressed the members of the student body priesthood.

SPEAKS AT GUDGELL PARK

President W. Wallace Smith was the speaker at the morning service at Gudgell Park in the Center Stake of Zion on April 26.

COLLEGE STUDENTS' INSTITUTE HELD

Approximately eighty-five young people registered at a college students' institute held in Warrensburg, Missouri, April 25 and 26. Representing the General Church were Bishop G. Leslie DeLapp, Elders Charles Neff, F. M. McDowell, Harry Simons, Merle Guthrie, W. C. Becker. Also on the staff were Professors Howard Baltz, Ronald Smith, and Dr. John Blumen-schein. Bishop DeLapp gave the opening address and was the speaker at the banquet in the evening. The group met in forums under the leadership of the other men. Brother Neff gave the closing sermon.

APOSTLE RECOVERING

Apostle E. J. Gleazer is in the Independence Sanitarium where he is making satisfactory recovery. He is expected to be at his usual tasks in a relatively short time.

DISTRICT INSTITUTE HELD

Elder John Darling, director of leadership training in the Department of Religious Education of the General Church, attended an institute for the Eastern Colorado District, April 25 and 26. The institute was under the direction of Wesley F. Evans. A training school on the course "Ways of Teaching," which is being promoted church-wide, was held. Attendance of leaders from nearly every branch in the district was noted. Definite plans were made by these leaders to conduct training school on the same material in their own branches.

NEWS OF WOMEN'S DEPARTMENT

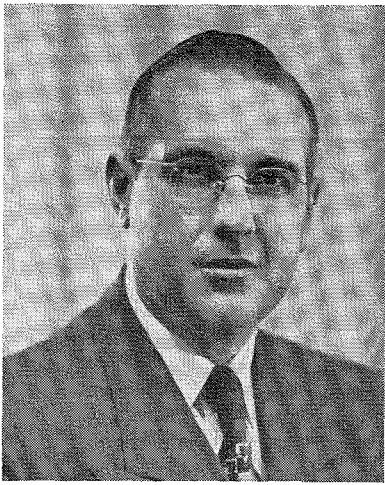
Mrs. Pauline Arnson, chairman of the General Church department of women, spoke at the mother-son banquet in Des Moines, Iowa, April 25. She represented the department at the Des Moines District women's institute the following day.

Mrs. Clarence Skinner attended an institute for women of the Southern Missouri District held at Thayer, April 25 and 26. She was the guest speaker.

Mrs. Samuel Burgess spoke at the institute on Evangelism the day the various departments were represented.

ATTEND CAMPING INSTITUTE

Elder Lee Hart, Center Stake youth leader; and Edna Easter, representative of the department of religious education; four Graceland students; Miss Doris Marriott of the Graceland faculty; George Knotts, student at Kansas University; and Mr. and Mrs. Glen Hands of the Kansas City Stake were the representatives of the church at the annual spring institute of the Missouri Valley Section of the American Camping Association. The institute was held at Knobnoster State Park, April 17, 18, and 19. The church group was in charge of the Sunday worship service. At the business meeting that afternoon, Elder F. Carl Mesle was retained as the vice-president of the A. C. A.



We'd Like You to Know . . .

John Edward Booth

ELDER BOOTH was not baptized until May 11, 1941, when he was twenty-six years old. But within three years he had been ordained a deacon (February 22, 1942), a priest (April 11, 1943), and an elder (October 3, 1943), and had accepted General Church appointment as president of the Eastern Michigan District. Later he was ordained a high priest on April 13, 1947.

John served in his first appointment for two years before being transferred to the Southern Ohio District in 1946 where he was city pastor in Columbus. His last appointment came in 1950 as the president of Toronto (Ontario) District and pastor of the Toronto congregation.

His work before accepting church appointment was as a tool-and-diemaker. He entered the Henry Ford Trade School in Detroit, Michigan, when he was thirteen to learn the trade. "I feel that my experience in the trade school has been most helpful to me in the interest of church work," he says. "Here I learned to appreciate the value of time and money, for I earned money as I followed through in the learning of the trade." He also attended the Ford Motor Company Apprentice School from which he was graduated in 1936. He later attended Ohio State University during 1949 as a special student in education.

He worked as a tool-and-diemaker from 1932 to 1940. During the war from 1940 to 1944 he was a machine shop instructor in the Henry Ford Trade School. He feels that his experience in teaching young men seventeen and eighteen years old added to his value as a minister.

A native of McGregor, Michigan, John was married in May, 1932, to Helen F. Najjar. They have two children, Howard J., fourteen, and Sandra L., twelve.

He likes sports, especially baseball and fishing. He also enjoys taking and showing movies of church activities, and working with people.

The Saints' Herald

Vol. 100 May 11, 1953 No. 19

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

The *Saints' Herald* is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 108 South Osage Street, Independence, Missouri.

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

"For Good and Evil"

THE STORY OF JOSEPH SMITH began with his account of a visitation by the angel Moroni, in which, among other things, he was told that his "name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people."

One of the things that always impressed me was the entire absence of any attempt to avoid the impact of attacks upon the church, its foundations and doctrines, and upon Joseph Smith himself. If one will take occasion to investigate, he will find that almost from the very beginning, as soon as the church had facilities for printing and publishing, articles about and against, editorial attacks, and books adverse to the cause were freely mentioned and quoted in the columns of our church papers.

If Joseph Smith had been a conscious and conscienceless fraud, as so many of his time believed, does it seem reasonable, or according to our understanding of human frailties, that vicious and often malicious attacks upon him and the church would have been given attention in a press controlled by him and his associates?

Now after more than a century, hundreds, yes thousands of books, pamphlets, magazine articles, and all media of the printed word have been published about the Prophet and the religious movement he began. Much of these are inimical and unfriendly, since his enemies have been many. Much has been published on his behalf, for he has never lacked defenders. So the printed word has proved a fulfillment of the prophecy given him by his angelic visitor.

WHEN GRACELAND COLLEGE was founded, one of the first faculty members was Thomas Jefferson Fitzpatrick, a rare human being. He was a descendant of Thomas Jefferson and was named after that great man. After a short connection

with our college, he sought employment elsewhere for a time, then returned to the Graceland Campus for a few years. While there he met and married Mary Linder, another Graceland teacher and a most excellent person.

Leaving Graceland in 1912 he became connected with the University of Nebraska, and, after a long record as a member of its faculty, he was retired a few years ago. He died very suddenly and unexpectedly in March, 1952.

Professor Fitzpatrick was a keen and wise collector of books. He was a scientist and collected scientific works. He was a historian also, and it appears now that his early professional contact with our church at Lamoni had aroused an interest in Latter Day Saint literature, or, as the world might put it, Mormoniana, for after his death it was found that he had accumulated one of the finest collections in this line.

UPON APPLICATION by Professor Fitzpatrick's heirs, an administrator was appointed by the courts and his entire library was sold recently.

We watched developments as best we could and of course were desirous of acquiring the special Latter Day Saint portion of this library, but the appraised value and the expeditious disposal of it put it quite beyond our ability to acquire—much to our regret. However, through the efficient and wise counsel of Mr. Frank Glenn, bibliophile de luxe, book collector and dealer of Kansas City, this portion of the Fitzpatrick library has been purchased by the Kansas City Public Library, which pleases us very much, as it will now become accessible to the public of the Kansas City metropolitan area of which we are a part.

As this whole matter is of interest to us, and especially to those who knew this exceptional man now deceased, we are publishing the follow-

ing account of the public library purchase which appeared in the *Kansas City Star* of Thursday, February 19, 1953.

ISRAEL A. SMITH

Wealth of American Material In 20,000-Book Library Purchase

The job of unpacking and examining 20,000 books and pamphlets which include rare and unusual items acquired by the public library last week could well be likened to taking stock of the contents of a newly found treasure chest.

The volumes, now in the basement of the library building, are part of the private library of the late Thomas Jefferson Fitzpatrick, professor emeritus at the University of Nebraska. Three large vans transported the library's purchase, along with the remainder of the private collection that was bought by Frank Glenn, Kansas City book broker and publisher, to Kansas City last week.

First Editions Are Found

The books were amassed by Fitzpatrick in a lifetime of collecting and include many first editions and works that are out of print and not available in ordinary book markets. The public library acquired all books on Americana in the collection.

Richard Sealock, chief librarian, and his assistants have started the job of checking the material in the purchase for unusually valuable items. Some volumes already have been identified as first editions, and a handbill which may prove to be a printed copy of Lincoln's emancipation proclamation, issued in 1861, was found Saturday between the pages of one of the books.

Of particular significance are the many histories of this area, including what may be the most complete collection of books and pamphlets on the Mormon church in existence. Books concerning the Mormon church in Illinois, Iowa, and Missouri filled fourteen shelves in a bookcase in Fitzpatrick's home. A complete history of the early days of the Mormon church in Independence is given in the books and pamphlets, which date from the 1830's.

Date on an Expedition

Considered by Sealock as one of the most valuable parts of the acquisition is a large amount of material on the Lewis

(Continued on page 9.)

Editorial

Official

Baptismal Report

That there continues to be a lag in baptisms is indicated by the number reported to the Department of Statistics. There were 192 reported in February. This is 45 less than was reported in February, 1952. For January and February there have been 364 baptisms reported. This is 97 less than reported for these two months in 1952.

Districts from which 10 or more baptisms were reported in February, 1953, are as follows: Southwestern Texas, 14; Idaho, 11; Oregon, 11; Eastern Colorado, 10; and Owen Sound, 10.

The five branches reporting the highest number of baptisms in February, 1953, are as follows: San Antonio, Texas, 9; Denver, Colorado, 8; South Bend-Mishawaka, Indiana, 8; Richland, Washington, 7; and Sweet Home, Oregon, 7.

THE DEPARTMENT OF STATISTICS
By Merle Guthrie

Reunion Materials

The following materials have been prepared, or are in the state of preparation, and will be available for reunion workers. Please note carefully the source of supply of the materials.

GENERAL CLASSES:

*"Challenges of the Restoration," by F. Henry Edwards. Herald House.

*"Progress in the Temporal Law," by Henry Livingston. Herald House.

MEN'S CLASSES: (Select One)

Methods in Evangelism, by Maurice L. Draper. Herald House, \$1.00.

"The Kingdom-building Program." Order outlines from Director of Priesthood Education, The Auditorium.

Ways of Teaching, by Karen Anderson. Herald House, 90c.

WOMEN'S CLASSES:

**Women Accept the Challenge of the Restoration*, by General Council of Women. Herald House.

YOUTH CLASSES:

*"Restoration Challenges to Youth," by the Youth Office. Herald House.

CHILDREN'S CLASSES: (All the following are available from the Department of Religious Education, The Auditorium.)

"Reunion Materials for Junior Highs."

"Jesus Speaks in the Restoration" (for juniors).

"Knowing About Yesterday Helps Us Today" (for primary).

"The Story of Jesus' Church" (for kindergarten).

*Not ready for sale. Do not send orders until price is advertised.

Nauvoo Mansion House

In recent years considerable money and time have been spent in developing and improving the grounds at Nauvoo. With the passing of years these buildings take on increasing value as historical sites. It is therefore deemed advisable to set up safeguards in every way possible to preserve these buildings for the future.

In keeping with this objective, the Mansion House will no longer be available for overnight guests. We are sure that this will be appreciated by the members of the church throughout the country.

Respectfully submitted,
THE FIRST PRESIDENCY
By Israel A. Smith
THE PRESIDING BISHOPRIC
By G. L. DeLapp

Report on Attendance

The First Presidency has received a statistical report from Emery E. Jennings, president of Far West Stake. The following statistics were given on the increase in church attendance averages:

Year	A.M. Attendance	Per Cent of Members
1945	1,030	30
1946	1,091	34
1947	1,129	34
1948	1,146	35
1949	1,138	35
1950	1,234	41
1951	1,174	39
1952	1,315	43

Across the Desk

THE FIRST PRESIDENCY

From Mrs. N. Dawborn, Independence, Missouri, formerly of Warrington, England:

Five years ago my husband was elected to be pastor of the church in Warrington. He was a bus driver, and his hours of working, including Sunday, were such that he found it difficult to do what he needed to as pastor. We had a nice home that was tithed and dedicated to the service of God, but we decided to sell it in order to buy a little business so that my husband would have more time to devote to the church. This business had a license to sell cigarettes; at that time the demand for them was greater than the supply, so they assured a good income, as well as attracting customers for other items. Since we had taught our own children and the young people at church that tobacco was harmful we figured we couldn't

continue to warn against it and then sell it across the counter, so we quit carrying it. Some people thought we were foolish, but we prayed about the matter and found our faith was rewarded. We made a living and, at the same time, my husband was able to spend more time on church work.

When we decided to sell the business to enable us to come to the United States, there was a shortage of money and the price of property was falling, yet we sold to the first customer for the amount we had paid plus the cost of alterations we had made (and minus the cigarette license). To us this is a sure testimony that God will not fail those who take him at his word.

From Robert Farnham, president of Lamoni Stake:

We had ten baptisms Sunday—five from Lamoni, and five from the Bethany mission. Those from Bethany are the first to be baptized since the mission was opened, and all came from one family. This makes a total of twenty baptisms for the Stake in 1953.

From Heaven or of Men

By Chris B. Hartshorn

A sermon preached at West College Church, September 21, 1952
From a wire recording by Elmer Hart

When he was come into the temple, the chief priests and the elders . . . came unto him as he was teaching, and said, By what authority doest thou these things? And who gave thee this authority? . . . Jesus answered and said unto them, I also will ask you one thing, which if you tell me, I, likewise, will tell you by what authority I do these things. The baptism of John, whence was it? From heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people. For all people held John as a prophet. And they answered Jesus and said, We cannot tell.—Matthew 21: 21-24, Inspired Version.

THIS IS THE hundredth anniversary of the Reorganization of the church. One hundred years ago last June the initial conference was held which resulted in the work of this Reorganization. Perhaps it would be well to talk to you about the principles and personalities of the Reorganization.

From my earliest recollections the history and doctrines of the church have by turns delighted and perplexed me. When I was in church school, or prayer meeting, or heard a spiritually endowed sermon, it all seemed so clear that I felt secure and happy in the work. Then when I got out among my associates and heard some cutting statements or criticisms, I wasn't quite so sure.

In the Scriptures and history one finds real evidence that in man's social development it hasn't all been white or black. We can't line up in groups and say these events are all good and these are all bad. There are grays in the picture. Sometimes when we find there are grays in the picture of our home circle, our relatives, our church, or our nation, we get discouraged. We want things perfect.

I remember this incident being told of a fourteen-year-old girl in a church school class. The teacher was laboring to convince the girls in the class that only one perfect being had ever lived upon this earth, and that was Christ Jesus. This one girl was

just a little bit perplexed, and finally after the teacher labored on the point she spoke up in protest, "But you don't know Mr. Jones who boards at our place."

WE DON'T KNOW all people, that's true. It is so like young people to have faith and to think that people are perfect. Sometimes we haven't got out of adolescence. Someone that we admire very much seems perfect to us, and we refuse to admit imperfections. We want our heroes to be perfect.

Abraham, Moses, David, Peter, Joseph Smith, and David Whitmer were not perfect men. They were human. They were fallible. Perhaps you don't want to know about the fallibility of men. You may be of a school that wants to hear: "We are saved by grace. Jesus Christ did it all. Glory hallelujah."

Recently here in Independence an evangelist of another church was going to show up the Reorganized Latter Day Saints and others. His objection to Latter Day Saints was "They say all the time, 'Do, do, do.' But Jesus did it all." That was his theory.

Christ said,

Many shall say unto me in that day, Lord, Lord, have we not prophesied in thy name; and in thy name cast out devils; and in thy name done many wonderful works? And then will I say, Ye never knew me; depart from me ye that work iniquity.—Matthew 7: 32, 33.

Our esteem of drinking water is colored somewhat by its source. And our ideas of human perfection are relative. Of necessity they must be so. Even Paul had his thorn in the flesh, and he had to learn that the grace of God was sufficient for him through faith.

Reorganized Latter Day Saints are told over and over about the vision in the woods in 1820, but too few of us have heard of the vision of 1853. Angels visited the earth then too, and men saw them. Some of you have never been told about the refection of the church of the Restoration in 1841, but let me read something to you.

Doctrine and Covenants 107: 10f and following says,

But I command you, all ye my Saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me, and during this time your baptisms shall be acceptable unto me.

This had reference to the Nauvoo Temple.

But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment, ye shall be rejected as a church with your dead, saith the Lord your God.—Doctrine and Covenants 107: 11a.

IT IS A MATTER of history that on October 1, 1841, the prophet said they were to discontinue their baptisms for their dead in the Mississippi River and not to resume the practice until the temple was finished. Then they would receive directions from the Lord.

I refer now to the conference for the reorganization of the church, which was made necessary by this rejection. I know there are some of us who are wondering, "What about the little stone that Daniel saw, which was cut out of the mountain without hands and was to roll forth and break the image and that in these days shall the God of heaven set up a kingdom which never shall be de-

stroyed?" (Daniel 2:44, 45) Others will say, "When the angel that John saw on the Isle of Patmos (Revelation 14) came to earth, he had the everlasting gospel to be restored to mankind for the last time. How is it His work must have a reorganization?" Well, it doesn't mean that the church was destroyed. It does not mean that the restoration was a lost cause. It does mean, however, that reorganization had to be undertaken because of the rejection of the church.

IN THIS CONFERENCE of June, 1851, at Beloit, Wisconsin, Jason W. Briggs was chosen to preside. Certain important things were decided upon. First, we look toward the West, for following the death of the prophet in 1844 a large group had gone west under Brigham Young who had been one of the twelve. The first thing they decided at this conference was to reject the contentions of Brigham Young and others who had claimed leadership, such as James Strang, William Smith, and Joseph Woods.

Second, they decided that the successor to Joseph Smith, Jr., was to be his seed, according to the law and prophecies of God. If none of his seed had been willing to come forth, there would have been no Reorganization, but if God had directed their work and said that this was their task, certainly in his own due time he would bring forth the true successor, the son of Joseph Smith.

Third, they decided that no one could claim the presidency of the church until he had first been ordained president of the high priesthood. Some of you were present when Brother Israel Smith was ordained and became president of the church. He wasn't ordained as president; he was ordained as president of the high priesthood, but by that ordination he became president of the church.

Fourth, "We shall recognize as valid all ordinations, and will fellowship all who have acted in purvey of such authority."

Last, the church of Christ as organized on April 6, 1830, exists wherever six or more Saints are organized according to the pattern in the Doctrine and Covenants (*Church History*, Volume 3, page 209 ff.).

A number of important things were clarified in their thinking. These people knew where they were going. They weren't headed for Utah or any other place. They weren't going to be disturbed by those who claimed they had been ordained as successors to Joseph Smith. They were going to wait for the legal successor.

They were not going to be disturbed by those who said, "Well, those who

drifted out of the church by inactivity or by accepting other leaders are no longer worthy to be called Saints and are not members of his kingdom." The position of these men of the Reorganization was that only their own disobedience or sinfulness individually should take from them the rights to officiate under the authority of the ordinations which they had received in the original church.

THAT FALL another conference was held at Yellowstone, Wisconsin, and here they decided that the highest authority among the priesthood represents—not *is*, but *represents*—the legitimate president as the presiding authority; for until God should move to bring the rightful leader, somebody had to represent him.

I have read in the Scriptures of some of the difficulties that came about even before Christ left this earth. Some of his disciples wanted to know what was going to happen and who was greatest among them, or who had priority. In Matthew 18: 1-4 you can read about this. He said the greatest is he who is humble as a little child. In Matthew 23: 8 he told them that he who was greatest was the servant of all. There have been some real problems of leadership. Men were not ambitious for themselves, but they wanted to know. So on January 9, 1853, these who maintained the original faith came together again. In the meantime something had happened out West—something that upset the Reorganization very much. Brigham Young had brought a document which he called "the revelation on plural marriage," which we refer to more commonly as polygamy. He said this had been under lock and key from the year 1843. So one of the first things that this little group of the Reorganization wanted to learn was how the brethren stood on this document. Their action was to pray to God to know whether there was anything in this as a revelation from heaven. And the answer came back, "Polygamy is an abomination in the sight of God. It is not of me. I abhor it. My law is as it is found in the Doctrine and Covenants, the same yesterday, today, and forever."

ON MARCH 20, 1853, they had another meeting, and at this time they had some other problems such as an infant church trying to organize and get in motion would naturally have. Another thing bothered them: There were some men in the previous conference who had accepted ordination in some other factions, particularly William B. Smith, a brother of the prophet. These claimed to be apostles because of those ordinations, and so the group wanted to know about the validity of those ordinations. The answer they received was this:

These men who were ordained apostles by William Smith were not acceptable as ministers in this church.

Then they were given this further command: "Organize yourselves, for ere long I shall require the prophet at your hands." They did not know altogether what that meant, but they did have a sense of the auspicious that somehow or other into their charge was coming a very great responsibility, and they should organize themselves—but how? They were in deep trouble. If they disobeyed or refused they would go forward in darkness, but how would they accomplish this? They attempted to seek light, and they were told to appoint a day for prayer and fasting. They came together very soon, but with the brethren who came on this day to try to organize came the Prince of Darkness. You know how he will come sometimes when you are trying very hard? He can get into prayer meetings and business meetings, because it is his purpose to upset and to thwart the work of God. Well, they found out why this was. Some hadn't fasted as they had been requested. Some came who were not members. Those in charge preached during the day and put off the prayer meeting till night.

When they came together at night, they were in a much better spirit. They asked God to show them how to organize. "Who is to be the legal heir of the presidency of the church?" they asked. The Spirit wasn't so strong as on some other occasions (for instance, June, 1852), but there was a good feeling, and after they had prayed for some time, Brother H. H. Deam asked the chairman of the conference if he had received any answer. The chairman replied, "No." Then Deam said, "I think I have received it." He was told to write it out, and another meeting was set for April 5, 1853.

When the men came together they were told this one thing in the spirit of prophecy, "Organize according to what is written." They supposed that this meant what was written in the Doctrine and Covenants, but they didn't know who was the highest in authority. There were nineteen elders present, two of them being high priests and one of them a president of the seventy. As they tried to settle this among themselves, ill feelings seemed to develop. Men in their earnestness would argue for their point of view as if, were it not accepted, the whole cause would be lost. "We could not organize. God had asked us to do something that we could not do," they said, so they adjourned, agreeing to meet on the evening of April 6 in prayer and testimony.

When they came together on this date for a short time it seemed that the Prince

of Darkness was again in their midst, but then their leader arose and rebuked the Devil. The change was instantaneous. Brother Deam then arose and said, "Brethren, the Spirit tells me that I have something in my possession which we need." Then he read the revelation which he had received at the previous meeting (*Ibid.*, page 217).

In substance it was to "do all things according to pattern. Let the greatest preside at the conference. Let three be appointed to select seven as apostles, the president of the conference and two others assist in ordaining them, the senior of them to preside. Then these seven were to select twelve to act as members of the high council." This was the plan of organization and shortly after it had been read some of the men sprang to their feet saying, "Angels, brethren, are near us."

"The glory of God, such as I have never witnessed before in my twenty-three years of ministry, was manifested," said Brother Zenos Gurley. Three saw visions. The recording angel was present. J. W. Briggs says, "This seemed to be enough light to enable us to move understandingly." The choice of a presiding officer lay between a high priest and a seventy, but the decision still wasn't easy. They spent two whole days with a temporary president discussing questions relating to organization. J. W. Briggs was finally chosen after a nine-to-nine vote of the eldership in one of the most memorable meetings of the Reorganization. An appeal to heaven was to be made on the following day.

ON THAT DATE—April 7, 1853—an outstanding demonstration of power and light and unity prevailed. Many sang in tongues in perfect harmony as if they were a practiced choir, and they sang the interpretation. Prophecy and visions were exercised. Angels appeared and were seen by some. A recording angel with partially unrolled parchment was seen.

On the next day the revelation of March 20 was accepted by unanimous vote, and its provisions were to be carried out. When the seven met to choose the twelve of the high council, Brother Briggs proposed that a rule of courtesy should be followed, and the oldest should be chosen to preside among the seven. This fell upon Z. H. Gurley, Sr., but because of his age and impairment of hearing, he refused the honor. Then H. H. Deam, being the next oldest, was nominated. He too refused, claiming that the rule of courtesy was only for temporary organization.

Now these seven men were apostles of the church. J. W. Briggs was then elected. Brother Gurley said concerning

this, "We were told the Lord had withheld his Spirit from his elders to show them one thing: that had they succeeded in the beginning, they would have felt they had the wisdom to do all these things in their own strength." The Lord said, "You would all have apostatized. As it is, many were turned back, but sufficient will remain true and faithful, carrying out the work and the purposes of the kingdom of God."—*Ibid.*, page 220.

THIS CONFERENCE ADOPTED some important principles. I want to mention a few of them very briefly.

First, the church had been disorganized or rejected as a church. I have already read to you from the Doctrine and Covenants that the people were rejected because of their failures, but this rejection was as a church and not as individuals.

Second, those individuals who were not rejected were entitled to divine light on the duties which they had to perform.

Third, they had a commandment to organize.

Fourth, discharging the duty of presidency was out of their reach and had to be left for one to whom the promise pertained. They had therefore one who was only to *represent* the presidency, not to act as president.

Fifth, in preparation for the coming of the prophet there had to be a calling to power of those who should ordain him.

Last, it was decided that the highest authority for the time should do the presiding and represent the presidency.

Now this is clear and concise. There is no assumption or false starts in this program. The light came to them as they moved out as far as they could. When they reached this point and got down humbly on their knees in fasting and prayer, more light came. That's the only way, brothers and sisters, that we appreciate light. God cannot give us a college education because of prayer. Neither can he give us a spiritual education because of prayer. We must move out and feel our need, appreciate what we have, and see how we can apply more light; then it comes to us.

SOME HAVE QUESTIONED the legal and spiritual validity of this Reorganization. They raise such questions as "Can a stream rise higher than its source? Can men holding the high priesthood ordain somebody to be president of the high priesthood?" The analogy there is not quite true. Men are called and ordained by the authority of the Holy Spirit in the ones who ordain them, and there is no higher priesthood than the Melchisedec priesthood. All the rest of these are appendages or parts of it. Joseph Smith

and Oliver Cowdery were ordained in May, 1829, to the Aaronic priesthood under the hands of an angel who identified himself as John the Baptist. All other ordinations in the church came from that authority. So you see, when we are challenged by others that the stream is rising higher than its source, it just isn't true. The source is God's commandment, and the organization is from heaven. Brother Gurley said that out of this experience they "learned what every Latter Day Saint must learn, that a command from God is authority to do all that he requires, be it more or less."

In the language of my text, "Is our authority from heaven or from men?" If you say from the evidence we have presented that God had more to do with it than men, for they could not have accomplished what was done in their own light, wisdom, and power, then I'm going to ask you another question: "What are you doing to meet your own responsibility in it?" God becomes our spiritual Father, and we are his children through obedience. Therefore the church, the instrument of the ordinances we obey, is our mother. God is our father; the church is our mother; and we should know something about our mother. It's not enough just to say that she is the bearer of precious gifts through the grace of Christ. She has traveled and brought forth power. "We are not ashamed of the gospel of Christ, for it is the power of God unto salvation."

Jesus never attempted to do all that needed to be done so we might be righteous men and women. He has invited us to come into the fold, to become members of his church and kingdom here upon earth, and to let the church mother us. For as Christ loved the church and gave himself for it, so we, too, should love and sustain her.

Is it of men or of God? That's the question. If you decide that God has in these last days manifested his power and light and wisdom and love in this marvelous way, act upon that light for your present happiness and eternal salvation.

Are you looking for truth, or looking for argument?

Unwillingness to affirm becomes in fact denial.

The world grows more mysterious the more we know about it.

God loves some men for the enemies they make.

The impure shall see all—save God.

Godly Leadership and Common Consent

By Thomas R. Beil

THE BUSINESS MEETING MINUTES of our branches many times reveal the quality of leadership among our people. Also revealed is our use or misuse of the principle of common consent. The following illustrates the point. The business meeting of a branch had progressed through the election of officers. The minutes of that meeting record that each and every name placed before the body was the nomination of the presiding officer. There were no other nominations. The minutes also record the statement made by the presiding officer as the election came to a close: "It's a good healthy sign when things run so smoothly!"

Is such a condition a good healthy sign or is it an indication of a dictatorial domination rather than godly leadership? Does it indicate that our people are "at ease in Zion" rather than diligently considering their God-given right of common consent?

As early as July, 1830, the Saints were enjoined to see that "all things shall be done by common consent in the church, by much prayer and faith, for all things you shall receive by faith."¹ This instruction has been re-emphasized through the years. Even as late as 1947 the indication of revelation is that though counsel may be sought and given, this counsel is "not intended to dictate or to deny any man his agency."²

No one would seek to deny administrative authority the right of nomination, but all should defend the right of the people to do likewise. Administrative leadership should be expected to search out information and vital statistics for growth of the work, but it should also encourage a proper dissemination of such information to the Saints that they might be able to discuss and act intelligently upon issues presented and not upon the recommendation of leaders only.

The matter of common consent suggests people acting and interacting—people thinking and sharing thought—people deciding and standing by the decision of the majority. It has been defined as the right of people to approve or disapprove that which their leaders suggest. To accept this definition limits common consent to the leadership, and in effect limits the ability of the gospel we preach in its power to develop a people who know how to use agency.

Let us hasten to admit that, in most instances, where administrative leadership presents all issues to the business meeting, the right of people to nominate or initiate

legislation has rarely, if ever, been denied; however, the attitude developed by this leadership is such that people sit quietly by, saying nothing for fear of what may take place after the meeting when life resumes its normal course. Another unfortunate fact is that our business meetings, instead of being attended by most of our people, are woefully lacking in support. One leader said, "If I do not name the officers and bring to the people the issues, how can I get my program across?" So the question arises, Whose program are we attempting to promote among the people? For leadership to admit the necessity of such methods is admission of lack of preparation for guiding people to the attainment of the abundant life.

It seems that the Lord, in presenting the principle of common consent, was (as he often is) far ahead of the thinking of the time in which it was presented. Today we speak of "group dynamics" and mean the force within the group which makes it successful or unsuccessful. Since "men are that they might have joy"³ it would seem the process of group dynamics in the church of Jesus Christ is that which would achieve joy among the Saints. Since the proper use of agency has so much to do with our ultimate happiness, God in his great wisdom has made available a method by which we may learn to choose (or use agency) wisely. That method is the plan of salvation, the fundamental principles of which end in eternal judgment "when we see things as he [God] sees them and evaluate our lives and those of others with his Spirit."⁴

SINCE MORE than self is involved, since all Saints are the "body of Christ," and that body, in order to work properly, must have unity among its members, God has suggested that the principle of "common consent . . . by much prayer and faith" is the means of arriving at a just and equitable solution of the problems along the way—and not alone the problems but also the discovery of living in joy together even before the problems arise.

How is this done? By what methods may we achieve a way of life in our branches which will employ the principle of common consent? The answer to these questions would lead to a lifelong study which would demand that volumes be written. Nevertheless, there are some simple steps which will help; these in

the hands of the right people may start the process moving.

Primary requirement in this effort will be godly leadership. It requires a ministry composed of conscientious men who know that righteousness means "right relationships" as much as it means piety and sobriety. Leaders of group activity within the church (Zion's League, young adult work, women's department leaders, Mid-Spanner Groups, etc.) must recognize the great value of the human soul and wish to do everything possible to bring from the lives of people the potential God has placed within them. Godly leadership is constantly alert to the divine purposes as they relate to the bringing "to pass the immortality and eternal life of man."

Such leadership will make use of methods, devices, and equipment through which the inner desires and hopes of the people might be made known. Such leadership will seek to discover the strengths and abilities within the group and then lead toward the shaping of a program which will utilize these in the unfolding of the fuller work of the kingdom of God on earth.

Most of the methods, devices, and equipment suggested are simple and readily understood. If used properly they will assist in fostering the growth of persons within the group and growth within the group itself. The following helps have been used with effectiveness:

Idea-sharing Sessions: If a group is fairly large it may be divided during the course of one or many of its sessions for the purpose of allowing everyone a chance to talk. Reporters for the smaller groups (after perhaps five to ten minutes of discussion in the small groups) bring the findings to the total group. This provides greater freedom and fuller participation.

Role-playing: This technique may be used effectively as a demonstration or presentation to a large meeting and may serve to present a problem before it becomes an item of general discussion. It may even be used to cause persons taking part to sense the feeling of certain situations where conflict may be present or might occur.

Check Lists: This device is seldom used, yet it is a valuable indication of unexpressed desires, especially in small groups where various alternatives may be studied. Check lists may be used to reveal desires of members, to indicate preferences, to enumerate abilities, to evaluate

feelings and impressions of a meeting or a program. They may lead to healthy discussion of the varieties of responses to the program. They may also be used to record feelings in larger group meetings where opinions might otherwise be lost.

Group Observer: One person who understands group life may be placed within the group to help members become aware of what is happening. Thus, by recognizing the feelings and forces in their own group, members may better appreciate what happens in other groups to which they belong.

Perhaps the most important element in the use of such techniques is the attitude of the leader. His attitude is revealed in his action toward members and in what he believes about people. Godly leadership believes that the soul has real value, and that each is precious to the Heavenly Father. Godly leadership believes that each person wants to become more mature, responsible, and independent. Godly leadership will not frustrate the desires for growth in individuals but will try to create the conditions by which persons may become Saints of God in the fullest sense—growth “in wisdom and in stature, and in favor with God and man.”

Godly leadership recognizes the authority of the group and accepts the group's decisions. Godly leadership does not feel it knows what is best for the group but rather respects the group in its right of sharing in decision-making. Godly leadership sees its most important task in the development of an atmosphere in which everyone can share and participate, expressing thought freely, and yet be accepted by the group. Godly leadership exercises prophetic insight through which it sees in people “the foundations of the kingdom of God . . . sees the towers of Zion arise in the righteousness of God's people,”⁵ and then works with the people in such a manner as to bring these potentials to full fruition.

Now the test of godly leadership is not alone belief in a set of principles. The test of such leadership is that, believing in such principles, a change in conduct will result. The leader then becomes a worker *with* people, promoting the “common consent in the church, by much prayer and by faith,” thus bringing to real life the process of theocratic-democracy—the ideal to which we all subscribe.

REFERENCES

1. Doctrine and Covenants 25: 1b
2. Doctrine and Covenants 140: 5b
3. Book of Mormon, II Nephi 1: 115
4. *O Worship the King*, page 36 (Oakman and Weddle—Herald House)
5. “Lectures to Melchisedec Priesthood,” General Conference, 1948

For "Good and Evil"

(Continued from page 3.)

and Clark expedition. Among the various reports concerning the exploration is a journal written by Patrick Gass, who was a member of the group which Lewis and Clark led through the Louisiana Territory. Entitled “A Journal of the Travels of a Corps of Discovery,” it is a first edition, published in 1807.

Other items of value to students of history are the histories of counties in Iowa and Nebraska, accounts of the Pike expedition which resulted in the discovery of Pike's Peak, and a collection of emigrant guidebooks to the West.

Published in the early 1800's, the guidebooks termed that section of the United States now known as the Middle West as the West. “Steele's Guide to the Western States and California,” published in 1849, listed Independence as a starting point on the long trek to the Pacific coast.

Includes Indian Grammar

Volumes on the American Indian are among the unclassified material. An Indian grammar, published by the Presbyterian Missionary press in 1848, analyzes the language of the Iowa and Missouri Indians. Several books of this sort in the collection were used by missionaries who found that it was necessary to reduce Indian languages to written form in order to translate the Bible for various tribes.

Two valuable additions to the library shelves are more than 1,500 volumes of poetry, including the works of Hamlin Garland, Walt Whitman, and Emerson Hough. A total of 1,000 volumes on Lincoln will add substantially to the library's collection of works on the emancipator.

Sealock said the library staff has only started on the job of unpacking and classifying the books and pamphlets. He estimates that it will take more than a year to catalogue and index the wealth of material. It will be placed in the Missouri room of the library for reference use.

Add to Lore of West

“These books and pamphlets will not be merely museum items,” Sealock said. “Their true value lies in the fact that they are being added to material already in the library, making our research facilities more complete.”

Opportunity for the library to purchase part of the Fitzpatrick collection came through Malcolm Wyer, Denver librarian, who served at one time as adviser to the Linda Hall library trustees here. He was a personal friend of the owner for forty-five years and directed the sale of the books toward Kansas City groups, Sealock said.

The books and pamphlets were purchased by the library for \$35,000 from the Fitzpatrick estate. Sealock and four librarians spent five days in Lincoln preparing them for shipment.

“The books stacked in Fitzpatrick's house in Lincoln were one of the most unusual sights I have seen in my life,” Sealock said.

When a heart attack brought death March 28, 1952, to the 84-year-old Fitzpatrick, he died on a small couch sandwiched between books in a room of a 13-room house in Lincoln—a house packed with what authorities had estimated at ninety tons of books. Entrance through the front door was impossible because it was jammed with books.

Toil to Sort Volumes

The Kansas City librarians worked in the unheated house and in a small 1-story house next door, which also was filled with books. Then they went to a farmhouse near Iowa City, Iowa, where the rest of the collection was kept. Many of the volumes not yet have been closely examined because they were hastily packed for shipment.

The remainder of the collection was purchased by Glenn, who acquired Fitzpatrick's large collection of scientific works for \$53,000.

Fitzpatrick had a large collection in botany and ecology, including a full set of Linnaeus, the eighteenth century father of botany. Several of the books acquired by Glenn came originally from the library of Thomas Jefferson and from the Randolph family library in Virginia. Fitzpatrick traced his ancestry to both families.

The Lord's Prayer

From time to time the *Herald* has carried peculiar translations or versions of the Lord's Prayer as found in Matthew 6: 10-16. Bishop A. T. Trapp of England sends us this clipping from the *Daily Express* of a version written by the Reverend Walter Grainge White.

Our Heavenly Father! May your name be hallowed; your sway be owned; and your will be done; as in the heavens, so, also, upon earth. Give us “bread” for our needs from day to day. Forgive us our neglected duties as we have forgiven those who have neglected their duty to us; leading us out of temptation; delivering us from evil. Amen.

In commenting on the prayer the author said, “What could be more absurd than to ask God not to lead us into temptation; just as if he would do so. It is blasphemy.” C. B. H.

The Life of Hubert Case

More Work at Minneapolis

While at Nauvoo, Hubert received a call from the Saints of the Minneapolis, Minnesota, Branch asking him to come back and help run their dining hall again at the State Fair. The Dillons were willing, so we all drove from Nauvoo to Minneapolis. This gave me a chance to visit with our daughter. She and I did not stay at the fairgrounds much. I was not feeling very well and was unable to help as most of the sisters did. Many turned out and helped vigorously, and the result was a profit larger than the year before. These two years reduced the debt decidedly. They were a noble band of workers, notably Sister L. L. DeLapp and Sister Lundeen. Many others also are worthy of mention.

We returned home with the Dillons, stopping overnight with my sister, Mrs. Frank Thompson. From there to Independence was not a long drive, but the Dillons remained overnight, and next morning they and Hubert left for Oklahoma City.

Brother Dillon took Hubert to El Reno soon after, and he started a tent meeting in the Fair addition. It lasted thirty days and resulted in thirty baptisms. About a month later he returned, preached thirty more sermons, and baptized thirty more people. This was a decided lift to the El Reno Branch, and just at that time old Brother J. M. Terry came from Independence and took charge of the work in that place. Things went well there as long as Brother Terry remained; this was not long as he was an old man and his strength was hardly sufficient for any appointment. When he left, Brother H. K. Rowland took charge of the branch and continued there for a number of years. His task was a hard one, as he lived eighteen miles away on a farm. With all his work on the farm, if it was possible to get over the roads, he was there every Sunday.

Through all those busy years it was a pleasure to Hubert to drive over the state, as he knew the Saints wherever they were located. He made a special effort to visit the homes of scattered members and helped them to keep the faith.

Detroit, Michigan

In 1929, when he was holding a meeting in Tulsa, Brother Gleazer succeeded in transferring him to Detroit. He went to Detroit in February, accompanying Brother Emmet Lancaster who had been

sent to Detroit as pastor. Hubert was to be city missionary.

When they arrived in Detroit, they were given a reception by the Saints. There was a large crowd, and the people all were very kind in their greetings to the new men. At this time the church was stressing the idea of "completing the family circle." This was the sort of work Hubert had always been doing, and he entered into it with great zeal and good success. After getting started, and finding where people lived, he visited days and evenings completing many family circles. Baptismal services were held every Sunday. The four men who assisted in this visiting were Blakeslee Smith, L. J. Richards, Wilbert Richards, and A. E. Boos. Brother Gleazer suggested that he appoint Blakeslee Smith to do the baptizing for a certain length of time, to give him a start in his missionary work. This he did, until he had baptized forty-one. Hubert's long years of experience in missionary work had taught him the art of getting decisions from those who believed but procrastinated. Most of the baptisms came from that kind of people, most often the father of a church family or the husband of a woman who was a member.

Missionary Helps

At first he had no means of transportation of his own. All his helpers had cars, and he depended on them. Later a car was provided. Brother Richard Hartnell gave him \$50.00 to buy books for missionary use. This was a great help. He was called to go all over the city to administer to the sick. This brought many into the church, because it gave him an opportunity to talk to families. By the end of his first six months in Detroit, he had a missionary campaign under way that reaped a great harvest.

In May, 1929, Brother Lancaster and Hubert drove to Tulsa and Independence, taking Sister Helen Lancaster and me to Detroit with them when they returned. After that they felt more at home in the great city. A very busy summer followed, as interest increased in various parts of the city. There was always something to do, somewhere the elders needed to go.

Immediately after the Christmas celebration, we started for Independence. When the holidays were over Hubert went back to Detroit, while I remained in Independence to make preparation for General Conference in April, 1930.

Upon Hubert's return—as he now had his own means of transportation—he was

By Alice Montague Case

busier than ever. If anyone has the idea that a missionary in a city has an easy time, that person should have followed Hubert around Detroit. He would come in at night very tired. After eating, and possibly resting a few minutes, one of his helpers would call for him to accompany him on some mission. It had to be very stormy indeed if they were not all visiting somewhere every evening.

One of the regrettable things of the first part of his stay in Detroit was the lack of interest shown in the Sunday evening attendance at Central Church. At that time Hubert was much interested in a series of articles written by Elbert Smith dramatizing church history. He suggested the branch take up the idea and present those short dramas at the Sunday evening services. The people were enthusiastic about it, and from the very first night, the historical sketches were a great success, and the church was filled to overflowing. Hubert followed them with sermonettes. It was really a thrill to see those dramas enacted. It affected the people to the point of shedding tears, even though the actors were only amateurs.

Administrations

Hubert was called one day to Brother A. E. Boos's home to administer to Sister Boos. I went with him, and we found her suffering from an infected jaw where a tooth had been removed. Her jaw was so swollen that she could not speak. Hubert administered to her, and in a few moments she said, "Look, the swelling is going down!" It was, and in a short time her jaw was reduced almost to normal.

At another time he was called to Grace Hospital to administer to two children who had polio. They had been moved into the death ward. Brother Lancaster was with him, and the nurse said, as she led them to the children, "They are dying." But after receiving administration, these two children were soon removed from the ward; both made speedy recoveries and had no bad after effects so common to this dread disease.

The Incident of the Potatoes

Not long after that, a woman invited Hubert to go to her house and eat dinner; she and her family did not belong to

the church and wanted to discuss it. Hubert told her he would, but when he got ready to go, he found he had to preach at River Rouge after teaching his church school class. This was ten miles away. He asked Brother Boos to drive, and his wife went with them. Hubert hesitated to take both of them where only he was invited to eat with the people, but he needed the transportation so it worked out that all three went.

When they arrived at the home, they found a very small house. Hubert apologized for bringing extra guests, but the people said it was all right. The lunch was nearly ready when they arrived. There was little to eat, and the potatoes seemed not much larger than walnuts. There were so few on the plate that each person took but one apiece of those tiny potatoes. Hubert talked to the people about the church while they ate. Sister Boos said the woman never went to the kitchen to get more potatoes, yet she passed the plate again and it was heaping full. The next time they each took two potatoes. There was little other food on the table so she passed the potatoes a third time, and again they all took some. When they had finished eating, Hubert said, "I have a baptismal service at three o'clock and we have only a little while to visit, so let's don't take any time for doing dishes."

They all sat down and he told them the story of the Restoration and a number of his missionary experiences. When they got ready to go he apologized again for bringing company. The woman said, "Don't apologize again for bringing company. Look at that table. There is more food there than we had to start with, and if you had not blessed that food, there would not have been enough to go around."

It was quite a little time after that before Hubert baptized those young people because the man was an infidel and so was his father; they wanted to read the books. Hubert left *The Call at Evening* with them, and they got other books to read. When Hubert was transferred from Detroit to central Michigan, they drove to Bay City—over one hundred miles away when the thermometer stood at 20 below zero to be baptized. Frank Sheufelt, the man, was ordained an elder later and is one of the fine workers in a Detroit congregation today.

Healed of Cancer

In the fall of 1930 Sister Floyd Moore was very ill and was taken to the hospital. The doctors pronounced her disease cancer of the intestines and said she could live but a few days. She wanted to see her children, and the doctors said she

might as well be taken home as she was beyond all medical help.

After she was taken home Hubert and Brother George Booth administered to her. Just before the administration her sister said, "I know you can be healed! I was healed of a broken neck, and I am not a member of the church!" That administration was one of the greatest manifestations of power Hubert had ever witnessed.

About two hours later, Brother Moore called for them to come again. Hubert was on the other side of the city, so Brother Booth went alone. He administered to her again, and she was healed. All her symptoms immediately disappeared, and the next day she was able to be up. The specialist had asked if she were alive the next morning to let him know. When he came and saw her moving around without pain, he asked, "How do you feel?" She replied that she felt perfectly well. He asked what had happened and when she told him he said, "A greater physician than man has healed you. You *are* well."

Further Work in Detroit

The missionary work went on with as much interest and vigor throughout the winter as had ever been known during his stay in Detroit. He enjoyed his work, and although there were many hindrances, the branch grew. During the last year, he taught a Doctrine and Covenants class at Central Church which he greatly enjoyed. The average attendance at this class was sixty. Baptisms continued to be frequent as long as Hubert worked in Detroit. He received word that spring that he was to be transferred to the Central District in Michigan.

After a short rest at home with me and our daughter, Dorothy—who, with her family, was with us at that time—he returned to Bay City, Michigan, which was in his mission. He made his home at Brother E. S. White's. He had been appointed district president, so he had to drive a great deal. Brother White took him in his car wherever he wished to go, until Hubert bought a used car

Converting a Bootlegger

Hubert made his headquarters in Bay City with Brother E. S. White for about three years. During that time he was pastor of the branch and also served in district work. This is one of the earliest experiences of appointee pastors. A bootlegger lived next door to the church in Bay City. He had a beautiful flower garden, and Hubert used to talk with him about his flowers. One day the man complained to Brother White that somebody had reported him to the police. He thought it was Hubert, but Brother White said, "It couldn't have been, because he

doesn't know about your bootlegging. I can tell you who did report you, though—it was the preacher across the road on the other side of our church." That made the man feel kindly toward Hubert, and it was not long until he started coming to church. He quit his bootlegging and, with his family, was baptized. The last Hubert heard of him he was leading the branch orchestra.

An Accident

In 1933, the second year of Hubert's stay in central Michigan, he was persuaded by Brother White and others to accompany them to Lansing to attend a prohibition convention. The car in which Hubert rode was driven by a fifteen-year-old boy who insisted on going seventy miles an hour. The car was old, and Hubert talked to the boy, trying to persuade him to slow down but to no avail. On their return trip, while driving at full speed the boy lost control of the car; it went into a creek over a high bank. All six of the occupants went out through the top of the car. Hubert fell with his head in the creek, absolutely insensible from the shock.

Some farmers living near hurried to the scene and dragged him up against the bank. They noticed that the scalp was torn from his head so that it hung down over his ear. They pulled the scalp in place as well as they could and tried to hold it there, plastering a handful of burdock burs on his head. They helped the others who needed help, then carried Hubert to the nearest farmhouse and laid him on a cot. They then phoned to Saginaw, which was the nearest town having a hospital, to send an ambulance. It was twenty-three miles away. After quite a long wait, while he continued to lie unconscious, the ambulance arrived. The engine developed trouble, and attendants had to phone and wait for another ambulance. Finally he was taken to the hospital, and the doctors took charge. He knew nothing until the following morning, when he opened his eyes and saw a doctor standing by him.

He asked, "What happened to me?" The doctor answered, "The Indians got hold of you and scalped you." "Oh, no," Hubert answered, "Indians don't scalp anyone nowadays. The white people do that!"

The doctor turned to the nurse and said, "Give this man something to eat." Hubert was in the hospital only one week. On that first day he wrote me a card telling me he had been in an accident, but making light of it. I did not dream it was such a bad injury until he came home soon afterward.

(To be continued.)

Race Track Reunion

By Mrs. Eugene Gamet

THE PHONE RANG as I was in the midst of frying doughnuts, and I wondered why phones always ring when it seems impossible to answer.

"Hello, hello. . . . Yes, this is Gunsolley Hall, Lamoni, Iowa, Mrs. Gamet speaking."

"Warrensburg, Missouri, calling."

"Is that you, Mother? Can you and Dad be ready Friday morning for a trip through the Black Hills with us?"

Our son-in-law, Bishop Willard Becker, was going as an instructor to the Race Track Reunion in Montana. We hurriedly packed our bags and were on our way early Friday morning. With Willard and Doris we enjoyed everything we saw our first day, stopping at Valentine, Nebraska, for the night.

The next morning we started for the Black Hills, where Mr. Gamet and I lived the first year after we were married. It took me some time to get used to the mountains; we drove around curves, first a long ways up and then a long ways down. When I looked out the car window down the mountainsides I sometimes would have to close my eyes. But of course when I did that I missed seeing the beauty of the scenery.

We spent a little time in Hot Springs, South Dakota, where we lived when our son, the present Dr. Elmo Gamet, was born. We were amazed how everything had changed in forty-two years.

We drove on to Mt. Rushmore, and when we reached the peak and looked across at the faces, I felt a reverence in my heart for the men who left their work at the top of the mountain.

Upon leaving the hills we saw a herd of buffalo and several tame burros. The burros stopped the car,

looking for something to eat. Saturday noon, we reached Laurel, Montana. We were delighted to be making such good time. When we came back to the car after lunch we found it would not start, and every garage was closed in the city at noon. Willard finally located some mechanics who said they would try to repair the car. They worked all afternoon and they could not get it running so Willard took a train on to Deer Lodge, as he was the speaker in the morning.

Mrs. Becker, Mr. Gamet, and I got rooms at a hotel in Laurel until Tuesday noon. (I am still in doubt about those mechanics taking three days to repair the car.) Finally the car was ready and we started on our way.

AROUND SIX O'CLOCK we arrived at Race Track. The Saints own the grounds, two large buildings, and a few smaller ones for campers' use. Tents are available also. One of the large buildings is a chapel; the other is a dining hall. On one end of the chapel are four rooms, which the Saints had furnished for Apostle Paul Hanson; Patriarch and Sister Lundeen; Sister Alice Burgess, her daughter, Florence, and children; Bishop and Mrs. Becker; Mr. Gamet and me.

The Saints had driven miles to be at this reunion where they could worship and play together. When they gathered in the dining hall around the tables they seemed to be one big

family. When time came for classes or worship, everyone was in his place ready to listen.

One afternoon we went up in the mountains to Lake Rock Creek in the heart of the Rockies. The young people went swimming and boating; the men played horseshoe; the rest visited and did as they chose. Before darkness came, we had a wiener roast; we returned to camp a bit weary but happy because we were experiencing such a friendly association.

AS I SAT among these Saints on the banks of the lake, surrounded by mountains, I felt as if we had drawn apart from the world for a while. This is an artificial lake owned by a rancher. Several summer cottages are in the pines along the shores. Irrigation makes the valley beautiful; grain and potatoes are the principle crops produced. A few of the Saints had cottages, and we were invited to spend some time in one of the cottages, but Willard felt the need of returning home.

We enjoyed our week with these Saints, and I felt I understood a little more about God at the end of it. I am sure he is mindful of his people wherever they are.

On our way home we drove through Yellowstone National Park, seeing the many wonders of nature. After leaving the mountains, I felt I had been near to God, for only he could make the mountains, rocks, trees, and waterfalls as beautiful as they are.

These words seem to fit my memory of Race Track Reunion and our trip:

O God, how wonderful thou art,
On the mountain heights, the plains, or
the seas,
O God, our Father, how wonderful.

Home Column

Spiritual Bargains for Kingdom-building

By Helen A. Mills

TODAY we observe in our newspapers, on radio, and television offers of many bargains. But frequently we are unaware of the spiritual bargains that are available in our church life. The bargains we are looking for are there, but we have to search for them.

Clearance sales are, perhaps, the most popular in the business world. In the kingdom-building there is also a clearance, in a sense, for we are told, "God will not always strive with man." So we have to see the need for spiritual shopping. If we find no need for increasing our ability and seeking the places available to serve, these spiritual bargains will not be available to us always.

It is with a wonderful feeling of love toward our homes and dear ones that we shop for untold bargains to make their physical lives more pleasant. So attitude is the first material for which we shop. As in looking for quality in materials for everyday life is necessary, so also have we to search for grades of quality in the intangibles. There is the attitude of indifference, and of lukewarm tolerance. But if we're searching for first grade quality, the top attitude is love. The fruits of the spirit, we're told, are love, joy, meekness, but unless we have charity, these will avail us nothing. When we know of the character material available, we start shopping for opportunities to learn how to serve.

We are offered classes that will teach us how better to fit ourselves for service in the business world. Various institutes are conducted in phases of teaching, selling, etc. The kingdom-building program offers no less. We have such teachers as Thelona D. Stevens, Chris B. Harts-horn, and Roy Chevillie to help us. There is no fee, only the cost of material needed. But we must make ourselves available. We must choose

with a prayerful heart how we can better serve and build.

There's no room for those who say, "I don't have any opportunity to serve," or, "I can't do anything; I just listen." We need the listener, but listeners also must seek to learn how to serve in the building of the kingdom, for it's "everybody's business." Walter Winchell once made

this remark, "You need help to hit the top, but you can hit the bottom alone."

With our every desire to learn how and where to serve, there's a "Silent Partner" to help us along the way. Let's start a spiritual shopping tour today. Let's seek ways to become better fitted to serve in this kingdom-building here on earth.

Remember Lot's Wife

JESUS TRIED TO IMPRESS his listeners with the importance of building the kingdom of God.

"Remember Lot's wife . . . remember Lot's wife" kept running through my mind after I returned from Racine Reunion last summer. What did those attending the reunion and the experience of Lot's wife have in common? Lot's wife was ministered to by angels and immediately ignored their instruction. Have we that were privileged to sit and receive instruction from those inspired to teach forgotten their instruction? Have we forgotten the services when the Spirit of God urged us to make resolutions to serve better? Have we forgotten the times the Lord spoke through his servants, blessing the people and telling them the good things he has in store for them if obedient?

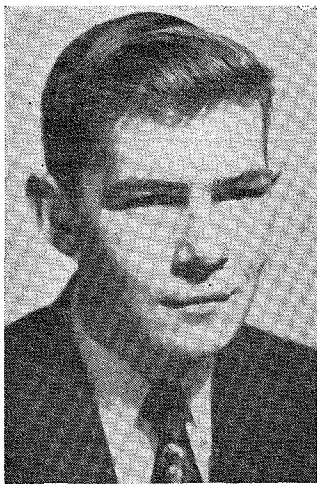
Now that we are back in our old surroundings perhaps our part in helping to build the kingdom doesn't seem so important; perhaps, like Lot's wife, we are looking back and giving our time to activities that are not of kingdom-building quality. In this day of preparation for Christ's coming we are not willing to disassociate ourselves from those things that hinder our growth and development to become more Christlike. The

spiritual enlightenment we received at reunion has faded.

The instruction Jesus gave the people when he was here teaching them seems to be applicable here. He said, "Go ye into your homes, and ponder upon the things I have said, and ask of the Father in my name, that ye may understand, and prepare your minds for the morrow, and I will come unto you again."—III Nephi 8: 3.

Now we have the opportunity to ponder upon the things that were given last year and also to prepare our minds for the next reunion. By daily prayer and study and by striving to serve our fellow-men we can be better prepared to receive and understand the many good things that will be there for us. Our Heavenly Father has much to give if we will make preparation to receive it. Of course we're not afraid of being turned to a pillar of salt as was Lot's wife; but when we receive so freely from God, yet fail to serve and share, we die spiritually and fail in our stewardship. We fail to be in tune with Deity, and the kingdom-building instructions we received seem to be of little importance to us.

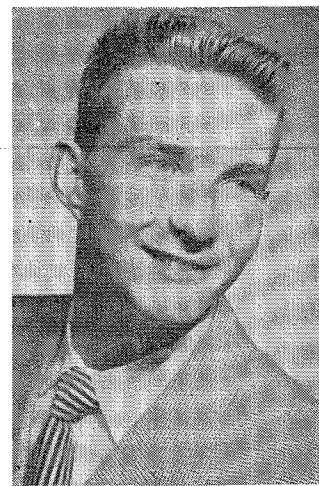
LOLA MCCOLLAM



Jerry Sutton

The Conversion of Jerry Sutton

By Blair McClain



Richard Booth

YOUNG PEOPLE who attended camp at Blue Water Reunion grounds near Lexington, Michigan, July 6 to 13 last year will beyond a doubt carry with them through the years many of the fine experiences they enjoyed there. Among the outstanding contributions made was that of seventeen-year-old Jerry Sutton from Carleton, Michigan, a non-member. He and his church friend, Richard Booth, were sponsored by the Order of Elks and the Carleton Rotary Club to attend the youth camp the week before in Lansing at Wolverine Boys' State, where they became close friends. A few days before camp, Richard—not wanting to go to youth camp alone—called on Jerry who lives about a mile from town; Jerry readily consented to go with him. The following are statements made by these two young men at a Wednesday evening prayer service just after their return.

Jerry Sutton's Testimony

When Dick and I left Carleton on Sunday afternoon for youth camp, all I thought about was having a good time. We were just going camping. I asked a few questions and knew we were on our way to the Blue Water Reunion grounds. When we arrived and stepped out of the car I met two people, Bob Flanders and John Rogers. They were very friendly and made me feel

at home. By Monday night I knew nearly everyone on the grounds. The morning worship was wonderful and the classwork was interesting; I was eager and willing to learn about the church. It's fun to be with a bunch of girls and boys, doing dishes, singing, and having fun together. At our campfires I don't know how we could have been nearer to God, because it seemed He came and sat in our midst. I think everyone was conscious of this. I am not a member of the Reorganized Church, but I learned a lot the last five days at youth camp. I had never met Ned Jacobson, who is the professor of engineering at Graceland College, but in our classwork I learned to love him. He is a great teacher and was able to direct my mind into channels of thought that were new and interesting. It will take me a long time to absorb what he said, but I know when I think of youth camp I will remember his teaching; many of the things he said will stay with me always. I think he is one of the finest persons I have ever met. There were a lot of other nice people too; our instructors were wonderful. They were not on a vacation; they were there without pay, but I know they received many blessings as compensation.

In the afternoon we would have sports and then go swimming in Lake Huron. We were in the center of a "green cathedral" in God's out-of-doors. He was always close to us; his trees, bushes, and flowers made me conscious of something I cannot express in words. I think I will remember it all my life.

At the Saturday night campfire we were asked what we thought of youth camp. Young people cried, and some told of how near they came to missing it. They had learned to love this place and each other with all their heart, because God was there. He had walked and talked with them. My eyes were opened in a way they had never been before. Many truths were revealed to me. When you sit beside people you have learned to love and they have taught you the things you want to know, you don't forget. I think I have had my share of experiences, but this week at youth camp has been the most outstanding of them all.

Sunday morning there was Communion followed by a prayer service; during this service I believe I was most deeply touched. I wanted to bear my testimony with the others so I stood up and spoke, but I had more to say that I couldn't put into words. It was in my heart and I know God knew what I was trying to say.

If you have children, don't keep them away from youth camp; they will learn something there that will be with them all their lives. A number of young people have written in my camp book; one said, "Never smash the picture I have of you in my mind and in my heart. I am glad you could join us at youth camp and do your part in this wonderful work. I hope you can come to our reunion and youth camp next year." The

things the young people wrote in my book mean much to me. When the time came to break camp all of us cried; we didn't want to leave because there our hearts and souls had been woven together into a bond of Christian fellowship. Let your children go to youth camp where they will learn more about Christ and walk with him forever.

Richard Booth's Testimony

Jerry didn't leave much for me to say. Youth camp meant much to me, and I shall never forget it. The men Jerry referred to and others were a real challenge; I want to pattern my life after them. One of the high points was the fireside chats presented by Ned Jacobson; he led us deep into the field of neutrons and protons. I couldn't keep up with him, but as a result of his teachings I have a great deal of respect for him and his ideals.

Monday afternoon when Art Karpeles asked me to give a talk at fireside, I wondered what I would say. When evening came I had pretty well in mind what it would be. Then I listened to a girl give her talk, and when I stood up, I didn't say at all the things I had planned on, but the words came easily; I had no trouble at all.

When you are out there with a group of young people and yet alone, knowing you are an individual with just a fire or embers to look into, you feel close to God. The Saturday night campfire was outstanding, as one by one the young people stood and gave expression of what youth camp meant to them. Their ideas about youth camp were different, but when you put them all together it made a perfect picture.

The Sunday morning Communion and prayer service was outstanding; I shall never forget it. There were very few who didn't take part. When the time came to separate, there were some to whom I had become so attached that I couldn't say good-bye; I didn't want to leave. When I stop and think how near I came to missing youth camp it makes me

shudder; I won't miss any camps in the future if I can possibly arrange to go. I know that everyone who attends will receive something he will carry with him all his life. This has been a most wonderful experience. I thought Boys' State was great, but at youth camp we were with a completely different group of people. Their thoughts and ideals are on a higher standard. Our counselors gave up a lot to be with us, but I know they would gladly come again. This, too, is a challenge to me.

ALTHOUGH Jerry was not a member of the church he took an active part in the various services and once he worked until nearly 3:00 a.m. on the camp paper. After he had left youth camp he was asked if he planned to attend reunion, and his answer was, "If I can earn money enough to go, nothing can keep me away." He was given employment for this purpose, and his experiences at Blue Water Reunion were a repetition of what he experienced at youth camp. His willingness to learn and his ability to remember were outstanding. His sincerity gave him a warm place in the hearts of all the people, young and old. As the week went on no one knew exactly what was in Jerry's heart, though it was very evident the good Spirit was working with him. On Saturday evening alone in his tent he prayed for a long time, wrestling through clouds of confusion. Then he prayed again for light and understanding. He thought of his parents—members of another church; they had been kind to him, and he didn't want to hurt them, yet he stood at the crossroads; a decision must be made. Finally alone—and yet not alone—he won the initial step in becoming a covenant child of God; when he emerged from the tent, the weight of decision had been lifted from his shoulders, and he almost ran until he found

Bob Flanders. He put his arms around Bob, then Vincent Harrison, who was to be his pastor, telling them of his decision. A little later Jerry, Richard, and Bud Heaviland walked into the cottage occupied by Brother and Sister George Booth; they were all smiling. Jerry kissed Sister Booth and called her mother. Then turning to the bed where Brother Booth had already retired, he put his arms around him and said, "I am going to be baptized tomorrow." Later he called his parents, who gave their consent for his baptism. Then the three boys sang, "Lord, Lord, Lord, you sure have been good to me."

On Sunday morning Jerry bore his testimony and told a large group of young people that he was going to be baptized. While he was talking, several of the young people stood to bear their testimonies. Bob Flanders baptized Jerry in the blue water of Lake Huron that afternoon.

Great Things Are Simple

Professor Albert Einstein is said to have labored more than thirty years on his Unified Field Theory. The heart of that work can be expressed in about two lines of print—mathematical equations—no more than two such lines as we have here. Yet they combine the laws of light, energy, and gravitation in a relationship no other philosopher or scientist has ever approached. After thirty-five years, he is still working, checking to see if they are true. His usual scientific equipment is a pad of paper and a pencil; his best laboratory, his magnificent mind. It was his recommendation that persuaded President Roosevelt to undertake the Manhattan Project that resulted in the atom bomb at a time when other nations were already working on it. His great thoughts have their setting in a simple, kindly life. L. J. L.

New Horizons

Question Time

Question:

Whom should we go out to convert or teach the gospel to—the better class or down-and-out sinners?

Colorado

L. M. O.

Answer:

The church has as its task the fulfilling of a specific commission. That commission is caught up in the command of Jesus: "Go ye into all the world and preach the gospel to every creature." As long as we remember this we shall keep alive the spirit of the Latter Day work.

We should go out and convert or teach the gospel to all who are willing to hear the message whether they be of the "better class" or "the down-and-out sinner," and then expect that those who hear shall be willing to accept the responsibilities and duties required by membership in the church. There is only one code of righteousness in the kingdom of God, and those who desire salvation in that kingdom must meet the demands of that level of righteousness. The man at the lower levels of living must come up higher, and the man at the exalted levels must humble himself to meet the demands of the kingdom way of life.

However, there are situations where due caution must be exercised in receiving people into membership in the church. In case of wives or children, the husband or parents' consent must be first obtained (D. and C. 111:4). Those members who are divorced for adultery should not be received if they have remarried; or if not, evidence of repentance is demanded (*Ibid.*, 42:20).

GLEN H. JOHNSON

Question:

I am in doubt whether there is scriptural authority for the *blessing* of oil for use in administration of the sick, and I hesitate to do anything without proper authority.

Missouri

Elder X

Answer:

There are a number of scriptural citations about the laying on of hands for the healing of the sick: Mark 6:7; Luke 13:13; Mark 16:19; Luke 4:40;

Mormon 4:87; D. and C. 42:12. James 5:14, 15 (see also Mark 6:14, I.V.), makes reference to the use of oil. It is as follows:

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

Evidently this from James (fifth chapter) has been held to be sufficient authority for the practice which has existed in our church from the beginning. Since the Inspired Version has it the same as above quoted from James, the implication is that the reading is correct.

We respect you for your desire to keep within the law. That is commendable; but in our opinion there must be virtue in using the oil, and since it is a holy rite or ordinance, we see no objection but much virtue in blessing the oil, since by so doing the oil is apt to be kept exclusively for administration. It has the support of precedent throughout a hundred and twenty years, and all the men we have known among the priesthood have accepted the practice.

ISRAEL A. SMITH

Question:

Does our church approve the giving of door and consolation prizes at church suppers or dinners in our church?

Arizona

E. K. T.

Answer:

Considering our feeling as a church toward speculation and gambling, which are closely related, I would say it is hardly in the interests of a good appearance to give such prizes. While the amounts are usually small and the purpose somewhat different from the major forms of gambling, still the element of chance is dominant as it is in gambling. It would seem to be a poor practice from the point of view of the church in its relationship to the community.

WARD A. HOUGAS

Question:

Please explain Luke 14:26. Is it a mistake? Why does it say a man should "hate" anyone?

Texas

D. V.

Answer:

The Scripture referred to in the question above quotes Jesus as saying:

If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

And whosoever doth not bear his cross, and come after me, cannot be my disciple.—Luke 14:26, 27.

The intent of Jesus in this statement may be better understood when considered in connection with the following statement recorded in Matthew 10:37, 38:

He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me.

It seems quite evident that the negative approach given in Luke and translated as "hate" is stated in a positive manner by Matthew as "loveth . . . more."

It is of interest to note that the same idiom translated as "hate" in Luke 14:26 is similarly used in the Hebrew Talmud where it is said of handsome Rabbis that "if they hated their beauty they would be more learned." In other words, if they thought less of their personal appearance they would be better scholars.

We feel justified therefore in assuming that the Scripture called in question does not mean that a disciple's relatives are to be hated by him in the sense that we commonly use the term "hate," but rather that they must take second place in his regard. Jesus was warning his followers that the call to discipleship is absolute. It cannot be subordinate to any other loyalty or even to life itself.

When one reads the total statement made in Luke 14:25-33, one sees Jesus looking at the multitude, many of whom had not as yet sensed the full meaning or cost of discipleship in such a great calling. To these "fair-weather friends" he was saying in substance, "This is a big job. You had better count the cost now, because if you are not ready to give me your highest loyalty and place the building of the kingdom of God above everything else, you are not ready to be my disciples." CLIFFORD A. COLE

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald Editors* rather than panel members. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Letters

In Appreciation of the Sanitarium

The beautiful buildings and landscaped grounds of the Sanitarium held little meaning for me until the last two weeks in March when I was a patient there. From now on Sanitarium Day will hold more significance for me because I shall know my contribution is helping to carry on a great cause. One can sense the presence of God's Spirit within its walls, and those who serve the patients seem to want to do all in their power to bring comfort and healing. I thoroughly enjoyed the visits of Chaplain Sheehy, and I have only the deepest respect for and confidence in Dr. Grabske.

I am very grateful for the Saints of Independence who visited me while I was hospitalized. I returned to my home feeling that the church is making splendid progress. My faith has been strengthened, and I am determined to live more worthy of membership in the church than ever before.

GLADYS L. HEGWOOD

102 Clarke Avenue
West Peoria 5, Illinois

Grateful for the "Herald"

I love to read the letters in the *Herald*, and I also enjoy the other articles and sermons. I read and reread Lois Moore's "Our Heritage of Spiritual Power," and I thought Ron Kirlin's article was very fine. I am seventy-seven years old and my eyes are not as good as they were when I was younger, but I am thankful I am still able to read.

I pray not for greatness, wealth, or freedom from care, but that I may bring other souls to Christ.

MRS. EVA MELODY
c/o John Townsend
Hagerman, Idaho

Note of Thanks

I want to thank all the Saints who remembered me in prayer and fasting during my recent operation. I also appreciate the many cards and letters I received. It is impossible for me to answer them all personally, but I want those who wrote to know that God did bless me. The operation was very successful, and I am again able to attend church and perform my daily tasks.

MRS. PETER S. WHALLEY
4760 Wilson Avenue
San Diego 16, California

For More Worshipful Services

No matter where you attend services, you usually find people who arrive early, others on time, and others late. My arrival depends on the transportation of various friends, and so is dictated by their timing. I have attended branches where the early arrivals enter into a song service. I approve of this, because the songs I had known since childhood brought pleasant memories and made me grateful that I had been a part of the church for so long. The newer hymns with which I was not so familiar I could listen to appreciatively while others sang and thus get in a receptive mood for the service to follow.

I find the atmosphere which helps me to be most responsive to the message is one of quiet orderliness beautified by organ music. Such a setting makes me glad I am in church; I can meditate or offer a silent prayer and thus be ready for the service when it begins.

I have always looked on church as being the house of the Lord, and I have felt rever-

ence for it. For me attending church isn't just "something to go through with and have over." I like to leave with enough inspiration to guide me through my everyday life in the week to come.

There is such a short span of time being given to God, I think we should make it as beautiful and significant as possible.

62 Tyler Street
Brockton, Massachusetts
VERNICE M. WHITE

Grateful for Prayers

I want my friends, especially those in Grand Rapids, to know how much I have appreciated their prayers. I have undergone major surgery three times in the past two years (twice in less than six months) and before the last operation I needed courage to endure the ordeal that faced me. I received administration at the April Communion service, and while the elders had their hands on my head I felt God's Spirit fill my whole being. I entered the hospital the following week and was released ten days later. The surgeon said I had come through very well. I am happy to be home again and on the road to recovery.

I pray that God may bless others as he has me.

AMY HUBBARD RICHMOND
1547 Norman Avenue
Muskegon, Michigan

Memories of Liberty Street Church

(Note: Old Liberty Street Church in Independence has been torn down to make way for the widening of Truman Road. The writer of this letter, like many other people who have worshiped in this building, felt pangs of nostalgia when the last service was held there. A new church is being constructed on Liberty Street not far from the site of the old one.)

On Sunday, April 26, the last meeting was held in the old Liberty Street Church.

Saturday the men worked all day taking things that could be moved, and Sunday morning the church was so bare it made me feel lonely. It was like an old lady who had almost lived out her life—run down and a little dirty.

As I looked around, I wondered what they would say if suddenly the walls and pews were to start talking. There have been weddings with happy people; there have been funerals with people sad, feeling as if their worlds had ended; there have been wonderful prayer meetings where God's Spirit was present.

To me it has been the only church home I've known since I was baptized seven years ago. It was not a new church, all shining and clean, but there I found the Spirit of my Savior, and it became very dear to me; also, I learned to love my brothers and sisters and always found joy in seeing them.

Last night when services were over, people stood around as if they hated to leave. After I was outside I looked at the beautiful stained glass windows; never before did they look so beautiful and shine so brightly. There were tears in my eyes and a lump in my throat because I felt I was losing an old friend.

Now that it is torn down I wonder where the bricks and lumber will go, and what they will be used for. I hope somehow that they will take some of the spirit and love that has been felt in Liberty Street Church and bring happiness wherever they are used.

I'm sure our new church will be nice. The love of Christ and the love we have for each other made old Liberty Street a friendly place, and the new church will be the same. May we always keep it that way.

626 East Lexington
Independence, Missouri
ERA WHITE



Fifty-first Wedding Anniversary

Elder and Mrs. W. A. Damon of the Cincinnati, Ohio, Branch observed their fifty-first wedding anniversary on Monday, April 2. They were married at Kenton, Kentucky, in 1902. They have three sons: George A. of Independence, Kentucky; Paul A. of Kenton, Kentucky; and Edwin G. of Covington, Kentucky; a daughter, Mrs. Elizabeth Jackson of Covington; eleven grandchildren; and four great-grandchildren.

Golden Wedding Anniversary

Mr. and Mrs. John Franklin Eyman of Cedar Vale, Kansas, observed their golden wedding anniversary on March 29 by holding open house at their home. They were married on March 25, 1903, in Lakin, Kansas. They have been members of the Reorganized Church since August 4, 1921. Their children are Mrs. Ralph Hardie of Chase, Kansas, and Mrs. F. A. Gasser of Arkansas City, Kansas. They also have a foster son, Harlan M. Skidmore; a granddaughter; three grandsons; and a foster granddaughter.

Sixtieth Wedding Anniversary

Guy and Jennie Barr Randall, both formerly of Lamoni, Iowa, and now living at R. R. 2, Downer Addition, Sheridan, Wyoming, celebrated their sixtieth wedding anniversary on April 22, 1953. They are favorably remembered by old-time citizens of Lamoni and vicinity.

Fortieth Wedding Anniversary

Mr. and Mrs. John F. Mayne of Independence, Missouri, held open house at their home on March 19 to celebrate their fortieth wedding anniversary. They were married March 19, 1913, in Independence. Both are members of the Reorganized Church, and Mr. Mayne has been an employee of the Sanitarium for the past twenty-six years.



Church Men in the News

Roy Delbert Johnston

We have been very proud of you in your high position. On many occasions you have upheld the honor and dignity of your office. We are none the less proud of you now.

Brother Johnston was born in Kent County in 1894 and was baptized May 4, 1941. He is an elder and faithful in his support of the Bothwell Branch. He teaches the young adult class.

In 1916 he married Muriel Sumner; they have five children, three boys and two girls, all married. He was discharged from the Canadian Army in 1918 and then started to work for Brother S. A. Johnston in a flour and feed mill at Bothwell. After six years the business was sold, but Brother Delbert Johnston has continued to work for the new owners and has been a foreman since that time.

"I have been keenly interested in community life," he states, "the responsibility of everyone to the place in which he lives, and the moral uplift of its citizens. I am humbly grateful to the citizens of Bothwell for the honor shown me upon my retirement from municipal life."

Briefs

Editor's Note to Reporters: We are trying to share these columns with several hundred branches. It is obvious that to be fair to all, you should make your report brief (300 to 500 words) and send them in not oftener than twice a year. "Herald" readers are interested in your branch activities which have church-wide interest. If we find it necessary to further condense your reports, we hope you will understand.

Five Baptized in Branch

FOREST GROVE, OREGON.—The following people were baptized and confirmed on March 29: Larry Wayne Anderson, Gary Dean Wick, Ida May Wolford, and Pearl Illman, baptized by Elder Ray Huggett; and Paul Edward Blake, baptized by Melvin D. Blake.

Missionary James Kemp held a series of meetings March 29-April 5. His opening sermon was in music. Brother Kemp sang and was accompanied on the piano by his wife.—Reported by MRS. H. B. ANDERSON

Ordination Service Held

DINUBA, CALIFORNIA.—Elder David C. Elliott, pastor of the Modesto Branch, met with the group for the Easter Communion service, and gave the Communion address.

At this service Elmer C. Fowler was ordained to the office of teacher by Elders G. E. McGoon and Vernon Cline.

Others of the priesthood who have visited and preached are Elder Clinton Saxton, missionary pastor of this district; Elder A. O. Woods of Fresno; Elder Erwin Fields, pastor of the San Leandro Branch; Elder Eber Peachen of Bakersfield; Elder John Moffett and Sister Moffett of Modesto. Brother Moffett occupied the morning hour after which the Saints assembled in the women's club house for a picnic luncheon.

At two o'clock in the afternoon Sister Moffett spoke to the women's group at the church.—Reported by LULA F. PARK

Branch Building Fund Growing

COLORADO SPRINGS, COLORADO.—The pastor of the branch is Harold Schneebeck; assistant pastor, Ralph Sivets; and counselors, J. D. Curtis and Ray Ebling. Pat Darnell is the music director, and the women of the branch made choir robes which were worn for the first time on Easter morning.

Sister W. W. Poe and Sister Dorothy Nell Brown are leaders of the women's groups. Sister Poe's group meets twice a month and is studying "Women's Stewardship Responsibilities." Sister Brown's group is studying the Book of Mormon.

The church is being redecorated and the building fund is growing.

Series Held

WINNIPEG, MANITOBA, CANADA.—Elder William McMurray of Guelph, Ontario, held a series of meetings at the branch. Extra chairs were obtained and the mission hall was filled to capacity. Follow-up services are planned.—Reported by NORA GLOYERS

Church Building Repaired

FREESOIL, MICHIGAN.—District President and Mrs. John W. Blackstock of Prudenville visited the branch March 30 when Sister Blackstock met with the women's department for study and discussion of the work of the year.

ON JANUARY 21 the town of Bothwell, Ontario, honored Brother Delbert Johnston as he retired from municipal life after twenty-seven years of service. In the presentation address the sentiments of the community were caught up as follows:

After sitting on the public school board and the council board for over twelve years and in the mayor's chair for fifteen years, your term of office expired on December 31.

You step down from public life without the loss of one worthy qualification that you possessed when you entered upon your official duties. Nor has the tongue of slander, in all the lapse of time since then, been able to stain a single attribute of your character. Your course has been satisfactory in every way to the good folk of this town.

STORIES FOR CHURCH SCHOOL

The Round Window

by Elizabeth C. Allstrom

This is a 127-page book with twelve church school stories for children to hear and enjoy. The round window symbolizes God's round world and each story is about a part of this world. Messages center around helping, offering, building a church, taking on responsibility, and participating in God's big family. A Friendship Press Book.

\$2.00

HERALD HOUSE

Independence, Missouri

Repairs and alterations have been made on the church building. Elder Charles Martin was in charge of the work.

Elder and Mrs. Charles Martin and Sister Mabel Grinnell went to Independence on April 10 where Brother Martin attended the Institute in Evangelism. Sister Martin and Sister Grinnell visited friends and relatives while there.

The Easter services were held at the church for a capacity congregation.—Reported by BLANCHE HILL

Babies Blessed

BOONE, IOWA.—During the Communion service on November 2, Paul Winans, Jr., was ordained a member of the Aaronic priesthood. He was ordained by Henry Castings, assisted by Ward Johnson.

Cheryl Louise, daughter of Mr. and Mrs. Veryl Jennings, born February 27, was blessed on Easter Sunday by the pastor, Elder A. Paul Winans, assisted by Elder Myron Wood. Leslie Kirk, son of Mr. and Mrs. Kenneth Purvis, born November 2, was blessed on the same day by Brother Wood, assisted by Brother Winans.—Reported by MRS. ETHEL E. JOHNSON

Special Services Held

PORT ARTHUR, TEXAS.—The Sabine area mission held a special Easter service. The three children of Mr. and Mrs. Walter Tryon were blessed. Louis and Thyria were blessed by the district president, C. W. Tischer, assisted by Elder J. Henry Porter, and Vickey was blessed by Brother Porter, assisted by Brother Tischer.

Visitors from Houston were Brother Tischer, Mr. and Mrs. Diamond and daughter Ann. Brother Tischer was in charge of the morning services at which twenty-four persons were present. A basket lunch and egg hunt were held in Terrell Park in Beaumont.

A special evening service was held with "The Upper Room" as the theme. Brother Porter was in charge of the service. Walter Tryon gave the call to worship. Others on the program were Ralph Sherrell, Glen Porter, Alice Swanson, Mrs. J. H. Porter, Bob Leeble, and Rethel Sherrell.—Reported by RALPH V. SHERRELL

Eight Children Blessed

SABETHA, KANSAS.—Eight children were blessed on March 15. Before the morning sermon by Will Twombly, Fred Marsh and Lynn White blessed Bruce and Paul, sons of Mr. and Mrs. Elmer Yarber; Joseph, son of Mr. and Mrs. Eben Estle; and David, son of Mr. and Mrs. Merlin White. Then in the evening prior to the sermon by Robert Parker, Steven, Constance, Carolyn, and Gary, children of Mr. and Mrs. Gene Chandler, were blessed.

There were forty-one people at church school, fifty-nine at the morning service, and sixty at the evening meeting.

Meetings are held in the city library and the building fund is rapidly growing.—Reported by MRS. LYNN WHITE

Branch Organized

HANNIBAL, MISSOURI.—Seventy John Puckett, general supervisor of the Missouri missionary area, and Elder John Guinee, pastor of the church at Jefferson City, were in charge of a meeting on March 9. The mission was organized into a branch, and the following officers were elected: pastor, Elder Wayne Peters; counselors, Floyd Bowman, Joe Brown; church school director, Floyd Hull; assistant church school director, Dan Connor; young adult leader, Richard Howell; Zion's League leaders, Brother and Sister Alva King; director of music, Mrs. Raymond Howell; women's leader, Mrs. Lucille Peters; branch secretary,

Mrs. Russell Lair; solicitor and historian, Mrs. Wayne Peters; treasurer, Cecil Peters; recorder, Mrs. Elizabeth Peters; and building fund committee, Floyd Hull, Joe Brown, and Alva King.—Reported by MRS. EDGAR CASH

Missions Organized

SAN BERNARDINO, CALIFORNIA.—Outstanding in the history of the branch is the success of the Riverside and Redlands missions, which were organized two years ago. Sunday morning attendance is more than fifty at each of the missions. And the San Bernardino congregation is nearly as large as before the formation of the missions.

Elder William Murray was placed in charge of the Redlands mission, with Elmer Chase and Clifford McGuire assisting. Brother McGuire was recently ordained a priest. They are assisted now also by Floyd Simpson, who moved to Redlands from Joplin, Missouri.

Herman Bausell and Millard Caldwell began the Riverside mission. Major Caldwell has since been ordained an elder in Japan. Others active in Riverside include Charles Mottashed, elder; Earl Peters and Irvin Buschbaum, priests; Clifford Peters and Dan Jarvis, teachers; and George Steele, deacon.

High Priest Herald G. Wixom presides over the branch and its missions and serves as counselor to District President John Davis. Elders Fred Savage and James F. Cooper are counselors to Brother Wixom.

Charles Landon directs the Aaronic visiting program. Benjamin E. Green supervises the Sunday evening activities, which have included lesson study, orchestra practice, quiz sessions, and preaching.

The director of religious education is Lawrence McCauley. Mary Brinkerhoff and Anna Mae Hoach direct the women's activities. Fred Savage is in charge of the young people's activities, and Robert Nichol supervises the Zion's League.

Within recent months the following have been in the branch: President F. Henry Edwards; Patriarchs Elbert A. Smith, William Patterson, and Louis J. Ostertag; Seventies Glen Johnson and Wayne Simmons; and Dis-

trict President John Davis.—Reported by WILSON RITCHIE

Missionary Series Held

AMHERSTBURG, ONTARIO.—During the month of March, Seventy F. Edward Butterworth and Missionary Elder Robert Flanders of the Detroit International Stake met in the branch. Following two weeks of visiting they held a two weeks' series of lectures on "What We Believe" in the Amherstburg public school. Special programs featuring Pauline Frisby, noted soprano; Mrs. Lawrence Randall, harpist; local talent, and movies preceded each lecture.

A hardtime patch party and potluck supper was held following the series. Costumes of rags and tatters were worn. Brother Flanders led the group singing and Brother Butterworth provided entertainment with songs in Tahitian. Irving Jones presented the brethren with gifts from the branch following the program.

The young adult group was host to a children's party on March 5.

On Easter Sunday, Evangelist Booth was the speaker at the morning service. An Easter Communion service was held that evening at which Carl Nicholson was the speaker.

The branch has announced the purchase of a lot in town and plans are in progress to raise money for a new church building.

Mrs. Harvey Jones has been appointed principal in charge of the summer vacation church school.—Reported by DOREEN JONES

"Cry Room" Installed

BOSTON, MASSACHUSETTS.—The branch officially opened its new "cry room" on Easter Sunday. It is a specially constructed room at the rear of the church which has been made soundproof. It has two picture windows of double thickness. An amplifying system has been installed. Cribs and other play equipment as well as seats have been installed. Parents in there may still participate in the services. Deacons may enter the room when the offering plate is passed, and the priests may take the Communion to the parents during the Communion services.

Notice

Herald House Shipping Department

will be closed

June 1, 2, 3

for annual inventory.

Make Church History Puppets

PAINESVILLE, OHIO.—On December 22, eight members of the women's department finished their civilian defense first aid course, under the direction of Brother Rex Mason, civilian defense co-ordinator for the area. Those finishing the courses are Mrs. Harry T. Freeman, Mrs. Enoch Christenson, Mrs. Ed. Bushnell, Mrs. Paul Gifford, Mrs. Claude Bushnell, Mrs. Homer Barnhouse, Mrs. Leonard Wilcox, Mrs. Arthur Webster.

The women's department turned over to the branch solicitor, Harry Freeman, one hundred dollars to apply on the branch Auditorium fund for 1952. They are now putting forth extra effort to swell the building fund. A special day every other week has been set aside for sewing carpet rags, which will be woven into rugs, for which the department now has several orders. The branch is planning some improvements in the building as soon as proper arrangements can be effected. Several of the women have been dressing puppets in costumes of the early days of the church. These will be used by the young women of Zion's League who are planning a puppet show to commemorate the founding of the church.

On February 19 a potluck supper was held at the home of Brother and Sister Merle Wilcox, after which Brother Freeman showed colored slides of his recent trip west.

On March 19, twenty-four members and visitors of the women's department gathered at the home of Sister Dora Wilcox for a quarterly birthday dinner. They were entertained by Kirtland Temple pastor, Elder Harry Black, assisted by Sister Black. Brother Black showed a series of slides on Book of Mormon lands, with his lecture. During the program, which preceded the lecture, Anna Belle Rasey and Bessie Bushnell sang a duet. There were six members of the department honored during the dinner served at noon.

The Zion's League held a pie social at the home of Brother and Sister Leonard Wilcox on March 19, and the proceeds were added to their portion of the building fund. The Leaguers are having two study classes a month. At one class they study *What Is Christ's Church?* under John Hardy, and at the other they study *The Church Member's Manual* under the direction of the pastor.

Sallman's picture, "His Presence," has been purchased by the branch, with the cost being borne equally by the women's department, the branch, the church school, and the Zion's League. The picture has been hung on the wall back of the altar. The women's department plans to purchase a light for the picture.

On March 15, Robert Bogner was baptized by Brother Black at Kirtland, and was confirmed at the Temple evening service.

At the present time the branch has two cottage meetings series under way, with visiting ministry from Kirtland assisting with the lectures. A third series is planned to start in the near future.—Reported by LUCY GIFFORD

Recital Held

PHOENIX, ARIZONA.—The branch presented Paul Deaver in a Chopin recital on March 7. This was the third recital in a series, the proceeds of which are to go to the fund for a new church organ. He was assisted by his sister, Eldoralynne Dunaway.

Temme Lou, the infant daughter of Lt. and Mrs. Louis Miller of Glendale, Arizona, was blessed March 15 by Elder Frank McDonald, assisted by Elder W. P. Hubble.

Louis Cozby and his wife Mimia Cozby of Mayer, Arizona, were baptized on April 5 by Louis Miller. Mrs. Cozby was confirmed by Elders K. Tsuji and Paul Bear. Mr. Cozby was

confirmed by Elder Keith Rogers and Paul Bear. Twenty-seven members from Prescott and Mayer, Arizona, were present at the baptisms and Easter services. Brother Bear and Brother Tsuji have been holding bimonthly meetings with the group in Prescott. After the services the Prescott members visited in the homes of Brother and Sister Maben Speer and Brother and Sister John Senter.—Reported by R. M. KUNKLE

Women Contribute to Sanitarium

WOODBINE, IOWA.—At the annual business meeting in September, the following officers were elected: pastor, Francis Harper, Sr.; church school director, Lloyd Donn; secretary and branch historian, Mabelle Pett; treasurer, Richard Young; women's leader, Rhea Young; music leader, Ervin Rosenberger; book steward, Una Young; assistant book steward, Bessie Harper; branch solicitor, Joseph Hamer; building committee, Lloyd Donn, Richard Young, and Rhea Young. The pastor selected Lloyd Donn and Roy M. Shumate as his counselors.

On November 16, the annual home-coming services were held. The morning speaker was Elder Frank Fry, former resident of Woodbine, now pastor at Omaha, Nebraska. A basket dinner followed the service with a program in the afternoon.

A new Hammond electric organ was purchased for the branch in November.

A *smorgasbord* was held in November. An oyster supper, sponsored by the men of the branch, was held on February 5. The proceeds from both suppers were added to the organ fund.

The children and young people of the branch presented the Christmas program.

Doretta, infant daughter of Mr. and Mrs. Elmer Swift, Jr., was blessed on January 4 by Elders E. L. Edwards and F. A. Harper.

Dr. Floyd M. McDowell was the speaker on February 22. In the evening he conducted classes for priesthood and members.

District President Sylvester Coleman held a series of Sunday evening classes for six weeks beginning in February.

Members of the Zion's League meet for study each Sunday evening. They have recreation twice each month.

The general women's department meets the first Thursday of each month for study, social, and work. The young women's group of B. Z. H. Circle meets the last Thursday for study.

Recently the women of the branch donated and hemmed a large number of tea towels to be sent with others from the district to the Sanitarium at Independence.

The junior choir is directed by Sister Gladys Watkins. The organist is Sister Erma Hammitt.

The pastor, Brother Harper, was in Des Moines, Iowa, March 31, where he was asked to open the House of Representatives and the Senate that morning with prayer. He was a guest of Representative Darrington from Harrison County.—Reported by MABELLE PETT

Ordination Service Held

SOAP LAKE, WASHINGTON.—On March 22, an ordination and confirmation service was held at the Moses Lake mission. Kenneth E. Savage was ordained to the office of priest by Elbert Dempsey and Vern Webb, and Bill Van Fleet was ordained to the office of elder by Vern Webb and Charles Emslie. Sue Van Fleet was then confirmed by Charles Emslie and her father, Bill Van Fleet. She was baptized on March 15. A potluck dinner was held at the Savage home in Soap Lake following the service.—Reported by VIRGINIA SAVAGE

Conference Held

TUCSON, ARIZONA.—The annual Arizona, New Mexico, and West Texas winter conference was held at Tucson, Arizona, March 28 and 29. The conference was attended by one hundred and fifty people. There were twenty-eight members of the priesthood present. Saturday afternoon a general class was taught by Charles R. Hield, Apostle in the area. Another later class was taught by Frank McDonald, supervising pastor of this area. At 6:00 p.m. a potluck supper was given to all members attending by the Tucson women's department.

"Latter Day Saints? Oh, Yes . . .

I know all about you."

Apostle Reed Holmes, Director of Religious Education, has answered this common statement in a brand-new tract. He states the doctrinal principles of the church and shows why we believe them to be true. Your congregation can especially use this for advance preparation for a missionary service or cottage meetings among nonmembers.

PRICES:

1 for 5c	25 for \$1	100 for \$3.05
10 for 45c	50 for \$1.75	

order from

Herald House

Independence, Missouri

Preaching service was held Saturday evening and the speaker was Elder Marion Blakley, associate supervising pastor.

Sunday morning prayer service was held after which classes were held as follows: men's class, Frank McDonald; women's class, Sister Winsome McDonald; young people, Marion Blakley; children under the direction of Tucson church school. At the eleven o'clock preaching service Brother Hield was the speaker.—Reported by R. M. KUNKLE

Mission Improves Building

PRITCHETT, COLORADO.—The group began meeting in April, 1950, at the community building near Utleyville. The group grew in size until in January, 1951, when work began on a new building. It was completed in February, 1951. The Saints worked together and other Saints in different areas contributed to the building which is used now.

The following men have ministered in the group: J. D. Curtis, John Banks, Gerald Gabriel, Clarence Owens, Dale, Floyd, and Ralph Coen, Charles Leake, Arthur Gibbs, James Daugherty, Ward A. Hougas, Malcolm B. Barrows, E. R. Sivets, D. Blair Jensen, and Conrad Graybill. Brother Graybill is the pastor; he lives two hundred miles away.

The women's department held their yearly bazaar and dinner in December and raised \$160 and finished paying the remainder of the church debt. Part of the money can be used to improve the building. The group became a mission in 1952 at the district conference.—Reported by VIRGIL M. LACKEY

Apostle in Branch

PONCA CITY, OKLAHOMA.—High Priest and Mrs. C. A. Vernon visited the mission on November 30. Brother Vernon spoke about the Doctrine and Covenants Institute which had been held in Independence in the fall.

A called district business meeting and women's institute was held December 6 and 7 in Oklahoma City. Those in attendance were Mr. and Mrs. Glenn Limb, Mr. and Mrs. M. A. Etzenhouser, Mrs. Fred Andrus, and Mrs. Robert Cavanaugh.

Elder Otis J. Stevens, district counselor, conducted a business meeting on January 25.

Apostle D. Blair Jensen and District President Alfred H. Yale were present for a Friday night service on February 27. They shared the hour in speaking to the congregation. The pastor, Glenn Limb, was in charge of the service.

Robert Cavanaugh, Paul Storm, O. E. Pender, Glenn Limb, W. T. Bozarth, and Graham S. Hart attended the district men's meeting at Tulsa on March 13.—Reported by MRS. GRHAM S. HART

Nonmember Aids in Organ Purchase

EAST LOS ANGELES, CALIFORNIA.—Under the leadership of the pastor, Virgil E. Sheppard, who has served in this office for the past four years, the church debt has been paid and a lot has been purchased. A nursery for the church school has been erected on the lot. New seats, velvet drapes at the windows, and curtains to match have been put in the church. A nonmember furnished some money for an organ which the branch hopes to purchase this year.

The choir under the direction of Velma Engle, accompanied by Marie Sheppard at the organ, presented the Easter service.

Elder Richard D. Andersen completed a series of meetings in March with five baptisms resulting.

Lacygne Van Eaton, leader of the women's department, supervises four active groups. The LaDaSa group is led by June Seagrave; E La Sana, Esther Salinas; Dorcas, Marie Sheppard; and the Thursday Club, Sister Van Eaton.

Don Howery, religious education leader, is training four young men who take charge for one month each. They are James Campbell, David Williams, John Lee, and Edwin Johnson.

Other officers of the branch are Dottie Lee, junior church leader; Vivian Foster, book steward; Austeen Johnson, treasurer; Billy Mark, secretary; Marie Sheppard, recorder; Juanita Thompson, historian; Opal Payne, children's supervisor; Edwin Johnson, bishop's agent; Cecil Johnson, custodian; Ann Jayser and J. G. Mark, finance committee; W. A.

Gray, publicity agent; Virgil Lunn, visiting and administering to the sick; W. A. Gray, William Hetrick, Herbert Hetrick, and Cecil Johnson, visiting new members.

The Men's Club meets the last Friday evening of each month.

The following men compose the priesthood of the branch: Virgil E. Sheppard, high priest; L. L. Sutherland, high priest; William Hetrick, elder; Virgil Lunn, elder; Johame Bunt, elder; Don Howery, priest; Edwin Johnson, priest; Royce Foster, elder; Jack Van Eaton, elder; W. A. Gray, teacher, Herbert Hetrick, teacher; Cecil Johnson, deacon; Austeen Johnson, deacon; and James Campbell, priest.—Reported by WILLIAM GRAY

Branch Holds Family Night

CENTRALIA, ILLINOIS.—District Missionary D. L. Kyser of Marion conducted cottage meetings three weeks in February. He was assisted in this by the pastor, Elder Charles Wesner and Eugene Greer. One baptism resulted from these efforts. Gale Sweeney was baptized on March 15 by Brother Greer and confirmed March 22 at the evening service by Elders W. W. Colvin, E. E. Thomas, and Charles Wesner.

Elder and Mrs. Floyd Henson and infant son of Flora were visitors on March 8 when Brother Henson was the speaker for the Zion's League. The Leaguers sponsored the evening service. Those participating included Jerry Shelton, Norma Greer, Nancy Shelton, Elaine Sweeney, and Jo Shelton.

Other visiting speakers have been Apostle D. O. Chesworth, Brother Russell Ellis, district church school director, and Elder George Wolfe.

One evening each month is set aside for family night. Mrs. Edith Halsapple and Mrs. Virginia Wesner are the members of the committee in charge. Forty members were present for the first meeting in February.—Reported by GRACE SCARBOROUGH

Patriarch Visits Branch

SANTA BARBARA, CALIFORNIA.—Beginning with the month of February it was decided to hold basket dinners following church services once each month. The first dinner was held on February 15 with Elder Harry Pedersen of Long Beach, California, as special guest.

The branch was well represented at the district conference held at Redlands, California, March 7 and 8. The name of Howell Hughes was submitted for his ordination to the office of elder and Gordon Berg to the office of deacon. These were approved and the ordinations were performed March 15 with Elders John Davis, district president, and Roy Curtis, branch pastor, officiating. After the ordination, Brother Davis spoke to the congregation.

A pageant was presented by the young women and children of the branch on Easter Sunday under the supervision of Lillian Tsoutsouvas, drama director.

On April 11 and 12, the branch was visited by Evangelist and Mrs. Louis Ostertag. Brother Ostertag gave blessings while in the branch and spoke at the women's activity day which was April 12. Those receiving their blessings were Adra Ellis, Yvonne Curtis, Verdelle High, Marshall Curtis, Gordon Berg, and John Tsoutsouvas.

The service on April 12 was conducted by the women's department as a part of their year's activities. The theme of the service was the same as their theme for the year, "I'm pressing on the upward way."

Walter David, infant son of Mr. and Mrs. Richard Poole, was blessed during the April 12 services by Brethren Curtis and Ostertag.—Reported by JOHN TSOUTSOUVAS

SPECIAL COMBINATION RATE

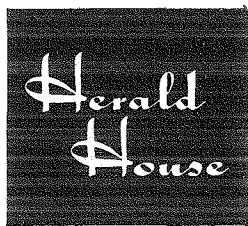
for subscriptions expiring in
May and June

Saints' Herald

and

Daily Bread

both magazines, 1 year, now just **\$4.50**
(to one address)



CANADA — \$4.90

OTHER COUNTRIES — \$5.85

Independence, Missouri

Bulletin Board

Mobile District Conference

The Mobile District conference will be held Sunday, May 17, at Escatawpa, Mississippi. Evangelist A. D. McCall is to be the guest speaker. The schedule is as follows: fellowship, 9:00 a.m.; preaching, 10:45 a.m.; business conference, 2:00 p.m. The local department of women will serve the noon meal.

J. A. PRAY
District President

Youngstown District Conference

The annual Youngstown District conference will be held Sunday, May 17, at the church in Youngstown with Apostle D. T. Williams in charge. District President George B. Franklin has announced the program of the day as follows: 9:30 a.m., prayer service; 11:00, preaching; noon meal served by Youngstown Branch; a play, *The Solid Rock*, immediately after lunch; 2:00 p.m., district business session. All members of the district are urged to attend.

DONA R. CUNNINGHAM
District Secretary

Notice to Members in Louisiana

Pvt. Charles C. South, who is stationed at Camp Polk, Company A, 46th Engineer Construction Battalion, would like to be contacted by members living in that area. He has belonged to the church since February.

We're on the Air . . .

ALABAMA, Mobile.—WKRK, 710 on the dial, 7:15 a.m. (CST) Sunday.
AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.
ARKANSAS, Searcy.—KWCB, 1300 on the dial, 4:30-4:45 p.m. (CST) Sunday.
ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.
COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.
FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.
IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.
IOWA, Keokuk.—KOKX, 1310 on the dial, 9:45 a.m. May 1 only.
IOWA, Lamoni.—KGRA, 690 on the dial, 9:30 a.m. (CST) Sunday.
KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.
MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m. (EDST) May 11.
MASSACHUSETTS, Fall River.—WSAR, 1480 on the dial, 8:15 a.m. (EDST) Monday.
MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.
MISSOURI, Joplin.—KFSE, 1310 on the dial, 8:45 a.m. (CST) Sunday.
MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.
MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.
MONTANA, Kalispell.—KGEZ, 600 on the dial, 1:15 p.m. (MST) Saturday.
PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 10:00 a.m. (CST) Sunday.
TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.
TEXAS, Mercedes.—KRGV, 1290 on the dial, 9:00-9:15 a.m., Saturdays, April 4-June 27
WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

New Church Addresses—Chicago, Illinois

First Chicago Branch
Austin YMCA
501 North Central Avenue
Chicago, Illinois

Chicago Brainerd Branch
8805 South Throop Street
Chicago, Illinois

West Suburban
Lombard Community House
Corner of Westmore and Division
Lombard

Brooklyn Services

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

Changes of Address

Lt. and Mrs. Gordon Conk
3203 Water Avenue
Selma, Alabama

A. D. Compier
Annastraat 2
Rotterdam, Holland

ENGAGEMENTS

Parker-Hansen

Mr. and Mrs. Henry C. Hansen of Bedison, Missouri, announce the engagement of their daughter, Phyllis Hansen, to Barney Parker, son of Mr. and Mrs. J. S. Parker of San Antonio, Texas. Both are students at Graceland College. The wedding will take place in late summer.

Brooner-Froyd

Mr. and Mrs. Clifford Froyd of Conception Junction, Missouri, announce the engagement of their daughter, Colleen, to Charles Orman Brooner, son of Mr. and Mrs. Charles Brooner of St. Joseph, Missouri. Orman will be graduated from Graceland in May, and the wedding will take place June 20.

Campbell-Draper

Mr. and Mrs. J. W. Jones of Pittsburg, Kansas, announce the engagement of their daughter, Earline Draper, to Tom Campbell, son of Mr. and Mrs. G. C. Campbell of Columbus, Ohio. The wedding will take place June 13 at Central Church in Los Angeles.

BIRTHS

Mr. and Mrs. George Jowett of Independence, Missouri, announce the birth of a son, Thomas Warren, born March 10. Mrs. Jowett is the former Mary Watts of Lamoni, Iowa.

A daughter, Deborah Joan, was born on February 19 to Mr. and Mrs. Robert Matthews of Colorado Springs, Colorado.

A daughter, Pamela Sue, was born on February 6 to Mr. and Mrs. Howard Knapp of Zenia, Illinois. She was blessed on March 8 by Elders H. M. Henson and Otto Henson.

A daughter, Karen Leonor, was born on March 24 to Donald and Emma Lee Kingore of Joplin, Missouri.

A son, Jack Leland, was born on February 7 to Mr. and Mrs. James Christmas of Miami, Florida. Mrs. Christmas, the former Jeanne Tankersley, attended Graceland College.

A son, Ted Stone, was born on December 31 to Mr. and Mrs. C. W. Cawfield of Independence, Missouri. Mrs. Cawfield is the former Jane Stone of Philadelphia, Pennsylvania.

DEATHS

TROWBRIDGE.—Granville Sherwood, son of Margaret and Stephen Trowbridge, was born November 22, 1878, in Galveston, Texas, and died March 26, 1953, at the Independence Sanitarium. He was baptized into the Reorganized Church at the age of seventeen, ordained a priest on December 10, 1911, and an elder on December 15, 1912. His interest in Religio work led to his becoming secretary

and then president of that organization for the General Church. He also served as business manager for the Herald Publishing House for a while and helped in rehabilitating the old Swope Mansion in Independence as a community center. He assisted in organizing one of the first vacation Bible schools in Zion and taught business courses in the Institute sponsored by the church. In his later life he was called to the office of high priest and served as president and bishop's agent for the Arkansas-Louisiana District. On December 25, 1900, he was married to Myrtle Mowry, who survives him. Two of their five children, Walter and Donald, preceded him in death.

Surviving are two daughters: Myrtle Kenney of Independence, Missouri, and Dorothy Edwards of Baltimore, Maryland; a son, Kenneth Trowbridge of Kansas City, Missouri; two brothers: Richard Trowbridge of Kinderpost, Missouri, and William Trowbridge of Oak Park, Illinois; nine grandchildren; and two great-grandchildren. Funeral services were held at the Roland Speaks Chapel in Independence, Elders Glaude Smith and L. F. P. Curry officiating. Interment was in Mound Grove Cemetery.

BAILEY.—Clara Etta, daughter of James and Naomi Huffman, was born May 8, 1874, at Monticello, Indiana, and died April 10, 1953, in Centralia, Washington. On October 10, 1895, she was married to John F. Bailey; eight children were born to them. She had been a member of the Reorganized Church since August, 1916.

Besides her husband she leaves five sons: Harold R. of Minot, North Dakota; Luther R. of Chehalis, Washington; Willard F., Howard F., and Ernest L. of Centralia; three daughters: Mrs. Martin Army of Centralia; Mrs. Lottie Holme of Puyallup, Washington, and Mrs. Tom Miller of Columbus, Ohio; two sisters: Mrs. John Miller of Ronan, Montana, and Mrs. India Burrows of Logansport, Indiana; twenty-eight grandchildren; and seventeen great-grandchildren. The funeral service was held at the Newell-Hoerling Chapel in Centralia, Elder William W. Belcher officiating. Interment was in Mt. View Burial Park.

BODRY.—Dora A. Paul, was born September 2, 1868, in New York and died March 1, 1953, in Angora, Nebraska. In 1874 she moved with her parents to Nebraska, where on November 19, 1885, she was married to Leslie Bodry. Eleven children were born to them. The oldest son, James, preceded her in death in 1935. She had been a member of the Reorganized Church since January, 1895.

Besides her husband she is survived by five sons: Leslie of Lincoln; David of Lyman; Frank of Angora; Warren of Alliance; and Theodore of Beaumont, Texas; five daughters: Ila Lawrence of Bayard; Eunice Hanich of Minatare; Edith Roth of Gering; Phebe Johnson of Noxon, Montana; and Dorothy Hogue of Council Grove, Kansas; twenty-eight grandchildren; thirteen great-grandchildren; three sisters; and one brother. Funeral services were conducted by Elder Ward Hougas. Burial was in the cemetery at Bayard.

CONNELL.—Minnie Dorothea, daughter of Mr. and Mrs. Theodore Mittendorf, was born October 7, 1874, in Clay Center, Kansas, and died March 6, 1953, in the Coffeyville Memorial Hospital, Coffeyville, Kansas. She was married on September 4, 1904, to W. A. Connell, who survives her. She was baptized into the Reorganized Church in September, 1911, and was a consecrated worker the remainder of her life. She especially loved teaching children and believed in keeping the financial law strictly.

Besides her husband she leaves a son, William Eugene of Fort Collins, Colorado; two daughters: Mrs. Monty Hunter of Rupert, Idaho, and Mrs. Louis Hancock of Des Plaines, Illinois; two sisters; four brothers; and four grandchildren. Funeral services were held at the Skinner Chapel, District President Stephen Black officiating. Burial was in Robbins Cemetery, Coffeyville.

JACK.—John A., was born in Proton, Ontario, and died January 4, 1953, at his home in Peekskill, New York, at the age of eighty-seven. He had been an employee of the New York Central Railroad, retiring in 1937. He had been a member of the Reorganized Church since 1907.

He is survived by his wife, Euphemia; three daughters: Mrs. Ethel Squire of Brooklyn, New York; Mrs. Lucile Bronson of Peekskill, New York; and Mrs. Hazel Hain of Ridgewood, New Jersey. A son, Earl, preceded him in death. Funeral services were conducted by High Priest John T. Conway. Interment was in Hillside Cemetery, Peekskill.

Camp Schedule 1953

PARTRIDGE.—Theodore Dwight, son of Edward and Jane Partridge, was born September 23, 1871, at Denison, Iowa, and died March 25, 1953, at Windom, Minnesota. On May 25, 1895, he was married to Ruby Ann Crandall, who survives him. He had been a member of the Reorganized Church since July 5, 1952.

Besides his wife he leaves two sons: Howard B. and Loyal R.; two daughters: Mrs. C. L. Kinzey and Mrs. L. E. Olson; a brother, Homer H. Partridge; and five grandchildren. One son, Walter, preceded him in death. Funeral services were conducted at the Hansen Chapel in Worthington, Minnesota, Charles Tuck and Dewey McNamara officiating. Burial was in Worthington cemetery.

VAN BUSKIRK.—Daniel Bert, son of Mr. and Mrs. Marion Van Buskirk, was born April 30, 1889, in Lincoln, Nebraska, and died April 4, 1953, at Corning, Arkansas. During World War I he served with the Armed Forces in France, and on December 29, 1923, he was married to Grace Pearl Osborn, who survives him. They lived in Pritchett, Colorado, for a few years, then moved to Ripley, Oklahoma. He had been a member of the Reorganized Church since June, 1924.

Besides his wife he leaves a daughter, Mrs. Betty Ringwald of Fort Worth, Texas; four sons: Robert of Cushing, Oklahoma; Bill of Lake Charles, Louisiana; Bert and Burl of Ripley; and one sister, Mrs. Nora Crew of Tulsa, Oklahoma. Funeral services were held at Ripley, Elder Muri Elwell officiating. Burial was at Fairlawn Cemetery in Stillwater.

FREEL.—William Edwin, son of Ancil and Alice Freel, was born December 17, 1870, and died April 6, 1953. He had spent his entire life in Polk County, Iowa, and had been a member of the Reorganized Church since his youth. His wife, Perditta, preceded him in death on April 9, 1934.

Surviving are five children: Ancil Freel of Clarkston, Washington; Bernice Freel of Redding, Iowa; Alice Davis of Des Moines; Virda Vermie of Mitchellville; and Rose Wicker of Runnells, Iowa; two sisters; three brothers; sixteen grandchildren; and twenty-nine great-grandchildren. Funeral services were held in Adelphi Church, Elder Clyde E. McDonald officiating.

ANDERSON.—Cora Maude, daughter of Lars and Fina Hayer, was born August 8, 1888, in Miller Township, Illinois, and died January 12, 1953, in her home at Marseilles, Illinois. She had spent her entire life on a farm, except the last two years when she lived in Marseilles. She had been a member of the Reorganized Church since November 13, 1916.

She is survived by her husband, Martin J. Anderson, to whom she was married on February 3, 1921; two sons: Robert Hayer and Ellis Dale; and one grandchild.

GRIMES.—Bert O., son of Seventy and Mrs. J. F. Grimes, was born May 19, 1888, at Caseville, Missouri, and died April 14, 1953, at Council Bluffs, Iowa. He was baptized into the Reorganized Church on May 29, 1898, and on February 4, 1912, was ordained to the office of priest. On June 20, 1915, he was married to Ida Hansen; soon after their marriage they moved to Independence, Missouri, where they lived until April, 1952, when they moved to Council Bluffs.

He is survived by his wife; a daughter, Miss Marjorie Grimes of Kansas City, Missouri; a son, Dehryl, of Independence; and a sister, Mrs. Bertha Hansen of Conception Junction, Missouri. Funeral services were conducted at the Carson Chapel in Independence, Elders Glaude A. Smith and Arthur E. Stoff officiating. Interment was in Mound Grove Cemetery, Independence.

JOSLIN.—William Samuel, died February 13, 1952, at his home in Cleburne, Texas. He was eighty-four years old and a member of the Reorganized Church. The Reverend H. I. Spiller conducted the funeral service.

WHITE.—Thelma, daughter of Alma and Florence Hoffman, was born on November 8, 1923, in Lamoni, Iowa, and died December 8, 1952, in Des Moines, Iowa. On May 24, 1942, she was married to Robert White who survives her. After graduation from Lamoni High School she taught at Mt. Ayr, Iowa.

Besides her husband she leaves two sons: John Wayne and Mark Warren of Des Moines; two brothers: Darrell and Rex Hoffman of Lamoni; her stepfather and mother, Mr. and Mrs. Leslie Outhouse of Soldier, Iowa; and her grandfather, H. S. Bartlett of Lamoni. Funeral services were held in Lamoni, Elder Herbert M. Scott officiating.

Date	Camp	Location	Camp Director or Registrar
Young Adult			
July 1-5	Young Adult Camp	Northern California Happy Valley	LeRoy Burdick, 5014 V St. Sacramento, Calif.
Youth Camps			
May 31-June 6	Camp Wakonda	Racine, Missouri	Stephen Black, 101 S. High St., Neosho, Mo.
May 31-June 6	Camp Yokoma	Osage Hills State Park Pawhuska, Okla. Happy Valley	Alfred Yale, 1150 N. Elm- wood, Tulsa, Okla. LeRoy Burdick, 5014 V St. Sacramento, Calif.
June 14-20	No. Calif. Camp (Ages 12-18)	Lake Doniphan	Lee O. Hart, 916 W. Lex- ington, Independence, Mo.
June 14-21	Camp Yopeca	Excelsior Springs, Mo.	Lyle Woodstock, 3031 W. Fullerton, Chicago 47, Ill.
June 14-21	Camp La Da Sa	Brush Creek Zenia, Illinois	C. Houston Hobart, 715 Pennsylvania Ave., Deer Lodge, Montana
June 14-21	Camp Monyoca	Elliston, Montana	A. Orlin Crowover 1666 Mott-Smith Drive Honolulu 10, T.H.
June 16-20	Camp Hooluana	Kawaihae, Hawaii	John Wiley, 617 S. Lan- sing, Mt. Pleasant, Mich.
June 21-28	Camp Michivoix I	Boyne City, Michigan	A. Orlin Crowover 1666 Mott-Smith Drive Honolulu 10, T.H.
June 24-27	Camp Hooluana	Kaaawa, Oahu, Hawaii	Cecil Ettinger, 302 N. Buell Ave., Aurora, Ill.
June 28-July 5	Nauvoo Camp	Nauvoo, Illinois	Ray Sowers, 3819 N. 25th St., Tacoma, Wash.
June 28-July 5	Camp Kimtah	Cornet Bay, Deception Pass State Park, Washington	Lyle Woodstock, 3031 W. Fullerton, Chicago 47, Ill.
June 28-July 5	Youth Camp	Chicago, N.E. Ill. Dist. Naperville, Illinois	L. W. Kohlman, 7 Hill- crest Rd., Guelph, Ont., Canada
June 28-July 5	Camp Ontagin	Port Elgin, Ont.	Russell Ralston 336 S. 4th East Salt Lake City, Utah
July 5-11	Youth Camp	Pocatello, Idaho	Loyd Adams, Route 2 Willoughby, Ohio
July 5-12	Camp Hillsdale (Jr. and Sr. High)	Hillsdale, Michigan	Robert Flanders 8999 Grayfield Detroit 28, Michigan
July 5-12	Camp Michuron	Lexington, Michigan	Aleah Koury, 2210 Frank- lin St., Bellingham, Wash.
July 12-19	Camp Wasila	Silver Lake, Washington	Cecil Ettinger, 302 N. Buell Ave., Aurora, Ill.
Aug. 9-16	Camp Tonadoona	Chetek, Wisconsin	Charles Neff, The Audi- torium, Independence, Mo.
Aug. 16-21	Youth Camp	Springbrook State Park Guthrie Center, Iowa	Calvin French, 225½ S. Main, Middletown, Ohio
Aug. 16-23	Camp Canter's Cave	Near Jackson, Ohio	Loyd Adams, Route 2, Willoughby, Ohio
Aug. 16-23	Camp Kiondashawa	Transfer, Pennsylvania	W. T. Guthrie, 64 Silver- mine Ave., Norwalk, Conn.
Aug. 16-23	Youth Camp	Deer Park	S. W. Johnson, 157B Ken- ville Rd., Buffalo 15, N.Y.
Aug. 23-30	Camp Alleghany	New Hope, Pennsylvania Camp No. 5, Red House, N.Y. c/o Alleghany State Park Brewton, Alabama	Ed Barlow, 211 Armstrong Ave., Bay Minette, Ala.
Aug. 23-30	Camp Liahona	Brewton, Alabama	Garland E. Tickemyer 1330 S. 10th St., Arcadia, Calif.
Aug. 29-Sept. 5	Youth Camp	Los Angeles Stake	Wm. Guthrie, 64 Silver- mine Ave., Norwalk, Conn.
Aug. ?	Camp Winiaugwamak	Brooksville, Maine	Sylvester R. Coleman, 112 Big Island, Fremont, Neb.
?	Camp Mivaca	Kiwanis Boys' & Girls' Camp Big Island, Fremont, Neb.	N. Maple, Logan, Iowa
?	Youth Camp	Methodist Center (Junct. High- ways 2 & 31) Parkersburg West Virginia	James S. Menzies 2606 23rd Street Parkersburg, W. Va.
Junior-Junior High Camps			
June 21-28	Camp Oeeca	Lake Doniphan	Edna Easter, The Audi- torium, Independence, Mo.
June 28-July 5	(Oriole Girls)	Excelsior Springs, Missouri	John Wiley, 617 S. Lan- sing, Mt. Pleasant, Mich.
June 28-July 5	Camp Michivoix II	Boyne City, Michigan	Loyd Adams, Route 2, Willoughby, Ohio
July 5-12	Camp Hillsdale (Jr. and Sr. High)	Hillsdale, Michigan	Edna Easter, The Audi- torium, Independence, Mo.
July 6-9	Camp Loleachi Skylark Girls (3 Overnight)	Lake Doniphan Excelsior Springs, Missouri	John Rogers, Port Hope, Michigan
July 12-19	Camp Michuron (Boys 12-14)	Blue Water Reunion Grounds Lexington, Michigan	Mrs. Charles Stark, Route 2, Westley, Calif.
July 26-Aug. 1	Children's Camp (No. Calif.)	Happy Valley	Garland E. Tickemyer 1330 S. 10th, Arcadia, Calif.
Aug. 1-15	Los Angeles Stake Jr. High (Ages 10-13)	Los Angeles Stake	J. T. Conway 1014 N. Madison Street Arlington, Virginia
Aug. 9-16	Jr. Camp	Deer Park New Hope, Pennsylvania	Garland E. Tickemyer 1330 S. 10th St. Arcadia, Calif.
Aug. 15-29	Jr. Camping School (Ages 8-10)	Los Angeles Stake	Ed Barlow, 211 Armstrong Ave., Bay Minette, Ala.
Aug. 18-22	Camp Liahona (Jr. High)	Brewton, Alabama	John Rogers, Port Hope, Michigan
Aug. 23-30	Camp Michuron (Girls 12-14)	Blue Water Reunion Grounds	Loyd Adams, Route 2, Willoughby, Ohio
Aug. 23-30	Camp Kiondashawa (Jr. High)	Transfer, Pennsylvania	John P. Davis, 2235 243rd St., Lomita, Calif.
Aug. 23-30	Children's Camp So. Calif.	Pinos Altos	Sylvester R. Coleman, 112 N. Maple, Logan, Iowa
?	Camp Mivaca	Kiwanis Boys' & Girls' Camp Big Island, Fremont, Neb.	

...And Finally

CONVERSATION PIECE

Don't laugh at the man who seems to be talking to himself. He may be saying a prayer.

The real pleasure of talking to yourself is that there are no rude interruptions, and no disrespectful inattention. But you may be bored to death.

Let's invent a nice dignified name for talking to yourself. How would "intra-communication" do? Or "unilogue"? The psychiatrists may have a better word for it. . . .

"There is a time . . . to every purpose under heaven . . . a time to keep silence, and a time to speak."—Ecclesiastes 3. Most people learn to talk in the second year. At what age do they learn to keep quiet? . . .

The most difficult problem in conversation is to get others to keep quiet so you can talk.

Learning stops when you talk. It proceeds when you listen.

Twenty years ago Eddie Cantor said, "Home is a place where everybody talks and nobody listens." So he saved his remarks for the stage and radio, and millions of people paid for a chance to hear. Now he is rich. That's what an unappreciative family can do for a man.

There was company for dinner. All evening he talked eloquently of faraway places, splendid events and charming people. The hosts hardly uttered a word. It was late when he rose to go, and he said, "This has been a wonderful evening. I enjoyed the conversation so much." If you want to make people happy, listen to them. It is the supreme flattery.

In every human being something seems to be planted that wants to be articulate. Some people express themselves in music, some in art, sports, literature, public oratory or private gossip, propaganda or politics, poetry or prayer. But it is all for an audience—the hope of an ideal audience: people—silent people waiting with uplifted, expectant faces and shining eyes for what is to come. L. J. L.

TIME FOR WHAT?

We don't visit our neighbors and friends as did our parents because "we don't have time." We don't study our Sunday school lessons or read the "Herald" or Scriptures as the previous generations for the same reason. Yet we are spending literally billions of dollars for labor and time-saving devices. Men never had so much leisure time as now. If we fritter it away on second-best or unworthy pursuits it is sure to damn us.

Isn't it generally true that we find time for what we want most to do? C. B. H.

ALONG LIFE'S WAY

If you were walking from the well carrying a bucket of water and someone jostled against you, there could be spilled from the bucket only that which it contained. As you walk along the way of life, people are constantly bumping into you. If your life is full of ill nature, bad temper, and ugly disposition, those things will be spilled from it. If it is full of Christian spirit, you will spill a smile or some pleasant remark. You can spill from your bucket that which it contains.

Hillhurst Warrior

A Sunday well spent brings a week of content.

Guidelines to Leadership

The Summer issue will include—

- The Teacher Promotes Attendance, by Merle Guthrie
- The Quest for Leadership, by John R. Darling
- Enlisting the Highly Trained, by F. M. McDowell
- Your Church Plant, by Lewis E. Scott
- Suggestions for Reunion Recreation Supervisors, by Gordon Kent
- The Student at Graceland, by W. S. Gould
- In Church Life After Graceland, by Roy A. Cheville
- Encourage Youth to Qualify for Church Service, by Carl Mesle
- Aims and Purposes of Graceland, by W. S. Gould
- Never Too Old, by Fred L. Young
- A Wedding in the Branch, by Mrs. M. A. McConley
- How Shall We Use General Church Personnel? by Raymond Troyer
- Worship Suggestions for June, by Elizabeth Schall
- Worship Suggestions for July, by Elizabeth Schall
- Worship Suggestions for August, by Elizabeth Schall
- Junior Worship Suggestions for June, by Alma Louise Utz
- Junior Worship Suggestions for July, by Estella Wight
- Junior Worship Suggestions for August, by Estella Wight

Subscribe today!

\$2.00 per year in U.S.A.; \$2.25 in Canada; \$2.50 in other countries.

Herald House

Independence, Missouri

Contents

EDITORIAL

"For Good and Evil," by Israel A. Smith	3
Across the Desk	4

OFFICIAL

Nauvoo Mansion House	4
Report on Attendance	4
Reunion Materials	4
Baptismal Report	4

ARTICLES

From Heaven or of Men, by Chris B. Hartshorn	5
Godly Leadership and Common Consent, by Thomas R. Beil	8
A Missionary of the Church: Hubert Case, Part XV, by Alice Montague Case	10
Race Track Reunion, by Mrs. Eugene Gamet	12
Spiritual Bargains for Kingdom-building, by Helen A. Mills	13
Remember Lot's Wife, by Lola McCollam	13
The Conversion of Jerry Sutton, by Blair McClain	14
Question Time	16
Letters	17
Wedding Anniversaries	
Mr. and Mrs. W. A. Damon	17
Mr. and Mrs. John Franklin Eyman	17
Mr. and Mrs. Guy Randall	17
Mr. and Mrs. John F. Mayne	17
Church Men in the News: Roy Delbert Johnston	18
Briefs	18
Bulletin Board	22
Camp Schedule	23



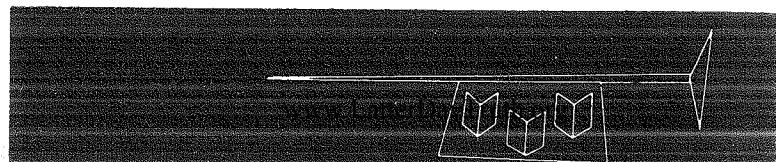
Photo by William Graves

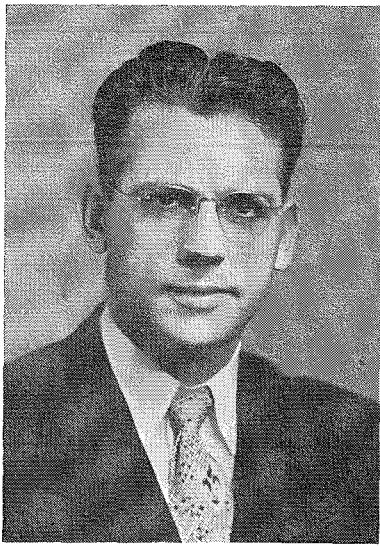
Spearfish Canyon, South Dakota

the Saints' Herald

May 18, 1953

Volume 100





We'd Like You
to Know . . .

Sylvester R. Coleman

BORN IN INDEPENDENCE on February 6, 1919, Sylvester R. Coleman was baptized July 15, 1928, at Buckner, Missouri, and spent most of the next twelve years going to school. He was graduated from Buckner High School in 1936. Later on he took some extension courses from the University of Kansas and attended Greenville College, Greenville, Illinois, for one semester. He worked at Montgomery Ward and Company in Kansas City for some time and was later employed by Southwestern Bell Telephone Company, where he worked eight years before and after his army service.

Brother Coleman says sports, especially basketball, and radio mechanics are his hobbies. He played basketball while in high school and for some years later, being on the Independence R.L.D.S. all-star basketball team in 1939 and 1940. He received training in radio repair while in the Army Air Force and served with the Fourteenth Air Force—the famed Flying Tigers—in India and China with a radio mobile unit.

Just before and after his ordination as a priest on October 13, 1940, he was Zion's League president and young people's leader for the Independence Walnut Park congregation and was also active in city-wide youth activities. He served in the Walnut Park priesthood until inducted into the armed forces in April, 1943. Discharged as a staff sergeant at the end of 1945, he returned to employment with the telephone company and again became active in the ministry. He was ordained an elder on February 23, 1947, and served as a group elder at Walnut Park until becoming pastor of Second Church in Independence early in 1948, six months before he accepted Conference appointment in October.

His first assignment was to the Southeastern Illinois District where he served as pastor of the Flora, Illinois, congregation until November, 1950, as district president through October, 1951, and as missionary. He was ordained a Seventy in February, 1951. His second and latest assignment came in October of last year to the Northwestern Iowa District, where he is district president. He and his family live at Logan, Iowa.

Brother Coleman married LaVona Mae Crabb on October 27, 1939. They have two children, Dennis Keith, four, and Sylvia Roxanne, nine.

The Saints' Herald Vol. 100 May 18, 1953 No. 20

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

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

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

News and Notes

FROM HEADQUARTERS

IN SANITARIUM

President Israel A. Smith was in the Independence Sanitarium and Hospital for a week of rest and a checkup.

AT OMAHA DISTRICT CONFERENCE

President F. Henry Edwards was at Omaha, Nebraska, for the district conference. He was associated with Elder Frank Fry, district president and pastor of the Omaha Branch. Twelve young men were approved for ordination.

SPEAKS AT RESTHAVEN

President W. Wallace Smith was the speaker at the Communion service at Resthaven in the Center Stake on May 3. He was associated with Elders Harry Sprague and Earl Audet. Elder William Inman is the pastor at Resthaven.

INSTITUTE IN TEXAS

Apostle and Mrs. C. George Mesley and Apostle Charles R. Hield attended a priesthood and women's institute for the Central Texas District, May 9-10. The theme for the institute was "Witnessing for Christ."

Brother Mesley met with students of Michigan and Ontario at Graceland on May 3, and was the speaker at the Lamoni Church on that day.

APOSTLE GLEAZER HOME

Apostle E. J. Gleazer is now at home where he is recuperating after spending three weeks in the Sanitarium. He is indeed grateful for the services of the doctors and nurses at the San, and wishes to express his thanks for the prayers of the Saints as well as the many greeting cards received.

NURSES GRADUATE

Bishop Walter N. Johnson delivered the graduation address for the twenty-two members of the 1953 class of the Independence Sanitarium School of Nursing on May 5 at the Stone Church. The class was presented by Miss Vida Butterworth, educational director, and diplomas were presented by President W. Wallace Smith. Miss Gertrude E. Copeland, superintendent emeritus, presented pins, assisted by Miss Nelle Morgan, superintendent of nurses.

GROUP AT NAUVOO

Dr. F. M. McDowell was at Nauvoo, Illinois, May 2, 3, and 4, with a group of young people for a retreat planned and conducted by church students at the University of Missouri at Columbia. There were ten students from Columbia, four visiting young people from Graceland, and five young people and young adults from Moberly, Missouri, in the group. Three of the group were nonmembers. Brother McDowell was assisted by Elder Fred J. Banta, appointee at Nauvoo. Brother McDowell reported that the high point of the retreat was an early morning Communion service which was held at the Mansion House. The group toured Nauvoo and also visited the Carthage jail. Outstanding co-operation by the Nauvoo Saints was reported.

IN BOISE, IDAHO

Elder Evan Fry, radio minister, attended the Idaho District spring conference at Boise, May 1, 2, 3. He preached Friday night, Sunday morning, and Sunday night, taught two classes, and was the guest speaker at the banquet on Saturday night. Evangelist J. F. Curtis and Seventy G. Wayne Smith were also guest ministers at the conference.

(Continued on page 21.)

A File on Courage

"When Paul saw, he thanked God, and took courage."

—Acts 28: 15.

THE HUMAN SPIRIT has its low ebbs of weakness as well as its high tides of power, its bleak dusks of fear and its glorious dawns of hope. Sometimes life seems wonderful and the heart soars on wings. On other days one thinks with Hamlet, "How weary, stale, flat, and unprofitable seem to me all the uses of this world," or one goes deeper into gloom with Macbeth who said life was "a tale told by an idiot."

When the worst times come, one should reach for the Psalms and start reading, for they alone contain the Balm of Gilead, the great medicament of broken spirits and wounded hearts. When eyes are half-blinded by tears, they are easiest to read, for the words are mostly familiar and the reader need not see very well. It is best to read them kneeling.

FOR MANY MOODS and occasions there are other books, each one bringing its own brand of enlightenment and inspiration. To some of them the reader goes back many times, as to the homes of friends, knowing that he will find there something good for his soul because he has found it before. Sometimes the mood calls for "A Book of Verses underneath the Bough" by Omar Khayyám, sometimes for that Victorian fantasy, *Alice in Wonderland*. For times of soul-searching there is nothing better than the *Confessions* of St. Augustine, and it has no equal as an accompaniment for sprinkling ashes in the hair and scratching the places rubbed raw by sackcloth. In a perverse mood one may pick up Bennett Cerf's *Shake Well Before Using*, which has a bit of a tang. Perhaps the dean of all sentimental volumes is *Long, Long Ago*, by Alexander Woolcott.

SINCE 1949, when it pleased heaven to bless all troubled hearts through the pen of a woman, we have read and reread *Answer Without Ceasing* by Margaret Lee Runbeck. And we have lent and shall lend many times that blessed volume of faith and trust, grateful when a friend brings it back with misty eyes saying, "Thank you so much!"

Now comes a new volume by Edward R. Murrow, that elder brother who helped us to keep strong and firm through the dark years of the war when, from the bomb shelters and ruins of our sister nation, he greeted us, "This is London"—Edward Murrow, who in these still troubled and sorrowful times helps to keep some thread of sanity in the news. In a volume called *This I Believe*, he has collected "The Personal Philosophies of One Hundred Thoughtful Men and Women."

Each contribution is only two pages long, including the tiniest bit of interesting biography about the writer. Especially precious and memorable are Joyce Grenfell's "The Art of Bouncing Back," and Helen Hayes' "A Morning Prayer in a Little Church." You will be surprised at the literary talent of General Lewis B. Hershey, and you will appreciate the words of the elder statesman, Herbert Hoover, "I See No Doom Down an Alley." Perhaps the great gem of all is the sketch by the poet Robert Hillyer, "Escape the Dark Destructive Force." It is beautiful enough for Scripture. Or you may prefer the tender and memorable "I Beseech You to Look" by Olga Koussevitzky.

While one of these sketches was being read aloud, a lady exclaimed, "Let's keep a file on courage, and put that in it!" Yes, let's make a file on courage, or a big loose-leaf

book, with plenty of room for expansion. There is great need of courage these days, and we should always have some of it handy, ready for emergency use, if not for ourselves, then for others. The angels of this world are the folk who, when others come to them in trouble, have something for body and soul that will help.

MANY MODERN HOMES in these days have a small office in some corner or other. Sometimes, though not always, there is a little desk and a portable typewriter that can be pulled from under a shelf. The phone may be near. Then a file, with drawers for the alphabetical arrangement of the common manila folders into which clippings from magazines and typewritten material can be put away for easy finding when it is wanted again. Under the C's place a special envelope or folder for "Courage." If you have nothing else or nothing better at the present moment, something from this writing will make a beginning. Then keep watch and something more will come along—something read in a magazine, something a friend says, or some little experience that looks like an answer to prayer.

"Be of good courage" is the admonition of Scripture. "Be not afraid," said Jesus. If you have no human relative in the world, you are not utterly alone. You have your Heavenly Father, and he loves you. In all the ways he can, and according to his wisdom, he helps you and sends things your way, if you can only recognize them. If he doesn't answer your prayer as you wish, it is because he has something better for you. Let the fact that he knows and cares give you courage and hope.

What did Paul see? He saw the saints coming his way. Then he thanked God and took courage. Look and take courage.

L. J. L.

Editorial

Official

Appointments and Transfers by the Joint Council

The following appointments and transfers were made at recent sessions of the Joint Council of the First Presidency, Council of Twelve and Presiding Bishopric:

Lynn A. Smith, Evangelist, the Central Stakes

A. Wayne Hough, Missouri Development Area

James C. Daugherty, Central Illinois, from Kansas and Nebraska

Myron F. LaPointe, Nebraska, from Kansas, Wichita objective

Allen Breckenridge, Alabama District and Lower Florida, from Kansas City Stake

William McMurray, Unorganized Ontario as Seventy in Charge, with Ottawa as objective, from Ontario.

A. Leslie Gardner, Owen Sound, Manitoulin Island and Sault Ste Marie, from Nebraska

John G. Wight, St. Louis and Spring River districts, from St. Louis District and Missouri Development Area

Stanley W. Johnson, New York and Scranton Districts, from New York District

Bishop Howard F. Miller having resigned from appointment, Bishop J. E. Baldwin will be recommended to the Kansas City Stake for selection as stake bishop.

Other appointments approved by the Council will be announced when some details have been cleared.

THE FIRST PRESIDENCY
By Israel A. Smith

Church Secretary Appointed

Charles Neff has been appointed to act as secretary of the church in the stead of the late Frank McDonald. This appointment is subject to the approval of the next General Conference.

THE FIRST PRESIDENCY
By Israel A. Smith

Notice to Administrative Officers

The law stated in Doctrine and Covenants 42:7e requires that persons guilty of a certain repeated transgression shall be expelled from the church. This offense necessarily involves fidelity to marital partners, but this is not always understood by pastors who, fortunately, have little experience in this field.

To avoid the possibility that persons shall be excluded from the church who might have been retained if the law had been more perfectly understood, we wish to advise all administrative officers concerned that no expulsions from the church should be authorized without prior court action, preferably by the Bishop's Court. This rule should be followed even when successive confessions are available.

The procedure here indicated has been discussed with the Standing High Council and has the approval of the Council.

THE FIRST PRESIDENCY
By Israel A. Smith

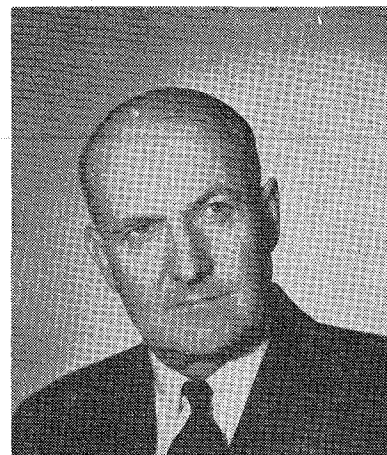
Elder L. E. Scott Granted Leave of Absence

The Joint Council has acted favorably but with sincere regret on the request of Brother Lewis E. Scott for a leave of absence to enable him to give his attention to personal business interests. His services will therefore no longer be available.

Brother Scott has eased the load of the Presiding Bishopric considerably in the time that he has been in their office, and has rendered valuable help to many of the congregations with their building projects, and has also served well in respect to some of the institutional projects now under way. His loss will therefore be felt keenly.

Respectfully submitted,

THE FIRST PRESIDENCY
By Israel A. Smith



Death of Frank McDonald

With regret we inform the church of the passing of Frank McDonald, one of our most distinguished appointee high priests, which occurred at a hospital in Phoenix, Arizona, on May 4. His death came suddenly, following what appeared to be splendid recovery from a heart attack which had hospitalized him for three weeks.

Brother McDonald was the church secretary. His approval for the position by the General Conference came in 1950, after he had served many years as one of the recording secretaries for the Conference. His able ministry as secretary will be remembered by many who have been at General Conference in recent years.

His appointee ministry began in 1930 when he was sent to the Spring River District. Since that time, he has served as pastor at Walnut Park, Omaha, Council Bluffs, Chicago, and St. Louis. At the time of his death, he was supervising minister of the Arizona District.

Brother McDonald's ordination to the high priesthood took place on March 1, 1933. He served as a priest from 1917 until 1922, at which time he was ordained to the office of elder.

He leaves his wife, Winsome; his daughter, Mary; and a sister, Nell Cavanaugh. The funeral was held Friday, May 8, at the Walnut Park Church in Independence. Elder Charles F. Putnam preached the sermon; he was assisted by Elder Charles D. Neff. F. H. E.

The Kingdom of God Will Be Produced by

Those Who Will It So

A sermon preached at the Campus on June 29, 1952

By Edmund J. Gleazer, Sr.



I TRUST WE ALL BELIEVE in the literal establishment of the kingdom of God on the earth. I also trust we believe that the God of heaven, in preparation for the establishment of the kingdom, made possible the restoration of the gospel and the reorganization of this church. Since I was converted to this work I have believed the reason this church was organized was that there was no other organization at that time qualified, equipped, and empowered to bring to pass the kingdom of God. I'm perfectly aware of all the good that is being done by the various organizations of men, but this church has a specific responsibility before God, and that is to bring forth on the earth God's kingdom and a manifestation of his righteousness.

I should like to distinguish between faith and belief. Some of us believe certain things will take place. We are told by our Lord that even the devils believed and trembled. But faith goes beyond belief. Faith is dynamic to this extent: those of us who have it will move forward to accomplish that which we believe—in other words, that which we envision we will to accomplish.

Time and again we have used the theme "Together with God we build the kingdom." I certainly believe that this church is adequate as an institution, with its ordinances and doctrines, with all of its helps and government, with its ministers and the manner in which they have been called, set apart, and assigned their specific duties. I believe that this

church is fully equipped to bring to pass the kingdom of God on earth. But I think that we could make a distinction between the organization as such and those of us who are members of the organization. Paul has said that we are the body of Christ and members in particular. It is one thing for God to give us a church that he was pleased to call his and to say, as he did some years ago, that it was the only church upon the face of the earth with which he was well pleased. Some folks back in those days misunderstood that statement and thought God was talking about them as individuals. He was talking about the institution which he established. He was talking about the means that he had ordained to convert men to the knowledge that Jesus is the Christ and that he has business with us today. His business is to bring to pass sonship in us, and as a consequence of our becoming sons of God our behavior shall become such that the kingdom of God shall be a reality on the earth. I regard the church as a means to this end. The first seven verses of the twelfth chapter of Revelation make it very clear that the church which God would organize in this dispensation of time would eventually bring forth the kingdom of God and his righteousness.

I never have had any quarrel with what God has done. Occasionally I hear complaints by members of the church who are disillusioned, dissatisfied, or upset, but I have yet to hear any of our people finding fault

with the Almighty. We usually find fault with each other. And if we are looking for faults, we can find plenty of them.

The fact is, God has done about all he can do to bring to pass the establishment of his kingdom. We recognize, possibly more than any other people in the world, that he has bestowed upon us the gift of agency—the right to choose for ourselves. God will not take away that agency; he will not impose himself upon us. We are his creatures. We have the possibility of becoming his sons in reality, but we are going to become his sons through the use of our agency—by our own choosing—and not by force or coercion. Because this is so, we recognize that there is no real hope for the world, no possibility for universal salvation as far as the nations are concerned, until we yield complete obedience to the gospel of Jesus Christ. As a consequence of observing his law and his counsel, we transform our natures and become his sons and daughters in reality.

It is necessary, therefore, for those of us who would become his children to exercise the principle of faith. Faith has well been defined as the assurance of things hoped for, the evidence of things not seen.

As missionaries we used to emphasize the gospel ladder, the necessity of having faith in God and repentance from dead works, baptism by

immersion, the laying on of hands for the baptism of the spirit, resurrection of the dead, and eternal judgment. But the difficulty we have observed through the years is that, while we emphasize faith to those who are not yet members, after we join the church we seem to ignore the principle. I believe that this principle of faith has been neglected and that this neglect is one of the basic reasons why we have not yet realized the kingdom of God to the extent we have hoped for by this time. It might seem strange to some that I should even insinuate that members of the body of Christ may be lax in the exercise of the principle of faith. What is hindering us—if we are being hindered—in bringing to pass the kingdom?

I'D LIKE TO RECALL some of the promises of God. Here is one from the book of Psalms:

The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice.—Psalm 50: 1-5.

The first two verses of this Psalm have to do with history. The mighty God had spoken, and the Psalmist was very well aware of that fact, as was every other person familiar with the manner in which God behaved. It was also a fact that out of the perfection of beauty, God had shone. We've heard it said, over and over again, "What has been, can be."

Some tell us that while it's a good idea to envision the kingdom of God, it cannot be realized in this world. I believe that is the spirit of apostasy. Certainly it is not representative of the faith of this people. God would never require from us that which is impossible for us to accomplish. Furthermore, he has told us over and over again that he will lead in the accomplishment of any service which is required on behalf of his people. I'm glad as Saints we are thinking of the second coming of Christ. It seemed for a while that we were forgetting that important event. The Psalmist said: "Our God shall come and shall not keep silence. A fire shall devour before him, and it shall be very tempestuous round about him."

All we need to do today is to use our powers of observation to "see the fire." Forces having the same effect as fire are moving throughout the world. This is

a tempestuous period, a time of trial and tribulation, a period of judgment. The very fact that we are observing this portion of the prophecy should help us to recognize that any portion of a prophecy in having its fulfillment indicates that what has not yet been fulfilled shall come to pass.

"He shall call to the heavens from above, and to the earth, that he may judge his people."—Verse 4. How can he judge his people unless he gives them an invitation and can determine who they are by the manner in which they respond? How can there be judgment unless some standard is set up?

GATHER MY SAINTS together unto me; those that have made a covenant with me by sacrifice."—Verse 5.

There is our task. Events transpiring in the world today show the fulfillment of prophecy pertaining to the people of Judah. I sincerely doubt that all the Jews shall return to Palestine. I don't know what we'd do in this country if they did. Chances are we'd be bankrupt if they took their treasure with them. I also doubt that God intended for all Saints to be gathered to Independence and the regions round about. But I do know he has given instruction that the church of the living God—not this member, or some other member—but the church shall so function that those who have made a covenant with God by sacrifice shall be gathered to Independence and the regions round about. Those who are qualified to enter into such an arrangement of Christian brotherhood, where the will of God shall be expressed in all of their daily affairs, are to come. I believe that the manner of the gathering is selective. I also hold that there are in the church sufficient spiritually qualified men and women who, if they were brought together in community relationship, could even today demonstrate the effectiveness of the kingdom of God. Some of us are going to be held responsible for any part we have failed to play in giving leadership and incentive to this type of movement.

When it seemed necessary for this country to enter into the Korean war I saw an object lesson. The entire resources of the United States were marshaled. Our government called young men and women to the colors and gave them the best training possible. Probably no army was ever so well trained, but it wasn't an individual affair by any means. The entire nation was called to help—it was a national emergency. And while we have not yet entered into a full-fledged war, according to those who preside in Washington, provision has been made for the

entire resources of the United States to be thrown into the conflict if necessary.

THIS MATTER of establishing Zion is not the business of any one individual either. It is not the responsibility of this family or that. It is not a question of making enough money to become established in business and then transferring to the Center Place. The difficulty is that when most people make enough money, they don't transfer. Their businesses possess them. There is no man in this church exempt from playing his part in the Zion project. That's why I'm attempting to emphasize the principle of faith.

First, we must exercise faith to the extent that we believe Zion can become a reality. (I'm using the word "Zion" as synonymous with the kingdom.) I get discouraged when I hear people say that we're going to have to wait until the kingdom is brought to earth by God and his Saints. I am disappointed when I hear people say we're not good enough to bring to pass the kingdom of God. Well, maybe we're not good enough, but God requires that we *become* good enough. And it's possible to become good enough as a people to produce the righteousness of his kingdom. It requires faith in the project.

Do we believe as the pioneers of this church believed in the possibility of establishing the literal kingdom of God? They manifested their belief by their willingness to move from place to place. They may not always have used wisdom, but they believed in God and worked to bring to pass gatherings of his people in Kirtland, Independence, Far West, and Nauvoo. There were some mistakes, it's true, but thank God they believed in a literal gathering.

WHEN WE AS A CHURCH reach the place officially where we fail to believe in the Gathering, we'll be in apostasy and become just another church. We must have faith, not only in the project and in God but in each other. Time and time again when members under the leadership of Frederick M. Smith caught the vision of an actual gathering and the establishment of a Christian order of society, they stepped aside and debated with each other over prerogatives, until they became divided, consumed their strength among themselves, and the kingdom was not established. But God did not withdraw his Spirit from the church; he continued to minister to this people.

The evidence of that power was in the late General Conference; it is moving through the leadership of this church.

The power of God can make leaders of men who, without that power, would never command respect. The power of God can move out in assemblies to touch those who have been indifferent for a number of years, and they will respond to that power. His spirit is moving not only in the church but among those who are not yet members and bringing to pass conversion in their lives. Today we hear of experiences such as we read about in the Old and New Testaments and also in the Book of Mormon. God is moving in behalf of this people, and as a consequence of that power, I can testify that I see a manifestation of increased faith in the church.

JESUS TAUGHT HIS DISCIPLES to pray after this manner: "Thy kingdom come; thy will be done on earth as it is done in heaven." Would anyone in this congregation dare say that Jesus Christ was a hypocrite? Would anyone say that he taught his people to pray for a myth? Psychologists say that the actual purpose of prayer is to help us become what we pray for. Any man who dares pray "Thy kingdom come; thy will be done on earth . . ." and doesn't believe in the possibility of that prayer being answered better stop saying it until he is converted. Jesus knew the possibility of man's bringing forth the kingdom when he counseled his disciples: "Seek ye first to build up the kingdom of God and to establish his righteousness." We haven't yet caught the significance of his statement, "and all these things shall be added unto thee." Talk about a solution for economic problems. There it is. Set man right with God, and all social, economic, and political problems are solved. God never would have said to the prophet, "Gather my Saints together unto me," if such a thing were not practicable.

There was a certain woman who had faith that Jesus Christ had power. I don't know whether she fully accepted him, but she knew that he had power to heal and needed his blessing. When she had an opportunity to get close enough to Christ she touched the hem of his garment. Jesus said to her, "Thy faith hath made thee whole." I'm wondering how many of us have touched the hem of his garment? Any of us who are close enough to Jesus Christ to make contact with him cannot help being committed to the kingdom ideal, nor can we help working for its realization. When we notice anyone in this organization who has lost faith in the establishment of Zion and the bringing to pass of the kingdom of God we should pray for him, because he has departed from the faith. He's out of touch with God.

THIS QUESTION of having a dynamic faith appeals to me more now than ever before. If we were given the opportunity, most of us would testify that we've no fault to find with Christ; we've no fault to find with this organization. But we look upon each other and see our limitations. Sometimes we may lose confidence in ourselves. Loss of confidence is detrimental to the establishment of the kingdom of God. I doubt that there is a perfect individual on this earth.

I've been able to see the power of God manifested in my brothers and sisters. I'm conscious of human weaknesses and human limitations, yet where men are responsive to the Spirit of God, he can and does move through them. If I'm going to have faith in the kingdom idea, then I'm going to have faith in God and in my fellow-men.

A NUMBER OF YEARS AGO I was in Oklahoma. At that time we were buying land in and around Atherton. Word of the land purchase spread rapidly. A brother of the church came to me and said he was concerned for his son and wife and grandchildren. "Brother Gleazer," he said, "I want you to keep close touch with what is going on around Atherton. If you know of any land anywhere near there that is for sale, I'd like to buy it for my son. I want my boy and his wife and my grandchildren to have a better environment, but I'm not ready to go on this stewardship proposition yet. I want to see how it's going to work. If you'll be kind enough to keep your eye on what they are doing there, and if there is any chance of your getting my family anywhere near, you let me know."

I think we've had too many people like this in the church. They want someone else to make the venture. Either they're lacking faith in God or they're lacking faith in their brothers. I often wonder how this church would have got started if individuals had stood aside to watch what the other person was going to do.

It took me many years to learn that a lack of faith on my part is responsible for my lack of Christianity. It is one thing to profess I am a Saint; it's another thing to be what I profess. Most of us who insist on our friends and neighbors accepting the fullness of the gospel of Jesus Christ have not yet yielded obedience to the fullness of that same gospel ourselves. Too many times we're more or less seasonable in the manner of our obedience. There are certain periods like General Conference, Communion Sunday, and the institutes when we're quite active. On such occasions, we say, "The Lord can depend upon me." But most of us

have yet to learn that it's very, very difficult to become a son of God in reality. Our behavior must become similar to the behavior of Jesus Christ, and this is not easy.

IT IS GOING TO TAKE all of our power plus the powers of heaven to bring to pass the kingdom on earth. That's why I appreciate the Scripture in the twelfth chapter of Revelation, where the church is pictured as a woman, travailing in pain waiting to be delivered. She went down into the valley of the shadow of death to bring forth the kingdom of God. I'm wondering tonight to what extent we as a people are travailing in pain to bring forth the kingdom.

I know F. Henry Edwards' attitude on matters of peace. When one of the outstanding orators of the church arose at General Conference once and said, "Let's put ourselves on record as standing for peace," I noticed that Brother Edwards wasn't as enthusiastic as I thought he should be. I happened to be sitting next to him at the time and asked him why he wasn't. He whispered to me, "We have no right to do that." That surprised me. Of all the men in the church who stood for peace, this man, I thought, was perhaps the most willing to sacrifice for it. He said, "Not until the time we as a people demonstrate that we're willing to die, if need be, to bring to pass peace have we a right to go on record for it."

It reminded me of when we passed another resolution at Conference and only one man voted against it. Dr. Joseph Luff was one of my heroes, and I was upset that day when he voted in the negative. That was in 1920, and we voted to go on a stewardship basis. You know what has happened. We've had Zion ever since, all of us stewards—by legislation. I think Dr. Luff was the only wise man in that assembly. This picture of the woman going down in the valley of the shadow of death is a picture of what must transpire in this institution. I'm asking to what extent are we willing to suffer, to travail in pain, to bring forth the kingdom of God. We talk about faith, but we haven't started to exercise faith in this regard.

I'VE HEARD IT SAID that we lack personnel or material resources. The people who say this haven't put their finger on what we're talking about tonight. We don't lack personnel, and we don't lack material resources. In some regards I think our material resources are standing in the way. People in their private fortunes often lose sight of God and their need for him. They trust in riches. I

have witnessed over and over again what happens to people who get rich. The same thing can apply to an institution. I think that what we need today is faith—in God, in the project, and in each other—faith that will move us forward as the children of God have moved forward in other dispensations of time.

Faith is not mere credulity. Faith is the assurance of things hoped for and the evidence of things not seen. And what a history we've had as a people. A backward look will show us where the power of God has moved in behalf of this institution.

AT ONE TIME several years ago I was deeply concerned about leadership, resources, personnel, and some other things. The Spirit of God came to me with a message while I was in a gathering of young adults at Odessa. A portion of that message was this: "I, the Lord thy God, who brought this church forth out of obscurity and darkness, still have my Cowderys, my Harrises, and my Rigdons in reserve." That was four or five years ago. I have seen the fulfilling of that promise, and I see it continuing to be fulfilled daily. Notice the order in which that was given. What good would Joseph Smith have accomplished without an Oliver Cowdery?

Some of our people today are advising God that he made a mistake for having anything to do with one as ignorant as Joseph Smith. Well, the Lord picked Joseph Smith; he didn't consult anyone about it, and I think he made a wise choice, but he also secured an Oliver Cowdery. That wasn't an accident. It wasn't accidental that Joseph Smith went out in the woods to pray. He was led by the Spirit of God. If we don't want to give him any other credit, we must admit that he followed divine leadership. It wasn't an accident that Oliver Cowdery was brought in contact with Joseph Smith.

It wasn't an accident that Sidney Rigdon had been moved upon by the same Spirit and not only prepared himself but prepared a congregation so that it formed a nucleus of a new organization, known as the Church of Jesus Christ of Latter Day Saints.

MY FAITH is so basic that I am definitely of the opinion there is today sufficient funds to accomplish God's purpose, and the men who have these funds would be willing to place them at the disposal of the church if they could see that they were to be utilized to bring forth the kingdom of God. Reorganized Latter Day Saints of all people should awake and manifest such faith as they've never shown before.

WE OBSERVED TODAY what a lack of faith and disobedience is doing to the civilized world. I'm wondering how long we're going to have to wait on those who have named the name of Jesus Christ and professed discipleship to prove what faith and obedience *can* bring to pass in community work. No people on this earth are charged with a responsibility such as we. None are honored as we are.

I'm not speaking out of a feeling of discouragement, because I'm absolutely confident according to that which is written, that if we do not learn obedience any other way, we shall learn by the things we suffer. There will be enough who "travail in pain" so that the kingdom will be a reality. The Lord God has never asked the accomplishment of any task that can't be realized; for he has provided the means of its accomplishment. We are not dealing with individuals alone in this movement; we are dealing with Divinity, and Divinity eventually will reach a sufficient number of men and women who will be obedient. As a consequence of their obedience to the laws of God, the kingdom will be a reality.

In the year 1833 the Saints were told this:

Now, verily I say unto you, Let all the churches gather together all their moneys; let these things be done in their time, be not in haste; and observe to have all things prepared before you. And let honorable men be appointed, even wise men, and send them to purchase these lands; and every church in the eastern countries when they are built up, if they will hearken unto this counsel, they may buy lands and gather together upon them, and in this way they may establish Zion. There is even now already in store a sufficient, yea, even abundance to redeem Zion, and establish her waste places, no more to be thrown down, were the churches, who call themselves after my name, willing to hearken to my voice.—Doctrine and Covenants 98: 10.

The following, known as the Fishing River revelation, was given in a time of hardship:

Were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh Saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.—Doctrine and Covenants 102: 2.

Bishop J. A. Koehler quoted this statement: "If ye would that I give unto you

a place in the celestial kingdom you must prepare yourself by *doing* the things that I require at your hands." If there is abundance already, if God had done all that he can, what lack we yet save the faith to put into practice the divine requirements?

"And now, behold, if Zion do these things, she shall prosper and spread herself and become very glorious, very great, and very terrible; and the nations of the earth shall honor her." I'm getting tired of being known as a member of a disgruntled branch of Mormonism. Even when members of the presidential party came to Independence they gave us credit for being the "pioneers who crossed the plains to Utah." Whose fault is that?

Surely Zion is the city of our God; and surely Zion can not fall, neither be moved out of her place, for God is there, and the hand of the Lord is there, and he hath sworn by the power of his might to be her salvation, and her high tower; therefore verily thus saith the Lord, Let Zion rejoice, for this is Zion, THE PURE IN HEART; therefore let Zion rejoice, while all the wicked shall mourn; for, behold, and lo, vengeance cometh speedily upon the ungodly—

We see that happening today—

as the whirlwind, and who shall escape it; the Lord's scourge shall pass over by night and by day; and the report thereof shall vex all people; yet, it shall not be stayed until the Lord come; for the indignation of the Lord is kindled against their abominations, and all their wicked works; nevertheless Zion shall escape if she observe to do all things whatsoever I have commanded her.—Doctrine and Covenants 94: 5.

I'M TAKING THE POSITION that as members of this church we haven't observed the "all things." It is one thing to *profess* the means of salvation; it's something else to *utilize* the means of salvation. There are definite steps that God has required of us, and until we take them the kingdom cannot be realized. The principle necessary to take these steps is faith.

May God help us to recognize as never before that a lack of faith will postpone the establishment of his kingdom. A lack of faith on the part of those who are not identified with the body of Christ is bad enough, but a lack of faith on the part of those who claim to be the chosen people—who claim to be the Saints of God—is damnable.

May we have faith in God's church, a church which he himself has called out of the wilderness.

If we believe in God, then we should work with him to bring to pass his purposes so that we'll be in a position to make a contribution to the nations of this earth in harmony with prophecy. Thus we'll find the peace and a satisfaction that passes understanding.

Question Time

Question:

When our church teaches quietness, peacefulness, and orderliness in our services, what is meant by the shouting of Hosanna as indicated in Doctrine and Covenants 18: 5?

Missouri

H. C. K.

Answer:

Hosanna is a Hebrew word, meaning *Save, we pray*. It was used by the multitudes as they thronged in our Lord's triumphal procession into Jerusalem (see Matt. 21: 9, 15; Mark 11: 9, 10; John 12: 13). It has come to be understood as an expression of praise and adoration, and was so used upon one occasion in Kirtland Temple.

Perhaps one of the most effective ways of "crying hosanna" is through choral singing, as we were privileged to enjoy in the rendition of *The Course of Time* and *The Messiah*. Yet even there, without proper spiritual attitude on the part of those who sing and those who hear, it would not be pleasing to God (see D. and C. 119: 6). Praise and adoration must first be from the heart, otherwise the mere singing or "shouting" of words would be hypocrisy. Paul advised, "... singing and making melody in your heart to the Lord" (Eph. 5: 19).

We would suggest then that the advice to "cry Hosanna" would require living so closely to God in faithful service that we be filled with the Spirit, letting wisdom direct as to the appropriateness of volume of voice in giving expression to our praises.

HAROLD I. VOLT

Question:

Does it tell in the Bible where and when the children who die will be tried, if they are to be tried, even after the thousand years?

Missouri

J. C. M.

Answer:

No. Neither does it say that children who die have any need of being tried. They are redeemed through Christ and saved in the kingdom of God.

Since the Scriptures speak of Satan being loosed at the end of the thousand years, some have supposed it was for the purpose of his tempting those who had died in childhood before they suffered temptation in this world. But these came

forth in the first resurrection and had been with Christ during the thousand years. There will be people living on earth in mortality during the millennium, and it will be these whom Satan will tempt and lead astray, many of them to the destruction of their souls. Satan cannot tempt the redeemed.

CHARLES FRY

Question:

Doctrine and Covenants 86: 1b reads, "... inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him." Does this mean it is all right to take strong drink in the Communion service?

Section 86: 3d reads, "... shall run and not be weary, and shall walk and not faint." Logically it seems that these two should be reversed; e.g., run and not faint. Please explain.

Iowa

J. H. T.

Answer:

The first part of this question is answered in Doctrine and Covenants 26: 1d which reads, "wherefore a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies; wherefore ye shall partake of none, except it be made new among you; yea, in this my Father's kingdom which shall be built upon the earth." Thus we see that wine which has aged or become strong is unacceptable.

Joseph Smith, writing in Volume 17 of the *Herald*, May 1, 1870, adds to the foregoing by saying, "The emblems should be prepared beforehand and should be good, sweet bread and the pure wine of the grape, if wine is used. When wine is used it should be made by the Saints, of the pure juice of the grape." This is in keeping with Doctrine and Covenants 86: 1c.

In the second part of this question, it may seem that a more logical statement would permit a rearrangement as is suggested. However, this need not disturb us, for the meaning is not misconstrued. The important lesson in this Scripture is that we recognize and appreciate the physical and spiritual powers vouchsafed to those who keep the "word of wisdom" and other laws pertaining to the well-being of man.

A. ORLIN CROWNOVER

Question:

Should persons be baptized upon demand when they do not have a knowledge of the work?

California

H. D. G.

Answer:

The simple demand for baptism is not enough. The Lord has made this plain in the Doctrine and Covenants, stating certain evidences need to be present:

All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.—Doctrine and Covenants 17: 7.

By this we see there are certain evidences needed:

1. A broken heart and contrite spirit
2. A witness of true repentance from sin
3. A willingness to be identified as Christ's before the world
4. A determination to serve Christ always
5. Works worthy of the high calling in Christ

There is no indication in any of this, however, that the person needs to have arrived at a state of perfect knowledge. If what you mean is knowledge of all phases of Christlike living, then we are forced to say, such is not required of the person who asks for baptism, for perfect knowledge comes through living close to Christ. Baptism is the beginning of such living, not the end in itself. On the other hand, if you mean the understanding of the fact that Christ must become a part of their very lives and their acceptance of that fact, then most certainly that kind of knowledge is needed.

A. H. YALE

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald Editors* rather than panel members. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

The Indians Need Our Help

By Roy Weldon

ABOUT ONE HUNDRED BILLS concerning Indian affairs have been introduced into the House and Senate since the Eighty-third Congress convened. Some of these bills are for the genuine welfare of the Indians, but several are dangerous to their welfare and if enacted will give selfish white interests the opportunity they have long been waiting for—to grab the diminishing supply of good land still remaining in Indian hands.

I have long been a member and have co-operated with the Indian Rights Association of Philadelphia, Pennsylvania, which is sounding a call for the defeat of the following bills before the Eighty-third Congress:

S-335 by Senator Butler of Nebraska
S-330 by Senator Butler of Nebraska
S-331 by Senator Butler of Nebraska
S-2 by Senator McCarran of Nevada
H.R.—1921—Native Alaska Land Rights (should be amended to protect Alaska Indians)

Some of these bills would remove restrictions and protection for Indian lands. Authorities on Indian welfare say: "Past experience has generally shown that where all restrictions have been removed on Indian land, it soon passes into white ownership, either by direct sale (often at a fraction of its value), by taxation, or through encumbrance."¹

Congress needs to be reminded of its gross failure to provide schools and health services for the Navajo Indians according to Public Law 474. Eight out of ten Navajos can neither speak, read, nor write English. Fourteen thousand Navajo children have no school facilities. Three out of ten Navajo children die before they are ten years old.

HUMANITARIAN CONSIDERATIONS alone ought to be sufficient to move us to write our Senators and Congressmen in behalf of Indian welfare. We Reorganized Latter

Day Saints, however, have strong reasons in addition to humanitarian sympathies for supporting the cause of Indian welfare. The Book of Mormon is the greatest Indian welfare movement of our time. It is the testimony of the Indian fathers, written with the expectancy that the Gentiles would carry it to the Lamanites. The Book of Mormon contains glowing promises to the Lamanites, including the endowment (III Nephi 10: 1-4) and the prophecy that when they shall accept Christ they shall blossom as the rose and become a white and delightsome people.

Senators and Congressmen are responsive to appeals from their constituents. Writing a letter to your Congressman requires little effort and investment on your part and can do very much for an unfortunate yet noble race of people. It is to be hoped that many readers of the *Herald* will co-operate in this movement.

In addition to writing Senators and Congressmen, *Herald* readers may also write to members of Congressional Committees on Indian Affairs. Following is a list of names of members of these committees. They may be addressed in care of the United States Senate, Washington, D.C. (if a Senator), or in care of the House of Representatives, Washington, D. C. (if a Congressman).

Senate Committee on Interior and Insular Affairs: Hugh Butler, Nebraska, chairman; Eugene D. Millikin, Colorado; Guy Gordon, Oregon; George W. Malone, Nevada; Arthur V. Watkins, Utah; Henry C. Dworshak, Idaho; Thomas H. Kuchel, California; Frank A. Barrett, Wyoming; James E. Murray, Montana; Clinton P. Anderson, New Mexico; Russell B. Long, Louisiana; George A. Smathers, Florida; Earle C. Clements, Kentucky; Henry M. Jackson, Washington; Price Daniel, Texas.

Subcommittee on Indian Affairs: Arthur V. Watkins, Utah, Chairman;

Henry C. Dworshak, Idaho; Clinton P. Anderson, New Mexico; Thomas H. Kuchel, California; George A. Smathers, Florida.

House Subcommittee on Indian Affairs: Wm. H. Harrison, Wyoming, Chairman; Wesley A. D'Ewart, Montana; Norris Poulson, California; John P. Saylor, Pennsylvania; J. Ernest Wharton, New York; E. Y. Berry, South Dakota; Jack Westland, Washington; John J. Rhodes, Arizona; Clair Engle, California; Wayne N. Aspinall, Colorado; James G. Donovan, New York; Eugene J. McCarthy, Minnesota; James Hadley, Florida; George A. Shuford, North Carolina; E. L. Bartlett, Alaska.

(Free leaflets on Indian welfare can be obtained by writing, Haskell Institute, Lawrence, Kansas.)

I conclude with an excerpt from the March 26, 1953, newsletter of the Indian Rights Association—

The economic resources of most Indian groups are entirely inadequate to support them. Resulting directly are extreme poverty with hunger, poor and crowded housing, lack of sanitation, much sickness and high death rates of both adults and children.

The threat of the loss of their land holds many Indian groups in the grip of fear and insecurity. This was the uppermost concern of the Indians of the Five Tribes area of Oklahoma when Mr. Lindley visited them last summer. Many of these Indians seldom, if ever, leave their remote communities. They know no other way of life.

Lack of education, disease, poverty, and low morale are the principal handicaps of his people, says W. W. Keeler, Principal Chief of the Cherokee Nation of Oklahoma and Vice-President of the Phillips Petroleum Company.

As a Nation we are morally and legally obligated to protect land holdings of the Indian people and to assure education, health and welfare services to them.

It is our job as citizens to see that the Federal and State Governments give the help which is their part. Only as an aroused and sustained public opinion demands it, will our Indian population receive justice and fair play. Our Association is committed to this purpose. We ask your continued co-operation in this task.

1. "Indians and the 83rd Congress," Indian Rights Association, Philadelphia, Pennsylvania, February 12, 1953, page 3.

The Testimony of W. W. Blair

IN THE LATTER PART of November, 1856, after nightfall, two young men entered my store, and at first sight I was impressed that they were Latter Day Saint ministers, though in those times we never saw or heard of any ministers of that denomination in our vicinity, except the ones before mentioned. I perceived that they watched my movements with manifest interest, and this continuing, I at length concluded that they wished to confer with me on business matters. I therefore stepped forward and accosted them, when the younger of the two, who afterward proved to be Edmund C. Briggs, called me by name and greeted me with "Good evening." He explained who he was, and introduced me to his companion, Samuel H. Gurley.

In questioning them I learned they had just come from Amboy and desired to visit me. I at once took them to my home, and on the way there asked them what called them into that region at that time, and they said they were sent forth of God by prophecy from Zarahemla, Wisconsin, to visit the Latter Day Saints and tell them that the Lord was reviving his work, had begun the reorganization of the church in that region, that the Spirit of the Lord was teaching and guiding the Saints in a great degree, and that it had been revealed to them, at various times, in various places, and through different persons, that the time was near at hand when the Lord would call Joseph, the son of Joseph Smith the Seer, to lead the church. In this they seemed very sanguine, but it all sounded to me as idle tales. However, I was glad to meet them, for in those times we seldom saw anyone

who claimed to be a Latter Day Saint. On reaching my home I introduced them to my family, had refreshments prepared for them, and resolved to learn what I could in respect to their faith and the work they represented.

THAT EVENING we engaged, in a room by ourselves, in a spirited discussion of the matters they presented, and continued it until the next morning near three o'clock. It was now Sunday, and after our morning repast we again repaired to the parlor, and after fervent prayer as before, in which we all joined, we again entered on a critical discussion of the theories advocated by them. This continued until near noon, and it found us no nearer united than at the beginning. They now seemed to abandon the idea of convincing me of their theories by argument, and in order not to appear opinionated or beyond the reach of argument, I said to them if they knew their position to be correct on matters under consideration to go ahead and that I might possibly learn it by and by.

Brother Gurley, who had been the chief speaker hitherto, seemed reluctant to say anything further, whereupon Brother Briggs rose to his feet, took the Book of Mormon from the table, leafed it over rapidly as if seeking to find some particular passage, and then placing his hand to his mouth and trembling from head to feet, while the tears coursed down his cheeks, seemed to read these words, "I, the Lord, will have mercy upon whom I will have mercy, and I will forgive whom I will forgive." But these words are nowhere to be found in the Book of Mormon.

Just as soon as he began speaking, the Holy Spirit, such as had borne witness to me of the doctrine of Christ at the beginning, seemed to fill the room and also the persons of all present with its enlightening, convincing, and heavenly power. Brother Briggs raised his right hand and broke forth with a prophecy directed to me, declaring what had been my desires and intentions, declaring also that I would soon be released from my temporal affairs, would be called to the ministry, would be made "an apostle of the Lamb of God," would be called to preach the gospel and "thresh the Gentiles by the power of God's Spirit"; he said that the Lord would soon call Joseph, the son of Joseph the Seer, to be president of the church, and that the standard then erected would never fall, also that the work of the Lord would go forth in power and triumph until its final completion. He pronounced by prophecy the blessing of health upon my household, this, no doubt, referring to my wife and our little daughter, Mary Caroline, both of whom for the sixteen months preceding had been in very poor health, but after which they became strong and vigorous. When Brother Briggs sat down, Brother Gurley arose and spoke with great liberty and power in the spirit of prophecy.

The manifestation of the Spirit of God on this occasion was greater, more searching and assuring than anything I had ever before witnessed.

Relating these experiences to my wife, and assuring her that the young men were indeed the servants of God (a matter she had doubted), she replied that she knew they were such, for the Lord, in answer to her secret prayer that morning, had given her witness that they were.

During the brief stay of these two inexperienced young ministers, the Lord gave abundant evidence through the Holy Spirit that they were his servants, and that their mission was indeed ordained of him.

—From the *Memoirs of W. W. Blair* pages 7-10.

The Life of Hubert Case

Part XVI

Central Michigan District

Hubert felt it an honor to follow one of the greatest missionaries of the Reorganization, Brother J. J. Cornish. Brother Cornish gathered in groups of people wherever he went; later these groups became branches. At the time Hubert was there, there were about thirty branches in the district. He found the field and his work very interesting. Among the men who were of valuable service as teachers of the priesthood were L. E. Grice of Saginaw, and M. A. Summerfield of Tawas City. At that time Bay City, Saginaw, Midland, and Beaverton were the largest branches in the district. His endeavor was to build up all the branches, and he worked among them constantly. Many young people were gathered into the church during his stay in the district.

An Unusual Healing

A very wonderful healing occurred in Bay City. It happened to a Catholic woman, who had completely lost her mental balance and had been that way over four years. A lady who knew the family told Brother White and Hubert about her, asking that they go to see her. They went and found her in a most pitiful condition. The woman would sit in her chair without speaking all day long. She paid no attention to her husband or children and did nothing for them. Hubert and Brother White sat down and talked with her and the family. They explained the words of the Bible concerning administration and said that it must be done by those having authority.

After receiving family consent, they administered to her, and Hubert discerned that she was possessed of a dumb spirit. In confirmation of the anointing he rebuked the spirit, commanding it to leave her.

They went away, and her husband told them the next time he saw them, that immediately after they left she arose and went into the kitchen to resume her work, remarking how dirty things were. That, as far as they knew, was the end of her trouble. The family, however, did not seek to learn more about the gospel.

Converts at Whittemore

Hubert conducted a very successful meeting at Whittemore. After two weeks

he held a Sunday afternoon baptismal service. At it he noticed a tall bald-headed man who listened very intently to every word. When the baptism was over he came to Hubert and asked him where he was to preach that night. When Hubert told him Whittemore, he said he would be there. The outcome was that he and his family—several daughters and sons-in-law—were baptized.

During the next month he traveled over the district, visiting all the Saints he could find in every branch of the district. At Whittemore the pastor asked him, when he returned, to visit each home and talk with the members, telling his experiences instead of holding preaching services.

One of the bright spots in his memory is the calling of the district to assemble at Beaverton to celebrate his fortieth anniversary in missionary work. This call was made by a counselor to the district president, L. E. Grice. A large crowd filled the church for an all-day meeting, and the whole day was wonderful. But the morning prayer meeting was a pentecostal shower of blessing.

When he returned home that spring, we made a short visit to Oklahoma, when our niece's son was graduated from Stillwater College. When we returned home we celebrated Hubert's birthday with a family dinner at our oldest daughter's home. Hubert preached twice that day in the Stone Church.

Further Work in Michigan

Upon his return to Michigan in 1934 he preached with spiritual power at Houghton Lake. After that he drove and visited and preached continually until Christmas time, when he again returned home for a month.

He held a fine three weeks' series at Gladwin. Some were baptized, and all were strengthened. His work in this part of Michigan was a continual moving from place to place wherever he seemed most needed. As reunion time approached, he began seeking a suitable location. He found a beautiful grove near Edenville and managed to get the grounds which a wealthy man had prepared for a picnic area. There were several large buildings, one of which we used for services and others for dormitories and dining hall. The owner let us have the grounds

By Alice Montague Case

and buildings rent free and attended the meetings as regularly as the Saints themselves. The next reunion was held there also, and when Hubert arrived, the owner, Mr. Wixom, showed him to a three-room cabin which he had built especially for Hubert to occupy. It was furnished, and Hubert with other missionaries were very comfortable.

Not long after the reunion Hubert came home for a short time, and I went back with him to Michigan for a while. We drove to Lamoni, where we stayed overnight with relatives; from there we went to Nauvoo and spent some time hunting in the old cemetery for the graves of my people. We then drove on and made many visits in central Michigan, which we both enjoyed very much. We drove pretty well all over the district, calling on the Saints and making acquaintances with many who have since moved to Independence. After about six weeks, we returned to Independence, and Hubert was asked to go to Sperry, Oklahoma, to hold meetings. With the consent of the missionary in charge, he went, held a two weeks' series and baptized twenty-two persons. After his return to Michigan his next important meeting was held at Midland, where he baptized quite a number and helped to reorganize the branch.

Other Appointments

In 1936 Hubert was appointed again to Oklahoma after seven years absence from that field. He started in at Tulsa and adjacent towns, going from there to Oklahoma City, El Reno, and on farther west. He continued to work in Oklahoma and Texas for ten years.

After the reunion in Oklahoma that year he was asked to go to Aledo, Illinois, for the reunion. There he met Brother Wilmer Gilbert, whom he had not seen for years. He was happy to travel over the Oklahoma country again, and reaped a harvest of baptisms. In company with Brother Z. Z. Renfroe, he went to Houston that fall and held meetings. From there they went to Fort Worth, Dallas, Wichita Falls, and back into Oklahoma. Hubert went on to Seminole to help reorganize the branch; here he held a series

of meetings and baptized twenty persons. This helped greatly to build up the branch.

In 1939 I went to Oklahoma with him, and we decided to revisit our old home at Redmoon. We have always been sorry we did so because it was such a scene of devastation and ruin. The house had burned down. The trees that had been so carefully set out were cut down. There was nothing left but the cellar and cistern. We drove away with heavy hearts, and wished we had not gone.

One of the outstanding meetings of that year was at Canton, Oklahoma, where the members built a church while Hubert and Z. Z. Renfroe held a meeting. It was finished and dedicated by Elbert A. Smith before Hubert left the neighborhood.

That same year he took our grandson, Richard Montague Maloney, with him to the Bandera and Hearne (Texas) Reunions and from there north to the Guthrie, Oklahoma, Reunion.

Young People at Waterloo

When they returned home, I joined them, and we drove to Waterloo, Iowa, to visit my sister, Mrs. Vredenburg, and her daughter, Mrs. R. W. Travis. We were in Waterloo five days, and on Sunday we all attended service at the little church. It was a Communion service and there were only a few present when it began. As we stood for the opening hymn about twenty-five or thirty young people came in. The following prayer service was one of the most spiritual I have ever attended. Many—if not all—of these young people who came in were attending the Teachers College at Cedar Falls. They bore wonderful testimonies which made the meeting outstanding. After the meeting was over, we learned that many of them were from western Iowa, and their parents were well known to us.

When we returned home, Hubert took the train for Calumet, Oklahoma. There he held a series for the purpose of reviving the branch. He went from there to Bartlesville near the Kansas line, where he held an outstanding meeting with a goodly number of baptisms resulting. Some of the new members were ordained; this gave the branch some much-needed workers. He drove from one part of the state to another, as he was called, and there were always fine meetings and numbers of baptisms. He also held several series in Texas, which was also his mission field.

Houston

Early in January, 1942, we went to Houston for a three months' stay. We found an apartment and were at home by ourselves, except when we visited elsewhere. We were there by request of

Brother A. V. Arnold, president of the branch. Hubert spent most of his time visiting families designated by Brother Arnold, wherein one or more were members; he tried to unite the family circle as he had done in other cities. Hubert assured them that he wanted no office in the branch but hoped for assistance in this work from each of them. It is a pleasure to say that he reaped a bountiful harvest of souls and left many families happily united in church work. He still considers that the uniting of families in church work is one of the best phases of missionary work.

The Valley

After visiting Houston we drove to San Antonio. While there we went to see the town of Bandera, which we had often heard was very near the place where the Lyman Wight colony had settled. We called on one of the members of that company, Mrs. Hay, a very old lady who was then confined to her bed, but who still could converse with people. She was one of the Ballantyne family who had married and remained in Bandera, after the rest of the company started northward. According to the teaching of Lyman Wight, "Young Joseph" was the true successor of his father, and when he took his place the people were to go to him and join his following; so most of these people had gone north. We visited the museum in Bandera, which contained a really fine collection from many parts of the world. But the part that interested us most was a small room filled with relics from the settlement of the colony. There was a copper plate with the names of the families that had been members engraved on it; also chairs, made entirely by hand; hand machines; wooden frames with cowhide seats; and pieces of harness made of home-tanned skins. We were much interested in all these things and advise anyone who visits Bandera to go to the museum.

In driving down to "the valley," we found we never before had driven so far in a straight line. It was practically without curves all the way south. We found the church (the only one of our denomination in the valley), took a cabin in Weslaco, and remained there almost a month. After we found the branch president, Eugene Wilder, he arranged for Hubert to hold a series of meetings for two weeks. We did lots of sight-seeing in this semitropical part of Texas, picking grapefruit from the trees for the first time. We also went through the grapefruit canning factory, watching the whole proceedings, from the vat of water where the rinds are washed to the cans rolling over the long counter to be labeled. It was an interesting visit.

Matamoras, Mexico

One day we drove to Brownsville, crossed the Rio Grande into Mexico, and drove to the town of Matamoras. It was astounding to see the difference so few miles made. Brownsville was a well-paved up-to-date city; Matamoras was like a town of a century ago with ox-drawn carts. We found a few things we could afford to take home to the grandchildren, but we had little time to stay and were soon on our way back to Weslaco.

When the meeting was over at Alamo, we drove to San Antonio. After a few days we went to Fort Worth, where another meeting was held, and then we started for home.

After the April, 1942, Conference Hubert returned to Oklahoma and Texas. This year he spent much time in eastern Oklahoma at Henrietta, Seminole, Harts-horne, Fanshawe, Poteau, and Wilburton. In the summer he held a tent meeting at Poteau; enough baptisms resulted to form a group capable of being organized into a branch. Brother Clifford Gaither donated a building, which was utilized as a church; this provided for the needs of the group.

A Fine Colored Family

Farther south in the state near Fort Lawson, Hubert held a meeting in a grove, where we had a large attendance and great interest. One interested listener was a colored man who sat by himself just within hearing distance of the speaker. (This was because of the segregation law in Oklahoma.) He was there every night and listened very carefully, but did not ask for baptism when a number of others were baptized. Afterward he asked one of the local elders to baptize him, and his request was granted. He talked the gospel continually to his own people until many of them believed. He subscribed for the church papers and bought many books. At length he had to ask for an elder to come to his assistance, as he had no authority to baptize. The man was ordained an elder and eventually baptized more than thirty people.

Hubert visited his home one day, taking Brother F. E. Dillon and a young missionary with him. Seldom had they enjoyed a more interesting visit. All members of the family belonged to the church and were interested in it. The man, whose name was Gassoway, played the piano and sang beautifully, and his son sang with him. The son had been graduated from high school and hoped to go on to college. The young missionary was much surprised and greatly interested in these people.

(To be concluded.)

Walking in Obedience

By Florence Sanford Ourth

THE SCRIPTURES tell us that we are created in the image of God and Christ, who are perfect, we believe, not only in light and intelligence but also in physical being.

Matthew tells us, "Jesus grew up . . . and waxed strong." In his book, *The Man Nobody Knows*, Bruce Barton pictures Christ as radiating such a physical strength as well as a spiritual power that, at a word, disciples left their business to enlist in an unknown cause; crowds followed him wherever he went, partly, perhaps, because of his strength as a leader. He radiated a health that created faith and confidence in those who came to be healed. His strength was such that the money-changers dared not turn on him when he drove them out of the temple. Although he fell under the weight of the cross, his nerves were like steel carrying him calmly through the week of trial and the crucifixion.

Being created in his image, we also should have this radiant health and strength that truly reflects him. In Ephesians 4: 13 we are told that the organization of the church was set up for the perfecting of the saints that "we, in the unity of the faith, all come to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature and the fullness of Christ."

WHEN THE GOSPEL was restored to earth, it contained the plan for the perfecting of every phase of our life. In Section 86 of the Doctrine and Covenants is recorded the revelation of God's will in our temporal salvation, for he has provided the means whereby we can have this radiant health and strength.

This revelation, which we speak of as the Word of Wisdom, came to the church in 1833. In those days,

food was thought of as something to keep up one's strength and satisfy hunger. But this revelation gives us to understand that there is a definite relationship between the food we eat and our health, both physical and mental. In recent years the science of nutrition, which is a comparatively new field, has vindicated this and has built up a large amount of knowledge that has proved vital to our well-being.

We find nutritionists, highly recognized in their field, saying:

The food an individual eats fundamentally affects his health, stamina, nervous condition, morale, and mental functioning. . . . Children can be made taller, more energetic, mentally superior to what they would be without the improvements in diet that are now possible. . . . The choice of one's daily food is a large factor in the ability to work at full efficiency and without undue fatigue. . . . Through our use of everyday foods we can build higher health and efficiency even in those who are already healthy and efficient. . . . If we have begun the full benefit of the newer nutrition soon enough we can add seven to ten years to our lives and these years are not to be thought of as added to old age; rather they are inserted at the prime of life. . . . Our knowledge of nutrition makes it possible to improve not only the life histories of ourselves but of our children and our grandchildren in ways which had been regarded as beyond the power of science until now.

The United States Government has worked out the Basic Seven Food Guide for well-balanced meals to help us make use of this newer knowledge of nutrition. And we discover it embodies the principles outlined in our Word of Wisdom. Reading this revelation we find first we are warned, even as Adam and Eve were warned about the food that they should not eat, that there are three things we should not use: wine and strong drink (and it has been suggested that we could well include the cola drinks in this class); tobac-

co; and hot drinks. Joseph Smith, through whom the revelation came, is on record as saying that tea and coffee are included in the term "hot drinks."

Then the Lord very simply outlines for us the basic foods which he has "ordained" for our use: herbs (vegetables); fruits to be used in the season thereof; flesh of beasts and of fowls, to be used sparingly and only in times of winter or cold or famine; and grain, particularly wheat, to be used as the staff of life.

BUT THIS IS ONLY HALF of the keeping of the Word of Wisdom, the other half lies in "walking in obedience to the commandments." Nutritionists have become very conscious of the outer man, but there is the inner man, the intangible part of us, the spirit that gives life to the body, that also needs nourishment. And this nourishment will be supplied when "we walk in obedience to the commandments."

Jesus said, "Man shall not live by bread alone but by every word of God" (Luke 4: 4).

As a little girl I listened to my mother read the story of the Israelites who, because of wickedness, were punished by being bitten by poisonous snakes. Moses was told to erect a brazen serpent, and everyone who looked on it was saved from death. I could not understand why some were so stubborn that they would not look when they had every thing to gain and nothing to lose. Yet this was only a type, for many of us fail to "look" and study the Scriptures that contain life. Many of us fail to take advantage of the promise made in Deuteronomy 6: 2 wherein we are promised that the lives of our children may be prolonged by following the instruction, "Thou shalt teach them [the words of God] diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou riseth up."

Apostle Arthur Oakman once told us that if we would spend fifteen minutes a day in study and prayer,

the church would move forward far more rapidly. The word of God would bring life not only to us, but to the church and eventually to the world.

ADAM AND EVE had the ideal arrangement. They were given both physical food and spiritual food; God came and talked to them often, and they were exposed to the light of his presence. We, too, have this privilege—though we may not be conscious of it—for God has told us that when two or three are met together in his name, there he will be in the midst to bless. When we go to church on Sundays and Wednesday nights we are exposed to the light of his presence; I believe our spirits absorb that light, even as our bodies absorb vitamin D from the sun.

From this close contact with God through study, prayer, and worship will come a growing faith that will give us peace of mind and sustain us in the emergencies of life. For no matter how careful we have been to eat the right foods, when fear, trial, and sorrow come it is our faith that will keep us from being shaken.

WE ARE TOLD that it is useless to attempt to cure disease dealing with the physical body alone, because the emotions and the mind affect glandular secretion and digestion. Fear, remorse, sorrow, anger, and hate are emotions which generate injurious compounds in our bodies, some of which are extremely poisonous, while agreeable emotions of love, happiness, gratitude, and cheerfulness generate chemical compounds of nutritious value that stimulate the cells to manufacture energy. During the heightened emotion of joy, we secrete a hormone that causes strength and endurance.

No doubt that is the reason the Lord has told us again and again, "Be of good cheer. . . . Lift up your hearts and rejoice." He has also told us, "Forget not the gladness of youth. . . . Bear the burdens of body which the spirit of healing . . . does not relieve or remove, and in

cheerfulness do whatever may be permitted you to perform that the blessing of peace may be upon all" (Doctrine and Covenants 119: 6, 9).

Obedying the great commandment to love God and our neighbors has a profound effect upon our well-being. All of us have seen the plain girl who, when she falls in love and is loved, becomes radiant and even beautiful. So important is the emotion of love that the Lord tells us we cannot afford to hate even our enemies.

He also tells us that love is expressed in service. "If you love me you will serve me." Doctrine and Covenants 42: 12 says, "Thou shalt not be idle." Work is necessary for our spiritual and physical welfare. That is why the Lord created a world with lots of work to be done. Dr. Arnold A. Hutschnecker, in his book, *The Will to Live*, says that the instinct to remain alive is bolstered by our desire to create, to discover, to accomplish; and everywhere, every day, people go about their tasks without weariness if they are enthusiastic about and believe in what they are doing. He tells us that muscles which are used do not age until late in life; a mind which is used need never age at all. When we stop learning, when we stop being interested, when we stop using our bodies, we begin to grow old.

THE HAPPIEST PEOPLE are those who have work to do and feel necessary to the welfare of others. And happiness generates well-being. In the "Golden Age" of the Book of Mormon we find that the people on this continent, to whom Christ appeared after his ascension and taught the way of life, record in their writings that they "did walk after the commandments which they had received from their Lord." And "the love of God . . . did dwell in the

hearts of the people" and "surely there could not be a happier people among all the people who had been created by the hand of God:" and as a result they "did wax strong . . . and became an exceeding fair and delightful people" (IV Nephi, chapter 1).

Archaeologists are finding in the ruins of Central and South America evidences of a culture that has not been equaled even by our modern races. Dr. McLester, President of the American Medical Association, says:

In the past, science has conferred on those people who have availed themselves of the newer knowledge of infectious diseases better health and greater average length of life. In the future it promises to those races who will take advantage of the newer knowledge of nutrition, a larger stature, greater vigor, increased longevity, and a *higher level of cultural attainment*.

There lies yet ahead of us the best years of health, happiness, and culture if we are willing to follow not just a "basic seven" but a "basic eight" which will include "walking in obedience to the commandments."

Brother E. Y. Hunker has said he is convinced that there are certain "key Scriptures" and if only we could get hold of them they would unlock much.

I believe the statement, "all Saints who remember to keep and do these sayings, walking in obedience to the commandments," is the key Scripture in the Word of Wisdom that will unlock for those who live by it the blessings of

. . . health in their navel, and marrow to their bones, and [they] shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, will give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them.

Home Column



What's in a Prayer?

By Naomi Russell

I'M NOT AT ALL SURE what the ratio of faith to logic is in the answering of prayer, neither do I understand how much human desires control the decisions of Deity, but of this I am fairly certain: prayer should be used with discretion.

I have known good people who have died of injury or illness despite the fact that hundreds of prayers were made for their recovery. I don't doubt that those who prayed had faith, and certainly their requests were, by human standards, legitimate. I have known of others, also seriously injured or dangerously ill, who have made miraculous recoveries after a single administration. Some of these have used wisely their blessings; others have prostituted them. One man, mangled in an automobile accident, was so grateful for the fact he received strength to endure the long period of painful convalescence and eventually was able to walk again that he pledged his life to ministering to others. Another man, dying of cancer, was healed through administration. He returned to his home a tyrant; he beat his wife and children until they had to go live with relatives; he ignored all the words of wisdom advocated by the church, and a few years later he died—an alcoholic. People have attempted to explain these unexplainables; I no longer try. There is a reason, of course, for God is above capriciousness, but we who cannot read the divine blueprint only frustrate ourselves by trying to guess at it. One thing I feel free to write on, however, is the etiquette of prayer.

WHEN I WAS VERY YOUNG I used to pray, the night before a picnic, "God, make the sun shine tomorrow." It didn't matter much to me if we needed rain or not; I was concerned only that the grass be dry and the sky clear, because if they weren't there would be no picnic, and I didn't want me to be disappointed.

Later on I prayed, "Dear Lord, please make this boy like me." The object of my desire changed often, but I felt no qualms about demanding top assistance in my campaigns. It never seemed to occur to me that agency should figure in to the situation. God, I knew, could do anything, and if all I needed to make me blissfully happy was the attention of one particular boy, then I saw no reason why I shouldn't tell Him to get busy and do something about it. I wonder, if I had received a revelation that I should cultivate a feeling of affection toward someone I didn't particularly care for, how I would have responded. I probably would have said, "Look, Lord, why don't you keep out of this?" Yet I asked him to "make" somebody like me.

AS OTHER PEOPLE, I sometimes try to camouflage personal wants by wrapping them all up in good reasons why they should be granted. I used to help plan League programs, and as I did so I often prayed, "Lord, help me to make this good. If there are nonmembers present, they may become interested in the church if they are favorably impressed by the quality of the service. Perhaps there will be those in attendance who are weak in the faith and will be strengthened if what I have to offer is just right." On the surface such prayers were in order, but underneath—so far underneath that I

could hardly recognize it myself—was ego. I enjoyed having people say, "Where do you get such original ideas? It must be nice to be so talented!" So far as I know not one person was ever converted nor one "weak in the faith" made strong because of my efforts.

And speaking of talent, it took me a long time to realize that it is not something a person creates himself just because he wants it. Every normal person has some special ability; it is his to use or ignore, as he chooses, but he is not the originator of it. Some people are not satisfied with the gift that is given them, and, instead of cultivating it, they spend their lives praying for another.

A psychology teacher I had in college tried to point this out to the class one day by telling of a friend of his who thought he should be a surgeon. He wanted to relieve suffering; he wanted to make new discoveries in the field of surgery; he wanted the world to be a healthier, happier place because of the work he would do. He was a poor man and had to earn money the hard way to pay his expenses, but he did quite well scholastically and felt that the sacrifices he made were worth while. But when it came to working with cadavers—when he actually had to apply what he had learned—he couldn't do it. The whole business sickened him, and he had to give it up. So often we ask God to make us what we want to be whether we have the natural ability or not. We ask to be choir directors when we are best equipped to be primary teachers; we ask to be pastors when we are called to be deacons.

New Horizons

Graceland

GAZETTE

■ Twelve members of the French class, accompanied by Miss Ruth York and Miss Betty Mosier, attended the Slavenska-Franklin Ballet at the KRNT Theatre in Des Moines on the evening of April 14. There were four parts to the performance: Symphonic variations, "A Streetcar Named Desire," Mademoiselle Fifi, and "The Nutcracker Suite."

■ KGRA's second annual "Bigger Show" was presented Friday, April 24, in the Memorial Student Center. Norman Bernhauer, TV program director for Station WDAF in Kansas City, Missouri, was the guest star, and Charles Hield was M.C.

THERE IS MUCH I do not understand about prayer, but—unknown factor that it is—I know there are certain rules of courtesy to be observed. Perhaps there are occasions when we are justified in asking God to "make" something happen—when there is no underlying selfish motive and when it fits into the master plan, but what mortal is wise enough to know? It is better, I think, to plan an indoor rainy-day party as an alternate to a picnic than to pray, "God, make the sun shine." It is better to pray, "Help me to become likable," than to pray, "Lord, make him like me." It is better to pray, "Help me to be genuinely interested in the welfare of others, whether I plan the service or not," than to pray, "Help me make this good" with the idea of reaping compliments. It is better to pray, "God, direct me to use wisely the abilities you have given me," than to pray, "Make me what I want to be."

We might, next time we pray, listen to what we're saying. Are we sending up demands to heaven, or are we asking for help, with a "thy will, not mine" attached?

■ A welcome was extended to all students, faculty members, and town folks to visit the interior of the new campus dormitory, Patroness Hall, on April 19 and the Herald "Angels" at Herald Hall on April 26. Patroness accommodates 74; Herald, 43.

■ The sixty-voice Drake University Choir of Des Moines presented a concert in the Memorial Student Center on April 20. The concert consisted of religious songs, operas, and arias.

■ Miss Mariette M. Delahaut, at present teaching French and geography in a girls' high school at Dinant, Belgium, will be the foreign exchange teacher on the campus next year. She worked in Germany for Civil Service of the War and State Department of the United States during 1946-48, and in the secretariat for two sessions of the United Nations assembly in Paris, France. Miss Delahaut is qualified to teach French, Spanish, and English.

■ Members and faculty sponsors of the three Graceland communication staffs (KGRA, *Acacia*, *Tower*) were invited to a supper at the Coliseum on Thursday, April 30. A brief program was presented afterward.

■ Mrs. Effie Bell, Director of Women's Residence and counselor at Walker Hall, will sail on the "Queen Mary" June 10, 1953, to Europe. This conducted tour, The Olson, will take her into England, Holland, Belgium, Germany, Switzerland, Italy, and France. She will return to the United States in August.

■ The appointment of David M. Haseltine as Director of Housing has been approved by the Board of Trustees. Mr. Haseltine is a graduate of Graceland College, class of 1935, and has a Bachelor of Science degree in Business Administration from the University of Kansas. In addition to business experience, he has served as senior training officer with the Veterans Administration at St. Louis, Missouri. He also did per-

sonnel work with the Army during the occupation of Japan.

■ The Board of Trustees has approved the appointment of Lila Davis as teacher of women's physical education to replace Miss Doris Marriott. Miss Davis is being graduated this spring from Central Missouri State College with physical education as her major. She was graduated from Graceland in 1951.

■ The Board has approved the appointment of Harold Neal of Toronto, Canada, as a replacement for Mr. Graves. Mr. Neal has his Bachelor's degree from the University of Toronto. He has served as conductor of many orchestras and bands, including two years as conductor of the Toronto Civic Orchestra under Dr. Heins Unger. He has conducted the all-varsity mixed chorus of the University of Toronto and the University of Toronto Symphony Orchestra, and has taught strings, reeds, and orchestra at Upper Canada College.

■ On April 8 an anniversary service of the Reorganization of the church was held by the campus congregation in the Lamoni Church. The "pioneers" were dressed in the costumes of those days. Each gave a testimonial of his or her experience. For the "lineage" Olive Thomas Mortimore spoke; for the newcomers, Barry Fuller. A fitting climax was an ordination service, signifying that the Reorganization carries on today.

■ Members of the Crescent Club for next year are President, Barbara Woods, Inglewood, California; Secretary, Janis Williams, Independence; Susie Anderson, Forest Grove, Oregon; Nan Bayless, Wichita, Kansas; Sherry Beil, Clinton, Iowa; Katherine Frisby, Detroit, Michigan; Shirley Hansell, Leon, Iowa; Melzora Hice, Santa Paula, California; Jean Niles, Long Beach, California; Sue Standefer, Stanton, Texas; Rosemary Swenson, Seattle, Washington; Delores Tandy, Independence.

Raymond Booker Outstanding Educator



five and one half years. He holds a Master's degree from Kansas State Teachers College and has begun work toward a Doctor's degree at the University of Alabama.

Brother Booker has been active in teacher organizations and was a national officer of the Department of Elementary School Principals of the National Education Association for seven years, advancing from fifth to first vice-president of the department. In that capacity, he represented the Southeastern Region, composed of the states of Alabama, Mississippi, Tennessee, Florida, Georgia, and North and South Carolina.

He is a former state president of the Department of Elementary Principals and is now head of the audio-visual department of the Alabama Education Association.

In the Mobile Public School System he is chairman of the in-service committee a system-wide group for profession improvement. He is president of the Mobile Teachers' Association and was the first president of the local chapter of Phi Delta Kappa, a professional society for men teachers.

To some men this would be a full-time job, but Brother Raymond, an elder, has found time to serve in his local branch. He has acted as pastor, associate pastor, church school teacher, youth leader, and Boy Scout leader. At the present time he is pastor of the Robertsdale, Alabama, Branch, and a member of the curriculum advisory committee of the General Church department of religious education.

Brother Raymond's greatest ministry has probably been in the many hours given to young people in counseling. Many of the men and women in the South can bear testimony of the encouragement and inspiration which they found through conversation with him.

These are tributes valued by any educator.

BARBARA PEAVY

"To prepare us for complete living is the function which education has to discharge," Spencer said. The challenge of directing minds of young people came early to Raymond Booker. Today his training, devotion, and skill have been rewarded. Not only can he see in the lives of the young people of the South some of his dreams becoming realities, but as the new assistant to the superintendent of the Mobile County public school system, he will have greater opportunities to serve.

"Brother Raymond," as he is known by most of the Saints in the South, has held many responsible positions. He is a native of Missouri and has been with the Mobile County public school system since 1935, when he joined the faculty of Barton Academy. Before coming to Mobile, he was teacher and principal in Kansas high schools.

He has been principal of the Glendale, Prichard, and Prichard Homes Schools since December, 1949. Before that time he served as principal of a grade school in Mobile for

Notice

Herald House Shipping Department

will be closed

June 1, 2, 3

for annual inventory.

Briefs

Editor's Note to Reporters: We are trying to share these columns with several hundred branches. It is obvious that to be fair to all, you should make your report brief (300 to 500 words) and send them in not oftener than twice a year. "Herald" readers are interested in your branch activities which have church-wide interest. If we find it necessary to further condense your reports, we hope you will understand.

Mission Organized

JACKSONVILLE, FLORIDA.—On March 5, a mission was organized under the direction of Percy E. Farrow, Apostle in charge of the Southern Mission. The group holds services at 118 East 21st Street. Elbert H. Powell who was appointed pastor has been conducting church school since then. Other officers appointed by Brother Farrow are treasurer, Louise Wyatt; secretary, Lucy Ann Enge; women's leader, Ola Edgar; young people's leader, Pat Varner; auditor, Walter B. Babcock; and music director, Joan Prager.

Brother Farrow was in Jacksonville, March 4-6 and conducted meetings. President Israel A. Smith joined him on March 6. Other visiting ministers have been Lee R. Oliver and J. D. Hall, Pensacola, Florida; George Hall, Milton, Florida; and Walter Wirebough, Bradner, Ohio.

The mission meeting each Sunday for church school is at 10:00 a.m. Preaching is held at 11:00 a.m. The Zion's League meets on Sunday night, and a study class meets at the same hour. The book *Restoration: A Study in Prophecy*, by Elbert A. Smith, is the topic for the study class. Prayer meeting is held on Wednesday night at 7:30 p.m.

The women's department was organized in December. It is known as the Friendship Circle. They have recently purchased a Communion set and songbooks for the church. On March 18, they sponsored a chicken gumbo supper.

The League was in charge of the Easter service, followed by an egg hunt and picnic at the home of Brother and Sister Babcock.—Reported by HARVEY POWELL

Present Hymnals to Branch

FLORA, ILLINOIS.—A sunrise service began the Easter activities, followed by a worship service conducted by the children's department, classes, a combined Communion service and Easter service, and preaching service in the evening.

On April 8, Rebecca Henson was baptized by her grandfather, Elder Otto Henson, and confirmed by Elders S. E. Anderson and Otto Henson.

The branch young people have purchased and donated one hundred *Hymnals for Youth* to the branch. These were dedicated at a special service on April 12. Floyd Henson, young people's leader, gave a short talk, after which he presented the books to the pastor, Harry Henson. The pastor then spoke to the congregation and offered the dedicatory prayer.

Several branch young people attended the Southeastern Illinois District young people's "Restoration Festival" in Mount Vernon, Illinois, April 18 and 19.—Reported by MRS. PRISCILLA HENSON

Men Ordained

JOPLIN, MISSOURI.—A branch business meeting was held February 23. The names of the following men were presented and approved for calls to the priesthood: deacons, Leo Nash and James Skiles; teacher, Floyd

Nichol and Athol Cochran; elder, John Leslie. Evangelist Henry Castings from Des Moines was the speaker on February 22.

The interior of the lower auditorium has been decorated, and a fellowship dinner was held to celebrate this accomplishment on February 25. A prayer service was held following the dinner.

On March 1, Brent Charles, infant son of Mr. and Mrs. Amos Neal Farris, was blessed by Elders Stephen A. Black and David Lohr. Evangelist J. Frank Curtis of Washington assisted with the prayer service on April 1 and taught the women's study group on April 2. He remained in the branch to assist with the Easter program.

The children presented the Easter program at the church school hour. Alma Smith, Mary Cochran, and Lela Brooks were in charge. Minnie Goodman was in charge of the decorations and Alma Swan led the singing. After the Communion service, Apostle C. G. Mesley gave the Easter message.

An ordination service was held in the evening when Dr. Athol Cochran and Floyd Nichol were ordained to the office of teacher, and James Skiles and Leo Nash were ordained deacons.

On April 11, the women's study group served the young matrons and husbands their spring banquet in the church dining hall. The Zion's League girls assisted in serving.

Elder and Mrs. W. R. Hillman of Fairview, Montana, and Mr. and Mrs. Lloyd Hunley of California were guests at the morning and evening service on March 15. J. T. Linder was the speaker. He was assisted by Floyd Nichol and three Zion's Leaguers, Margo and Linda Irwine and Eugene Nash.

On March 18, the branch held a covered dish luncheon. Following this, John Leslie was ordained an elder. He is to leave soon for the Armed Forces. Around seventy-five Saints and friends attended the services. On March 31, the Leaguers gave a pie and chili social to raise money for a sign for the church.

The junior choir presented a vesper service on April 3 under the direction of Alma Swan, accompanied by Delores Bone. Guests included Sherman and Irene Sheppard, and James Daugherty and son Harlin.

Fourteen women of the Joplin Branch attended the women's retreat on April 19.

Dale Swall of Lee's Summit, stationed at Camp Crowder, is serving in the music department.—Reported by RACHEL TROYER

Baptismal Service Held

BOISE, IDAHO.—J. F. Curtis from Spokane was a visitor in January.

G. Wayne Smith, district missionary, began a three weeks' series of cottage meetings January 4. The following were baptized at the close of the meetings: Sharon and Barbara McGill, William Dillon, Betty and Roberta Richards, Eugene Briggs, and Jimmie Funderburg. A week later Sam Thornton was baptized by Brother Condit.

The annual birthday dinner was held January 30. A table was set for each month. Admission was two cents for each year of age up to fifty years.

Several Boise Saints went to Nampa in February to a box social. The money raised was used for Nampa's new church building.

Leonard Hoisington from Portland, a former Boise resident, was guest speaker February 15.

Russell Ralston met March 8 with the Idaho-Utah youth camp committee. Those attending from Hagerman were the pastor, Lyle Gilmore, and family; and Silas and Reverie Condit; from Rupert, Pastor Tom Ultican and family. The youth camp will be held out of Pocatello next summer.

The women's group has been holding monthly luncheons. A plant sale was held at

the close of the March luncheon and proved successful. The women's group put on a play the evening of March 21. The Nampa men assisted in the program.

Harry S. Fry, district president, was guest speaker the morning of March 16.

Mr. and Mrs. Bill Foster have returned from Georgia where they attended the wedding of their son, Billy.—Reported by JOSEPHINE BRIGGS

Institute Held

TAMPA, FLORIDA.—Elders Percy E. Farrow and Franklyn S. Weddle were at the branch on February 4. Brother Weddle conducted a service on music for worship. Elder H. I. Velt was guest minister for a series of services February 22-March 8. Kodachrome slides were shown each evening at seven o'clock followed by a preaching service. A combined class for men, women, and young adults met each Sunday morning at church school for Brother Velt's class. Special music for the services was provided by Sister Anice McBride.

A priesthood institute was held February 28-29, under the direction of Elders Farrow and Reed Holmes, assisted by the pastor, Floyd Burt. The Miami and Orlando Branches attended. Brother Holmes conducted classes on practical teaching helps and how to increase the membership through activity.

Brother Farrow spoke on Sunday morning. The special music was by Sister Doris Fredrick of Orlando. Over one hundred and fifty people attended the service. Many areas of the United States and Canada were represented at the institute.—Reported by ROY MCGAHAGIN

Entire Family Baptized

OWEN SOUND, ONTARIO.—The members of the local priesthood attended a district priesthood meeting in Durham, under the direction of Elder Gordon Farrow. Leslie W. Kohlman was a speaker at the meeting.

Missionary Al M. Pelletier held a series December 7-21. The concluding service was a baptismal and confirmation service. Mr. and Mrs. Robert Drury, Rose Merry, and Iris Dale Allan of Owen Sound, Eddie Tasker of Port Elgin, and Judy Mason of Wiarton were bap-

tized. The following participated in the service: Gordon Farrow, Al Pelletier, F. B. Belrose, Aubry Mason, Iden Leeder, Joe Yager, B. Belrose.

Brother and Sister William Barnes celebrated their fiftieth wedding anniversary on December 26.

The priesthood met again on January 25, at Durham. Apostle C. George Mesley met with them. Brother Farrow was associated with Brother Mesley.

Brother Pelletier officiated at a baptismal service on January 27. The following were baptized: Nancy Dianna, William Larry, and Douglas Lanselot Shrank of Port Elgin; Mr. and Mrs. Andrew Dey, Arnold Walter Radimacker, William Saltone Hutchinson of Collingwood; Darlene Mercedes Baltus and Brother and Sister Thomas McGaskill Yates of Owen Sound. The above were confirmed the same evening by Elders B. Belrose, Pelletier, Carl Leeder, Harry Davis, Aubry Mason, F. B. Belrose, M. J. Perkins, and Lloyd G. Belrose. These baptisms introduced two new homes to the church and united two homes.

Brother Judson Carnahan and son, Allan, were baptized on February 4, by Brother Pelletier. Brethren B. Belrose, Pelletier, Gordon Farrow, and M. J. Perkins confirmed them.

In 1952, the branch purchased a new H. Minshall organ. This year plans have been made to alter the rostrum and buy new furniture.

Elder and Sister M. J. Perkins and Janice, formerly of the Toronto Branch, have been welcomed to the congregation.

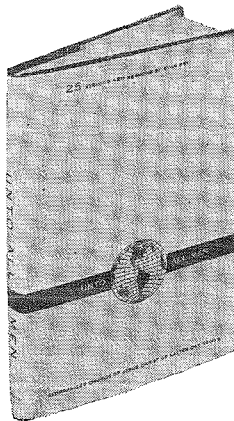
Bill Carnahan and Frank Silverthorn of the branch are now attending Graceland College.

Sister Shirley Leeder was baptized March 8 by Elder Iden Leeder of Port Elgin and confirmed by Elwood Smythe of Toronto and Iden Leeder. This unites another family in the church. The Leeders are teaching school in Shallow Lake.

On March 15, a family was baptized. Brother and Sister John Ironmonger and children, George, Jim, June, and Gladys, were baptized. Joan Karn, a friend of the ironmongers, was also baptized. Brother B. Belrose officiated at the service. The confirmation service was held

Unto All Men

by Evan Fry



This book is compiled of twenty-five favorite radio sermons by Evan Fry. It has many uses: personal meditation, worship services, research, etc. You'll want it in your library.

Evan Fry is well known as Radio Minister for the church. He is a General Church appointee who has written much other fine material for church publication.

\$1.50

Herald House

INDEPENDENCE, MISSOURI

the following Wednesday night. The following participated in the service: Gordon Farrow, B. Belrose, Aubry Mason, Garnet Farrow, M. J. Perkins, R. J. Wilcox, Lloyd G. Belrose.

At the evening service on March 15, Mr. and Mrs. Douglas Scott had their daughter, Pamela Lynne, blessed by Brethren B. Belrose and Lloyd G. Belrose.—Reported by LLOYD G. BELROSE

Children Blessed

OELWEIN, IOWA.—The following officers were elected at the annual business meeting: pastor, Evert McFarlane; counselors, Russell Shippy and Harvey Pratt; church school director and music director, Ruth Stella; secretary, Bernice Pratt; treasurer and attendance recorder, Margaret Shippy; solicitor, Russell Shippy; book steward and historian, Beth McFarlane; publicity agent and *Herald* correspondent, Odetta Brundige.

The women's group were very active this past year, under the leadership of Beth McFarlane. Eight hundred and seventy-six friendly visits were reported. There were several bake sales, one apron sale, and four suppers. The new leader for this year is Pearl Beckner. Meetings are held twice a month in the homes, with the hostess in charge of the devotionals. Church books were sent to the boys in service at Christmas time and plants and other gifts were sent to the aged members who were shut in.

The following children were blessed by Brother McFarlane: Connie Jo, Katherine Jean, Nancy Ann Marie, and Vicki Lynn, daughters of Mr. and Mrs. Elve Bunting, also Susan Beth, daughter of Mr. and Mrs. Evert McFarlane.

On April 6 the group helped Brother and Sister David Smith celebrate their golden wedding with a surprise supper. A gift was presented to them.

Oelwein was honored by a visit from Israel A. Smith this past year. Other guest speakers were Elder Otha Clark, Atherton, Missouri, Elder D. M. Cassidy, Cedar Rapids, Iowa, and Elder Clarence Beal, Clinton, Iowa. The district president, W. J. Breshears of Rock Island, Illinois, has met with the branch several times.—Reported by ODETTA BRUNDIGE

Players Win Trophy

ROCK ISLAND, ILLINOIS.—On October 26, the twin daughters of Mr. and Mrs. Everett Accord were blessed. Judy Lynn was blessed by Elder Leonard Stiegel, assisted by Elder Clyde McKee. Jane Ann was blessed by Brother McKee, assisted by Brother Stiegel.

Martha Ann, daughter of Mr. and Mrs. J. W. Todd of Geneseo, Illinois, was blessed by Brother Stiegel and Elder Lee White.

The women's department presented a panel discussion on stewardship on January 16. Elder Charles Shippey, pastor of the Davenport Branch; Elder John Stiegel, bishop's agent; Evelyn Breshears of Rock Island, and Katherine Schroeder of Moline were on the panel. Leonard Stiegel served as moderator.

James Bradbury was confirmed by Clyde McKee, assisted by Lee White, on February 1.

A special business meeting was called by pastor, Orville C. Short, on February 4. Apostle R. E. Davey was in charge. Brother Short submitted his resignation which was accepted, and District President W. J. Breshears was nominated and elected as pastor of the branch. On February 8, Brother Breshears called a meeting of all priesthood, teachers, departmental workers, and members for the purpose of organizing a working plan.

The branch Thespians entered the Marshall Dramatic contest, sponsored by the playground and recreation commission of Rock Island, on February 13. They presented the play, "Sit Down to Supper," and won third place, receiving the Fort Trophy. The following participated: Joe Conolly, Leila Sutherland, Clyde McKee, and Russel Armour. The director was Winifred Stiegel. The Playcrafters Trophy was presented to Russel Armour as the best supporting player.

A spaghetti supper was held by the women's auxiliary on February 27. The profits are to be used for kitchen equipment. They have placed *Feather in the Wind* in the Davenport, Moline, and Rock Island public libraries.

A special priesthood Communion service was held on February 28. Sixteen members were present. Pastor Charles Shippey of Davenport and Pastor Richard Martin of Moline were special guests.

On March 1, the Zion's League with Ellen Roys as leader held an early morning prayer service. Elders O. C. Short and L. A. White were in charge.—Reported by ROSE BOWEN

Young Adult Group Active

BELOIT, WISCONSIN.—The young adults have been active completing plans to install a gas furnace.

A party was held January 31 at Mervin and Shirley Steinmetz' home with sixteen members of the group present.

On February 28, Clyde and Bessie Funk were hosts at Edgerton with twenty-four members of the group present. Twelve members were entertained at Eph and Pauline Johnson's home on March 21.

A social was held March 7 at which \$39.40 was raised, making a total of \$90.65 in the treasury.

An ordination service was held on March 29 at which Marion Hermanson was ordained to the office of elder by Elders Harry Wasson and Clyde Funk, and Gilbert Marshall was ordained to the office of priest by Brother Funk and Brother Wasson.

Patricia Sue, infant daughter of Mr. and Mrs. Gilbert Marshall of Rockford, Illinois, was blessed on March 1 by Elders Funk and Wasson.—Reported by FRANCES HERMANSON

Baptismal Service Held

BRIDGEPORT, WASHINGTON.—March 1 Mr. and Mrs. Hight visited the church. Brother Hight lectured the men's group, and Sister Hight was the speaker for the women's group. Brother Hight also presented the morning sermon.

Elder Aleah Koury conducted a series which included slide lectures March 9-14.

A baptismal service was held on March 14 when the following were baptized by Brother Koury: Ruth Windle, Barbara Windle, Jay Windle, Jerome Windle, Jim Henton, Hazel Henton, and Yvonne Bower. The confirmation service was held March 29 with Elders Lovet, Johnson, Buckingham, Beck, and Landon officiating. A covered dish luncheon was held following the service.

On April 9 the Zion's League was organized under the leadership of Robert Buckingham of Wenatchee and Dale Johnson.

Dale Johnson, pastor, was ordained to the office of elder on March 29 by Brother Beck of Spokane.—Reported by YVONNE BOWER

Observes Family Night

WALLA WALLA, WASHINGTON.—Visiting speakers since October 1 have included Matt D. Crownover, Earl Wilcox, Lloyd Whiting, Marvin Cox, Jack Reninger, Harold Height, Bishop Monte Lasater, James Kemp, Harold Kluseman, Carlos and Melvern Crownover.

Family night is an outstanding occasion once a month. Attendance has averaged about forty-five and several programs have been given.

A vesper service was one event of the Christmas season, the main feature of which was the opening of the presents for the new church home Walla Walla Saints are enjoying. No solicitation was made, and no offering taken, but the gifts brought were valued at about \$150. Other gifts have been brought since, until the furnishings are almost adequate.

Elder James Kemp held a series of services March 8-15. Special musical numbers were supplied by Brother Kemp, Mildred Faircloth, Mildred Cox, and Vida Fletcher. Mrs. Ruth Perry sang at another service.

The women's meetings have been marked by several outstanding programs.

Elder Orva Croft and wife have been a great help to the mission since they came.—Reported by LEOTA HILL

This spring, give -

The Church History

Your star student graduating from high school or college will appreciate receiving these fine books.

Present them to the newlyweds as a beginning to their religious library at home.

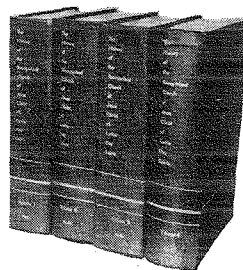
This historical record, important to every church member, is durably bound into four volumes. The binding itself is dark blue and all imprinting is in gold.

Order immediately to assure delivery. The supply is limited.

Complete name imprint on all four books in gold—\$1.50.

Price per volume — \$5.00

Price per set — \$20.00



order from *Herald House* Independence, Missouri

Training Class Held

MIAMI, OKLAHOMA.—The Zion's League sponsored a backwards box supper with the women buying the boxes on March 22. The proceeds went to "Operation Opportunity" which is a project started by our service boys in Korea to aid a Korean boy to attend Graceland College.

Elder Alan Tyree began a three weeks' missionary series with cottage meetings on March 22. The cottage meetings were alternated with preaching services at the church on Wednesday nights and Sundays. At the conclusion of the series five names were given for baptism.

A baptismal service was held on Sunday afternoon April 19. Mrs. Dorothy Cline and Mrs. Virginia Williams were baptized by their brother, and Sharon Kay Williams by her uncle, Howard Hays; Mrs. Doris Thornton and George Longworth were baptized by Joe D. Rook. Leonard Angel of Fairland was baptized by Elder O. A. Duncan. A confirmation service followed at the evening service. Mrs. Cline was confirmed by Elders Arthur Dixon and B. F. Kyser; Mrs. Williams by Elders Kyser and Alvin Smith; Sharon Kay by Elders D. W. Guinee and Duncan; Mrs. Thornton by Elders Matthew Crownover and Dixon; and George Longworth by Elders Smith and B. A. Howard.

The Graceland College Concert Band on its spring tour presented a concert in the Auditorium of the N.E.O.A. & M. College on the evening of March 30. They also played for the high school assembly in the afternoon. The Zion's League entertained with a mixer in the lower auditorium of the church following the concert. Members of the band and their sponsors were overnight guests in the homes of the Saints. Joan Staton of Miami is a member of the band.

About eighteen members of the women's department attended the district women's retreat at Racine, Missouri, on April 9. Several members took articles of handwork for the exhibit during the noon hour.

Pfc. Bob Adams who is stationed at Fort Sill, Oklahoma, was a visitor at the morning services on April 19.

A new training class "Ways of Teaching" is being taught on Monday evenings by Mrs. E. G. Gilbert.—Reported by BETTY L. KYSER

Baby Blessed

ENOCH HILL CONGREGATION, CENTER STAKE.—Tina Renee, daughter of Dean and Joyce Poort Moss, born on September 3, 1952, was blessed on February 22 by Elders J. L. Richards and James Reneau.—Reported by FRANCES HARTMAN

Third Anniversary Celebrated

GREAT BEND, KANSAS.—Gerald Howard, infant son of Mr. and Mrs. Cecil Tomelison, was blessed by Elder J. C. Shannon on March 8. Zane Douglas II, son of Mr. and Mrs. Zane Conine, was blessed on April 5 by Brother Shannon.

The Zion's Daughters held a food sale on March 28.

The Great Bend mission has celebrated its third anniversary. The history of the past was read, and a cake in the shape of a book to represent the first and last years with all names of members on it was presented by Sister Beulah Hardie.—Reported by RUTH SNAPP

Request for Prayers

Prayers are requested for John Buck of the Air Force who has a severe brain injury. He is a patient in Brook Army Hospital, Fort Sam Houston, San Antonio, Texas. His wife, Joy, would appreciate being contacted by members in that area; she is staying in the guest house at Brook Army Hospital, Fort Sam Houston.

News and Notes

(Continued from page 2.)

MESLE AT KIRTLAND

Elder F. Carl Mesle held a youth conference at Kirtland, Ohio, May 2 and 3. William Rimes is the district Zion's League leader. The conference was held in the Kirtland Temple, with the banquet on Saturday night held in the dining hall. About 150 young people attended the conference.

Brother Mesle then traveled to Rochester, New York, to make arrangements for the fall College Students' Conference which is to be held Labor Day week end.

WHITE MASQUE VISITS DEPARTMENT

The radio department of the General Church was host to the White Masque Players on May 5 in the new offices. The players held three workshop radio plays. Arthur Rock, representing the department, welcomed the guests.

As of May 1, Kenneth Raveill has been assigned as production manager of the audio-visual department.

DIRECTS ORCHESTRA AT FESTIVAL

Elder Franklyn Weddle, General Church director of music, is proofreading the new German Hymnal. Brother Weddle directed the adult chorus and Independence Symphony Orchestra at the eighth annual church music festival on the evening of May 6. The chorus of 200 school children was directed by Aleta Runkle. Between 3,000 and 4,000 persons attended the festival.

LEAGUE CABINET IN OZARKS

Eleven members of the city-wide Zion's League cabinet of the Center Stake of Zion spent May 4 and 5 in the Ozarks. Elder Lee Hart, Center Stake youth leader, directed the Communion service which was held on Sunday.

MUSIC INSTITUTE HELD

Elder Franklyn S. Weddle, General Church music director, was in North Charleroi, Pennsylvania, at the Lock Four Branch on April 24. He preached the evening sermon. April 25 and 26 he was in Pittsburgh for a music institute which he conducted.

Facts About Pentecost

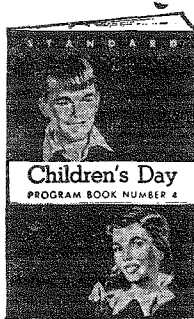
PENTECOST is probably the most ancient religious festival which we celebrate today.

In the ancient Jewish calendar, Pentecost, or the Feast of Weeks, was dedicated to gratitude to God for the gift to Noah of the "Covenant" (involving the regular and orderly sequence of events in the physical universe—"seedtime and harvest"). Later, Pentecost became associated with the giving of the Law to Moses at Mount Sinai, and in many countries there was a practice of holding services at which the Scriptures were read all through the night. While most other Jewish festivals were just for their own community, this one paid a great deal of attention to including strangers, or those of other faiths who happened to be in the home or community at the time.

The Christian Pentecost had its origin when the Christian community of Jerusalem (120 people) gathered together to celebrate this age-old festival, fifty days after the resurrection. At that time, according to the second chapter of the Book of Acts, the Holy Spirit which Jesus had promised his followers descended upon them in tongues of fire, and some three thousand converts were made to the new religion. Many historians date from that event the founding of the Christian church, and in particular its sense of world-wide mission and responsibility.

In the early church Pentecost ranked with Christmas and Easter as the third great festival of the Christian year. The Pentecost period (Easter to Whitsunday) was considered a time for special emphasis on evangelism. Whitsunday (White Sunday) on which the fifty-day period ends was so called because of the white garments often worn by the devout at this favorite period for baptism.

In 1953 Pentecost Sunday falls, in the Protestant, Eastern Orthodox and Anglican church, on May 24. In the Eastern Orthodox churches, which use a different calendar for figuring their church year, Pentecost, like Easter, is usually celebrated one week later than in the western churches. In 1953 the date is the same for eastern and western churches.—World Council of Churches Bulletin



New

Children's Day Book No. 4

Thirty-two pages of excellent material for Children's Day programs. Recitations are graded for all children's departments. One play is adaptable for missionary programs. Contents include a complete program, play, dialogue, and exercises. Order No. 8954. A Standard publication.

PRICE 35c each

Father's Day Book No. 2

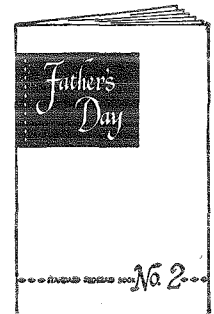
Thirty-two pages of program material for Father's Day and Father-Son banquets. Programs are for morning worship and a Father's Day service and include songs, plays, and other exercises.

PRICE 35c each

See the Herald House Supply Catalog for other materials

order from

HERALD HOUSE, Independence, Mo.



Bulletin Board

Land O' Lakes Reunion

The Land O' Lakes Reunion, sponsored by the Wisconsin and Minnesota Districts, will be held at Luther Park in Chetek, Wisconsin, June 28 to July 5. Guest teachers are to be President and Mrs. W. W. Smith, Apostle D. O. Chesworth, Seventy J. T. Puckett, and Missionary Elders D. D. Smith and Cecil Robbins. Reservations may be made with O. G. Kimball, 190 Eighteenth Avenue South, Wisconsin Rapids, Wisconsin.

FRANK MUSSELL
WESLEY ELVIN

Old "Herald" Wanted

K. G. Sinclair, 2532 Cashion Place, Oklahoma City 12, Oklahoma, would like to obtain a copy of the February 13, 1937, issue of the *Herald* which contained Elder I. M. Smith's "Book of Mormon Vindicated."

Southern Nebraska District Institute

The Southern Nebraska District institute will be held May 17, at 411 East Eighth Street, Grand Island, Nebraska, beginning at 8:45 a.m. with a prayer service. Apostle Blair Jensen is to give the morning sermon; in the afternoon there will be classes for men, women, and young people, ending at 3:50.

VIRGINIA COLLINS
District Secretary

West Virginia District Institute

An institute will be held in West Virginia District on June 13 and 14 at Wellsburg, beginning at 7:00 p.m. Saturday (daylight saving time). Classes are scheduled for 8:00 and on Sunday there will be a morning sermon and afternoon ordination service. Dr. Floyd McDowell will conduct the classes.

MAY R. GRIFFIN
District Secretary

Notice to Patients at University of Iowa Hospital

Any member who is a patient at the University Hospital in Iowa City and would like to be visited or receive administration may contact Elder Dan E. Waite, 114 Westlawn Park, Iowa City (telephone 7453).

Nauvoo Reunion

Those planning to attend the Nauvoo Reunion may make reservations for accommodations with Arnold Ourth, Nauvoo, Illinois.

MELVIN E. FRANCIS
Secretary, Reunion Committee

Flint Church School Institute

A regional church school institute will be held May 29, 30, and 31 at Flint, Michigan, for all church school directors, pastors, teachers, and workers, beginning at 7:30 p.m. Friday. Saturday's activities begin at 8:30 a.m.; they include demonstrations of church school teaching methods, discussions, worship services, and instructions in the use of visual aids. On Sunday there will be observation of church school classes, evaluation, and sermons. The registration is \$1.25, and meals for the two days will be \$3.50. Sleeping accommodations will be provided in the homes. General Church personnel will be Apostle Reed Holmes, Apostle George Mesley, and Arthur Rock, audio-visual director. Those planning to attend

should notify Mrs. Donald Everhart, 1418 Knight Street, Flint, Michigan, as soon as possible.

GLENN HARDY
District Church School Director

Regional Workers Institute at Columbus

A regional workers institute will be conducted by the Department of Religious Education at Columbus, Ohio (North Church, Tompkins and Medary), May 22 to 24. All district presidents, church school directors, branch and mission pastors, teachers, and workers of the following districts are urged to attend: Columbus, Kirtland, Northwest Ohio, Southern Ohio, Youngstown, Pittsburgh, and West Virginia. The first service is scheduled for 7:30 p.m. (EST), Friday, May 22. Registrations should be sent to E. E. Smith, 281 East Kelso Road, Columbus 2, Ohio (\$1.25 should accompany the registration). Lodging reservations may be made with Mrs. Arthur Marshall, 310 Fairway Drive, Columbus 14, Ohio (number in group and how many nights lodging required should be stated in reservation).

E. E. SMITH

Books Wanted

J. C. Barlow, Sr., 414 South Ann Street, Mobile 19, Alabama, would like to obtain (C.O.D.) the following books: *The Enduring Word, A Marvelous Work and a Wonder*, and *The Instructor*.

Servicemen's Addresses

Pfc. Harold E. Bower
US 28142130, Hq. Hq. Co.
17th Inf. Regt.
APO 7, c/o Postmaster
San Francisco, California

Ronald T. Burnell
SN USN 324 40 65
Special Services
Navy No. 3923 Box 24
F.P.O.
San Francisco, California

Bob Baker
MU3 USN 369 40 65
Special Services Band
Navy No. 3923 Box 51
F.P.O.
San Francisco, California

Both Ronald and Bob are stationed in Yokosuka. Ronald may be contacted at Berkey Field House, Berkey Field, telephone 4188. Bob may be contacted in the Bennie Decker Theater, band room, telephone 4429. They will be glad to have other church members call them.

Rex L. Boos
SA 443-12-20 X Div.
N.A.A.S.
Kingsville, Texas

Pfc. Oliver C. Houston
US 55259943
Hqts. Co. 31st Div.
Chaplain Section
Camp Atterbury, Indiana

A/C George L. DeLapp, Jr.
17375807
3744 Pre-flight Training Sqdn.
Flight 54-3C-A4
Lackland Air Force Base, Texas

Requests for Prayers

Mrs. P. Estella Thomas, Copen, West Virginia, requests prayers for her granddaughter, Mrs. Ruby Jarvis Brooks, a nonmember, who is in poor health. She also requests prayers for her parents.

Mrs. Arrilla Wootton, Box 793, Frederick, Oklahoma, requests prayers for her grandson, Cpl. Robert G. Foster, a tuberculosis patient at the Veterans' Hospital in Vancouver, Washington (Ward 16). He will appreciate being visited by members in that area.

Mrs. Fred Howe, Horton, Michigan, requests prayers for her daughter, Winnifred Causie, that she may have better health.

Heber Colvin, 108 Edith Street, Dayton 7, Ohio, requests prayers for the spiritual guidance of a nonmember friend who is seeking truth. He also writes that Sister Puckett of Hillsboro, Ohio, for whom prayers were requested several weeks ago, has recovered without surgery.

ENGAGEMENTS

Scafe-Roll

Mr. and Mrs. J. C. Roll of Bremerton, Washington, announce the engagement of their daughter, Dona Lee, to Gayle R. Scafe, son of Mrs. Clare Jones and Mr. Clarence Scafe of Everett, Washington. Both are students at Graceland College. No date has been set for the wedding.

Mindling-Salisbury

Mr. and Mrs. Orris B. Salisbury of Stewartsville, Missouri, announce the engagement of their daughter, Maxine, to Charles Mindling, son of Mr. and Mrs. T. Saul Mindling of Marietta, Ohio. Both are members of the Knoxville, Iowa, high school faculty.

WEDDINGS

Stanley-Givens

Lois Joan Givens, daughter of Mr. and Mrs. Glen Givens of Mahone, West Virginia, and Billy Lutrell Stanley, son of Mr. and Mrs. Lutrell Stanley of Smithville, West Virginia, were married at the Reorganized Church in Indian Creek, West Virginia, on March 28, Elder Laurence Phillips officiating. The bride is a student at Harrisville High School, and the groom is attending college at Glenville.

Whipple-Bass

Mrs. Iris Bass of Marysville, California, daughter of Mr. and Mrs. Otis Bisbee of Whittier, California, and T/Sgt. Albert G. Whipple of Travis Air Base, son of Elder and Mrs. Harry Whipple of Pasadena, California, were married at the home of the groom's parents, Elder Whipple officiating. They will make their home at Vacaville, California, while Sgt. Whipple is stationed near there as a gunnery instructor.

Peterson-Handlen

Mr. and Mrs. Leslie C. Handlen of Council Bluffs, Iowa, announce the marriage of their daughter, Wanda Jean, to Clifford L. Peterson, son of Mrs. Winnafred Peterson of Omaha, Nebraska. They were married on March 14 at the Reorganized Church in Council Bluffs, Iowa, and are making their home in Council Bluffs. The bride is a Graceland graduate, class of '51.

BIRTHS

Mr. and Mrs. Henry Beck of Madison, Wisconsin, announce the birth of a son, Christopher Mark, born April 9.

Mr. and Mrs. Ronald G. Krahl of Bay City, Michigan, announce the birth of a son, Thomas Allen, born April 18. Mrs. Krahl is the former Luella Yates of Niagara Falls, New York. Both parents are graduates of Graceland College, class of 1950.

Pvt. and Mrs. Charles C. South of Seiling, Oklahoma, announce the birth of a son, Charles Martin, born April 19. He was blessed on April 22 by Elder Lemuel D. Dyke.

DEATHS

GERRIE.—John Fisher, was born March 3, 1882, at Fergus, Ontario, and died April 8, 1953, at his home in Vancouver, British Columbia. He was baptized into the Reorganized Church on July 26, 1899, and since September 22, 1918, had served in the office of priest.

He is survived by his wife, Irene, of Vancouver and a sister, Mrs. W. A. Cooper. Funeral services were conducted by Elders Edwin Spargo and Calvin C. Taylor. Interment was in Ocean View Cemetery.

GLASIER.—William Edward, was born August 24, 1876, in Essex, Ontario, and died March 27, 1953, in Coronation, Alberta. On February 4, 1902, he was married to Anna Florence Carless; in 1907 they established their home in the Coronation District and

became active in community organizations. They were members of the U.F.A., Wheat Pool, and school board. Brother Glasier has been a member of the Reorganized Church since February 26, 1895.

He is survived by his wife; three sons: Alma, Frederick, and Carlyle of Coronation; three daughters: Mrs. A. E. Woodford of Rose Prairie, British Columbia; Mrs. P. N. Kilborn of Kelowna, British Columbia; and Mrs. J. H. Simoneau of Edmonton, Alberta; three brothers: Ernest of Peace River, Alberta; Arthur of Wyndall, British Columbia; and James of Stettler, Alberta; twenty-six grandchildren; and three great-grandchildren. One daughter, Olive, preceded him in death. Funeral services were conducted by Elder Elgin Clark. Interment was in the Coronation vault.

GOODE.—Frederick Nelson, son of Charles and Nancy Goode, was born March 15, 1896, at Tabor, Iowa, and died February 5, 1953, at his home in Independence, Missouri. He served in World War I and after his discharge entered the grocery business with his father in Lamoni, Iowa. In 1922 he moved to Independence and on October 19, 1929, he was married to Lena Shawhan, who survives him. In 1931 they made their home in Minneapolis, Minnesota; three years later they returned to Missouri, living first in Lee's Summit and then in Independence. He had been a member of the Reorganized Church since September 5, 1906. On March 12, 1916, he was ordained a deacon; on May 25, 1933, a priest; and on November 6, 1949, an elder.

Besides his wife he leaves two sisters: Mrs. Ruth Hoffman and Mrs. Elsie Gaultier of Lamoni, and one brother, Harry, of Steamboat Springs, Colorado. Funeral services were held at Carson Chapel in Independence, Elders Harold Keairnes and Roy Thrutchley officiating. Military services were conducted at the Lee's Summit cemetery by the American Legion Post of that city.

JACKS.—Oscar V., was born October 16, 1880, in Hico, Texas, and died March 26, 1953, in the Pratt County Hospital, Kansas. On November 24, 1901, he was married to Minnie Robertson, who survives him. After their marriage they made their home in New Mexico, Texas, and Colorado, before moving to Kansas. Since 1940 they had lived in Haviland. He had been a member of the Reorganized Church since May, 1937.

Besides his wife he leaves four sons: Cecil A. of Fair Oaks, California; Herman E. and Oscar of Haviland; and Keith of Portland, Maine; five daughters: Mrs. Mayme Blake-man and Mrs. Lois Kivett of Los Angeles, California; Mrs. Lola Scott and Mrs. Jean Saxton of San Bernardino, California; and Mrs. Irene Gunter of Independence, Missouri; two brothers: Jess of Oklahoma City, Oklahoma, and Walter of Phoenix, Arizona; three sisters: Mrs. Roy Chaffin of Oklahoma City; Mrs. Hattie Wann of Phoenix; and Mrs. Said McCrite of Red Rock, New Mexico; and twenty-five grandchildren. Funeral services were held at the Mission Mortuary.

MILES.—Marguerite, daughter of John and Anna Allshouse, was born February 12, 1902, in Hicksville, Ohio, and died April 9, 1953, at McLaren General Hospital in Flint, Michigan, after two months of illness. She had been a member of the Reorganized Church since childhood and a resident of Flint for the past forty-one years.

She is survived by her husband, Basil; two daughters: Mrs. Doreen Smith and Mrs. Kathleen Erick, all of Flint; her father of Clio; two sisters: Mrs. Roy Leighton of Willoughby, Ohio, and Mrs. Earl Ferris of Clawson, Michigan; two brothers: Vernon Allshouse of Pasadena, California, and Earl Allshouse of Flint; and two grandchildren. Funeral services were held at the Chapel of the Chimes, Elder Arthur H. DuRose officiating. Burial was in Gracelawn Cemetery.

PUGSLEY.—William J., died October 14, 1952, at his home in Vancouver, British Columbia. He was baptized a member of the Reorganized Church in his youth and served in the office of priest much of his life.

He is survived by his wife, Mamie; two sons: Kenneth of Toronto, Ontario, and Clarence W. of Yukon Territory; and one sister, Mrs. H. W. Simpson of London, Ontario. Funeral services were held at the Georgia Chapel, C. C. Taylor officiating. Interment was in Ocean View Burial Park.

ROBERTS.—Jessie A., was born July 20, 1874, in Henry County, Tennessee, and died April 22, 1953, at the Independence Sanitarium. In 1899 he moved to Independence where he was baptized into the Reorganized Church on August 11, 1901. On March 25, 1906, he

was ordained a priest; on August 27, 1910, an elder; and on April 16, 1911, a seventy. On November 23, 1904, he was married to Iva M. Peterson, who preceded him in death. From 1929 to 1944 he was a member of the police department.

He is survived by one daughter, Mrs. Pauline Barbour, and a grandson, both of Independence. Funeral services were held at the Roland Speaks Chapel, Elders Glaude A. Smith and A. C. Brower officiating. Interment was in Mound Grove Cemetery.

RODGER.—Cordie Glaud, was born April 11, 1876, at Lamoni, Iowa, and died April 6, 1953, at his home in Newport Heights, California. On February 11, 1897, he was married to Dora E. Zimmerman, who survives him. He had lived in the Newport Beach area for thirty-two years and had long served as city engineer. Since 1912 he and his brother had operated a garage and boat works at Balboa. He had been a member of the Reorganized Church since July, 1889.

Besides his wife he leaves his brother, Fred A. of Orange, California; and two sisters: Mrs. Dolly Spear of Newport Heights and Mrs. George Brown of Covina, California. Funeral services were held at Gravel Chapel in Costa Mesa, Evangelist Louis J. Ostertag officiating. Interment was in El Toro Cemetery.

WILDERMUTH.—Dora J. Schrunk, was born June 13, 1882, at Ostedock, Iowa, and died January 24, 1953, in Denver, Colorado, where she had resided since 1920. Her Catholic parents first joined the Cumberlin Presbyterian Church, then after visiting in the home of William Smith (brother of the Martyr) she and her mother were baptized into the Reorganized Church. On June 28, 1904, she was married to Elder J. B. Wildermuth, who survives her. Until nearly the day of her death she was an active worker in the church.

Besides her husband she leaves three children: Ammon of Grand Junction, Colorado; Mrs. George Briggs, Jr., of St. Petersburg, Florida; and Mrs. Reg. Jones, Jr., of Emington, Illinois; two brothers: John of Atkinson, Nebraska, and Francis of Lynch, Nebraska; two sisters: Mary M. Johnston and Pauline Elledge of Independence, Missouri; and seven grandchildren. Funeral services were conducted by Elder Farr Kemp.

We're on the Air . . .

ALABAMA, Mobile.—WKRK, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

ARKANSAS, Searcy.—KWCE, 1300 on the dial, 4:30-4:45 p.m. (CST) Sunday.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

IOWA, Lamoni.—KGRA, 690 on the dial, 9:30 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m. (EDST) June 23.

MASSACHUSETTS, Fall River.—WSAR, 1480 on the dial, 8:15 a.m. (EDST) June 2.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFSE, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MONTANA, Kalispell.—KGEZ, 600 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 9:30 a.m. (EDST), Sunday.

TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.

TEXAS, Mercedes.—KRGV, 1290 on the dial, 9:00-9:15 a.m., Saturdays, April 4-June 27

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Reunion Schedule

REUNION	PLACE	DATE
Red River and Northwest Minn.	Detroit Lakes, Minnesota	June 7-14
Eastern Montana	Fairview, Montana	June 17-21
Texas	Bandera, Texas	June 19-28
Gulf States	Brewton, Alabama	June 20-28
W. Va.-Columbus-S. Ohio	Bethesda, Ohio (Epworth Park)	June 27-July 5
Wisconsin-Minnesota	Chetek, Wisconsin	June 28-July 5
Des Moines	Des Moines, Iowa	July 4-12
New York-Philadelphia	Deer Park (New Hope, Penn.)	July 4-12
Center Stake of Zion	Lake Doniphan, Excelsior Springs, Missouri	July 11-19
Owen Sound-Toronto	Port Elgin	July 11-19
Central, South Michigan	Liahona, Sanford, Michigan	July 11-19
Southern New England (Onset)	Onset, Massachusetts	July 11-19
Black Hills	Custer, South Dakota	July 12-19
Kansas	Salina, Kansas (Camp Webster)	July 18-26
Ozarks	Racine, Missouri	July 18-26
Oregon	Lewis River, Washington	July 18-26
Maine	Camp Winiagwamak, Brooksville, Maine	July 18-26
Arkansas-Louisiana	Camp Clear Fork, Hot Springs, Arkansas	July 19-26
Kansas City Stake	Lake Doniphan, Excelsior Springs, Missouri	July 25-Aug. 2
Blue Water (Flint-Port Huron)	Lexington, Michigan	July 25-Aug. 2
Nauvoo	Nauvoo, Illinois	July 25-Aug. 2
Lamoni Stake	Graceland College	July 26-Aug. 2
Western New York	Greenwood, New York	July 29-Aug. 2
Chatham-London (Erie Beach)	Erie Beach	July 31-Aug. 9
British Isles Mission Reunion	Enfield, England	July 31-August 4
Northwest (Silver Lake)	Everett, Washington	Aug. 1-9
Rock Island		Aug. 1-9
Kirtland	Kirtland, Ohio	Aug. 1-9
Hawaii	Mokuleia, Oahu	Aug. 1-9
Far West Stake	Stewartsville, Missouri	Aug. 2-9
Southeast and Central Illinois		Aug. 6-16
St. Louis (Brush Creek)	Zenia, Illinois	Aug. 7-16
Eastern Michigan (Cash)	Cash, Michigan	Aug. 8-16
Northern Michigan (Park of the Pines)		
Missouri Valley	Boyne City, Michigan	Aug. 8-16
Blue Water (Detroit-Internat'l)	Woodbine, Iowa	Aug. 8-16
Oklahoma	Lexington, Michigan	Aug. 8-16
Utah-Idaho	Wilburton, Oklahoma (Robber's Cave)	Aug. 8-16
Arizona	Hagerman, Idaho	Aug. 9-16
Western Montana	Mount Lemmon, Arizona	Aug. 9-16
Spokane	Deer Lodge, Montana	Aug. 9-16
Eastern Colorado	Spokane River near Spokane, Washington	Aug. 15-21
Southern Indiana	Palmer Lake (Pine Crest Camp)	Aug. 15-23
Chicago and Northeast Illinois	Rivervale Park, Mitchell, Indiana	Aug. 16-23
	Naperville, Illinois (Camp Seager)	Aug. 23-30

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

M
h

YOUTH

It has been written and said that the young are cruel and inconsiderate. But lately I have met so many splendid young folk who have been kind and good that I have been wondering about that statement. Many of them have been hurt and treated unfairly, so they are defensive and afraid. But when they find that you love them, they drop the barriers between youth and age, their hearts warm up, and they speak their thoughts freely. This can happen only if you remember that you are their equal, never any more, perhaps a little less. The young want and need older friends, persons of experience. They are not class-conscious unless they are forced to be. I cannot help having a tremendous respect for the parents and the homes that have produced so many fine young men and women.

L. J. L.

READERS FIRST

Clarence W. Hall, executive editor of "The Christian Century" recently gave this paraphrasing of the first and second commandments for editors:

1. Thou shalt know thy readers.
2. Them and them only shalt thou serve.

Explaining further he urged that each article should be examined by asking, "How many of my readers will be interested?" If the answer obviously is "only a few," then say, "Get thee behind me, Satan."

C. B. H.

A SHORT RIDE

Life is like a journey taken on a train
With a pair of travelers at each window pane.
I may sit beside you all the journey through,
Or I may sit elsewhere, never knowing you.
But if fate should mark me to sit by your side,
Let's be pleasant travelers, it's so short a ride.

HANDICAPPED DOCTOR

I once read of a tremendous train crash in Britain. Suffering people, broken-limbed, writhing in excruciating pain, lay all around the tracks. Presently a man who didn't seem to be injured at all said, "Excuse me, but aren't you Dr. So-and-So?"

"Yes," replied the doctor, "that's my name."

"Well," said he, "why don't you do something? Can't you see all these people in agony!"

The doctor replied with tears pouring down his face, "I would—but I have no instruments!"

Today a bruised and dying world cries out to God, "Why don't You do something?" and God seems to reply, "I would, but I have no instruments!"—Stephen Olford in "Moody Monthly."

HOW BIG IS THE WEDDING RING?

It should be so small that there is no room in it for a third person, man or woman. It should be so big that it will reach around the world if, of necessity, the business of life takes the one party to the covenant that far from the other. The home is built around love—and love refuses to recognize distance.—From "Marriage and Home-Building" by Elbert A. Smith.

Study Course Texts

Methods of Evangelism

by APOSTLE MAURICE DRAPER

This 84-page, paper-bound book was the text used at the Institute in Evangelism. It includes some of the materials first published in 1942 in the "Missionary Manual." The information is clear, logical, accurate, and valuable to every-one participating in the evangelistic mission of the church.

Topics included are personal evangelism, missionary cot-tage meetings, missionary preaching, audio-visual materials, and questions asked and objections raised.

Recommended for reunion study by the Department of Priesthood Education.

\$1.00

Ways of Teaching

by KAREN ANDERSON

"Ways of Teaching" is the essential companion of every church school teacher. In clear, concise words, the book discusses the work of the church school, how to teach so that children learn, and many other important topics. Recommended for reunion study by the Department of Priesthood Education. Published by the Mulehberg Press.

90c

Herald House

INDEPENDENCE, MISSOURI



Contents

EDITORIAL

A File on Courage	3
-----------------------------	---

OFFICIAL

Appointment and Transfers by Joint Council	4
Notice to Administrative Officers	4
Elder L. E. Scott Granted Leave of Absence	4
Church Secretary Appointed	4
Death of Frank McDonald	4

ARTICLES

Those Who Will It So, by Edmund J. Gleazer, Sr.	5
Question Time	9
The Indians Need Our Help, by Roy Weldon	10
The Testimony of W. W. Blair	11
A Missionary of the Church: Hubert Case, Part XVI, by Alice Montague Case	12
Walking in Obedience, by Florence Sanford Ourth	14
What's in a Prayer? by Naomi Russell	16
Graceland Gazette	17
Church Men in the News: Raymond Booker, by Barbara Peavy	18
Briefs	18
Facts About Pentecost	21
Bulletin Board	22
Reunion Schedule	23

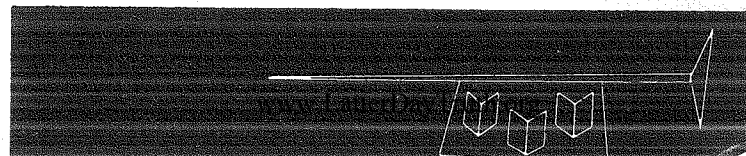


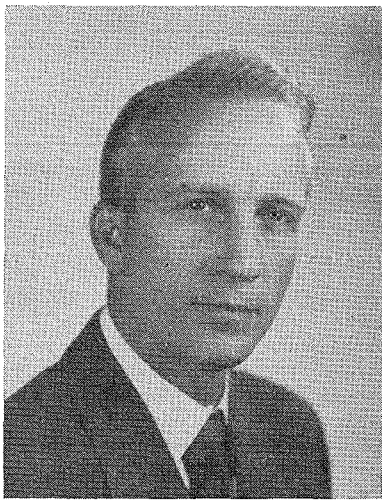
Photo by A. J. Corbett

Lake Wallis
Tiona Reunion Grounds
Australia

the Saints' Herald

May 25, 1953
Volume 100





We'd Like You
to Know . . .

John W. Banks

BECAUSE SOMEONE PUT a young man to work in the church, today John Banks is an appointee pastor in Canada. He prepared to teach high school commercial courses when he was at Central Missouri State College in Warrensburg. After he taught one year in Seligman, Missouri, he went to San Diego, California, to become an employee in the Consolidated-Vultee Aircraft Plant. There's where his interest and service in the church were really expanded. He was placed in charge of the midweek prayer services, taught two adult church school classes each Sunday, and took his turn preaching. Here in August, 1942, he was ordained an elder by Apostle John W. Rushton. He entered the missionary field the same month.

In 1947 he married Corinne Tabor. They have two children, Deborah Ann, 3, and John Thomas, 1. "We love it in Canada," says Brother Banks. He is pastor at Chatham and president of Chatham District, his first assignment out of the United States. For nearly eleven years he has served as missionary in Arizona, California, Ohio, and Colorado, and as pastor at Kirtland, Ohio; Midland, Michigan; and Chatham, Ontario. While in Michigan he served also as district president of the South-Central Michigan District.

John has varied interests. He still retains an interest in sports which figured big in his high school days in Warrensburg. He and his brother Loy played in the Missouri state basketball tournament in 1934 and 1935. Their team won third in the state in the latter year. He coached basketball the year he taught. He enjoys photography. His special interests include theological literature and philosophical thought.

The Saints' Herald

Vol. 100 May 25, 1953 No. 21

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

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

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

News and Notes

FROM HEADQUARTERS

PRESIDENT BACK TO OFFICE

President Israel A. Smith has returned to the office to resume his regular duties following a week in the Sanitarium for a rest and a checkup.

BLESSES GRANDSON

President F. Henry Edwards was in Lawrence, Kansas, on May 10, where he blessed his grandson, David Paul. The child is the son of Mr. and Mrs. Lyman Edwards of Lawrence.

PREACHES AT SECOND CHURCH

President W. Wallace Smith preached the Mother's Day, May 10, sermon at Second Church in the Center Stake of Zion. Elder Herman Chelline is the pastor.

RECREATION CENTER FOR HOSPITAL

Seventeen civic and professional groups sponsored the National Hospital Day Tea and Reception held May 12 at the Independence Sanitarium and Hospital. Two hundred persons were present for the opening of the new recreation center. Greetings were given by President F. Henry Edwards and Bishop Henry L. Livingston, representatives of the board of trustees.

PREACHES AT STONE CHURCH

Presiding Patriarch Elbert A. Smith preached at the Stone Church at the morning services on May 10. His sermon was concerning Mother's Day.

INSTITUTE IN TEXAS

An institute for priesthood members and women was held for the Southwest Texas District at San Antonio, May 23, 24. Apostle and Mrs. C. George Mesley and Apostle Charles R. Hield were on the program for the institute which had as its theme "Witnessing for Christ."

APOSTLE CHESWORTH IN IOWA

Apostle D. O. Chesworth preached in Burlington, Iowa, May 3, following the Communion service. That evening he preached in Fort Madison, Iowa, where representatives of five other branches had gathered. On May 9 and 10 he was associated with Elders Alma Andrews and D. L. Kyser at Brush Creek, Illinois, for a priesthood meeting of central and southeastern Illinois.

McDOWELL HONORED

Dr. Floyd M. McDowell has been announced as president-elect of the Independence Optimist Club, to take office July 1. He attended a district meeting of the club held at St. Joseph, Missouri, May 7, 8, and 9. Robert Andrew, a young church man, represented Independence in the oratorical contest. Elder Warren Haskins also attended the district meeting. Brother McDowell gave the Mother's Day sermon at Quindaro, Kansas City Stake.

NEW WOMEN'S LEADER

Sister Katherine Wilson was honored at a dinner following the last meeting of the Center Stake women. She was presented a gift by the women of the stake in appreciation of her services, and Sister W. Wallace Smith was announced as the new stake women's leader. The meeting and dinner were held on May 7.

(Continued on page 19.)

God's Power Is Big Enough

"I will abide in thy tabernacle forever: I will trust in the covert of thy wings."—Psalm 61: 4.

THE SPEAKER was young, and he was doing his best to make the sermon a vehicle of ministry to the people. It was evident that at some time in his experience he had found God, and that he had come back from the meeting a changed man.

A great sermon may be summarized in a sentence or two. Its greatness derives not from the speaker but from the truth that his message bears.

In this sermon, everything that was said seemed to converge, in one way or another, upon this central theme: *"God's power is big enough to cover all your needs."* It was a statement that seemed to be forged in the same fires of trial and beaten upon the same anvil of suffering as the Psalms were. It was something that David, surrounded by danger and threatened by enemies, would have understood.

A MAN of many years of journalistic experience stood at the speaker's stand. In utmost seriousness he was trying to prepare the people before him for the technical and professional responsibilities of a newspaper career. He said this: "Newspaper policy is based on constant peril."

In the quest for speed in the gathering and publishing of news, the staff must try to avoid mistakes—the mistakes that destroy public confidence and endanger the paper. The mistakes that bring criticism, suits for libel, or protests from irate readers can be very costly. The editor must try to build his own small island of safety on a foundation of truth.

A Christian life is something like that. It is lived in constant peril.

The Christian soul is surrounded by danger. Yet it is possible to find an island of safety upon a foundation of truth, warmed by the sunlight of God's love.

WE ARE SURROUNDED by danger all our lives. There is danger of war—danger to our young men who must go away to fight, danger in new and more powerful weapons if an enemy should decide to attack. The electricity in our homes, the traffic on the streets, the presence of sinister persons and evil places in our communities, the threat of disease—all these mean that death is never very far away, from our days in the cradle to our rest in the grave.

Yet there are islands of safety in the world and in life, too. Job discovered one, David described them in his songs. Jesus showed his disciples the way to find them.

ISLANDS OF SAFETY in a sea of peril! Memories of the past and hope for the future pour into the mind.

We think of the church. Whether we enter it alone, or in a crowd of friends, there is something reassuring in the experience. When we are hungry for the presence of God, we come here to be fed. When the soul is weak, we come here for strength. Where there are decisions to be made requiring more than human wisdom, we come here for help. When life beats on the soul like a wild storm, we come here for a safe harbor.

We think of the Scriptures and turn the pages reverently, hoping to find some passage that will have personal meaning and application. We hold our small lives up to the great Standard, trusting that at some point there will be a fit, and a help.

We think of prayer as an island of safety. Storms sweep over the spirit, and we hope that our house is built upon the solid rock of eternal truth, not upon the shifting sands of worldly materialism. We touch that rock in the first phrase of the prayer, "Our Father." Prayer opens a window toward heaven, and the divine light streams down, sweeping the shadows of the storm clouds from the face of the petitioner.

We think of our home as an island of safety. Here are the loved ones. Here are the familiar treasures. Here is the refuge when we are sick, the comfort for discouragement, the support that lets us know we are not alone. Here is the family altar; here are the daily prayers. Here is the concern of those who love us, not because they must, but because they wish to do so.

GOD'S POWER is big enough. It is big enough to cover all our needs. It is bigger than this life. It is bigger than death. It is as great as eternity. It can never be exhausted, no matter how much is drawn from it. It is not the right of a privileged few to take it, leaving others without. It includes earth and heaven. It takes in pleasure and pain. It encompasses joy and sorrow. It can meet any emergency.

And it is for all of us. We are not little and unimportant in the sight of God. We are worth as much to him as anyone on earth.

Let us look at the stars. Our system of mathematics is not great enough to calculate the number of light-years of distance between us and the one farthest away. In all that space, there is no point to be found that is "beyond his love and care."

L. J. L.

Editorial

Official

Conference in Korea

While the following is of general interest to the church, we urge that special attention be given it by close relatives of servicemen on duty in Korea. The men who are on Brother Caldwell's mailing list have been notified, but we are certain he is not informed of the whereabouts of all our members in the Far East Command. Therefore, it will be helpful if members at home will assume the responsibility of sending the following to their acquaintances who are stationed in the Korean area.

The entire church is urged to give prayerful support to this splendid endeavor by our men in Korea. This will be the second conference held in that area, and we trust it will be successful. We are indeed appreciative of the co-operation of the military in making it possible for our men to obtain leaves and travel permits to enable them to participate.

The following is from "The News Letter From Korea," edited by Elder (Major) Millard Caldwell:

THE CONFERENCE PROGRAM (Tentative)

Location: Seoul City Command, Headquarters Area

Dates: June 6, 7, 8.

For Reorganized Latter Day Saint members only. Since this will be duly recognized by the Eighth Army authorities as an organized conference, they prefer to have only bona fide members in attendance. This measure is intended only to "cut out" those who would make this a holiday trip.

Saturday, June 6

Members should arrive no later than 1100 hours and go to the Seoul City Command headquarters to register and receive billet.

1330—Priesthood Meeting

1500—Preaching Service

1900—Business Meeting

Sunday, June 7

0830—Sacrament Service

1030—Preaching Service or Roundtable discussion

1330—Preaching Service

Remainder of day open for activities to be scheduled later.

Monday, June 8

No plans definitely made. The conference may have to be terminated Sunday night to permit men to get back to their units for duty on the morning of the ninth. It is not yet known whether the eighth (Monday) *must* be used as travel time or not.

Each unit will be notified through official (military) channels of the necessary data relative to issuing orders to men who desire to attend.

Across the Desk

THE FIRST PRESIDENCY

Two instructors are urgently needed for the Independence Sanitarium and Hospital School of Nursing. Since *Herald* readers may be interested in what is required of such instructors, we are listing the duties to be assumed by each of them:

1. Teach:
 - a. Anatomy and Physiology
 - b. Surgical Nursing I and II
 - c. Gynecology
 - d. Dermatology
 - e. Surgical Ward Clinical Classes 1 to 3 hours per week
 - f. Senior and Junior special projects
2. Responsible for assisting students (after preclinical period) with surgical and orthopedic clinical assignments—emphasis on student teaching of patient.
3. Member of:
 - a. Admissions Committee of the Faculty
 - b. Research Committee of the Faculty
4. Assist with student health program
5. Substitute for absent teachers
6. Assist with teaching nurse aids
7. Assist with Counseling and Guidance Program
8. Assist with extracurricular activities
9. Relieve in the hospital evenings and Sundays

1. Teach:
 - a. Microbiology I and II
 - b. Pathology I and II
 - c. Eye, Ear, Nose and Throat Nursing
 - d. In charge of Chemistry Laboratory
 - e. Assist with First Aid
2. Responsible for laboratory supplies
3. Assist with clinical supervision of students
4. Make out transcripts for students going on affiliation
5. Assist with averaging grades and sending reports to parents
6. Assist with compiling of final record of student, including affiliation records
7. Assist with making class schedules
8. Assist with entrance examinations
9. Substitute for absent teachers
10. Assist with teaching nurse aids
11. Chairman of:
 - a. Records, grading, and promotion Committee of the Faculty
12. Member of:
 - a. Curriculum Committee of the Faculty
 - b. Health Committee of the Faculty
 - c. Research Committee of the Faculty
13. Assist with Counseling and Guidance Program
14. Assist with extracurricular activities
15. Relieve in hospital evenings and Sundays

Those interested in either of these positions should write to Miss Nelle Morgan, R.N., Independence Sanitarium and Hospital, 1509 West Truman Road, Independence, Missouri.
F. H. E.

From Victor J. Witte, Rotterdam, Holland, dated April 28:

We have been very busy since coming to Europe. The mission house in Rotterdam has been redecorated and, to some extent, remodeled. The Compiers have moved into the lower floor. They are good neighbors, and Anton is developing in his field of appointment. I have made two extended trips into Germany covering the entire mission, and have made the complete round of the Holland Mission and back to three places for the second time. Anton and I leave for Oslo tomorrow. Brother Oakman will meet us there, and we shall make a complete tour of the Scandinavian countries. Then we shall go back to Hannover, Germany, for a week-end institute on May 22, 23, and 24.

Brother Oakman had Louis Zonker and me come to England for the priesthood institute in Manchester. This was a fine experience for all of us. I appreciated the good spirit of the men in the British Mission. Apparently Don Lents is doing an excellent job.



Angels in Your House

A sermon preached at Buffalo, New York, January 25, 1953

By S. W. Johnson

ONE OF THE MOST disliked jobs on the newspaper for which I worked several years ago was the routine covering of the line-up of men arrested for vagrancy. It was obvious to anyone who had the assignment several times that the same faces appeared over and over again. To me this was discouraging, and I couldn't understand why these men didn't take jobs that were offered them frequently by war plants in the city.

A burly police sergeant answered my mute question one day by saying that these men had established no purpose in life other than mere existence, and since their lives on the city's curbstone allowed for that their grimy daily routine seemed sufficient.

About the same time that I was working on these assignments I became acquainted with a cripple who was a hard worker and a better-than-average newspaper man. His life had been one of sorrow; he had lost three children in the war and also his wife shortly after peace had come. Still, he did his job, and he did it well. His personal motto was "I always do the best with what I have to make this world a better place." Despite his handicap and his numerous misfortunes, he was the sort of person people liked to work with. His presence made the day seem brighter and the working hours go faster.

This man had a purpose.

THESE TWO EXAMPLES are actually stories of stewardship. One man has defined stewardship as the effective management of all one's resources toward the accomplishment of a set goal. These two types of men provide for us a study in contrasts. The vagrant on the street lacks a purpose which would require him to group his resources and take advantage of what the environment is offering him. Hence he must be considered a poor steward. The other man who works in the office has placed a goal in life which challenges him to assemble all of his resources so that he might more effectively achieve his goal. This man, by our definition, is a good steward.

This definition of stewardship would be changed somewhat if we applied it to religion or to the church, but its essentials would remain the same. Perhaps it would read this way: "Stewardship is the effective management of all one's resources for the building of the kingdom of God." He who is a good steward would be he who takes the advantages offered him by society, environment, and faith to help build the kingdom of God.

AS WE REFLECT upon the Scriptures we realize that it has been some time since Abraham entertained the angels in his tent, as recorded in Genesis. Many years have passed since the Lord told him of Sodom's fate and of God's gift to him, Isaac. But even through the elapsed centuries we realize that the message which the angels brought to the patriarch helped him to make his life more effective as he prepared himself for God's gift, and later as he prepared Isaac for God's use.

Though we now live in houses instead of tents, and though our homes

are in America instead of Asia, we still have the opportunity to entertain angels every day. Perhaps the usual angel which we entertain is not a heavenly personage such as were Abraham's visitors, but the angel's purpose remains the same. We entertain countless angels every day who bring gifts from God to help us make our lives more effective.

For example, many of us entertain the angel of *Good Health* for years on end. This angel makes us more effective in reaching our goals by permitting us to do a better job in our particular efforts. Without it, we would have difficulty in doing many tasks which we perform each day without much conscious effort. Truly, health is a gift from God.

Intelligence is an angelic gift from God which makes us more effective. It gives us more productive power in our tasks and we turn out results faster and better because of its blessing.

Sometimes a little *Pride* or perhaps *Faith-in-self* acts as an angel as it keeps prodding us and prevents us from losing sight of our goals as have the men who are arrested as vagrants. Without this desire to accomplish we would be poor stewards indeed.

Purpose in itself is a blessing of God. When we entertain this disguised angel consistently we find that the fruits of our lives are developing faster and are more numerous than those produced by a wandering, aimless individual. Truly, this is an angel that we should entertain every day.

PERHAPS OF ALL THESE the greatest angel is *Purpose*. It was this angel which led Moses to the Pharaoh; it was this angel which stayed

with the leaders of Israel throughout the journey in the wilderness. It was because of this angel that the Israelites took over Canaan, and thus it was the land of the Jews when the star stood still over Bethlehem. It was the angel of Purpose which led to that night.

It was the angel of Purpose that led a small group of men to pause in prayer and then vote for independence in the late eighteenth century. Yes, and it was this same angel that caused these men to write the articles of religious freedom on the pages of the Constitution and the Bill of Rights. Because of this angel moving in lives less than two hundred years ago, we are worshiping here today in safety and without fear of persecution.

There was a middle-aged woman in New York City who went regularly every week to a florist shop on Fifth Avenue and purchased several dozen roses for the grave of her son. It was the job of the florist to place the flowers on the grave, since she never visited the scene herself. Upon one visit, however, the woman said she wanted to take the flowers to the grave herself. Her doctor had told her that she was suffering from an incurable disease which placed definite limits on her life expectancy. The clerk, embarrassed, stammered a bit and then was forced to tell the woman that he had never taken the flowers to the grave but had instead taken them to local institutions and distributed them there. The woman was angry and promised never to return to the shop again, even if she should live. Months went by, and then one day the same woman entered the shop, obviously in good spirits and seemingly in good health. The story she told is one for us to remember. She, too, had decided upon reflection that she would take the flowers to the living and had endeavored to make as many trips as finances and her strength during her last few months of life would permit. Now she had outlived the most hopeful predictions of her doctors and was actually getting well. The doctors had told her that her new purpose in life had helped her get her mind off herself and her health was improving.

The angel of Purpose actually gave this woman additional years of life. Truly, such a thing must be a gift from God.

We have seen how the angel of Purpose played a vital part in the life of the Israelites and in the life of this woman living in our age. What place does this angel occupy in our life?

SURELY YOU HAVE SEEN the angel of Purpose in your life. It brings love into your life through giving at Christmas time. It gives you charity as you give to those in need. It brings you generosity as you give blood to the Red Cross or buy a sheet of Christmas Seals.

The missionary who visits you in your home has purposes and goals in life which give him added enthusiasm and effectiveness. The desire to spread the message of eternal life, to minister to the spiritual needs of men, and to see the building of the kingdom spurs him on to additional service. Yet the most effective missionary realizes that the only possible way he can help in this kingdom-building project is by being a good steward in all respects. He must organize his resources toward the fulfillment of this goal of kingdom-building.

THE TERM "STEWARD" stems from an Old English word meaning "he who keeps his master's goods." With this origin in mind we find the title of "steward" suddenly taking on new meaning and depth for us. It is not a mere definition of a good man; it is a title to be treasured and honored. From the Old English we find that the term later developed to mean "he who knows his master's mind." With this interpretation we see before our eyes the title of "steward" taking on all the aspects of a sacred trust. He who knows his Master's mind must certainly be a favored child in the service of God. He who is a steward certainly does have a title of honor and a position of trust.

Whether we are stewards or not has a direct correlation with our belief in God. An impersonal, cold, aloof God could own nothing and would have no contact or desire for contact with man. Yet the warm, personal, creative God which we worship must necessarily by creative inheritance own all. That which we have is merely held in trust for God. He who cares well for his master's goods is a steward.

In the treasured trust of stewardship God says, "This I have given."

Then when we file our financial inventory we are merely saying, "These gifts I acknowledge!"

And when we tithe we say, "This debt I honor."

Evidently no man takes upon himself the sacred title of steward who does not have communion with God in all aspects of the law. He then who does not obey the principle of the inventory cannot correctly obey the law of tithe. The Doctrine and Covenants (118: 4) says, "Let no man deceive himself that he shall not account for his stewardship unto me." By this would we see that the man who

does not account for his gifts or acknowledge them deceives himself and therefore casts out the angel of Intelligence and the angel of Purpose.

SOME HAVE SAID that they cannot read where the requirements for salvation specifically command the principle of inventory, yet the picture presented us remains clear.

The law says only one thing *must* be: "It is appointed unto every man, once to die." This is certain. The Scriptures do not say "This is thus," without qualification. They more often say, "This is the specific result of a certain action." Consequently the Scripture does not say man must be baptized. It merely says that he must be baptized to enter into the kingdom of God. The laws of nature, which are God's, do not say man must eat or must drink or sleep. Instead they say that he must do these things or suffer death. The law of stewardship is congruent with these in principle. God has never said that man must be a steward, but he has said that man, to have abundant life both here and hereafter, must be a steward.

God has given us the choice which we call agency in stewardship, just as he has given us the choice of loving or not loving our children. Stewardship should be a natural reaction to communion with God, just as love is a natural reaction to communion with our children. God has given us agency; agency is not a license for lawlessness but the liberty to do righteousness. God does not say, "You must." He does say, "You must, if!"

TO BECOME children of Christ we must understand his mind. This is one of the original definitions of stewardship. We must truly be keepers of our Master's goods, and we must necessarily become followers who know our Master's mind.

It is true that by our works we shall be known. And, to become heirs of the kingdom which we seek, we must have kingdom-building purposes and motives. Again the angel of Purpose enters into our life just as it did into the life of the cripple in the newspaper office.

The right purpose or motive is the root of our plant of faith. Obedience to the laws of God is the fruit of this same plant. Obedience to the laws of God entails a communion with God that makes our lives more effective.

It has been said that a church has no value except in its ability to contribute to the enrichment of personality and communion with God. We might equally say that a man or woman is of no value to God, the church, or self, who has not absorbed the frank and urgent call of

Blue Pencil Notes

By Elbert A. Smith

Random Thoughts

MY SON LYNN had planned to sit with me in the congregation during the morning service at Central Church in Los Angeles, but at the last moment he came to me and apologized, "I am sorry, but I must join the choir this morning. They are short handed." I asked, "Do they sing with their hands?"

My remark was intended to be funny, or at least facetious. However, before the week was over I saw a choir on television whose members sang with their hands. Not a word was spoken as they sang a hymn and as their minister preached to them. This was a congregation of deaf mutes. The choir, in robes, sang the hymn in sign language and apparently in perfect unison. It was a new experience to me—perhaps not to you. It impressed me again with the fact that devout men under any sort of handicap will seek to worship God and praise his name. What a challenge to those who are neither blind nor deaf nor mute!

* * *

About the latest thing I have heard is that veterinarians say most city dogs are neurotic. Deacon Goodentart would say, "It seems that our modern civilization is something that should not happen to a dog."

* * *

I stepped on the scales in a downtown store in Los Angeles, put a penny in the slot, and in return received the usual small slip of paper. On one side of the paper my weight was given—below par. On the other side was my character reading: "You are inclined to be haughty and proud. Think more of others and you will fare much better socially." The machine seemed to be in an especially bad mood that day. But what can one expect for a penny these times?

God for men to become stewards, a call to know his mind.

Zaccheus' giving one half to the poor was commendable; Mary's box of alabaster was not wasted; the widow's mite was a blessed liberality—all because they possessed loving hearts, and their gifts and actions were worthy expressions of their love. They knew their Master's mind, and their actions bore testimony that they also realized they were keepers of their Master's goods. They were good stewards.

Our activity in regard to the following of the financial law is designed to help and encourage us to do the same thing—to perform worthy expressions of our love.

From Two Prayers

Passing now from the ridiculous to the sublime. Recently I had occasion to reread copies of two prayers offered by two men of diverse temperaments—remarkable prayers by remarkable men.

Robert Louis Stevenson was a man of great talents who refused to permit tragic ill health to break his spirit. He made no formal profession of religion, so far as I know, but seemed to have a profound faith. These lines are from one of his prayers:

Lord, receive our supplications for this house, family, and country. Protect the innocent, restrain the greedy, and the treacherous. Lead us out of turbulence into a quiet land. Look down upon ourselves and upon our absent dear ones; give us health, food, bright weather, and light hearts. In what we meditate of evil, frustrate our will; in what of good, further our endeavors. Cause injuries to be forgot and benefits to be remembered. Let us lie down without fear and arise with exultation. For his sake in whose word we now conclude, Amen.

The other prayer was uttered by a man, given to the profession of religion and good deeds, known as Saint Francis:

Lord make me an instrument of thy peace. That where there is hatred I may bring love. That where there is wrong I may bring the spirit of forgiveness. That where there is discord I may bring harmony. That where there is error I may bring truth. That where there is doubt I may bring faith. That where there is despair I may bring hope.

Lord, that I may seek rather to comfort than to be comforted. To understand rather than to be understood. To love rather than to be loved. For it is by giving that one receives. It is by self-forgetting that one finds. It is by forgiving that one is forgiven. It is by dying that one awakens to eternal life.

* * *

A seven-year-old lad of my acquaintance was playing in the front room of his home. He was seized with an unfortunate ambition to stand on the davenport and dive across the coffee table. On the way he contacted a bit of glassware, a cherished family heirloom. The result was disastrous to the heirloom. The lad was banished to solitary confinement in his room. Soon, however, I heard him whistling. Tiptoeing to his door, I said, "Is that you whistling, Eric?" He answered, "Yes—but I am *not* happy."

It takes courage to whistle or sing or smile when one is not too happy. It is easier to weep on someone's shoulder. That may help, too, briefly, but not as a habit. Eric whistled his grief away, was released from his imprisonment, and came back into grace.

When I faced a very difficult trial in my life I said to a friend who also was my physician, "I don't know yet what I have back of it, but I am going to try to put up a front." That was a homely Yankee idiom—to "put up a front." My friend replied with an equally homely bit of philosophy, "Often it helps to put up a front—and then live up to it."

A Picture Lesson

By Robert J. Miller

HOFMANN'S PICTURE is one which is probably familiar to all who read this—the picture of Christ kneeling before a rock with clasped hands, praying to his Father in heaven. His face is lifted, and a radiance seems to emanate from it as he prays, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." In the background under a tree are the forms of three men deep in sleep. It is the scene in Gethsemane, before Judas arrives with those who will take him captive.

Recently I saw before this picture an assembly of children in junior church. Brother Myron Myers, a priest in charge of the service, stood near and invited the little ones to study it carefully for a couple of minutes. Then he asked them to tell what they had seen in the picture.

Instantly the little hands were raised with an eagerness to tell what they saw. All recognized the figure as that of Christ, and some gave information concerning what he was doing; still others mentioned the tree in the background, the three men sleeping, the glow about the face of Christ, the vine growing up beside the rock and the grass.

Through it all, I became aware of the wisdom Brother Myers was using, and had the assurance that he was directed by the Holy Spirit. Such verses as "Suffer the little children to come unto me" and "Take heed that ye despise not one of these little ones" came to mind, as I noted the manner in which he held their interest, gained their confidence, gave them assurance, and made them feel important and equal.

It was easy to discern the important thing which Brother Myers *did not overlook*: regardless of how small the observation, how unimportant the particular detail may have been in relation to the theme, he made it important. For everything in the picture was created by the power of God, and in every instance he was able to make an observation or point out a lesson.

Is it any wonder he held their interest and gave them assurance? Yet we have all seen this one point of teaching and administrative etiquette abused often.

It was a real pleasure to be a part of this service; to feel the eagerness, interest, and "sense of belonging" which each child displayed. Surely the Spirit of the Master was there saying:

Suffer these little ones to come unto me, and take heed that ye despise not [overlook] one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven.—Matthew 18: 10.

"The Seven League Boots" of Error

Legend: Error travels seven leagues while Truth is getting his boots on.

IT SEEMS that recent months have witnessed a "round" of misrepresentations about Joseph Smith and the work of the Restoration. We have been and are doing all possible to correct them; Brother John Blackmore is being kept quite busy in checking up on recent magazine and news articles.

One of the latest is taken from *True, the Man's Magazine*, April, 1953, issue, apparently from a question and answer department. It is as follows:

Q: Who started polygamy in the Mormon Church? *Leroy Clarke, Shelbina, Mo.*

A: Plural marriages were introduced by Joseph Smith, founder of the Church of Christ of Latter-day Saints. The church officially ended it by the manifesto of its president, Wilford Woodruff, in 1890.

Webster's Dictionary has eight different definitions of the verb "introduce." Under no one of them can it reasonably be held that Joseph Smith introduced or could possibly have introduced polygamy on the basis of the allegations of the Mormons themselves.

A person who is not a member of the Reorganization recently sent me the item from *True* and suggested he would like to see a correction in that Magazine. I have addressed the following letter to him:

When our members are alert and helpful in forwarding to us unfavorable or false statements about the church, we always endeavor to show our appreciation. How much more appreciative we should be when those not of the faith give evidence of their interest in our welfare. So, indeed, we thank you for your letter of March 25.

A number of persons have sent us clippings from *True*, and we have taken steps to do what we can to correct the error.

There are many evidences that Joseph Smith was not a polygamist and that he was not responsible for any such a doctrine as polygamy.

Recently I picked up a booklet, "The Story of the Mormon Pioneers," by W. Cleon Skousen. It was published by "the 223rd Quorum of Seventies, San Fernando Stake," which of course is one of the spiritual bodies of the Mormon Church.

Mr. Skousen, on page 12 of this book, states:

"Contrary to popular belief, so-called plural marriage was not one of the causes which led to the expulsion of the Mormons from Illinois. Nor had it been in Missouri. In fact, that principle was *not made an issue* until 1852 which was five years after the Mormons had settled in the Rocky Mountains."

Here is another and very authoritative statement taken from a Mormon publication, *The Doctrine and Covenants*, with introduction by Hyrum M. Smith of the Council of the Twelve Apostles and Janne M. Sjodahl, published by the Deseret Book Company in 1950:

The following is from page 836, under Section 132 (the alleged revelation on plural marriage):

General Notes

"As has been stated in the introductory notes, the doctrine of plural marriage was made known to the Prophet in 1831, or 1832, although the revelation on the subject was not committed to writing until the year 1843. *It should be noted that even then it was not given to the church. This step was taken on the 29th of August, 1852, when the revelation was read to a General Conference in . . . Salt Lake City, and accepted by the assembly as a revelation from God and part of the law of the church. In voting for the revelation, the Saints firmly believed . . .*"

I have italicized certain parts of this in order to deal specifically with them.

In the first place, we cannot keep from commenting that this statement was anything but ingenuous.

First, it is unthinkable that they had to speculate about—evidently very unsure—the year or time if and when such a *startling* innovation was first made known "to the prophet."

But it was not "given to the church" in 1843. That "step" was taken nine years after being reduced to writing and more than eight years after Joseph Smith was killed.

In the light of these statements is any candid and unbiased person going to conclude that Joseph Smith "started polygamy" or that, as *True Magazine* said, he "introduced" polygamy in the Mormon Church?

Now, it was *not* a General Conference (as stated) of the Mormon Church—it was a "special conference" called for the *one and only* purpose of—not "accepting" doctrine, but of sending or appointing missionaries.

And, to cap the climax of Mormon misrepresentation, there was *no* voting and *no* motion and *no* action of any kind taken on that twenty-ninth day of August, 1852.

In the famous Temple Lot case in the Federal Court, Judge Phillips said:

"Claim is made by the Utah Church that this doctrine is predicated on a revelation made to Joseph Smith in July, 1843. No such revelation was ever made *public during the life of Joseph Smith*, and under the law of the church it *could not* become an article of faith and belief *until submitted to and adopted by the church. THIS WAS NEVER DONE.*" (Italics and caps mine. I.A.S.)

On that point, then, it is a case of *res adjudicata*, meaning an adjudicated fact.

In addition we have written to *True* asking that the editor publish a statement submitted to refute the magazine's answer to Mr. Clarke as well as to Mr. Clarke himself.

ISRAEL A. SMITH

It Has Been Said . . .

God makes a man's face, but a man makes his own countenance.

Live with men as if God saw you; converse with God as if men heard you.

Prayer is not a labor-saving device, but a task-producing one.

No one who does not enjoy work can truly enjoy anything else.

Disturbance is the first law of growth.

A man all wrapped up in himself makes an insignificant package.

Question Time

Question:

Was Matthew in error in saying that Zacharias, son of Barachias, was slain between the temple and the altar (Matthew 23: 35, A.V.)?

(See Zechariah 1:1) Zechariah the son of Berechiah lived after the Babylonian captivity about 519 B. C.

Was Luke more accurate? (See Luke 11: 51) He says Zacharias (no mention of his father) perished between the altar and the temple.

Luke's reference could be to Zechariah the son of Jehoida who was "stoned with stones at the commandment of the king in the court of the house of the Lord," II Chronicles 24: 20-22 (about 839 B. C.). The Inspired Version does not correct this.

Ontario

R. J. F.

Answer:

Difficulties often arise over points of personal relationship mentioned in the Scriptures, especially in the expression "son of" which the dictionary says "is used in Scripture language to imply almost any kind of descent or succession." It is sometimes used to express the relation of grandson to grandfather, or even more remote relation as in the case of Christ being the "son of David." The seeming conflict over Zechariah being the son of Barachias, and in another place the son of Iddo, may be thus explained.

In speaking of Zechariah, doubt as to the identity of the person named may very easily arise when we note that Dr. Young's concordance lists no less than twenty-seven different Zechariahs. The Priest Zachariah slain in the temple court at the order of King Joash about 839 B. C. might have been the one referred to by Matthew and Luke, but we doubt it. Jesus' statement, "That upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar," seems to refer to something more recent than the crime of Joash; in fact Jesus puts the blood of Zacharias directly upon the Jews of his day. It is not safe to assume that Matthew made a mistake here. Bible scholars and commentators have never agreed on the identity of Zacharias.

In the absence of any certain knowledge of error we would not expect any change to be made in the Inspired Version. Nor was it the intent in making the Inspired Version that such technical errors involving nonimportant points should be corrected. Had that been the policy we as a church would have been involved in a hundred disputes to one under the present circumstances, which however correct we would have had no evidence to maintain.

CHARLES FRY

Question:

I have been asked concerning our attitude toward the book, *No Man Knows My History*. What is it? Ohio

H. W. B.

Answer:

The author of this book did nothing but republish in her volume many of the lies and misrepresentations that had been set out in various attacks on the church from John C. Bennett's book, published in 1842, down to the present.

Mrs. Brodie's book impeaches her integrity as a historian. This has been proved by Dr. Francis W. Kirkham and others, as she took statements away from their contexts that suited her inordinate desire to blacken the reputation of Joseph Smith, a thing no person of intellectual honesty will do.

She, by using a harmless statement by the Prophet as the title for her book—one that could easily be explained—placed on it a sinister meaning.

We have heretofore dealt with the question of "libel of the dead," but probably should restate: The English courts have sustained actions for libel brought by the descendants of deceased persons, on the theory that they were damaged by untruthful statements about the dead. But the American courts have held that living persons cannot be damaged by libellous statements concerning the dead. This is a strange law indeed!

Because of this American "law," we, the posterity of Joseph Smith, are precluded; we have no chance to maintain legal action for damages and therefore are barred from securing decisions—or even pursuing in court any claim that statements made about our ancestor are not true.

We are left to bear the burden of these untruthful things as best we may. The travesty of it all is that the Mormons, who have made the records in support of Mrs. Brodie, Vardis Fisher, and others of like ilk, still claim to be friends of the Prophet—strange as that seems!

ISRAEL A. SMITH

Question:

If Jesus was on earth in 1830, was he in body or Spirit? Since then, is he ruling his kingdom on earth from his throne in the presence of God?

Missouri

C. Mc.

Answer:

The prevalent belief that when Jesus ascended to heaven he left the world to the care of men, keeping himself aloof from earthly affairs until he should return at his second coming, is grievously in error. Christ perpetually maintains his oversight over affairs on earth (which is not to say that he determined all things as they occur, but that he overrules to the accomplishing of his appointed ends), and in so doing ministers by the presence and power of his Spirit, and on occasion when necessary comes in person as he did to Saul of Tarsus, and to John the Revelator, and later to Joseph Smith in 1820, and to Joseph Smith and Oliver Cowdery in 1836.

One of the prophets said that after his resurrection Jesus "standeth to judge the world" (Mosiah 1: 105). This has no reference to the final day of judgment, but to the continuing process of overseeing and regulating the affairs of earth, sometimes in blessing and sometimes in judgment. "The Lord shall come down upon the world with a curse to judgment." His "eyes are upon all men," and "mine arm is over all the earth." He is the "one Shepherd over all the earth," and he "shall have power over his saints, and shall reign in their midst." No doubt much of his work is directed from heaven, but some of it is done in person.

CHARLES FRY

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald* Editors rather than panel members. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

George Adams

Reorganization Pioneer

By Thomas S. Williams

It is strange that men should see sublime inspiration in the ruins of an old church and see none in the ruins of an old man.—G. K. Chesterton

Recently my friend, Emmanuel Roberts, and I visited an old cemetery a few miles south of Lamoni, Iowa. The purpose of our visit was to locate the grave of a man who had been prominent in the early history of our town.

The inscription on the gravestone reads as follows:

George Adams, Died December 1, 1890, 70 years

Mary A. Adams, Died August 30, 1890, 74 years

The life story of George, unlike many biographies, does not have a happy ending. Much may be learned from a study of the life of this unhappy man.

While gathering facts for such a biography it is well to recall Carlile's words: "The worst in a man is not the real clue to him," and also Coe's from *Motives of Men*: "We have every reason to expect that minute scrutiny will reveal some sort of smallness in any great man. What we should beware of is the obscuring of what is admirable by the dust that goes into the air when these smallnesses are dug out."

The *Saints' Herald* of 1890 records that George Adams was baptized March 7, 1864, by H. H. Morgan at Watsonville, California, and that he "lived joyfully in fellowship with the Saints for many years." We find in the Pacific Slope Conference minutes that he was installed as president of the Watsonville Branch in 1863. The exact date of his baptism is therefore uncertain.

He reported his ministerial labors to the conference of the Watsonville area in October, 1864. It is written that many of the elders reporting to this conference were ministers in the day of Joseph the Seer. George may have been one of them.

FOR A NUMBER OF YEARS Brother Adams was an ardent laborer on the west coast. In 1865 he was sustained by

the Pacific Slope Conference as president of the Santa Cruz District. The years of 1868-70 he was appointed to the city of San Francisco, associated with Elder Hervey Green. Due to the distance of California from the headquarters of the church, the Pacific Slope Conference took on the features of a General Conference; hence Brother Adams' appointments by that conference. That his work was acceptable to the church is evidenced by a number of statements. In one instance Elder W. W. Blair wrote "George Adams is doing well."

The religious fervor of Brother Adams during this period of his life is revealed in a letter he wrote to *The True Latter Day Saints' Herald* dated March 6, 1871. I quote in part:

I send for publication the mournful intelligence of the death of Brother Josiah Butterfield, the beloved president of the Watsonville Branch. He died as he had lived . . . bearing a faithful testimony of the truth of the latter day work, and his word no man can gainsay. . . . Death to him was powerless at the approach of eternal life, and he will by the power of the redemption come forth in the morning of the resurrection clothed in a more glorious body to reign upon a renovated earth. O that his family may try to emulate his example and live as he lived. Then it will be well with them as it was with him. Death would be swallowed up in victory.

GEORGE ADAMS, associated with Hervey Green, presided over the Pacific Slope Conference in 1872. He reported that he had baptized two since the last conference and that he had labored to the best of his ability although he "had no faith in the willingness of the people to hear."

He also attended the Conference of 1873 held at Plano, Illinois. Reporting by request on the conditions in California, he stated that the people were indifferent to religion, the population being made up of an adventurous, speculating class. However, the brethren in that territory were doing their best.

At this Conference Brother Adams was approved as a member of the first quorum of elders. He did not return to California but located on a farm near Lamoni.

At this time Lamoni Branch, known as "The Colony" had a membership of sixty-four and was located about one and a half miles southwest of the present site of Lamoni. Here George again engaged actively in the work. His home was ever open to visiting elders. In a letter to the *Saints' Herald* dated August 9, 1873, Alexander H. Smith reported a visit to his home: "We enjoyed the hospitality of George Adams whose estimable lady made us as welcome as a mother could have done."

IN AN AFTERNOON SESSION of the fall conference of 1874 of the Decatur District, now known as the Lamoni Stake, George Adams was elected to preside over the district. However, in the evening of that day he declined to accept the presidency because he would be "unable to leave home enough to do the work." During the previous summer he had purchased a farm and found himself a very busy man. He had also become a stockholder in the United Order of Enoch.

Another fact which indicates that he and his good wife were held in high esteem is that during the visits which Joseph Smith made to the Colony he chose to abide in their home. According to a statement from Joseph, the Adams home was located on "one of the most southwesterly farms in the Colony."

It was in the Adams home that a historic meeting took place in 1877. There Joseph renewed his acquaintance with Moses Meeder of California. As a result of this meeting Mr. Meeder purchased a tract of land and deeded it to the church. Together they visioned this tract as being occupied by a larger and more permanent church building, the Herald Publishing House, then located in Plano, Illinois, and by church offices, by a storehouse, and by other structures foreseen by these church pioneers.

Two years later it was learned that the railroad company which had been expected to run a line through this little settlement had changed its plans. A spur of the Chicago, Burlington, and Quincy was about to be built connecting Leon and Mount Ayr. Accordingly Brother Adams sold his farmland and moved his house into the village.

Here he became the miller, having purchased a gristmill in 1884, from Peter Harris, then prominent among the church members. After four years of operation he sold the mill to James Allen. Today Willard C. Moon, grandson of the latter, operates a modern mill on the same site.

Within the village of Lamoni George Adams became as busily engaged in economic, civil, and religious affairs as he had in the Colony. When in 1879 it was

learned that the railroad might be persuaded to pass through Lamoni on its way from Leon to Mount Ayr, several individuals almost immediately entered into an agreement to obligate themselves each in proportion to the value the assessor had placed upon his property to furnish the aid the company required. Brother Adams was one of these. He was a member of the committee which built the Brick Church. An ardent promoter of civil growth, he championed the incorporation of the town, and is listed among the voters in the election which brought that decision in 1885.

THIS BRIEF SKETCH of George Adams reveals that he was strong in character, firm in his beliefs, and dedicated to the promulgation of right as he saw it. However, according to the record, he and his good wife "in their later years met certain disaffected ministers and members who craftily plied them with harmful stories concerning Joseph the Seer till they became confused and darkened in mind."

This was a time in the history of the church when not all saw eye to eye on some organizational matters. Some broke away and organized according to their convictions. That George Adams, whose long life had been filled with good works, should become disaffected is sad indeed. We are convinced that he did so only after much anguish of thought.

George and his wife testified to many wonderful experiences during their active years, yet separated themselves from the group with which they had been so closely united when controversy arose over the organization of one of its quorums. Their lives support a statement made by Dr. Starbuck of the State University of Iowa: "Religion as an experience unites. Religion as an organizational pattern divides."

Two quotations from Thomas Carlyle come to mind also: "The gifted man is he who sees the essential point and leaves all the rest aside as surplusages." And, "Quackery gives birth to nothing, gives death to all things. We shall not see into the true heart of anything if we look merely at the quackeries of it." And from the Bell Telephone Company: "When we take our eyes off the goal we see the obstacle."

George Adams—stalwart, constructive, consecrated—was in his life the sublime inspiration spoken of by Chesterton in the opening statement of this biography. We catch a glimpse of it even in his distressed and heartbroken demise.

A MISSIONARY OF THE CHURCH

The Life of Hubert Case

PART XVII

Hitchhikers

Hubert attended the Texas reunions at Bandera and Hearne, afterward going north to those in Oklahoma. All of these were well attended and spiritual meetings. Many young people were in attendance at all of them. As he was returning home from the Guthrie Reunion he drove by Henrietta to settle some branch difficulty. From there he drove to Pryor, Oklahoma, where he stopped for gasoline. Here he met two soldier boys from Fort Sam Houston; they seemed to be entirely without funds and when they found he was going north asked for a ride. His car had but one seat and the day was extremely hot; he asked if either of them could drive; one said he could, so he took them along. That boy could really drive, and did so all the way to Independence. When they arrived at the house all was dark and no one was there. Hubert telephoned from a neighbor's to our daughter, Mrs. DeLapp. I had planned to stay there overnight, but they brought me home right away, and we soon went in. The soldiers were very tired and sleepy, so Hubert took them upstairs to bed, opened the windows and doors, and then prepared to retire himself. Next morning we gave them breakfast, and he took them in the car to Highway 71 so they could continue their way to Minneapolis.

Hubert often gave hitchhikers rides. Once, when returning to Michigan after a visit home, after crossing the Mississippi at Hannibal, he picked up a young man. He asked him who he was, and he told his name, saying he had worked for his brother at Carthage all summer and wanted to go to his home in Tennessee. He took the man into the car, found he could drive, and let him have the wheel. He drove all the way to Springfield, Illinois, while Hubert told him the story of the gospel. He never had heard it before, and he said as he got out of the car, "You have changed my whole life. I shall live like a Christian from this time on."

Training Young Missionaries

On our return to Independence, we stopped at Fort Worth for a short period, then drove on home to make ready for Conference. Appointed for the next two years to Oklahoma and Texas, Hubert had been asked to take certain young men and train them for missionary work. At first there were three who went with him for three months. Starting at Sperry and Skiatook they made a tour through Shidler, Kaw City, Ponca, Enid, Eagle City, Canton, Calumet, El Reno, Seminole, and Hartshorne in Oklahoma, and Dallas and Fort Worth in Texas. The four of

By Alice Montague Case

them visited all these towns, holding meetings for about two weeks in each place. They finished at Wilburton, Fanshawe, and Poteau, then returned to Independence for the Ministerial Conference.

Later, with Jack Wight and Harry Engle he visited some other places. He has watched with great interest the development of these young men.

At Work After Superannuation

Hubert put in the rest of his time up to his superannuation in 1944 in Oklahoma and Texas, keeping as busy as he ever had been and traveling a great deal over the two states. He spent quite a while with Elder Z. Z. Renfroe, a man whom he loved to work with, during these last two years.

Having sold our house on West Walnut Street, Independence, we moved to 316 West Kansas, Independence, our present location. This was in May, 1944. Hubert did not slacken his missionary work but found plenty to do in Independence. Brother G. E. Tickemyer, who was then pastor, asked him to take care of missionary work in the city. He worked just as hard and put in just as long hours as he ever had, driving his own car and making from ten to twenty calls every day. He often administered to the sick, and there were many cases of divine healing. There were also numerous baptisms.

Illness and Recovery

This work went on for the remainder of that year and until April 18, 1945, when he was stricken with a blood clot on the heart. He was bedfast for fifteen weeks, but slowly regained enough strength to get about town and administer to sick ones in our home. Gradually he became able to go to others who called, as he does at the present time. The greatest compensation he feels he has received for the abrupt ending of his busy living and work is the time it has given him for meditation and prayer, which he seldom could find before. For the first time he learned how to pray in the Spirit and what it means to be wakeful at night, and pray and commune with the Father for hours at a time. It made him understand how Jesus communed with the Father, as is mentioned in the Bible. We celebrated our fifty-eighth wedding anniversary on September 30, 1952.

The End

Improving Worship Services in the Women's Department

A talk given at the Southern New England District Conference

By Kathryn Armeson

TO IMPROVE WORSHIP in women's work, let us discard some of our old, worn-out practices. The general song-reading-prayer type of worship has had its day and should be replaced with a change and purpose. Peter Marshall changed, with a purpose, the worship service of the Senate. His prayers were distinctive and had meaning for the day and hour. Washington's government men sought the inside room rather than the closed door of the outside when he conducted worship.

We want women to be inside and seated, looking forward to the worship period. Let's ease out the sewing and quilting some days for a good worshipful program (not "just-a" program). Let's make our non-member friends feel they are associates in our fellowship by giving them a part in it. We can do this without omitting any of the distinctiveness of Reorganized Latter Day Saintism. Our friends may learn something warm, wonderful, and different about our devotions, so we should never be backward in inviting them in.

What will bring about a change to make us all feel that we are drawn a little closer together and nearer God at our meetings? We are commanded to love God and fellow-men. To *learn to love* was the essence of Christ's teachings. God gave a pattern of how to love—"with heart, mind, and strength." In terms of everyday living we love with our emotions, our intelligence, our actions.

One of the ways we learn to love and worship is by using pictures. Before the day of visual aids we de-

pend on the voice for pictures—mental pictures. Even today we do not always need visual aids for our interpretations. Sister Pauline Arneson can stand in a bare hall and present a worship period that makes us picture life as it should be. She has a quiet charm and a conviction that lifts our sights. Sister Blanche Mesley can stand in a basement with steam pipes overhead and paint verbal pictures of life and love as real as those on canvas. Brother Newman Wilson of Jonesport, Maine, has a gift of expression that makes us picture God's love for man down through the ages from Moses to Joseph Smith. The gifts of storytelling and intelligent delineating with words should be encouraged as a mode of worship. Mental pictures can produce emotions and desires in us that make us want to act the part of a Saint. Voice and drama and song form pictures for the ear, heart, and mind.

Graphic pictures have their place in worship too. A blackboard, an eraser, and a piece of chalk are the basic tools for illustration and may be used with good results, even by an inexperienced artist. Using the side of the chalk (first flattening the surfaces) one can easily sketch in the wooded scene of Joseph Smith's experience and teach a lesson on James 1: 5—" . . . let him ask of God."

There is another picture which works out well with flannelgraph board. I used this with Arthur Oakman's lesson, "The Everlasting Covenant," at a women's meeting. (By the way, Brother Oakman says the everlasting covenant in our Inspired Version—Gen. 9: 22, 23—of the Bible should be memorized and on the lips of every woman, man, and

child in the church.) New light on this covenant came when I worked out the rainbow with Zion directly under it. We generally think, in our childhood, of the flood and the promise of no more deluges when we see it. But God set the bow in the cloud for a greater lesson; it was to be a reminder of a covenant with his people—applying to our day also—"when thy posterity shall look upward, then shall Zion look downward."

Vivid portrayals may be made on flannelgraph. In teaching the "Universality of God and Immortality of Man," I chose an ancient American Indian design symbolic of eternal life. (This is what I mean by bringing out the distinctiveness of Reorganized Latter Day Saintism. Use of the Inspired Version and Book of Mormon tends to point up differences, without being *too pointed*.)

The flannelgraph needs to be brought up from the children's department and used in adult work also. The lesson of Moses and the burning bush can be effectively depicted. We should stop with the words, "Take off thy shoes, for the place where thou standest is holy ground," and apply them to ourselves. On busy Sunday mornings as we comb the last curl, match an earring, and push the children so they will be on time, a voice might say to us, "Stop all this fuss; learn to plan better; the service to which you are going is a holy service." We, as Zion builders, need a lesson on holy places, emphasizing calm, serene preparation for ourselves, our children, our husbands. We should

think of the admonition of God to Moses and check ourselves.

We need to look for thought-provoking lessons instead of sweet, easy-to-take lessons. They can give a higher spiritual tone to our worship together and to all our days thereafter.

We come now to some basic art pictures. Two "don't's" we need to remember are these: don't use art pictures too often, and don't use pictures for art's sake only. We should choose suitable pictures for the time of year, for the lesson of the hour, and for those to whom we are talking. We should use pictures in our worship services as carefully as we use them in our homes (for eye appeal and because it does something to us inside) choosing them for color, topic, and good placing.

The picture I have chosen for today is especially suited to Easter, but it also may be used on other very special occasions. It is "The Lord's Last Supper," by Elsie Anna Woods. I have chosen it instead of the famous Leonardo da Vinci painting because of its distinct lesson.

Let me review briefly the da Vinci lesson. This famous artist painted his picture on the walls of the monastery dining room in Italy. He used Italian figures and painted the same tables, dishes, and linen as the monks were using daily. It was to be a lesson to them. He centered his art idea around the unique statement of Christ's, "One of you will betray me." The picture is full of character study as each disciple is asking, "Lord, is it I?" This picture, therefore, has deep significance and should not be belittled or overlooked; just as it was painted for the monks, we, too, as women, learn that we must be constantly walking uprightly lest we at any time betray the honor and confidence placed in us by God, the church, our husbands, and our children.

This Elsie Wood's painting has a happier quality. She spent a great deal of time in and about Jerusalem, going back to the hillsides of Judea and Galilee to seek out the older Jews and their customs. She has

painted much of their actual living. Many of these paintings may be purchased as slides for the projector and flashed on the screen for worship services.

In her picture Elsie Anna Wood has centered Christ with the light of the burning oil brightening his face and reflecting on his twelve disciples. The disciples are seated in different positions around the straw-colored mat on which is the flat round loaf of unleavened bread. The eye is immediately drawn to Christ's upraised hand, for in it is the cup. The artist chose the title, "And he took the cup and gave thanks." To me it brings warmth and happiness to the words, "Do this till I come," which words I like to remember at Communion service. Renewing our covenant with the Greatest One the world has known is our privilege on the first Sunday of each month. This first Communion was a very intimate occasion. Only the twelve came to this last supper. I can see the need of our priesthood members having their closed Communion at times. Perhaps there are times when we, as women, should have our own Communion—maybe a prayer-day worship service.

The Protestant Federated Council of Church Women holds prayer days of peace on which they serve Communion. We cannot pray for that world peace, because of our unique belief in Doctrine and Covenants 1, nor do we partake of their Communion, because of our particular teaching on priesthood authority. How much more, then, do we need to get together and have a prayer day for Zion, on which we repeat the covenant of Zion as set in the "bow in the cloud." Zion is the answer to world peace, and we hold it in our hand—waiting for "the spirituality of our people." We need only to love our fellow-men

enough and Zion will come. Let us call in our pastor or another member of the priesthood and have a worship service of prayer and the Communion of the Lord's Supper. Then let us pray for the peace that only Zion can bring.

How do I use this painting of Miss Woods? In these days of three dimensional pictures I would take out, so to speak, the main objects—the cup and light—and place this silver Communion cup at the lower right—and the soft light of the candle here at the lower left. Then I would say, "You women of today have a work, a bigger and better work to do, for you are part of the great light in the world that can bring love and peace to all about you."

Into All the World—Through Study!

Leadership training classes are good for many reasons. A foremost reason is that of the possibility for evangelism, which is plainly shown in the following comment made by an active pastor:

I can see some wonderful results of our studies for credit. Two or three weeks ago I baptized Mrs. _____. She is an outstanding person, and we are glad to have her as a member. Also, I have baptized two other women, and Sister _____'s daughter. All of these are converts made through our study classes.

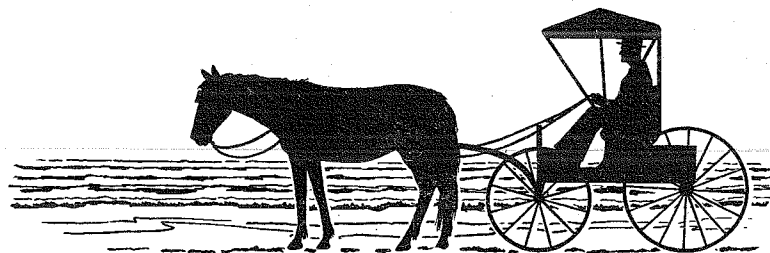
New classes are registering daily. Wouldn't you like to register with a class of friends to study for a special reason? Why not discuss it with your pastor? For details of the plan write to the Department of Religious Education, The Auditorium, Independence, Missouri. Request a free copy of Bulletin No. 104.

J. R. DARLING, *Director*
Leadership Training Program

Home Column

The Good Old Days

By Marie Gosline



IT WAS PAUL who wrote, "Prove all things; hold fast to that which is good." Today we are strong on proving all things, but are we holding fast to that which is good? If this age would salvage all the good out of the past, add it to the knowledge of the present, and toss in a little of the vision of the future, what a wonderful age it would be!

Many of us would never want to return to the "good old days." Certainly not one of us would ask another to go back to the horse and buggy in the present era of automobiles, airplanes, radio, and television. The past—in the church as well as in other phases of living—is gone. Let's develop an upward look and aim toward greater accomplishments. Let's cherish our heritage in the church enough that we'll want to do something about it. The past is gone, but there are some good parts of it to which we should hold fast.

A few nights ago we were guests in the home of a family of musicians. The father—our host—was of Swedish descent. He mentioned that when he was growing up nearly every evening his mother would play the piano, his father the violin, and all the children would gather around and sing. He said he knew they may have been poor as far as material goods were concerned, but they were rich in spirit. He went on to say that he thought it was sad that homes today have lost this touch of the past which should be kept forever. Then he went to the piano and started to

play. We sang everything from "Sweet Hour of Prayer" to "Beulah Land," which was probably our favorite.

*I'm living on the mountain
Underneath the cloudless sky.
I'm drinking from the fountain
That never will run dry.
Oh, yes, I'm feasting from the manna
Of a bountiful supply,
For I am dwelling in Beulah Land.*

AS LATTER DAY SAINTS, we, too, are "living on the mountain underneath the cloudless sky." We should therefore be extra cautious of our conduct and manners and appearance. We may think that it doesn't matter what we wear, that God looks on the heart only, but we must ever remember that we *are* on the mountain, and we *are* being looked at. Those in the lowlands know that we are Reorganized Latter Day Saints. If we are not neat and clean, if our homes are not well kept, if our gardens are full of weeds, our neighbors will notice and may judge the church by our standards.

A man who has gone far in his profession told me this story about a fellow named Bill who learned the hard way that it pays to dress well. Bill was ambitious and had plenty of ability, but he wasn't particular about his personal appearance. He came from a little mining town in the northern part of the state, and when he came to work in the city, he wore flowered ties (and they were big flowers) and striped shirts. Some-

times his hair was shaggy, his shoes were unshined, and his trousers unpressed. After Bill had lost out on a few promotions, his superior called him in one day and said, "Bill, please don't be offended when I tell you what's holding you back. I like you, and that's why I'm saying this. You're O.K. in every way but the way you dress. Now I don't expect you to go overboard and buy a lot of new clothes on your salary, but the next time you get a shirt, make it a plain white one. Then buy a plain tie, or one with a tiny stripe or figure. You can have your shoes shined for a dime, and your hair cut for fifty cents. It won't cost much for you to have your trousers pressed either. That's all, Bill."

This happened several years ago. The other day Bill took time off from his work as vice-president of a company to stop by and thank his former employer for the advice he had given.

JESUS EXPECTS MORE of us, as Reorganized Latter Day Saints, than he does of our neighbors. Remember that old story, "Scarlet Sister Mary"? It is about a young girl who lost her way and stepped from the narrow path. Two of the lesser characters were admonished by their mother, "Just because she's gone and done wrong doesn't make it right for you two to do the same. She doesn't have the blood in her veins you have in yours. It'd be worse for you to do it, and your punishment would be greater. I expect more—twice and over as much—from you as I ever did from her. She's not to blame half as much as I'd blame you if you did the same thing. Yours is a rich heritage, and it's your job to live up to it."

New Horizons

The Restoration Festival in Northwestern Illinois

RESTORATION FESTIVAL means many things to many people. Since the General Conference of 1947, it has been the Zion's League's way of celebrating the anniversary of the Restoration Movement. And yet, to each League it is unique, for each has its own method of celebration.

In 1949 and 1950 when youth work was organized on a district level in the Northeastern Illinois District, the celebration of the Restoration was included in the program. At the historic old stone church in Plano, which was the first headquarters of the Reorganization after Joseph III came to head the church, the first Northeastern Illinois Festival

As Saints we have drunk from the "fountain that never will run dry." We have His blood in our veins, and it would be worse for us to do wrong than for our neighbors who have not accepted the gospel message. Jesus himself has set the law for us to live by. We drink from the fountain on the first Sunday of every month. Does this Communion leave us with a clean heart and pure thoughts? "This do in remembrance of me" should mean much to us. When we remember the agonizing last days Christ spent on earth, surely we will put aside our pet grievances and grudges as we commune at his table.

We, of all people, should be "feasting from the manna of a bountiful supply." Christ has promised many good things to us if we will but heed his voice. We have much to be thankful for, and our heritage is part of it. Let's "hold fast to that which is good," but let's not stop with just a eulogy. Let's add that part to the present, with a taste of the future thrown in, and go on to greater things.

was held. This was under the leadership of Arnold Settles, district youth supervisor, and it set the pattern for future celebrations for the Leaguers in this area.

In 1951 the DeKalb Branch was host to the young people for their big event. In 1952 and in 1953 the services were held at Mission Branch. This is another historic branch of the Reorganization, being one of the very first church buildings after the Reorganization in 1853.

Some Leagues have banquets; some have parties; some have missionary series. Some Leagues have events scheduled over a whole week; some over week ends; some use a single day.

The Festival of the Northeastern Illinois young people is a one-day gathering, which in its classwork, luncheon, and worship services includes all the fields of emphasis in Zion's League work: worship, study, service, and recreation.

This year's Restoration Festival was held March 29. The theme centered around youth and the restored church. The early morning fellowship service set the tone of the day. The theme was "Heirs of the Kingdom" with Vernon K. Pettit, district youth supervisor, in charge.

The church school hour was devoted to a class on "Youth and the Financial Law," taught by Elder Arnold Settles.

Elder Lyle Woodstock, church appointee and president of the Chicago District, was the speaker for the worship hour. He used the topic "Youth Building the Kingdom."

Lunch was potluck served in the lower auditorium of the church. Here, through conversation and singing, social fellowship was established.

As a final service the young people joined in a dedication period. Two inspirational talks were pre-

sented by William Pike, Sr., district religious education director, on "Youth in the Early Restoration," and Burdette Heun, district bishop's agent, on "Youth's Avenues of Service Today." Responding to the occasion several of the young people gave short talks on "What the Church Means to Me."

This is the way Northeastern Illinois District celebrates the anniversary of the Restoration each year. It is one of the methods used by young people all over the world to show their devotion to their church. It is one of the methods by which the young people of the Reorganized Church of Jesus Christ of Latter Day Saints are united in the cause of Christ, regardless of where they live.

DOROTHY EASTWOOD ANDERSON

Unwritten

I put upon my list of things to do,
"Write eight good lines of poetry
Today."

But the edges of the day were dipped
in gold,

And warm.

The air was blossom-sweet with summer's own perfume.

The rippling Sound fanned out in
silent, silver swirls

While I sat, entranced,

Running the hot sand through my
fingers,

Feeling the wind's caress upon my
hair

Until the twilight stole across the
sky

To hang a melon-slice

Of moon

Which rocked upon the gentle night.

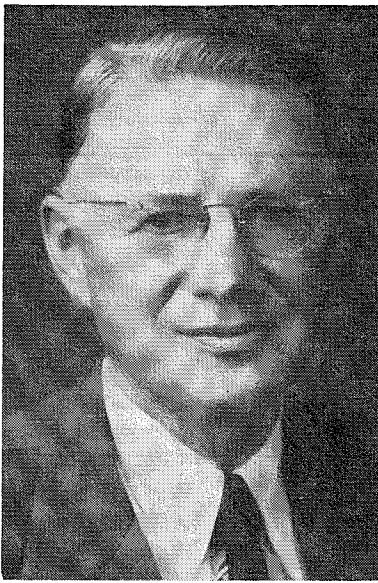
And when I sighed and brushed the
sand

From skirt and hands,

I had not penned a line, though I
had lived

A day of poetry.

LOUISE SCOTT WRIGLEY



Church Men in the News

H. W. Burwell Honored

assigned places on two of its committees. He has been an active member of the Friendly Service Committee of his company for several years. For two years he has been on the Communication Committee of the Louisville area of the Civil Defense Group and Chairman of the Communication Committee of the transportation section of that group.

Brother Burwell was baptized June 22, 1913. Three years after this he was ordained to the office of priest. He has served in various offices in the priesthood since that time, being ordained an elder in 1921; a high priest in 1941; and an evangelist in 1950.

He has found a great deal of pleasure in his work with the railroad company, for he travels to various areas and finds ample opportunity to minister to people.

He is well qualified to minister with his background of service. He has been appointed district president of the Southern Indiana District twice to fill out unexpired terms when General Church appointees have been moved. He has also held several district offices and for twenty years has served as pastor of the Louisville Branch.

Brother Burwell has stated his desire to serve as follows: "If I have a hobby it is to get acquainted with the Saints in the various parts of the country through which my work carries me."

BARBARA PEAVY

A RECENT HONOR has come to Evangelist H. W. Burwell of Louisville, Kentucky. At the first of this year he was appointed a member of the committee of direction of the Communications Section of the Association of American Railroad's Operating-Transportation Division.

Brother Burwell is a telephone engineer for the Louisville and Nashville Railroad Company. He has been active in various committees of the Communication Section of the A. A. R., and in 1950 he was chosen chairman of Committee No. 2, Inside Plant. He still holds that position.

In 1952 he was elected a member of the Committee of Direction and has been

Letters

From a "Herald" Reader in Korea

I want to express my appreciation for the privilege of being able to take the *Herald* while serving in Korea with the Marine Corps. I find the articles inspirational; they help keep a person closer to the right type of living. It is very easy to drift away from the Lord and indulge in things which are wrong when one is in service and does not have the association of church members.

I hope that by faith, prayer, and work we can help to bring about the building of Christ's kingdom here on the earth. If we each do our part, we can benefit humanity in all the world.

Pfc. RALPH A. DOBSON

L-4-11 First Mar. Div. F.M.F. 1242105
c/o Fleet Post Office
San Francisco, California

From a "Guidelines" Subscriber

No leader in the church should be without the information, help, and guidance found in *Guidelines*. This publication should be in the home of everyone interested in proclaiming the gospel and building the kingdom. It contains much that can be of help to all who are called to positions of leadership and responsibility in the church if they will but study and apply to their work those things that are presented.

When I received my first copy and began to read it I was not in the least sorry that I had subscribed. May God bless those who publish and those who contribute to *Guidelines* that each issue may be as interesting and helpful as the issues I have received.

Route 1 WILLIAM E. KRUEGER
Lucasville, Ohio

Asks for Prayers

Many years ago I had the desire to tell others about this gospel, but I was made to know I hadn't applied it to my own life well enough to testify of it to others. Since then I have tried to qualify spiritually. I have been shown that the gospel will be preached here in Washington. Elders came twice last year from Oklahoma City to preach. There are only four of us here, but we may be able to have meetings some day that will interest our neighbors. I love to read the *Herald*; I have especially enjoyed Hubert Case's story.

We ask the Saints to pray that we may be able to establish the work in this town.

MRS. MARY A. CROSS
Washington, Oklahoma

Tribute to the Crums

I have been fortunate in being able to spend a couple of Sundays a month in Tokyo with Brother and Sister Crum. They are doing a wonderful job here by helping add a little touch of home and church for the fellows who come in contact with them. It has been about five months since I first met them, and they have added greatly to my spiritual growth during this time. A day in their home has helped a lot of lonely fellows and given their souls a lift. The work they are doing is worthy of highest praise.

Through the Crums I became acquainted with Bob Baker of Idaho and Larry Davenport of Wisconsin as well as a number of other church members. Larry was wounded in Korea and was hospitalized for about ten weeks. The three of us have had some wonderful experiences together. Larry is back in the States

Herald House has obtained a limited supply of two important books of the Restoration that are now out of print.

YOU MAY NOW ORDER

Man Here and Hereafter
by W. J. Haworth for 50c

and

The Royal Priesthood
by W. J. Haworth for 25c

Order from HERALD HOUSE, Independence, Mo.

now and we are happy for him, although we miss him greatly.

I want to pay tribute, too, to my wife, the former Loretta Arnold. We met at Graceland the year before last and were married September 23, 1952. She is a devoted worker in the church, and through her I have come much closer to God. Our deep faith in and love for each other has enabled us to bear being parted.

I am grateful that I have had the opportunity to talk to several fellows and help awaken an interest in religion in them. I feel that God has enlightened me on occasions so that I could tell the story of the gospel better than I could with my own limited ability. Here I have had a chance to tell my beliefs to others that I never had before. These conversations have been memorable experiences.

To whom are you telling the story?
Special Services RON BURNELL
Navy No. 3923 Box 24 SN USN 324 40 65
F.P.O.
San Francisco, California

Note of Thanks

We wish to express our sincere appreciation to our many friends for the kindness shown us during the illness and after the death of our husband and father, James Oliver Rogers, who died April 13.

MRS. MELVINA ROGERS AND FAMILY
R.F.D. 1
Bois D'Arc, Missouri

Philosophy from a Korean Hilltop

I have just finished reading an issue of the *Herald* "from cover to cover" while sitting here on a hill in Korea. I want to thank the members of Flint, Michigan, Branch (where I was baptized as a youngster) for their thoughtfulness in sending the *Herald* to me and to others who are stationed in foreign lands.

I am part of one of a number of radio relay teams that form a branch of the communication system here in Korea. We are in operation around the clock, and if one of the relay stations should fail, it could result in the loss of many lives. We feel our responsibility keenly.

Since I have been here I have had little opportunity to attend religious services. Since we operate from mountaintops, we are isolated from camp activities, including religious meetings. In the six months I have been here I have gone to services only twice. But even this isolation cannot keep a man from worshipping God in his own humble way.

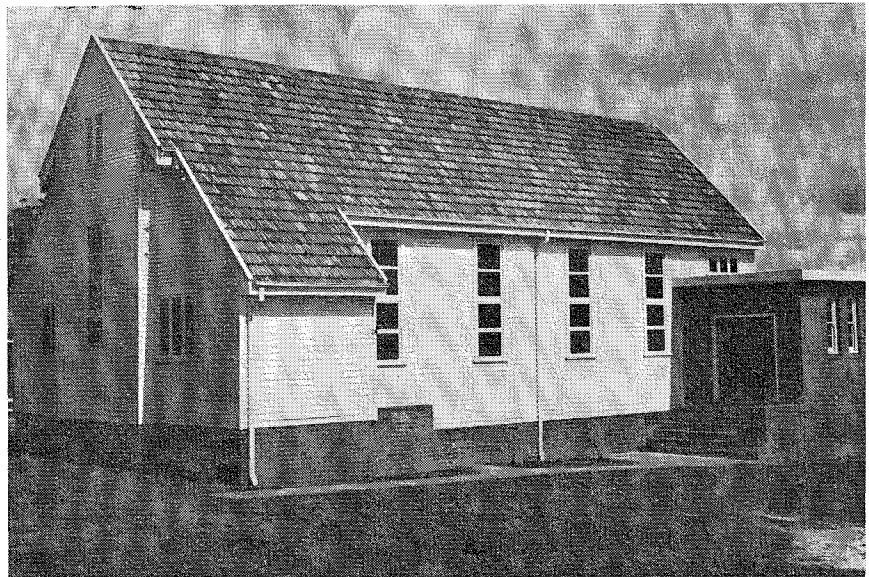
The other day I discovered a spring in the side of our mountain. I have watched the flow of this spring increase as days go by, and as I have watched, I've thought of it as a branch of the church, adding its bit to the larger stream (district) which eventually becomes a part of the ocean (Zion). When enough streams reach their goal, the ocean of Zion will become a reality. We each must strive to enlarge the springs that feed the streams that run into that ocean of peace.

I would like to hear from any who care to write to me.

PVT. JERRY O. KNITNER
R and M Co. 101st Sig. Bn. US 55224483
A.P.O. 264, c/o Postmaster
San Francisco, California

Note of Thanks

I wish to thank all who remembered me in their prayers during my illness and those who sent cards and letters while I was hospitalized. I have been a member of the church for fifty-five years, and I have been blessed each time I have received administration.
Independence, Missouri ELLA HAWKINS



NEW CHURCH IN AUSTRALIA

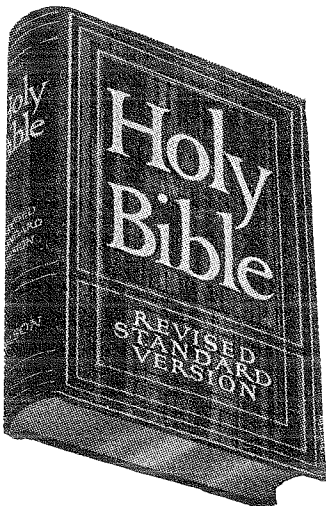
ONE OF THE OUTSTANDING achievements of the branch at Guildford, Sydney, N.S.W., Australia, was that on the opening day of services, April 12, in the new church, fifty-four nonmember children and young people from the surrounding district attended church school. The following Sunday this number was increased to seventy.

The mayor of Parramatta, E. A. Mobbs, represented the community at the opening service. Others on the program included Elders R. E. McLaughlin, Norman Smith, D. A. Alberts, W. J. Swain, and Seventies A. F. Burdekin, and Floyd Potter. The Guildford choir and Sybil Bannister, soloist, provided music for the service.

The building is a frame structure on brick foundations with tiled roof and brick vestibule. Total plans call for the addition of church school classrooms and social hall to give an "L" shape appearance when completed. The interior of the building has some very modern features, including fluorescent lighting. It is equipped with Queensland maple pews and chancel furniture.

Prior to the opening of the building the Saints met in the Masonic Hall. A steady growth in membership made possible the completion of the building. The congregation now numbers fifty-three. Brother Norman Smith, a local businessman, is the pastor of the branch.

BARBARA PEAVY



THE REVISED STANDARD VERSION OF THE HOLY BIBLE

This much anticipated, modern English version of the Holy Bible has been in preparation for sixteen years by leading Bible scholars. It is accurate and easily read, and one that all can read and enjoy.

Clothbound	\$6.00
Leather	\$10.00

HERALD HOUSE

Independence, Missouri

A Christian Concept of Property

Briefs

By the Reverend Calvin W. Franz

CONTRARY to the doctrines of Socialism and Communism that all property belongs to the state, the concept of private property is Christian, soundly and firmly based on the standards set by the early church of Jerusalem.

Now this must be rightly understood, for it has been subjected to much gross misinterpretation.

These early Christians had the "right spirit." It was that of love which was basic in the early Christian concept of private property. It is still basic, though much of the dispute over property results from an un-Christian spirit of covetousness which is the underlying evil.

Nevertheless the church of Jerusalem recognized the principle of private property. The disciple really did own his property. It was his; what "he possessed was his own." But confusion has arisen from the next statement, "They had all things in common."

This did not mean common ownership. It meant the ownership that recognized the Christian principle of sharing with those in need, the principle of stewardship as taught by Christ.

Furthermore, the owner of property thought in terms only of sharing *his* possessions when necessary, not the possessions of somebody else. The trouble today is that too many treat someone else's property, not their own, as if it were common property. But these are not "disciples," at least not of Jesus Christ; they may be disciples of Karl Marx.

The principle of sharing is Christian, and these early Christians shared with those less fortunate than they.

But how? Through the church. It was private sharing, not a bureaucratic hand-out of possessions taken away from others. And whatever one shared of his property or possessions with another was not done by law or by force. It was entirely voluntary.

The early church of Jerusalem recognized private property. The early Christians were property owners in name and fact, but they saw themselves only as stewards of their worldly possessions, and the duty of mutual helpfulness seemed to them as natural as that in the family circle. But private property was not sacrificed. No one was forced to sell his house or land. When it took place it was done by the constraint of love, and only where there was a real need was a donation given.

Used by permission of *Christian Economics* (December 30, 1952), New York 19, N. Y.

reunion materials for women's groups

Women Accept the Challenge of the Restoration

You can have immediate delivery now on the new study text for women at reunions this summer. This course is also adaptable for local work.

The course is a study for Reorganized Latter Day Saint women as they accept the challenge of the Restoration in every part of their lives.

15c

Herald House

INDEPENDENCE, MISSOURI

Youth Rally Held

ARKANSAS-LOUISIANA DISTRICT.—Despite cold weather and tornado warnings a youth retreat was held at Camp Tahkodah on April 18 and 19. The women's department of Bald Knob, Arkansas, had charge of the kitchen. About forty-five young people attended the rally which was under the direction of Elder Carl Mesle, youth director of the General Church; Seventy James Renfroe, district president; and Mrs. Lillian Powell, district youth leader.—Reported by MRS. DALE EDWARDS

Stake Presents "Elijah"

KANSAS CITY STAKE.—The first Pre-Easter Week of Prayer for the stake was held March 29-April 3. The climax to the week was the presentation of the oratorio, "Elijah," under the direction of Josephine Mader. All services were held in Central Church, and Elder Fred O. Davies, stake president, was in charge of the services.

Work has begun on the new church at Raytown. The pastor is Luzon Maxwell.

One hundred and three members of the priesthood of the stake met at Central Church on March 26 to make preparations for the stake Week of Prayer. Brother Davies was in charge of the service assisted by Bishop Howard Miller, Warren Hinderks, and other members of the priesthood.

A group of senior adult leaders from congregations in the stake met at Central Church on March 8 to discuss the progress of the program. Sister Gladys Carter, stake promoter of senior adults, and Fred Young, adult promoter for the stake, explained some points about the program and answered questions. Senior adults are now organized in over half of the congregations in the stake.

Missionary Endeavor in District

NORTHEASTERN ILLINOIS DISTRICT.—Over eighty members of the priesthood and their wives of this district and the Chicago District met for a priesthood banquet November 14 in Aurora, Illinois. On November 15, the men met in sessions all day with Apostle D. O. Chesworth, Seventy Cecil Ettinger, and Elder Lyle Woodstock. All-day classes were provided for the women on the theme "We Support Our Priesthood."

Several evangelistic series have been held throughout the district. Brother Ettinger was present in DeKalb for three weeks in January and five days at Mission Branch in February. Missionary Elder Delbert Smith spent two weeks at the Ottawa, Illinois, Branch. These services resulted in two baptisms.

On March 29 the young people of the district met at the Mission Branch for their annual Restoration Festival.

During its spring tour the Graceland College Concert Choir appeared at the Plano Branch for a concert and overnight stay on March 29. The Mission Branch was host to the group on April 2.

The semiannual conference of the district was held in Aurora with Brother Ettinger and Brother Chesworth present. Classwork was held on Saturday with Brother Ettinger presenting an illustrated lecture in the evening. A Communion service was held in the evening. Following a breakfast on Easter morning, Brother Chesworth preached at the morning worship service.

The business meeting was presided over by the district president, Lloyd Cleveland. Gerald Blakely of Plano was approved for ordination

to the office of elder; John Pement, DeSelm, priest; Louis Howard, DeKalb, teacher.

Brother Chesworth preached following the business meeting and Brother Ettinger concluded the day with his evening sermon.—Reported by DOROTHY ANDERSON

District President Visits

ROUGE VALLEY MISSION, MEDFORD, OREGON.—The group went to Grant's Pass to hear Missionary Elder Don Landon on April 1.

On April 11-12, Elder J. L. Verhei, district president, and his wife met with the thirty-five Saints gathered at the home of Elder and Sister James Davison. On Saturday night, Sister Verhei spoke to the women at the home of Brother Frank Ward. Brother Verhei met with the men there at that time. On Sunday morning the group traveled to Grant's Pass where Brother Verhei gave the morning sermon. A basket dinner was served at noon.—Reported by MAUDE CORREY

Special Easter Services Held

INDIANAPOLIS, INDIANA.—The branch held a series of services on Easter Sunday, beginning with a sunrise Communion and prayer service. Breakfast was served to all the Saints in the lower auditorium by Mr. and Mrs. Leon Pollard following the service. The morning sermon was given by the pastor, Elder H. Wayne Smelser. Debra Ann, infant daughter of Elizabeth and William Churchill, was blessed by A. W. Gage and Thomas Taylor on Easter Sunday.

Becky Agnes Moss, Harlan Bunnell, and Kathy Schilling were baptized by A. W. Gage and Glenn Tice. Becky and Harlan were confirmed at the Easter sunrise service by Elders Gage and Smelser, and Elders R. M. Anderson and Taylor respectively. Kathy Schilling was confirmed April 12 by Elders Smelser and Anderson.

The remodeling of the church is progressing rapidly with the limestone exterior nearly completed. New flooring will be laid on the upper and lower auditorium floors.

Sunday evening forums are held at the church at which various topics are discussed. The current forum deals with the Book of Mormon from various aspects.

A sweetheart dinner was held on Valentine's Day for the married couples of the branch. The couple married the longest period of time (the A. W. Gages) and the couple married the shortest length of time (Laura Belle and Eddie Brown) were presented with flowers.—Reported by BETTY ANDERSON

Baptismal Service Held

EL PASO-LAS CRUCES MISSION, TEXAS.—A baptismal service was held March 28 for Juanita Wester and Charlotte Doyle. Brother R. M. Porter was in charge with Seventy Wayne Simmons baptizing the candidates. A confirmation service followed with Robert Doan in charge and Brother Simmons confirming.—Reported by R. M. PORTER

Gives Easter Message

HANNIBAL, MISSOURI.—The speaker at the special Easter Communion service was Seventy John Puckett of Jefferson City. Brother Puckett, assisted by the pastor, Elder Wayne Peters, blessed Rebecca Lynn, the infant daughter of Brother and Sister Lee Smith of Payson, Illinois. Brother Puckett also preached the evening sermon.—Reported by MRS. EDGAR CASH

Pastor Appointed

PAMPA, TEXAS.—Ralph F. Wilt of Amarillo, Texas, has been appointed nonresident pastor of the Western Oklahoma District.—Reported by S. B. MALONE, JR.

News and Notes

(Continued from page 2.)

BAPTIZED IN OZARKS

The Gudgell Park Zion's League spent May 2 and 3 in the Ozarks under the leadership of Elder Charles Neff and League Leader Joy Harris. Two members of the Zion's League were baptized on Sunday morning. A confirmation and Communion service was held following this.

ATTENDS INSTITUTE

Mrs. J. Harry Paxton, of the General Council of Women, attended a women's institute for the Rich Hill District, held at Rich Hill, Missouri, May 12. She was the guest speaker for the meeting.

WHITE MASQUE PLAY GIVEN

The White Masque Players presented "The Robe" in the Stone Church Annex, April 27, 28, and 30, and May 1. The three-act drama was directed by Chester Taylor. The lead roles were portrayed by Robert Akers, Richard Byrne, and Corrine Bessemer. Approximately twenty-seven other persons were in the cast of the production.

MISSIONARY SERIES HELD

Seventy Eugene Theys held a missionary series at the Slover Park Church in the Center Stake of Zion, May 3-10, excluding May 9. Each evening the services began with the showing of colored slides, following which Brother Theys presented his sermon. Brother Theys is the Center Stake missionary.



Golden Wedding Anniversary

Mr. and Mrs. G. Edward Weeks celebrated their fiftieth wedding anniversary on Sunday, April 12, at their home in Osawatamie, Kansas. It was also Mr. Weeks' seventieth birthday. Mrs. Weeks, the former Carrie Clow, is the daughter of Mr. and Mrs. William Clow, who moved from London, Ontario, in 1877. Mr. Clow was a pioneer of Independence.

The Weekses have two daughters: Mrs. Roy Chapman of Independence, and Mrs. Wallace Strong of Merriam, Kansas; two sons: Marvin of Des Moines, Iowa, and Harold W. of Osawatamie; and eight grandchildren. Most of their relatives were present for the celebration.

Both are members of the Reorganized Church, and Mrs. Weeks was an employee of the *Zion's Ensign* for a number of years.

Notice

Herald House Shipping Department

will be closed

June 1, 2, 3

for annual inventory.

Briefs

Dr. Link Guest Speaker

PENSACOLA, FLORIDA.—Dr. Vance Link was the speaker at the branch on the morning of April 19. He spoke regarding Sanitarium Day.—Reported by JAMES D. HALL

Priesthood Classes Held

CENTER STAKE OF ZION.—A total of 12,275 attended the Week of Prayer held in the Auditorium March 29-April 5. On Easter Sunday morning 750 persons attended the sunrise service at the campus. Elder Arthur Rock gave the morning address and the Graceland College Band provided the music.

The spring session of priesthood school began April 27 to continue through June 1. The elders' quorums met separately as follows: Quorum 1, Walnut Park, "The Ministry of Teaching," taught by Apostle Reed Holmes and John Darling; Quorum II, Stone Church, "The Ministry of the Word," taught by various church leaders; and Quorum III, Englewood, "The Ministry of Counseling," taught by Chaplain Almer Sheehy and others.

The Aaronic priesthood members are meeting in the Kansas Avenue Chapel. Two elective courses are being offered along with the required course for the quarter. The required course is "Teaching in the Home," by Harley Morris. The electives are "L.D.S. and Their Changing Relationship to the Social Order," by Roy Chevillie, and "Book of Mormon Institute Lectures."

Men's Retreat Held

NORTHERN CALIFORNIA DISTRICT.—More than one hundred men of the district attended a retreat at the Happy Valley Reunion grounds on March 20, 21, and 22. Elder Thomas R. Beil taught a class on "Services of Worship."

Elder Clinton Saxton spoke on the "Natural Resources of Preaching." Elder Glen Johnson's class was on "Evangelism in the Branch Program." Apostle E. J. Gleazer taught a class on "Branch Administration."—Reported by R. L. NEPHEW

Youth Retreat Held

SOUTHEASTERN ILLINOIS DISTRICT.—The young people of the Southeastern Illinois District met at Mt. Vernon, Illinois, April 18 and 19, for a "Restoration Festival." The theme was "The Restoration and You."

Seventy young people registered on Saturday morning.

The theme "The Church Restored" was carried out in the banquet in the evening, which was served by the ladies of the church.

Sunday morning prayer meeting was led by the district missionary, D. L. Kyser. The 9:45 a.m. service was conducted by Sam Anderson. The lesson was "Youth's Place in the Restoration." Bill Poore spoke at the morning worship service which was conducted by the young people.

Lunch was served in the church basement followed by a short business meeting presided over by Floyd Henson. The young people voted to elect a district young people's president, treasurer, and secretary. Jerry Wolfe of Mt. Vernon was elected president; Gorden Lambert of Marion, treasurer; and Georgia Ellis, also of Marion, secretary.

Following the business meeting three young people, Donna Kyser, Bradley Henson, and

Jerry Wolfe, told what the week end had meant to them.

The retreat was closed with a benediction by Brother Tom Racine.—Reported by FAYE ELLIS

Raise Funds for Building

AMES, IOWA.—Elder Milton Broadfoot of Des Moines was the guest speaker on March 15. Several members of the Ames congregation attended the regional church school institute in Des Moines, March 20-22.

The group journeyed to Des Moines on March 27 to hear the Graceland College Concert Choir on tour and again on March 29 to hear the presentation by the Des Moines choir of "Olivet to Calvary."

On April 1, the Ames group presented the evening fellowship service at Nevada, Iowa, and then went to several homes to sing to the sick and aged.

The women's department sponsored a box social on April 18. Twenty-two persons were in attendance, twelve boxes were sold, and a total of \$116.30 was raised to be applied toward the building fund.

On April 19, Florence Freberg, the district church school director from Des Moines, presented a demonstration on teaching the Book of Mormon more effectively by use of audio-visual materials.

Dave Shippy, mechanical engineering student, and Joan Toth, home economics education student, graduated from Iowa State in March. Dave is now doing graduate and research work here and Joan is working on the campus.

Elder Lloyd Young is teaching freshman sociology at Iowa State College.

Pastor Dale Paterno journeys to Woodward, Iowa, every Wednesday night to teach handicraft to the mentally handicapped.

The district youth leader, Jack Ross, has announced that the Des Moines District youth camp will be held August 16-21 at Springbrook State Park.

Joan Toth, Lloyd Young, and Francis Harper have been selected for membership in Phi Kappa Phi scholastic honorary.—Reported by JOYCE CROFT

Branch Officially Opened

KITSALINO, VANCOUVER, BRITISH COLUMBIA.—The official opening services of the branch were held on March 29. There were 125 members present at the morning service, 250 at the afternoon service, and 150 at the evening service. Elders Monte Lasater, Aleah Koury, and S. G. Clark were present for the services. Brother Clark, district president, spoke at the official service in the afternoon. He reviewed the history and progress of the branch, following which Brother Koury spoke to the congregation. Brother H. Stanbridge presented Brother Lasater with the keys to the new building on behalf of the branch. Following a sermon by Brother Lasater, the keys were presented to the pastor, Bert Embleton.

Music for the services was provided by the following: Marilyn Peterson, Sister Stanbridge, Sister Hill, the junior choir, Lenore Seaton, Sam Clark, Jr., Peggy McLean, Dona Currel, Phyllis Cornis, Doris Chapman, and Eric Albury.

Sister Annie Butterfield donated the flowers and ferns for decoration.

Brother Koury spent some time following this visiting members and nonmembers.

The Victoria Saints donated thirty dollars to the branch.

Winifred Joyce Lockeyer and Susan Violet Tate were blessed on August 5, 1952.—Reported by ANNIE E. DAVIES

Mission Organized

LAURENS-SIOUX RAPIDS, IOWA.—On November 18 six women met in the home of Sister Mildred Faircloth in Sioux Rapids to discuss the possibility of organizing a women's group. This group was later named the Sioux Women's Group. The Book of Mormon was chosen as the study text. The group meets the second and fourth Wednesday of each month in the home of one of the members. With ten members on the active roll, the past year's average attendance has been seven. Present officers of the group include president, Anna Wood; secretary-treasurer, Bessie Hill; teacher, Marie Green.

As an outgrowth of organizing the women, on May 4, 1952, District President S. R. Coleman of Logan organized the families into a mission under the Mallard Branch. He appointed Chris Plain of Laurens as pastor. Anna Wood was elected secretary-treasurer and Delores Green as pianist.

The places of meetings alternate. One Sunday night meetings are held in the Sioux Rapids Library basement, and the next Sunday evening in the Laurens Library basement.

Church school teachers include Luella Fiah of Mallard, adult teacher; Marie Green of Rembrandt, senior young people's teacher; Anna Wood of Marathon for the junior young people; and Rosalyn Green of Rembrandt, primary teacher.

Forty names appear on the roll. The past year's attendance has been an average of twenty-three persons each Sunday evening. The record attendance has been forty-one. Eight of this number have been baptized during the past year.

The towns represented at these services include Rembrandt, Linn Grove, Sioux Rapids, Marathon, Laurens, and Mallard.—Reported by MRS. ANNA WOOD

Candidates Baptized

MYRTLE POINT, OREGON.—A baptismal service was held March 15 at which time Maudie and Henry Taylor were baptized by Elder Thomas E. Coffman. They were confirmed at a special meeting following the baptismal service.

On April 26, a baptismal service was held for Janis Coffman, Bertha and Glenn Davenport, and their daughter Dorothy. They were baptized by Vern Brewer. Mr. and Mrs. Davenport were confirmed following the baptismal service. Janis Coffman and Dorothy Davenport were confirmed at the evening service.

A religious film, "I Behold His Glory," was presented in the evening on April 19.

The young adult group held a surprise housewarming for Mr. and Mrs. Noel King at their home on April 17. Eighteen people attended the party, and a gift of china was presented to Mr. and Mrs. King from the group by Vern Brewer, president.

A tamale sale was held by the women's department on April 11.—Reported by MRS. VERN BREWER

Women's Group Organized

LONG BEACH, CALIFORNIA.—The following men have been ordained: At a stake meeting in Los Angeles on October 5, Guy M. Smith was ordained to the office of high priest; on October 12, James W. Livingston and Norman Turner, priests; Edgar Skinner, teacher; and Harry Eckles, deacon. At a stake meeting in Los Angeles on March 1, Roy Bullard was recommended and approved for ordination to the office of elder and Vesper Crosswhite to deacon. These men were ordained in Long Beach on April 12. At the conference Certificates of Progress were presented to Margaret Crum, Minnie Jeschke, Dorothy

Niles, Ottie Parago, Ellen Smith, Guy M. Smith, and Lillian Kingsbury. A religious education institute was held October 25. Glen Holmes, stake leader, was in charge. Brother Holmes conducted a short course for teachers on three consecutive Sunday evenings during March. Compton and Lomita groups participated in the training course.

The children's choir, directed by Margaret Crum and accompanied by Bess Gisel, presented a program on November 16 and also sang at the Easter service this year. Two hundred and eighty-five people were at the service.

On January 29, the Lakewood and Los Alamos women met at the home of Hazel Gregg, stake women's leader, and organized a group known as the Fidelis Club. The following were elected officers: Izetta Sletto, president; Audentia Hull, vice-president; Betty Wagner, secretary and treasurer; Ethel Johnson, corresponding secretary; Nellie Kuykendall, publicity.

The Naomi Circle has held a fall festival, birthday dinner, and several other activities. The Mignonette has sponsored a rummage sale, Christmas party, and a valentine party.

Jack Craig has returned from overseas after two years in the Navy. Leland Tremly, Larry Bosshardt, and Howard Downs are attached to the Navy in this area.

Evangelist William Patterson gave a missionary series March 15-20. Brother Patterson spent time in the homes of the Saints and also gave patriarchal blessings. He spoke to the Naomi Circle on March 19 in the morning, and Louise Scott Wrigley spoke to the group in the afternoon.

A home-coming service was held on April 19 when several of the former pastors were present. Five charter members of the branch were present.

Nellie Ruth Regan was baptized on October 29, and on December 24, Val Dwaine Suced and Susie Turlene Penn were baptized. Gertrude Eleanor Rowland was baptized on March 25.

The following babies have been blessed: Ronald Nelson II, son of Ronald and Carol Van Fleet; Darnell Allen, son of Leland and Ferell Tremly; Marshiele Christine, daughter of Dwaine and Madalyne Johnson; and Sheryl Ruth, daughter of Larry and Ruth Bosshardt. Outside speakers have been Elder John P. Davis, president of the Southern California District, Elders Richard Andersen, E. J. Gleazer, Jr., and Garland E. Tickmyer. Apostle E. J. Gleazer was the speaker on March 15. He had just returned from a trip to the Hawaiian Islands.

Barbara Downs is choir director and Peggy Nelson is pianist. The choir has presented several special programs including Christmas and Easter services.—Reported by MRS. W. D. KINGSBURY

Three Babies Blessed

ANCHORAGE, ALASKA.—Phillip Langdon returned to Anchorage after having served in the Army in Korea. Donald Carroll and Patricia Patz were married on February 1 at Chapel No. 1 at Elmendorf Air Force Base in Alaska. Elder W. P. Sterling officiated.

Three blessings of babies have been recorded in the mission this year. Jesse Colleen, daughter of Mr. and Mrs. Jesse Wright, was blessed on March 1; Robert Harold, son of Mr. and Mrs. Harold Howerton, was blessed on Easter Sunday; and Vance René, son of Mr. and Mrs. Vance Valverde, was blessed on April 12. The blessings were given by Brother Sterling.

The women's department sponsored a dinner on March 22. It was held at the home of Mr. and Mrs. Dale Briggs. The money from the

dinner went into the building fund.—Reported by STELLA STERLING

District Women's Institute Held

TORONTO, CANADA.—The women of the district attended an institute held in the Toronto Church on April 25-26, under the leadership of the district leader of women, Gladys Pycok. Guest speakers were Ena Slasor, leader of women in the Detroit International Stake, and Aarona Kohlman, member of the General Church Council of Women.

Sister Slasor spoke on Saturday afternoon and evening on the theme of the institute, "All Are Gifted." Sister Kohlman gave a demonstration of the art of textile painting on Saturday afternoon.

Prayer service was held Sunday morning followed by a service at which Sister Kohlman spoke. Sister Slasor held a class for leaders in the morning, also.

On Sunday afternoon a panel discussion was held at which problems pertaining to the work of the women's department were discussed and clarified.

The institute closed with a dedication service when the district president, Elder John E. Booth, summed up the thoughts of the institute.—Reported by BETHENE BAVINGTON

Leaguers Hold Spring Conference

SOUTH CENTRAL MICHIGAN DISTRICT.—The district Zion's League held a spring conference March 14 and 15 at Bentley, Michigan. The conference was attended by 112 young people and opened with a banquet and program on Saturday evening. Featured on the program were Marilyn Eidt of Bay City, Nancy Zmyslony, Ken Simpson of Midland, Elder Robert Flanders, and Elder G. Everett Berndt.

Services were held all day Sunday in the new church in Bentley. The morning service was conducted by Brother Berndt. He also conducted a class following the worship service. Brother Flanders gave the morning sermon, assisted by Ken Simpson, Harold Kistler of Burt, and Ron Freeze of Mt. Pleasant. Brother Berndt conducted the closing service on Sunday afternoon.

During the past year the young people of the district have had as a guest speaker Bishop L. Wayne Updike of the Detroit International Stake at their Zion's League worker's institute in November in Midland.

A social evening for the district young people was held on December 29 when 235 young people attended the annual roller-skating party in Saginaw, Michigan.

The district also had a volleyball tournament, and the trophy was awarded for the second consecutive year to Mt. Pleasant.—Reported by RICHARD L. ZMYSLONY

District Youth Rally Held

SAN DIEGO, CALIFORNIA.—The San Diego Branch was host to almost eighty young people who gathered for the 1953 Southern California youth rally, April 18-19. A two-day program was outlined and carried out under the direction of the district youth supervisor, Hugh Kensler. Activities included a field trip, motion picture, and class taught by Dr. Ralph Thompson, El Cajon mission pastor, on Saturday; early morning fellowship on Mount Helix, class taught by Brother Paul Bruington, young people's supervisor of San Diego, and sermonettes on Sunday.

The theme was "Youth in the Kingdom." Sermonettes were given by Russ Walton, Redlands mission; Lea Johnson, San Diego; and Marshall Savage, San Bernardino. The final address was given by Hugh Kensler.

The Saints of San Diego and its missions opened their homes to the young people and

their supervisors for night's lodgings, and the food for the rally was planned and prepared by the women's department of the San Diego Branch.—Reported by MARSHALL SAVAGE

Redecorate Church

TUCSON, ARIZONA.—From November 23 to December 8 Elder William Patterson held meetings.

On November 23, Brother Patterson presented the branch with a matched set of the Three Standard Books that were donated by three members of the branch. These books remain open in front of the pulpit.

The women's department held a candlelight Christmas service the week before Christmas.

Elder and Mrs. E. R. Carter from Lansing, Michigan, were winter guests in Tucson.

The girl's leadership training class has been completed under the direction of Sister Grace Wood.

The women's department entertained the Phoenix women at breakfast. Nineteen women from Phoenix attended.

The women's department had a luncheon and silent auction, clearing fifty dollars at the auction and fifteen on the luncheon.

On April 19, Frank Reisted was ordained to the office of priest. Elder E. I. Turner gave the opening talk, Mrs. Frank Reisted sang a solo, "My God and I." Elders George Peglar and A. H. Hartman ordained Brother Reisted. Brother Peglar gave the address. Elder A. H. Hartman preached the sermon.

Russell Wood has been working, trying to complete details of our new church. He has the baptismal font completely tiled, also has made a doorway from the kitchen to the back of the stage. The church has been painted on the outside.

Chauncy Franklin, Jr., son of Chauncy and Jean Cambers, was blessed by Elders Carter and Peglar.—Reported by MASILE BLIXT

Officers Elected for Department

NAPA, CALIFORNIA.—The following were elected as officers for the women's department: president, Viola Barney; vice-president, Virginia Cooper; secretary, Carolene Hansen; ways and means, Mary Hansen; treasurer, Irene Benton; social chairman, Delphine White.

The main project of the mission has been to raise funds to help build a church. Some activities for this purpose have included birthday dinners in September and February, a rummage sale and Halloween party in October, a turkey dinner in November, and a chili supper in January. The women have also contributed to the Happy Valley fund.—Reported by CAROL-DENE HANSEN

Children Blessed

PORTLAND, OREGON.—Five children were blessed on April 5 at Central Church. Matthew Wayne Ray was blessed by Elders Lloyd Shannon and William Brewster; Betty Jean White was blessed by Elders Brewster and Shannon; Jeanine Allison Towers was blessed by Elders J. L. Verhei and Wayne Lapworth; Steven William Almond was blessed by Elders Lapworth and Verhei; and Sherry LaVerne Aikers was blessed by Elders Lapworth and Verhei. Following the blessings a special Easter program was presented under the direction of Elder Shannon.—Reported by EUNICE LIVINGSTON

Correction

In the issue of April 13, page 5, column 1, paragraph 4, line 14, in the article, "History of the Seventies," the word "years" should be "days."

Bulletin Board

Notice to Members in South Central California

Members of the Barstow, California, mission invite any who visit or drive through Barstow to worship with them on Sunday mornings, 10:00 to 12:00, especially servicemen stationed at Camp Erwin, Nebo, and Yeomo Annex. Services are held in the home of Robert Beck, Route 1-A, Box 308, Barstow, California (directly across from the radio station).

Services in Baton Rouge, Louisiana

Meetings are held three Sundays each month in Baton Rouge at 3776 Clayton Drive, Baton Rouge, Louisiana. Brother Byrd is in charge on the second and fourth Sundays and Brother Rife on the first Sunday. Members in that area or those driving through are invited to attend.

Chicago-Northeastern Illinois Reunion

The Chicago-Northeastern Illinois District reunion will be held August 23-30 at Seager Park, Naperville, Illinois, west of Chicago. Room reservations may be made with Lyle Woodstock, 3031 West Fullerton, Chicago 47, Illinois. General Church representatives will be Apostle D. O. Chesworth, High Priest Lyle Woodstock, Seventy Cecil Ettinger, and Elder Clair Weldon. Mrs. Lyle Woodstock will also serve on the staff. Members of North-

ern Indiana are again invited to attend this reunion, as well as any others who have been unable to go to earlier-scheduled reunions.

D. O. CHESWORTH

Nauvoo Reunion

Nauvoo Reunion will be held July 25 to August 2 in Nauvoo. Guest teaching and preaching personnel will include President and Mrs. F. Henry Edwards, Aleta Runkle, Apostle D. O. Chesworth, Seventy John Puckett, High Priest D. J. Williams, and Elder Fred Banta, who is assigned to Nauvoo as missionary and properties guide. Reservations for accommodations may be made with Arnold Ourth, Nauvoo, Illinois.

MAX HROMEK
District President

Central Missouri Stake to Sponsor Regional Institutes

Central Missouri Stake will not sponsor a reunion this year. Regional gatherings, however, will be held and all members of the Stake are urged to attend one of the gatherings. There will be three three-day regional institutes with stake officers and General Church personnel serving as leaders and workers, including Apostle and Mrs. Roscoe Davey and Bishop and Mrs. Walter N. Johnson.

The same theme, "Building Stronger Congregations for the Kingdom," will be used at all three institutes; classes and activities will be provided for all age groups. Those attending will be expected to provide their own lodging and meals. The institutes will be held on Friday, Saturday, and Sunday with activities beginning at 8:30 a.m. on Friday and Saturday and 9:30 a.m. on Sunday.

Following is the date and location for each of the three institutes:

June 19, 20, and 21 at the Atherton Church

June 26, 27, and 28 at the Holden Church

July 10, 11, and 12 at the Warrensburg Church

Church members and friends from outside the Stake, as well as those within the Stake, are cordially invited to any or all of the institutes.

HARRY J. SIMONS, President
Central Missouri Stake

Books Wanted

Mrs. W. E. Lane, 1910 Steele, Kansas City, Kansas, would like to obtain a copy of *Dawn of Peace* by Geraldine Wyatt.

Bishop T. A. Beck, Box 1285, Lansing, Michigan, would like to obtain the following issues of the *Priesthood Journal* to complete his file: Volume 4, Number 4; Volume 7, Numbers 1 and 2; Volume 9, Number 3. Please state the price before sending the publications.

ENGAGEMENTS

McGettigan-Carswell

Mr. and Mrs. Allan A. Carswell of Kansas City, Missouri, announce the engagement of their daughter, Betty Jean, to Mr. J. Michael McGettigan, Jr., son of Mr. and Mrs. John M. McGettigan of Philadelphia, Pennsylvania.

Thomas-Ellerthorpe

Mrs. William B. Ellerthorpe of Port Huron, Michigan, announces the engagement of her daughter, Angeline, of Cincinnati, Ohio, to Jack L. Thomas, son of Mrs. D. A. Vaughn of Davenport, Iowa. Angeline attended Graceland College and is now an employee of the Cincinnati Post. Jack attended Augustana College and the University of Iowa. He is employed by the Children's Hospital in Cincinnati. The wedding will take place May 30 at Cincinnati.

BIRTHS

A son, Gary Ray, was born on April 13 to Raymond and Elaine Harness of Compton, California. Gary was blessed on May 3 by Elders Russell Finger and Richard Hacker.

A son, Bradley David, was born on January 15 to Mr. and Mrs. Edgar Gard of Independence, Missouri. Mrs. Gard is the former Anna Smart.

A daughter, Karla Anne, was born on January 5 to Pfc. and Mrs. Victor Humphrey of Indianapolis, Indiana. Pfc. Humphrey is stationed in Korea.

Mr. and Mrs. Joseph Clark, Ft. Collins, Colorado, announce the birth of a son, John Chandler, born March 27. Mrs. Clark is the former Jeanne Gardner of Omaha, Nebraska.

A son, Kim Ray, was born on April 16 to Mr. and Mrs. Ray Rogers of Forest Grove, Oregon. The father is pastor of Forest Grove Branch.

A daughter, Diana Jean, was born on March 24 to Mr. and Mrs. C. Houston Hobart of Deer Lodge, Montana.

A son, Donald Mark, was born on September 25 to Mr. and Mrs. Donald L. Seaver of Independence, Missouri. He was blessed on December 16 at Stone Church by Elders Almer Sheehy and Glaude A. Smith. Mrs. Seaver, the former Dolly Lewis of Philadelphia, Pennsylvania, attended Graceland College in 1945-46.

A daughter, Deborah Gay, was born on April 26 to Mr. and Mrs. Ralph Hollen of Modesto, California. Mrs. Hollen is the former Aileen Reel.

DEATHS

GREENWAY.—Louella, was born January 15, 1885, at Mondamin, Iowa, and died April 1, 1953, from injuries received in an automobile accident in Los Angeles, California. She had been a member of the Reorganized Church since February 8, 1931.

Surviving are four daughters: Mrs. Louise Jack, Mrs. Alberta Hays, Mrs. Mina McGraw, and Mrs. Wilma Dukeslaw. Funeral services were conducted by Elder Garland E. Tickemyer. Interment was in Inglewood Cemetery.

HAYES.—Edith, was born August 8, 1869, in Kingston, Ontario, and died March 20, 1953, at Los Angeles, California. She had been a member of the Reorganized Church since August 14, 1901.

Surviving are two daughters: Mrs. Anna Sherman and Mrs. Robert Clark. Funeral services were conducted by Elder Garland E. Tickemyer. Interment was in Inglewood Cemetery.

HOWLAND.—Thaddeus J., was born October 6, 1903, at Sunnyside, California, and died May 6, 1953, at Los Angeles, California. He had been a member of the Reorganized Church since June 9, 1912, and was a graduate of Graceland College. Funeral services were conducted in Los Angeles, Elder G. E. Tickemyer officiating.

LAUGHLIN.—Pern G., was born May 27, 1925, at Felt, Idaho, and died April 13, 1953, in Redding, California. He had been a member of the Reorganized Church since childhood.

He is survived by his wife, Lorraine; a son, Maxie of Anderson, California; his mother, Elva Wright of Sacramento, California; four brothers: Garold and Dard of Hagerman, Idaho; Dallas of North Sacramento; and Nolan of Phoenix, Arizona; and one sister, Muriel McCarty of Portland, Oregon.

ROGERS.—James Oliver, son of Madison and Sarah Rogers, was born June 2, 1889, in Bates County, Missouri, and died April 13, 1953, at the Osteopathic Hospital in Springfield, Missouri. He had resided in Green County since 1916 where he worked as a road maintenance man. He was a member of the Methodist Church.

He is survived by his wife, Melvina; three sons: Virgil of the home; Allen of Bois D' Arc, Missouri; and Paul of Rogersville, Missouri; two daughters: Mrs. Lilyth Swinney of Ash Grove, Missouri, and Mrs. Joan Niles of Springfield; four sisters: Mrs. Myrtle Ridley, Mrs. Maud Berry, and Mrs. Mary Carter of Springfield, and Mrs. Laura Strable of Reno, Nevada; a half-brother; a half-sister; and twelve grandchildren. One son, James, and one grandchild preceded him in death. Funeral services were held at the Lakmeyer-Windle Chapel, the Reverend Luther Johnson officiating. Interment was in Hazelwood Cemetery, Springfield.

We're on the Air . . .

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

ARKANSAS, Searcy.—KWCB, 1300 on the dial, 4:30-4:45 p.m. (CST) Sunday.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

IOWA, Lamoni.—KGRA, 690 on the dial, 9:30 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m. (EDST) June 23.

MASSACHUSETTS, Fall River.—WSAR, 1480 on the dial, 8:15 a.m. (EDST) June 2.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFSB, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MONTANA, Kalispell.—KGEZ, 600 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 9:30 a.m. (EDST), Sunday.

TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.

TEXAS, Mercedes.—KRGV, 1290 on the dial, 9:00-9:15 a.m., Saturdays, April 4-June 27

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Camp Schedule 1953

SCHLOTZHAUER.—Henry D., was born April 9, 1884, and died March 4, 1953, at his home near Rostock, Ontario. He served the church as a deacon, priest, and elder, being active in the Stratford and Rostock Branches for about fifty years.

He is survived by his wife, Caroline; three sons: Percy of Stratford, Alvin of Gadshill, and Howard of London; and nine grandchildren. Funeral services were conducted by Elder J. C. Stuart and Alex Smith. Interment was in Rostock cemetery.

TANDBERG.—Stewart Columbus, son of Mathilde Louise and Olaus Tandberg, was born March 8, 1903, at Toledo, Ohio, and died May 4, 1953, in Brooklyn, New York, where he had made his home the past fifteen years. His parents came to America from Oslo, Norway, in 1894, settling in Ohio, where they became members of the Reorganized Church in 1905. In 1912 they moved to Independence where Stewart was baptized on April 7, 1912. He was ordained to the office of deacon on November 7, 1926, and was a member of the Stone Church orchestra.

He is survived by a daughter, Oleen Louise Smith; a sister, Mrs. Mabel Short; two brothers: Hans Tandberg of St. Louis, Missouri, and G. Leonard Tandberg of Puente, California; and one granddaughter. Funeral services were held at the Roland Speaks Chapel in Independence, Elders Glaude A. Smith and Arthur E. Stoff officiating. Burial was in Mound Grove Cemetery.

CONDIT.—Jennie Melvina, daughter of John and Charlotte Dennis, was born June 18, 1872, at Knoxville, Iowa, and died January 20, 1953, in Hagerman, Idaho. With her parents she moved to Malta, Idaho, in 1887, and was baptized into the Reorganized Church on May 22, 1892. On December 29 of that year she was married to James Ervin Condit, and the following year they homesteaded in Hagerman, where they resided for fifty-nine years. She was a leader in church and community affairs, serving as a school trustee for years and holding various offices in the local branch. At the time of her death she was a church school teacher and district historian, an office she had held for seventeen years. She had been a constant subscriber to the *Herald* for over sixty years.

She is survived by her husband; two daughters: Jennie Mae Vreeland of Hagerman and Josephine Utican of Tuttle, Idaho; a son, Lloyd Condit of Boise, Idaho; six grandchildren; and three great-grandchildren.

KELLER.—Ernest G., son of Gottlieb and Frederika Bulling Keller, was born November 16, 1892, at Agnew, Nebraska, and died March 21, 1953, at his home near Eustis, Nebraska. He was baptized into the Reorganized Church on February 15, 1917; in 1933 he was ordained a teacher, and in 1938 an elder. For fourteen years he served as pastor of the Eustis group, and for three years as president of the Southern Nebraska District.

He is survived by his wife, Bertha; two sons: Dana of Omaha, Nebraska, and Gerald of Albuquerque, New Mexico; a daughter, Portia Meares of Lansing, Michigan; a step-daughter, Velda Welch of Cozad, Nebraska; three brothers: Fred of Eustis; Theodore of New Raymer, Colorado; and George of Elwood, Nebraska; four sisters: Henrietta Shakespeare of Lamoni, Iowa; Julia Brölliar of Wilbur, Nebraska; Edna Faunce of Julesburg, Colorado; and Eva Hedrick of Atchison, Kansas; and seven grandchildren. Funeral services were held at Eustis, Elders Francis Schrunck and Clarence Williams officiating. Burial was in Eustis cemetery.

WALKER.—Walter A., was born July 11, 1890, in Fort Atkinson, Wisconsin, and died April 23, 1953, at his home in Madison, Wisconsin. In 1911 he was married to Irene Ellis, who survives him. He had been a member of the Reorganized Church since December 17, 1933.

Besides his wife he leaves a daughter, Mrs. Nona Dutton, and three grandchildren. Funeral services were conducted by Elder Myron Curry. Burial was in Forest Hill Cemetery.

WILSON.—Wayne, was born December 4, 1895, and died April 4, 1953. He had been a member of the Reorganized Church since March, 1916, and was ordained (office not given) and served as pastor of the Indian Creek Branch in West Virginia for four months preceding his final illness. He also belonged to the Benikeyan Shrine in Charleston and the Chelyan Lodge, A.F. and A.M. He is survived by his wife, Laura, and five children.

Date	Camp	Location	Camp Director or Registrar
Young Adult			
July 1-5	Young Adult Camp	Northern California Happy Valley	LeRoy Burdick, 5014 V St. Sacramento, Calif.
Youth Camps			
May 31-June 6	Camp Wakonda	Racine, Missouri	Stephen Black, 101 S. High St., Neosho, Mo.
May 31-June 6	Camp Yokoma (Jr. and Sr. High)	Osage Hills State Park Pawhuska, Okla.	Alfred Yale, 1150 N. Elm- wood, Tulsa, Okla.
June 6-14	Camp Romoca	Falmer Lake, Colorado	Ward A. Hougas, 480 Marion, Denver 18, Colo.
June 14-20	No. Calif. Camp (Ages 12-18)	Happy Valley	LeRoy Burdick, 5014 V St. Sacramento, Calif.
June 14-21	Camp Yopeca	Lake Doniphan Excelsior Springs, Mo.	Lee O. Hart, 916 W. Lex- ington, Independence, Mo.
June 14-21	Camp La Da Sa	Brush Creek Zenia, Illinois	Lyle Woodstock, 3031 W. Fullerton, Chicago 47, Ill.
June 14-21	Camp Monyoca	Elliston, Montana	C. Houston Hobart, 715 Pennsylvania Ave., Deer Lodge, Montana
June 16-20	Camp Hooluana	Kawaihae, Hawaii	A. Orin Crownover 1666 Mott-Smith Drive Honolulu 10, T.H.
June 21-28	Camp Michivoix I	Boyne City, Michigan	John Wiley, 617 S. Lan- sing, Mt. Pleasant, Mich.
June 24-27	Camp Hooluana	Kaaawa, Oahu, Hawaii	A. Orin Crownover 1666 Mott-Smith Drive Honolulu 10, T.H.
June 28-July 5	Nauvoo Camp	Nauvoo, Illinois	Cecil Ettinger, 302 N. Buell Ave., Aurora, Ill.
June 28-July 5	Camp Kimtah	Cornet Bay, Deception Pass State Park, Washington	Ray Sowers, 3819 N. 25th St., Tacoma, Wash.
June 28-July 5	Youth Camp	Chicago, N.E. Ill. Dist. Naperville, Illinois	Lyle Woodstock, 3031 W. Fullerton, Chicago 47, Ill.
June 28-July 5	Camp Ontagin	Port Elgin, Ont.	L. W. Kohlman, 7 Hill- crest Rd., Guelph, Ont., Canada
June 28-July 5	Camp Mivaca	Kiwanis Boys' & Girls' Camp Big Island, Fremont, Neb.	Sylvester R. Coleman, 112 N. Maple, Logan, Iowa
July 5-11	Youth Camp	Pocatello, Idaho	Russell Ralston 336 S. 4th East Salt Lake City, Utah
July 5-12	Camp Hillsdale (Jr. and Sr. High)	Hillsdale, Michigan	Loyd Adams, Route 2 Willoughby, Ohio
July 5-12	Camp Michuron	Lexington, Michigan	Robert Flanders 8999 Grayfield Detroit 28, Michigan
July 12-19	Camp Wasila (Jr. High)	Silver Lake, Everett, Wash.	Aleah Koury, 2210 Frank- lin St., Bellingham, Wash.
Aug. 9-16	Camp Tonadoona	Chetek, Wisconsin	Cecil Ettinger, 302 N. Buell Ave., Aurora, Ill.
Aug. 9-16 or 16-23 ?	Camp La Hacienda	Bandera, Texas	Wayne Simmons, 423 S. Kansas, Weslaco, Texas
Aug. 16-20	Youth Camp	Springbrook State Park Guthrie Center, Iowa	Charles Neff, The Audi- torium, Independence, Mo.
Aug. 16-23	Des Moines District Youth Camp	Camp Canter's Cave Near Jackson, Ohio	Calvin French, 225½ S. Main, Middletown, Ohio
Aug. 16-23	Camp Kiondashawa	Transfer, Pennsylvania	Loyd Adams, Route 2, Willoughby, Ohio
Aug. 16-23	Youth Camp	Deer Park New Hope, Pennsylvania	W. T. Guthrie, 64 Silver- mine Ave., Norwalk, Conn.
Aug. 16-23	Youth Camp	Methodist Center (Junct. High- ways 2 & 31) Parkersburg West Virginia	James S. Menzies 2606 23rd Street Parkersburg, W. Va.
Aug. 23-30	Camp Alleghany	Camp No. 5, Red House, N.Y. c/o Alleghany State Park	S. W. Johnson, 157B Ken- ville Rd., Buffalo 15, N.Y.
Aug. 23-30	Camp Liahona	Brewton, Alabama	Ed Barlow, 211 Armstrong Ave., Bay Minette, Ala.
Aug. 29-Sept. 5	Youth Camp	Los Angeles Stake	Garland E. Tickemyer 1330 S. 10th, Arcadia, Calif.
Aug. ?	Camp Winiagwamauk	Brooksville, Maine	Wm. Guthrie, 64 Silver- mine Ave., Norwalk, Conn.
Junior-Junior High Camps			
June 21-28	Camp Oeeca	Lake Doniphan Excelsior Springs, Missouri	Edna Easter, The Audi- torium, Independence, Mo.
June 28-July 5	(Oriole Girls)	Boyne City, Michigan	John Wiley, 617 S. Lan- sing, Mt. Pleasant, Mich.
June 28-July 5	Camp Michivoix II	Boyne City, Michigan	Sylvester R. Coleman, 112 N. Maple, Logan, Iowa
July 5-11	Camp Mivaca	Kiwanis Boys' & Girls' Camp Big Island, Fremont, Neb.	Loyd Adams, Route 2, Willoughby, Ohio
July 5-12	Camp Hillsdale (Jr. and Sr. High)	Hillsdale, Michigan	Edna Easter, The Audi- torium, Independence, Mo.
July 6-9	Camp Loleachi Skylark Girls (3 Overnight)	Lake Doniphan Excelsior Springs, Missouri	John Rogers, Port Hope, Michigan
July 12-19	Camp Michuron (Boys 12-14)	Blue Water Reunion Grounds Lexington, Michigan	Mrs. Charles Stark, Route 3, Westley, Calif.
July 26-Aug. 1	Children's Camp (No. Calif.)	Happy Valley	Garland E. Tickemyer 1330 S. 10th, Arcadia, Calif.
Aug. 1-15	Los Angeles Stake Jr. High (Ages 10-13)	Deer Park New Hope, Pennsylvania	J. T. Conway 1014 N. Madison Street Arlington, Virginia
Aug. 9-16	Jr. Camp	Deer Park New Hope, Pennsylvania	Garland E. Tickemyer 1330 S. 10th, Arcadia, Calif.
Aug. 15-29	Jr. Camping School (Ages 8-10)	Los Angeles Stake	Ed Barlow, 211 Armstrong Ave., Bay Minette, Ala.
Aug. 18-22	Camp Liahona (Jr. High)	Brewton, Alabama	John Rogers, Port Hope, Michigan
Aug. 23-30	Camp Michuron (Girls 12-14)	Blue Water Reunion Grounds	Loyd Adams, Route 2, Willoughby, Ohio
Aug. 23-30	Camp Kiondashawa (Jr. High)	Transfer, Pennsylvania	John P. Davis, 2235 243rd St., Lomita, Calif.
Aug. 23-30	Children's Camp So. Calif.	Pinos Altos	

...And Finally

HAVE YOU READ?

Once I forced myself to read a 1223 page novel because people whom I esteemed kept asking me, "Have you read _____ (name censored)?"

I'm glad more people are subscribing to the "Herald," "Guidelines," and "Daily Bread" than ever before, but I suspect it would help if you would say to them, "Did you read this month's or this week's issue?" and name some specially satisfying articles. C. B. H.

HELPFULNESS IN ZION

At the heart of Zion there are several kinds of help for the people. The first of these is self-help. For our own good and development, we must not ask God or other people to do anything for us that we can do for ourselves. A planned society must not take away individual initiative, enterprise, and responsibility. Zion will step in to help at the point where we cannot help ourselves.

It is the task of Zion not only to produce the good work, but also to train the good workman. "My Father worketh hitherto, and I work," said Jesus, thus establishing the dignity of labor. It is not the purpose of Zion to produce and support a society of pious drones. There must be many to do the helping. There will be plenty of volunteers to receive the help, and to need it. L. J. L.

FREEDOM OF SPEECH

Freedom of speech gives man the right to speak his mind and make known his opinions; yet it does not give him the right to malign his neighbor, or to say aught that is detrimental to his neighbor's welfare or the welfare of his country. However, he may condemn any act or condition which is harmful to the general public and he may work for the correction of the same. H. L. Whipple

A LIVING SERMON

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

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

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

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

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

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

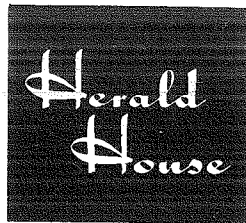
—Ida Roberts

New

Upon This Rock

Herald House has just released
this handy reference volume for church-wide
sale. The contents are a
series of special lectures which were
presented at the Doctrine and Covenants
Institute in the fall of 1952
held in the Stone Church
at Independence.

\$1.50



INDEPENDENCE, MISSOURI

Contents

EDITORIAL:

God's Power Is Big Enough	3
Across the Desk	4

OFFICIAL:

Conference in Korea	4
---------------------	---

ARTICLES:

Angels in Your House, by S. W. Johnson	5
Blue Pencil Notes, by Elbert A. Smith	7
A Picture Lesson, by Robert J. Miller	7
"The Seven League Boots" of Error, by Israel A. Smith	8
Question Time	9
George Adams, Reorganization Pioneer, by Thomas S. Williams	10
A Missionary for the Church: Hubert Case, Part XVII, by Alice Montague Case	11
Improving Worship Services in the Women's Department, by Kathryn Armeson	12
The Good Old Days, by Marie Gosline	14
The Restoration Festival in Northwestern Illinois, by Dorothy Eastwood Anderson	15
Unwritten (a poem), by Louise Scott Wrigley	15
Church Men in the News: H. W. Burwell Honored, by Barbara Peavy	16
Letters	16
New Church in Australia, by Barbara Peavy	17
A Christian Concept of Property, by the Rev. Calvin W. Franz	18
Briefs	18, 20
Golden Wedding Anniversary: Mr. and Mrs. Edward Weeks	19
Bulletin Board	22
Youth Camp Schedule	23



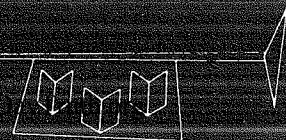
Photo by Joseph H. White

A valley near Silverton, Colorado

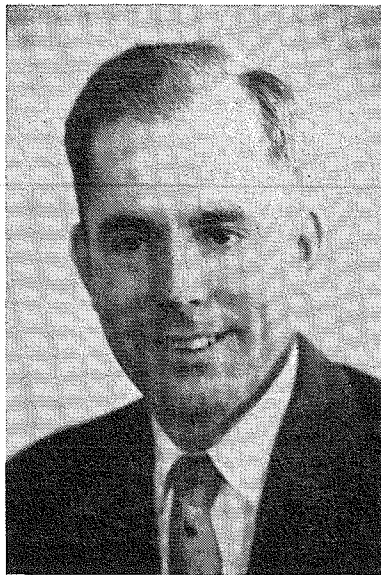
the Saints' Herald

June 1, 1953

Volume 100



We'd Like You
to Know . . .



Frederick Crew Banta

I WAS TRICKED into becoming active in the church by being elected to the office of church school director when I wasn't present. Then I didn't have the will to refuse when told about it. To me it is evidence that God was working with me." This is the statement of Fred Banta, appointee guide at Nauvoo, Illinois.

Fred was born in 1923 at Houston, Texas, and was baptized when he was eight years old. He was graduated from Sam Houston High School in 1940 and studied two years at the University of Houston. In September, 1942, he enlisted in the U. S. Air Corps Reserve and was soon called into service. The majority of his three years in the army were spent in training, pilot school, armory school, B-17 and B-29 gunnery school. He was honorably discharged in 1946 and worked for a year with the Federal Public Housing Authority. He returned to the University of Texas in the fall of 1947 under the GI Bill of Rights, majoring in accounting. He received his Bachelor of Business Administration in 1949.

While attending the University at Austin, Texas, he became interested in life and its purpose. It was then he began seriously to look into that which he had possessed since childhood—his religion. He became active and within a few months began teaching a class. In his study for this class he began finding the knowledge he was seeking.

After graduation he worked for the Trans-Texas Airways and for a dredging company as office manager until May, 1952. At this time he went under General Church appointment.

It was in 1949 when, home from college, he was elected to the office in the church school. In 1951 he was ordained to the office of priest; in October, 1952, in Nauvoo District he was ordained an elder.

He married Janet Katherine Hall of San Antonio, Texas, on June 19, 1952. Of her he says, "She is the best addition to my life, other than my acceptance of the gospel. Her help and encouragement as a partner have filled a real void."

He is associated with the Boy Scouts of America and enjoys golf, tennis, and bowling as hobbies.

The Saints' Herald

Vol. 100 June 1, 1953 No. 22

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

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

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

News and Notes

FROM HEADQUARTERS

IN WEST VIRGINIA

President Israel A. Smith and Bishop G. Leslie DeLapp were present for the dedication of the church at Beckley, West Virginia, May 24.

ATTEND SPECIAL MEETING

President F. Henry Edwards was in town over the week end of May 17. He preached at Guggell Park on Sunday morning.

A special business meeting of the Kansas City Stake was held when Bishop J. E. Baldwin was set apart as stake bishop, and Elder Don Graham as member of the stake high council. General officers present were F. Henry Edwards and W. Wallace Smith of the Presidency, Apostle Roscoe Davey, G. L. DeLapp and Henry Livingston of the Presiding Bishopric. A vote of thanks for his services was extended to retiring Bishop Howard Miller.

APOSTLE IN NEBRASKA

Apostle D. Blair Jensen held an institute for the Central Nebraska District at Inman, Nebraska, May 3, associated with Seventy James Daugherty. He then spent ten days in Eastern Colorado District with a priesthood institute at Denver on May 10. He went to North Platte, Nebraska, for May 15, and held a district institute for the Southern Nebraska District at Grand Island on May 17.

IN CENTRAL ILLINOIS

Apostle D. O. Chesworth was at the Central Illinois District conference at Beardstown, Illinois, on May 24. On May 31, he attended the Chicago District conference.

DR. McDOWELL IN DES MOINES

Dr. F. M. McDowell preached at Walnut Park in the Center Stake on the morning of May 17. That evening he preached at Second Church. On May 18, he addressed the Men's Club in Des Moines, Iowa, at their annual gathering at which they entertain their wives.

ATTENDS YOUTH CONFERENCE

Elder C. D. Neff was in St. Louis, May 16 and 17, for a district youth conference. He preached in the St. Louis Branch on Sunday morning and Sunday evening. The district youth leader is Herbert Tourville.

BANQUET FOR SENIORS

One hundred seniors, pastors, and stake officials of Independence congregations attended a banquet given in honor of graduating seniors May 19. The dinner was served at the South Chrysler Church by the women's department under the direction of Mrs. Alvin Heaviland. Elder Herbert Lively, pastor of the Walnut Park Congregation, was the banquet speaker. The stake youth director, Lee Hart, was master of ceremonies. The invocation was given by Stake President Charles Graham, the benediction by Bishop Harold Cackler.

GIVES BACCALAUREATE ADDRESS

Elder Charles V. Graham, Center Stake President, was the speaker at the annual senior sermon program on May 17 in Independence. Brother Graham spoke on "A Great Idea." Elder Herbert Lively of the stake presidency read the Scripture.

Who Is Entitled to Celestial Glory

Question Time in the *Herald* for February 23, 1953, presented a discussion of baptism for the dead, in which Elder Ralston gave a quotation from *Church History*, Volume 2, page 16, which, according to the account given by the Prophet Joseph Smith, was "the voice of the Lord unto" him, as follows:

All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts.

A member of our apostolic quorum has written to the First Presidency as follows:

This week's *Saints' Herald* (February 23) carries an answer to a question in which Brother Ralston cites *Church History*, Volume 2, page 16. In this quotation a report is printed of a vision which Joseph had in the Kirtland Temple, January 21, 1836.

This vision has never had General Conference approval, has it? It was not presented as a revelation for action. Using an excellent contribution from President I. A. Smith last May, 1952, we are instructed as to the relative place of Scriptures, Inspired Version, Book of Mormon, Doctrine and Covenants, etc.

Should this vision, which hasn't had church approval, and which *does* alter our message, be used to permit "celestial glory" as a possibility for those who did not accept the gospel on earth through the channel of baptism? Doctrine and Covenants 76:6 states that those who died without law, the spirits of men kept in prison and honorable men of the earth who were blinded by the craftiness of men, would receive terrestrial glory but not celestial.

Since getting this letter we have examined paragraph 6 to discover

wherein the statement from *Church History* adds to or detracts or changes the meaning of paragraph 6, and since it seems reasonably clear, we see no necessity of attempting any explanation, and will satisfy ourselves—though it may not satisfy others—with a discussion of "The voice of the Lord" statement, which was quoted in Question Time.

We choose to leave with our readers the question of whether the statement of January 21, 1836, contradicts Section 76. If it does contradict it, it cannot take precedence, for the reason that Section 76 was approved by the General Assembly of August 17, 1835, and the "voice of the Lord," as given and as recorded in *Church History*, was never presented to the church for acceptance or approval.

Like some other speculative questions we encounter occasionally, we

are of the opinion that there is no violent disagreement between Section 76 and this "voice of the Lord" statement—in fact no disagreement that cannot be harmonized within reason.

But if there is, our course is clear: Section 76 must prevail over the other.

Having said this, we wish to say that an analysis of the "voice of the Lord" in 1836 discloses the significant fact that whether those who had theretofore died would be permitted or those who live afterward would be admitted to celestial glory, in *both* cases, the judgment of the Lord would be on the basis—first and primarily and fundamentally—on "works" and "according to the desire of their hearts," that is, an acceptance of God's plan.

ISRAEL A. SMITH

Latter-day Resurrection

We hear much about the crucifixion of Jesus, but much less respecting his mighty triumph, the Resurrection; much about the incarnation of the Word in the person of Jesus, but little concerning the crucifixion of the Word (truth) itself and its mighty resurrection into newness of life. In fact few of those termed Christians have even heard that there was a crucifixion and burial of the Word, let alone that the Word has been resurrected in all its fullness, beauty, and glory.

Jesus was crucified at Golgotha on a cross of rampant selfishness—between two thieves who may be said to represent the stealing away of our most precious gifts: truth and light. The two thieves are philosophy and tradition. Perhaps tradition may find a place in paradise, for it may reflect some light. But there is no place in eternity for the deceptive philosophies of men which steal away truth. There is no place in paradise, much less in Celestial Glory, for the philosophies of Aristotle as glossed over by Thomas Aquinas and blessed and sanctioned by the great church of the world as being "the word of the living God."

How precious then, to those who have had their eyes and understanding opened to see light and truth, is the resurrected fullness of the Word in the Book of Mormon, confirmed and established by the Inspired Version and the Book of Doctrine and Covenants. We have indeed witnessed a magnificent and glorious resurrection *in our day*.

STAN MACKENZIE

Editorial

Church on TV

We are pleased to announce that the Town Topics program on WDAF-TV (Kansas City) will devote its fifteen-minute program on June 1 to subject matter and personalities of interest to all members and friends of the church. To be presented at 12:15 p.m., the program will feature eight minutes of motion picture footage of the ancient Maya ruins in Mexico—with accompanying authentic Mexican music—plus an interview with Apostle Charles R. Hield to explain the pictures and the reasons for our interest in archaeology of ancient America.

The movies are a part of those taken a few months ago by Kenneth Raveill of the Audio-Visual Department. Production of the program is also under the supervision of that department.

Are the Children Ready?

All over the church, pastors are preparing the children who are anticipating baptism on Children's Day, June 14, by a special course of training. This text, prepared a few years ago as a prebaptismal course, is entitled *This Is Jesus' Church*. It contains an overview of the fundamental doctrines of the church and has some material for memorization.

Parents should take an interest in this training course, see that time is designated for the children to make the proper preparation for each lesson, and that the memorization work is completed. The child is especially susceptible to this training in anticipation of his baptism, but still he needs the interest and direction of the parents. This opportunity may not come again. We hope that it will be given proper consideration now.

C. B. H.

Death of Dr. G. L. Harrington

Dr. G. Leonard Harrington, 67, well-known psychiatrist and former church physician, died at his home in Independence on April 12. Funeral services were held April 16, with Elder L. F. P. Curry in charge. His wife passed away exactly six months previous to his death.

Dr. Harrington was widely known as a psychoanalyst. He studied at the University of Kansas and in Germany, Paris, New York, and Chicago. A member of the American Psychoanalytic Association and the American Psychiatric Association, he was also associate professor of psychiatry at the University of Kansas medical school. Many who attended the last General Conference will remember him as a lecturer there.

Brother Harrington served as superintendent of the Sanitarium from 1918 to 1924 and was church physician from 1918 to 1925. He accepted both positions after serving overseas with the medical corps during World War I.

He was ordained a priest in 1907, an elder in 1915, and a high priest in 1916. He was also a member of the First High Council of the Independence Stake.

Surviving are a son, Dr. G. Leonard Harrington II, on the staff of Winter General Hospital in Topeka; a daughter, Mrs. Alice Myra Mosser, Minneapolis; a sister, Miss Evelyn Harrington of Independence; and a brother, Elbert Harrington of St. Joseph, Missouri.

Across the Desk

THE FIRST PRESIDENCY

The Bishopric received a telegram from Missionary Warren Chelline May 22 saying that the tornado which hit Port Huron, Michigan, and Sarnia, Ontario, the previous night had done no damage to persons or property of members of the church.

Apostle Oakman writes that the rather extensive repairs to our Dutch property located at 2 Annastraat, Rotterdam, are going forward satisfactorily, and that Elder Anton Compier and his family are now housed here with the Witte family. Brother Oakman goes on to say that missionary prospects in England are excellent and there have been a record number of baptisms so far in the year; in addition, there are several decisions already at hand. A recent mission priesthood institute was well attended and was blessed by the outpouring of the Spirit. Brother Oakman took recordings of some songs by the attending priesthood; these have been since enjoyed by some of the ministry at headquarters, re-

mindings those who have labored in the British field of the very moving quality of British hymn singing.

Herbert Scott, pastor at Des Moines, Iowa, sent the following clipping from the Des Moines Register.

WASHINGTON, D. C.—The prayer in the house of representatives was given Monday [May 4] by Bishop Stephen Robinson, of Des Moines, of the Reorganized Church of the Latter Day Saints.

Representative Paul Cunningham (Rep., Ia.) said Bishop Robinson is the first minister of his church to give the prayer opening a session of the house. Steve C. Robinson, a son of Bishop Robinson, is a page in the house.

From Apostle Charles R. Hield, Marlin, Texas, May 16:

This is to report that I visited Waco and found *none* of our members hurt (beyond minor scratches) from the tornado. The home (rented) of M. R. Reneau was severely damaged so he and his family are moving to a new home they are rushing to completion. Some people had windows broken and chimneys damaged. There is no need of clothing or financial aid, I am informed, for our people. Several hundred homes were destroyed, however, and the central business area is ruined. People are not allowed yet in the worst area unless they have rescue business.

Seeking for the City

By Gerald Gabriel

But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. . . . For he looked for a city which hath foundations, whose builder and maker is God.—Hebrews 11: 6-10.

SOME OF MY MOST enjoyable experiences have been those in which I have had a part in helping others to understand and accept the gospel. I have in mind a baptismal service when seven were baptized and the Good Spirit was much in evidence. As I raised my hand and said, "Having been commissioned . . ." I *knew* God had commissioned me for the task.

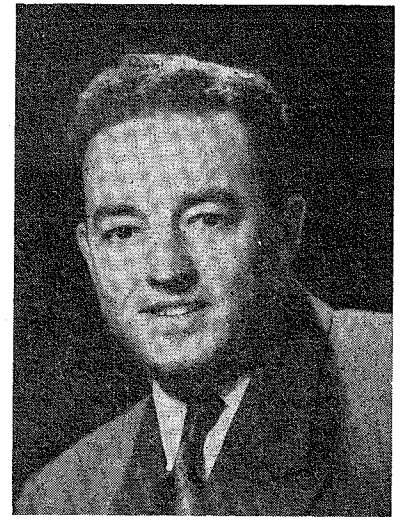
At the close of the service a man came to me and said, "Brother Gabriel, we don't want to rush you away, but the weather bureau reports a storm for this area this afternoon." I was out on the plains, two hundred miles from home. He knew what that meant, but as yet I had not experienced a storm in that area. As quickly as possible I started for home to be with my family during the holidays. Much of the highway was icy, but with caution I drove with ease for the first two hours. Suddenly the wind arose and driving on the slippery roads became more difficult. Soon snow began to fall and night was approaching. The fifty-mile-an-hour gale of wind blowing the snow made it impossible for me to look ahead any distance, and at times I could not see the road immediately in front of the car. I dared not stop because of the danger involved; all I could do was go on. For three hours I drove unable to see but praying and trusting I was on the road.

All at once everything cleared and I found myself on a knoll. I felt the wheels slip on the snow-covered highway and remembered that less than a month ago a car had gone off the pavement near here on just such

a night as this. The driver was pinned in the wreckage and was found frozen the next morning. I continued to pray for help and guidance. The steering wheel seemed to be taken over by an unseen hand; I felt the car right itself, and I continued on my way. A few minutes later I was mounting another knoll, the roads were clearing, the sky was clear overhead, and the moon was shining. Suddenly Pikes Peak and Cheyenne Mountain loomed ahead in the moonlight with their snow-covered caps, and in the valley below was the city—my destination. I never saw it more beautiful. Christmas lights twinkled a welcome. All seemed to be peace below. It was *my city* of the "lost horizon," my "Shangri-la." A few minutes later, as I drove on, I saw the neon sign of a beer tavern with many cars surrounding it, but I sped on home where there was warmth, peace, safety, and love.

Looking for a City

The world, like Abraham, has been looking for a *city which has foundations, whose builder and maker is God*. King Nebuchadnezzar built a city laid out four square surrounded by a great wall some two hundred feet high, and sixty miles in circumference. The top of that wall was wide enough for four chariots to drive abreast. This city, in the minds of some, represented *freedom, security, peace, a degree of equality, and was thought to be indestructible*. However, it was captured in Belshazzar's day. As he drank wine from the sacred vessels



of the temple he saw the handwriting on the wall. Darius is said to have turned aside the course of the river and to drive in on dry land beneath the great wall of the city and it fell.

The Greeks, likewise, tried to build a city secure. This was one of the earliest experiments in self-government. It also fell to another power—the Roman kingdom.

The Quest for the City

The quests for Utopia have had a tremendous influence upon present forms of governments, but each in its turn has vanished to be recorded as another dream.

I have in my library a book entitled *The Quest for Utopia* which contains a representative sampling of imaginary societies from 1850 to 1950. It explains about thirty such dreams of various idealists. As I study these imaginary societies, I cannot help seeing the vision of one age becoming a reality in the next. It is the spark that has stimulated the minds of great leaders for the reshaping of future societies. There seems to be several things in common about these societies. One is that the author seldom faces reality. To start such a society he must get away from the present state of affairs, so he either goes to a remote area where civilization does not exist or wipes out the present society with

a catastrophe. The new society is then built by "wiser, healthier, more tolerant, and more generous" men in which there are *freedom, security, peace, equality*, and hope for *survival*. The would-be builders of a better society must face reality—a fact that Reorganized Latter Day Saints cannot overlook in their hopes and dreams for Zion.

The work of Edward Bellamy (1850-1898) has had more influence on Utopian thinking in America than that of any other man. His writings in *Looking Backward* and *Equality* are said, by some students, to be masterpieces. The book *The Quest for Utopia* by Negley and Patrick, published by Henry Schuaan, is a book of interest for Zion-minded Saints.

If you are reading for amusement try Chauncey Thomas' *The Crystal Button*, an adventure in the forty-ninth century; Dr. Theodore Hertzka's *Freeland*, John Macmillan Brown's *Liamora*, H. G. Well's *A Modern Utopia*, or Francis Bacon's *New Atlantis*. All of these are, of course, fictional.

Abraham was looking for a literal city, *whose builder and maker was God*. He must have expected God to use men in that accomplishment. Experiments of the past have most certainly had an influence upon today's governments. Plato's Republic, Robert Owen's "New Harmony Colony" and some of the other early attempts in America (those in Delaware date as far back as 1663), most of which were short lived, were influential in the forming of our Constitution and Declaration of Independence. Dr. Arthur Bestor's recent publication, *Backwoods Utopias*, lists some 130 of such attempts in America before 1860. Actually there have been about three hundred in America. Invariably these have had a tendency to grow clannish, tending to "draw a circle" that leaves others out.

One of the requirements for Utopianism is geographical isolation, and to some extent social and

economic isolation—an "out of the world" idea—usually a self-sufficient community. About one fourth of these three hundred experiments *died the first year*. Religious motivation has played its part in these experiments by both Jew and Gentile. To mention only a few: Seventh-Day Adventist, Baptist, the Brethren, the Shakers, Church of God, United Christians, Mennonites, Moravians, Quakers, Amanas, and Latter Day Saints. In most cases these, too, tend to be short lived. With interest we note a few of our own. In the early Church: Kirtland, Independence, Nauvoo, Far West; later: the Order of Enoch, Lamoni, and Voree (James J. Strang's Order of Enoch in Wisconsin). Still more modern ones having a tinge of Utopianism are Atherton, Kennett, Walnut Park Development Association, and Nashua, all in Missouri.

Our Government Is Looking

From the beginning of our nation we have been looking for a city. The earliest settlers were looking for *freedom*. The outgrowth was the Declaration of Independence, the Constitution, and the "Four Freedoms." During the years of struggle as a nation, we have had growing pains associated with panics which cause us to look for *security*. The results have been old-age pensions, child welfare, and homes for the orphaned, crippled, or insane, the ever normal granary, planned crop allotments, policies and laws to control our economic system, public works, and social security. The coming of the industrial revolution brought what appeared to be massed slavery at the bottom with the Rockefellers, Astors, Morgans, Fords, and Vanderbilts at the top. The struggle for *equality* brought competition, unions, labor laws, graduated income tax, higher education, hospitalization insurance, and other reform programs in the interest of the laborer. With the coming of the atomic and hydrogen bomb, germ warfare, and guided missiles, we now think in terms of *survival*. The United Na-

tions has made some progress toward this goal. Brotherly love and concern have likewise progressed. The idea of "one world" is certainly having its effect. Yet we have many things to suffer before we learn to survive.

Zion the Kingdom

Some Saints have thought in terms of isolation—out of this world, self-sufficient communities—and have drawn circles to cut their brothers out. Jesus is said to have mentioned the word "church" twice during his ministry; the kingdom was mentioned about one hundred times. There were certain requirements to be met by the individual and society before the kingdom could be a reality, but as in many things about the kingdom, he was never specific. I suppose if he had not spoken of it in parables we would likely have been thinking in terms of the "letter of the law" rather than the "spirit of the law." We would be pharisaical by not going into the kingdom ourselves nor permitting others to enter. We would find ourselves in a straight jacket.

There are a number of things about the kingdom that can be defined:

1. *It is to have a small beginning.* It is compared to leaven, mustard seed, a pearl, a little flock. In fact, it started with one man—Christ—who was rejected. "The stone which the builders rejected, the same is become the head of the corner" (Luke 20: 17).

2. *It is to begin in the hearts and minds of men.* It will be a God-man-brother (all mankind) relationship and bring about *freedom* through truth, *security* through love, *equality* through brotherly kindness, and *survival* through peace.

3. *It is to be almost unnoticed at first.* The kingdom comes not by observation (Luke 17: 10) but is like a net cast quietly into the sea bringing results by catching fish of every kind.

4. *Yet it will become a marvelous work and a wonder.* "The wisdom

of the wise and learned shall perish, and the understanding of their prudent shall be hid." Man will not be able to direct his own steps, but of necessity will learn to depend upon God.

5. *The kingdom will become an ensign to all the world.* The world is seeking freedom, security, equality, and survival.

"And again this gospel of the kingdom shall be preached in all the world, for a witness unto all nations" (Matthew 24: 32).

And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go, and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more.—Isaiah 2: 2-4.

For, behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven. And the day shall come, when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones. The Lord hath spoken it. Amen.—Doctrine and Covenants 64: 8.

6. *Righteousness is essential.* "Those who serve me in righteousness and in truth unto the end, . . . to them will I reveal all mysteries; . . . concerning all things pertaining to my kingdom"—Doctrine and Covenants 76: 2. (See also Romans 14: 17; I Corinthians 4: 20.)

Based Upon Certain Principles

The Sermon on the Mount contains some of the most important teachings of Jesus. The kingdom is not to be built otherwise. Modern-day revelation brings us certain principles also:

1. "It is my purpose to provide for my saints; . . . but it must needs be done in mine own way."—Doctrine and Covenants 101: 2.

2. "The fullness of the earth is yours."—Doctrine and Covenants 59: 4.

3. "Organize yourselves."—Doctrine and Covenants 101: 2.

4. Certain men shall be appointed to look after the needy (Doctrine and Covenants 42: 8).

5. "Thou shalt not be idle; for he that is idle shall not eat the bread . . . of the laborer."—Doctrine and Covenants 42: 12.

6. "Keep my commandments, and seek to bring forth and establish the cause of Zion."—Doctrine and Covenants 6: 3.

7. "Equal in temporal things."—Doctrine and Covenants 70: 3.

8. Pure in heart, of one heart and mind (Doctrine and Covenants 36: 2).

9. Accountable unto God. Clean, frugal, noncomplaining (Doctrine and Covenants 119: 9).

10. "Cease to be covetous . . . cease to find fault."—Doctrine and Covenants 85: 38.

The Kingdom as Leaven

I am sure the early leaders of the church would be much surprised if they could now awaken to see some of the teachings (for which they were persecuted) being taught by the popular churches. Here are a few of them: a revealing God, Christ as co-Creator, blessing of little children, the second coming of Christ, the millennium, stewardships, restoration of Jerusalem, restoration of the gospel, and the Gathering.

Joseph would be pleased to see the popular books and magazines telling of ancient cities being found in Central and South America. It would be most interesting to him to read some of the modern archaeological publications telling of the three migrations from the land of Israel and the dates 2200 B. C. and 600 B. C., worship of a supreme God, the bearded white God, having a description like that of Christ, the practice of Christianity before Columbus, knowledge of the Old Testament, and skill in the arts and sciences that in some respects surpass ours today.

Edward Partridge, the first bishop of the Restoration, would be pleas-

antly surprised at some of the present-day government programs that were not at all out of harmony with the teachings of the church in his day—the ever-normal granary (storehouse), Marshall Plan, old-age pensions, social security, orphanages, welfare programs (oblation), and the Farm-Home Administration Program (stewardship and private ownership of land).

We think it stupid that the Jews would not accept Christ as the Messiah because he did not bring them out of Roman bondage; they had traditioned themselves in the thought that his kingdom would be like that of David's. They were unable to recognize the potential when it was among them. They could have had freedom, equality, security, and survival under his teachings, but they demanded something else. I wonder if we are closing our eyes and saying much the same. Perhaps the little "leaven" is slowly losing its power to ferment.

"The Kingdom Has Already Come Unto You" (Luke 17: 22)

As I look back on that hazardous drive to my home before the Christmas holidays I am reminded of our hopes for the kingdom. My home city was there, and I had but to go to it. Once I had started the going was rough, but I could not turn back and still expect to reach my destination. "No man having put his hand to the plough and looking back is fit for the kingdom of God." Nor was I able to reach it without divine help, without sacrifice, without diligently seeking for it. I could have made other choices. I could have taken a chance and stopped the car to spend the night along the roadside (or what I thought to be the shoulder), letting the motor idle and hoping that I would not be overcome with gas from the exhaust, or that I would not be hit by an oncoming car, or that the fuel would hold out until the storm broke. When I saw the signs and advertisements an-

nouncing the tavern I could have said, "This is not the city," and gone elsewhere in search of it. It is recorded that Lucifer was once an archangel but was dissatisfied with heaven. II Peter 2: 4 tells us that other angels in heaven were dissatisfied and sinned and were cast out. I can hardly conceive of a kingdom where we will not have the opportunity to make choices, a kingdom where we will not have adjustments to make and problems to solve, or a kingdom in which we cannot work. I wonder if we were standing in the middle of the kingdom if we would recognize it or see something wrong with it and want to go some other place? When I arrived home I found what I had been seeking. The Jews have likewise been seeking the re-establishment of their homeland; they were never able to realize it until they were persecuted wherever they went and the time for the fulfillment of prophecies was fully ripe. The world seeks a City whose builder and maker is God—a city where there is freedom, security, equality, and survival. We march forward in faith looking for a city whose builder and maker is God. The following road signs along the way may be helpful and encouraging in our progress:

As I live, even so will I come in the last days—in the days of wickedness and vengeance, to fulfill the oath which I made unto you, concerning the children of Noah: and the day shall come that the earth shall rest, but before that day, shall the heavens be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of my Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth unto a place which I shall prepare; a *holy city*, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle,

and it shall be called Zion, a New Jerusalem.—Doctrine and Covenants 36: 12.

The promise has been given that no power shall stay the hand of God in the accomplishment of his purposes among his people; and as the church shall move forward in its great work, the fulfillment of prophecy may cause the Saints to tremble at the exhibition of divine power, yet they shall rejoice in the protection of his grace.—Doctrine and Covenants 135: 3.

The work of preparation and the perfection of my Saints go forward slowly, and Zionic conditions are no further away nor any closer than the spiritual condition of my people justifies; but my word shall not fail, neither will my promises, for the foundation of the Lord standeth sure.—Doctrine and Covenants 140: 5.

The hopes of my people and the goals of my church, while not yet fully realized, and at times and to many seemingly distant, are closer to realization than many recognize. It is yet day when all can work. The night will come when for many of my people opportunity to assist will have passed.—Doctrine and Covenants 142: 5.

The Eternal Hope

The kingdom is our eternal hope. Shall we not seek it diligently, regardless of turbulent times or evils that surround us? A way of *freedom, peace, equality, security*, and now *survival* calls for us as witnesses to all the world.

Pioneer Intolerance

That others than the Latter Day Saints suffered from intolerance and bigotry in Missouri is shown by the story of W. F. Sanders in the *Kansas City Times* for February 23, 1953.

Colonel George S. Park in 1837 bought land near the present site of Kansas City, Missouri, and platted the town of Parkville. In 1853, over twenty years after the difficulty of the Saints in Independence, he started there a weekly newspaper, the *Industrial Luminary*. Colonel Park in June, 1854, also established a claim in Kansas. Here the conflict between the slavery and abolition elements waxed strong when settlers from the East came to support abolition. In April, 1855, Colonel Park and 200 eastern settlers consolidated interests and established the town of Boston, Kansas, later renamed Manhattan.

Quoting from Mr. Sanders:

In the same year Colonel Park also was active at Parkville. *The Industrial Luminary*, started in July, 1853, in partnership with a man named Cundiff, soon was in trouble with the slavery element. The diary of Goodnow, now in the files of the Kansas State Historical Society at Topeka, relates under date of Monday, April 30, 1855:

"Rode to Parkville and dined with G. S. Park. He leaves next Friday to save his life from pro-slavery mob."

W. M. Paxton's *Annals of Platte County* gives this background of the trouble:

"After the frauds perpetrated in the Kansas election of March 30, 1855, the following article appeared in the *Industrial Luminary*; 'There is virtually no law in Kansas and no security for life and property, save in the sense of honor and justice cherished by every true pioneer. This may save the country from bloodshed; but the government is held up to ridicule and contempt and its authority disregarded.'"

The reaction of the slavery element was prompt. The *Annals* relate, under date of April 14, 1855:

"On this date the Kansas Leaguers (a subsidiary institution to carry into effect the decrees of the Platte County Self-Defensive Association) appeared in the streets of Parkville, their hearts fired by flaming speeches. The press was borne of many; a banner was hoisted aloft, and amid songs and acclamations, the press and material were consigned to the yellow waters of the turbid Missouri."

Colonel Park was away at the time. He was allowed three weeks to return and settle up his business, and to "leave the state or be hung," as the Leaguers put it.

George Park left Parkville but later was induced to return. In after years he was instrumental through personal and material support, in the establishment of both Park College at Parkville and Kansas State College at Manhattan. Unlike Joseph Smith, who also with his friends opposed slavery on the western frontier, George Park lived to a ripe age, dying in 1890 at the age of seventy-nine.

Every Man Is Accountable

By B. A. Galbraith

(See page 23)

THE AVERAGE EMPLOYEE working at a pace which might reasonably be considered a fair day's work could increase his output by 25 to 100 per cent of present production" is the considered opinion of a qualified writer in a recent edition of the *Harvard Business Review*. This is condemning evidence that the average person, including good Reorganized Latter Day Saints, has not yet learned the full meaning nor the real impact upon our economy of a deliberate attempt to practice the law and adhere to the teachings of stewardship.

Each individual, to a greater or lesser degree, is patterned upon the preconceived ideas of his own making. We have a tendency to limit our effectiveness to contribute to our own and other's welfare by telling ourselves that we lack the ability and do not have the drive we so much admire in others. This may be true from where we now stand, but let us try to reason that the other person did not know that he was gifted with drive and ability until he put into practice the beliefs that he had. We must try out our convictions and enjoy the satisfaction of their realization. We should put into effect our hopes and aspirations. Too frequently we deprive ourselves of the satisfaction that comes with accomplishment by a shrug that "we don't care." We cannot justify an attitude of indifference when it is the Lord's good pleasure that we should have a more abundant life. If we have the will to do, and then with a conviction charged with knowledge do it, it is amazing how simple success really is. We should, however, guard against the self-centeredness that precludes all advice and counsel. If we have initiative enough to try, we should be intelligent enough to listen. One person's opinion or attitude toward a problem does not make that

opinion final and binding. We should consider the opinions of those who have made a study of the subject matter of our concern. Only by giving a fair reception to the opinion of others, and then analyzing it in the light of our own knowledge and experience, can we hope to enjoy the mature thinking of competent people. Too often we misconstrue the meaning of someone's opinion or thought by our preconceived idea of what we think he meant or will say, influenced by our personal approach toward the subject.

WHEN WE READ the familiar Scripture, "Every man is accountable," we immediately think in terms of financial reporting to the Bishopric. We seldom look beyond the material into the mind that controls the material. When do we search out our personal possibilities for service by uncovering our innate abilities? We all have one or more developed talents, but we also possess natural abilities of which we have only a limited knowledge or none at all. This is the material we must mine and use in the building of the kingdom. The mind of man is a wonderful thing, but augmented by the inspirations of Divinity its possibilities are inconceivable.

Let us concentrate our thoughts on the effect of our contributing to the limit of our capacity. First, let us be honest with ourselves and establish the level we intend to live by. We have the choice of two standards. Will it be the one by which we are capable of contributing to the welfare of the over-all society, or will we be satisfied to meet the economic needs of the moment? In terms of modern technology this would mean that (1) sufficient goods could be produced to influence the economic law of supply and demand to the extent that all of our present

purchases could be made for half price, or (2) just sufficient effort will be contributed to produce goods so that the means of livelihood is maintained. This last attitude is the factor which makes the disparity between dollar value and real value. Economic wages versus real wages means a depreciated dollar or a one hundred cent dollar. If we are making it difficult for worthy people to live off a fixed income, then we are accountable. We are conscious of the trust we exercise over the nine tenths of our means; we are conscious that it is proper to be a good steward of our money. Must it stop there?

A STUDY of the Apostle Peter informs us that he was not learned in the culture of the ruling class of the land in which he resided, but he did know well the sacred history of his own people. Interpreted into the language of our time this would imply that we have the choice of being a follower or a leader. To be learned in the culture and habits of the socially conscious people of today, we would have to know the popular brands, the brands of distinction, the etiquette of the cocktail party. Hours and hours would have to be spent learning the rules of canasta and other time-consuming forms of entertainment. On the other hand, to be learned in the sacred history of our own heritage we would necessarily have to spend time acquiring a knowledge of our history. We would be stimulated by the inhalations of the gospel philosophy; we would become intoxicated with the writings of Alma, the speech of King Benjamin, the counsel of Moroni, and the exploits of Helaman and countless others in the Nephite history—a part of the true history of America. We would be conscious of the admonition in Doctrine and Covenants, Section 85, to read all good books and become learned in the things that matter and are of consequence in developing a desirable personality. "To be learned

(Continued on page 21.)

Books

Together With God, by Elizabeth B. Jones, Warner Press, \$1.00.

"It is not my purpose to give advice or to tell other parents how to rear their children. Being a parent is such a sacred trust that none of us feel qualified to tell others how it should be done." It is in this manner that the author—who, as the editors say, is a "consecrated Christian, Sunday school worker, writer, and successful mother of four children"—introduces her book. She does not claim to have written anything totally new, but the old has been presented in such a refreshing style that interest is held throughout. Mrs. Jones shares in a most charming fashion the richness of her own experiences in helping her children to feel "at home with God" and to "walk through an open door to worship and deeper love for him." She deals with such subjects as "Building Companionship With Our Children," "Knowing God's World Helps Children to Know God," and "The Importance of Teaching Christian Stewardship." These are only three of twelve intensely interesting chapters.

The book is very readable, far from stiff or "preachy," filled with many practical suggestions for all who desire to build and enjoy happy Christian homes. While written primarily for the parents of children from the ages of six through eight, all who love children and want to improve the spiritual quality of their homes will be challenged by this book.

The author hits upon some very fundamental truths which lie deep within the hearts of all consecrated parents. For example, she points out that if carefully nurtured in the teachings of Christ, the eight-year-old is capable of understanding what it means to become a follower of Jesus and is ready for baptism.

Consideration is given to many of the modern problems confronting parents. The author makes the observation that "radio and television can help to build happy memories, but can also be a definite menace to Christian family life" and says they should be regarded prayerfully and carefully.

Mrs. Jones places the responsibility of religious education where it rightfully belongs, emphasizing that the task of the church school teacher is that of supplementing the teachings in the home. She does not believe that parents are justified in shifting this blessed privilege to the shoulders of the teacher who has them such a short while. She brings out that "children are far more important than things, and time spent with them is far more rewarding and of eternal value."

"Thoughts for the Children" is a helpful feature of the book which has been included to make it of use for the whole family.

I would wholeheartedly recommend the prayerful reading of this book to all who have the building of strong Christian character into the lives of boys and girls at heart and would encourage them to walk *together with God*.

RUBY STRAND

The Better Church School, by John Leslie Lobinger. The Pilgrim Press, Boston, 1952, 160 pages, \$2.00.

What is good Christian education today? How do the better church schools, large and small, get that way? Where are the answers to the common problems a branch has to face in achieving a good educational program? *The Better Church School*, challenging and practical throughout, gives satisfying answers to these basic questions.

Dr. Lobinger has spent years in helping churches build better church schools. Based on this experience he presents new ideas and refreshing reminders of the ones we already know. We believe that if all church school administrative officers and teachers would read this book, note parts for future reference, and make adaptation of recommendations where applicable, we would have many more effective church schools.

The affirmation, "Without teaching, the church has no future," motivates careful consideration of each chapter. The ten chapter headings are "What Are We Driving At?" "From Age to Age," "The Curriculum," "Memory Work," "The Place of Missionary Education," "The Home Comes First," "How Can the Church Train Volunteer Workers?" "Special Days in the Church School," "Do We Have Time Enough?" "The Responsible Leadership."

Each chapter closes with suggestions for group discussion and activity. Simple construction and creative imagination noted in the entire book makes for helpful and interesting reading.

JOHN R. DARLING

Making Good as Young Couples, by T. Otto Nall and Bert H. Davis, Association Press, price \$2.00.

In my opinion this book should be on every minister's shelf. *Making Good as Young Couples* is a compilation of personal interviews by Dr. Nall, editor of *The Christian Advocate*, official Methodist weekly, and Mr. Davis, a businessman of Utica, New York, and associate editor of *Christian Endeavor World*.

Too many ministers neglect or forget an important part of their ministry, which is counseling. It has been said that the measure of a man's ministry can be determined by the number of people who seek him as a counselor. On the flyleaf of the book is stated, "*Making Good as Young Couples*, is, of course, designed primarily for young couples themselves, but pastoral counselors, marriage counselors and engaged couples will also find this unusual book helpful."

If two young people having difficulties in adjustment could find themselves in one of these seventeen "typical" marriages, the wise counsel and helpful solutions should help them to solve their problems as others have. Interfaith marriages, the "other couple," the husband's job-required absence from home, children's inherited disagreeable traits, irritating behavior and spitefulness, the "in-laws," and other typical problems are discussed. All who want to fulfill their counseling ministry will find that ministry strengthened as they read from these interviews the two major factors affecting the success of any marriage: the effects of outsiders—relatives, friends, work associates, and others—upon the lives of husband and wife within their own home; and the potential of the positive influence of the church.

The Scriptures state, "Read all good books." Truly, here is a good book to guide us as we strive to become better people.

CECIL ETTINGER

More Prayer Meeting Topics, by Vivian Ahrendt, Warner Press, price \$1.50.

This book can be very helpful to the members of the church, and to the presiding officers in a prayer service. Those who supervise a prayer meeting are well aware of the need for illustrated and appropriate themes, stories, and poems. A prayer service needs, among other things, at least two outstanding aspects: it needs a good theme, and a good theme must lead to action on the part of those in attendance. This book offers some very fine themes which will serve this purpose, but in many instances, it will need to be adapted to the Reorganized Latter Day Saint procedure.

There are stories of faith and prayer as outlined by many prominent men and women in America who have accomplished great things and have sought publicity for these accomplishments. They have witnessed and testified how God has answered their prayers through healing, financial success, trials, and many other ways. These illustrations can be supplemented by stories of faith from members of the local congregation.

Utah Historical Quarterly

Reviews "Joseph Smith III and the Restoration"

Joseph Smith's eldest son and namesake, "young Joseph," who was but twelve years old at his father's martyrdom in 1844, lived to be eighty-two. In the evening of his life, after half a century's arduous ministry as president of the Reorganized Church (1860-1910), he dictated his memoirs "without desire to deal with the mysterious or to make claim to a life greatly differing from the ordinary." These memoirs were published serially in the *Saints' Herald* in 1934-37 and altogether would fill three volumes. The present edition is a one-volume condensation of the *Herald* series.

Whatever a succession of editors may have wrought (the memoirs were dictated to a son, edited by a daughter, condensed by a granddaughter, further reduced by the present publishers), the book as it stands is an unassuming but significant record amounting to a history of the Reorganization as well as an autobiography. And, to be sure, it is one long

There are twenty-two significant prayer meeting themes in the book which can be employed satisfactorily. It is inspiring to read how God has helped men and women of faith to accomplish his work. It will assist those who are sick and praying for healing, and those who are disturbed mentally and spiritually. It will help those who have a burning desire to build the kingdom, through its suggestions for patience and perseverance; and it will strengthen those who feel the need for a greater faith. It points out that others have met trouble victoriously, that prayer really does bring an answer, and that as long as we shall live there will be trouble at one time or another in our lives. The book discusses how much prayer and patience have brought about desirable results in the lives of people. It sets forth the fact that the Great Physician is still at work. It points out that our needs, if taken to our Heavenly Father, will be supplied much as a child's wants are supplied when taken to its father. And that if we shut our eyes to the discouragements of life and pray, believing, "the victories of prayer can be won even by the weakest."

With our faith, comes a responsibility, that of carrying the gospel to others. This book points out that we must help them, too, to believe and develop faith, and that just as surely as the resurrection, so shall God's promises to us be fulfilled.

HERBERT M. SCOTT

sermon against polygamy. But the prevailing impression, reinforced by the unadorned prose—a prose so placid and a tone so unvaryingly well-tempered, in fact, that events are often robbed of their rightful drama—is that the telling is honest. Young Joseph does not hesitate to describe his inward struggle when at twenty-eight he decided to embrace the cause of the Reorganization. The mantle of his spectacular prophet father made no dramatic descent upon the son; by contrast young Joseph seems a kindly and devoted country parson, but his modest testimonies of receiving instruction through dreams, of hearing inner voices, and of enjoying "the presence of the Spirit" are convincing; his revelations, particularly Section 116, entitling Negroes to the priesthood, are dignified and thoughtful documents.

Courage marked his life: he once pulled out his watch and gave his newly-wed wife five minutes to decide whether she would stay with him or yield to her mother's strong opposition to the "Mormon preacher"; as a young justice of the peace in Nauvoo, where he had continued to live until 1866, he outfaced old Mormon-haters who threatened to run him out of town (eventually he was candidate for mayor); he undertook four missions to Utah, lair of the "Brighamites," to track down every alleged evidence that his father had introduced polygamy, forthrightly interviewing every woman supposed to have been his father's plural wife, and finding every rumor groundless ("to make the name of Latter Day Saints honorable again" was the preoccupation of his life); he remained on cordial terms with most of his "Brighamite" cousins on his Uncle Hyrum's side, though he could not conceal his satisfaction at the thought that during the days of the anti-polygamy crusade he could walk the streets of Salt Lake City openly while his cousin Joseph F. Smith had to hide from federal marshals; he saw the Reorganization through dark days of discouragement when it was crippled in numbers and resources but lived to see it found Graceland College, publish the Inspired Translation of the Bible (the only manuscript of all the Prophet's which Emma managed to retain), plant foreign missions, survive the burning of the *Herald* office, and establish headquarters at Independence.

As is to be expected in a Josephite work, Brigham Young is the villain of the piece, Brigham and all his works.

The fine equanimity of the autobiographer breaks down in every allusion to Brigham and polygamy; even the boyish recollection that Brigham's blue eyes seemed "rather closely veiled" is qualified with "through habit or design." Emma Smith, on the other hand, traditionally treated in Utah versions as a thorn in her husband's side, emerges as a woman more sinned against (by the Brighamites) than sinning. Vignettes of Emma riding Old Charlie, of her grief at her husband's death, of her merriment at Major Bidamon's loss of his toupee when he came courting add details to a portrait of a woman still too obscurely known in Mormon history.

Glimpses, too, of early Mormon personalities and places, all too fleeting, embroider the reminiscences: W. W. Phelps, "a singular man, spare of flesh . . . methodical and studious in his habits . . . carrying about with him a notebook in which he would enter anything in the way of a rhyme or couplet . . ."; Willard Richards, "quite corpulent, with a fair, smooth face, and ordinarily pleasant manner"; old Farmer Lott of high, piping voice, wrestling the prophet who, in white flannel coat and vest and soft gray trousers, challenged him in front of the store one day; Heber C. Kimball, who had "a fatherly manner toward boys"; John C. Bennett, who "looked like Bonaparte" on horseback; Alpheus Cutler, mountainous, tobacco-stained, and babbling like a child when Joseph Smith III encountered him and his pitiful band of dissenters in Iowa. The memoirs are a vivid record of what happened in and around Nauvoo after the exodus, years which have left a hiatus in Utah histories.

There is much in *Joseph Smith III* that can interest only the faithful Reorganite and much which may startle and displease Utah Mormons. His bias and occasional petulance are only too evident. But no reader can fail to appreciate its wealth of historical information or fail to respect the intelligence and integrity of a man who amid the very scenes that saw the dissolution of his father's dream and among the very people who had spilled his father's blood won for the name of Smith a new respect and for his church an honored reputation. For a man who would no doubt have preferred the quiet service of the country law office but who became instead the evangel of a remnant of "old stock" Mormons in response to what he considered a clear call, that is no mean achievement. In his memoirs, the son of the prophet has erected his own most fitting monument.

—William Mulder, University of Utah.
Reprinted by permission of author and publisher.

Thinking of Zion

By Harry Whipple

THE PROBLEMS pertaining to the establishment of Zion and the hopes of the Saints to see Zion become an actuality probably have caused more discussion among church members than any other topics. The condition under which the Saints must live in the world today, as well as the increasing anti-Christ influence spreading over a large part of the earth, emphasizes the need for action to hasten the Gathering. That the need to gather is great most will agree. However, the time, the method of gathering, and the part each one must play are not so clear.

The Lord has said that Zion might be redeemed even now, but the Saints are not ready. It would appear from this that the preparation of the Saints for the task will determine when. But when will we take seriously the teachings of the prophets and become the *pure in heart*? People are too prone to consider instruction as applying to someone else. We are sure the message was intended for Brother or Sister "So-and-so"—not for us; we are all right. So we go merrily on our way, striving to get a little more of this world's goods, not realizing how poor we are in spirit. If any leisure time is available we gather around the television set. Most of the programs we see fail to measure up to the high moral standards which Christian people should demand. But in a fully established Zion, radio and television programs will inspire and build Christlike characters as well as furnish wholesome entertainment for the whole family.

IN THE MEANTIME we are in the world, but we need not be of the world. We do not have to conform to the ways of worldly people. By our example we can be an influence for good in our community. As long as we conform to the world we will not be developing Zionite traits. Only men and women of integrity and vision who have the spirit of brotherly love and are willing to subordinate self-interests to group interests can expect to receive the necessary inspiration for Zionite leadership. An abiding faith in God and the gospel plan, coupled with a sense of responsibility toward all mankind, should furnish the motivating force which compels action.

However, it's not enough that we love only those of our faith; we must love all men, for Jesus said, "Love your enemies." It is not enough that we seek

to establish Zion to save ourselves; Zion must be set up as an ensign to the people, as an example of a better way of life, to draw the nations of the earth to Christ. It is to be established in a time when the nations are in great need of such an example. That time is here. The spread of the Communist philosophy, in which men are mere puppets of the state without right of choice or the opportunity to achieve higher things, threatens to engulf the whole world. Only a strong, God-fearing people will be able to stand against it.

We must begin now to prepare ourselves to assist in this great work. We must begin now in our own communities to live the exemplary life, keeping all the commandments including the financial law.

ONCE A YOUNG MAN came to Jesus and asked him, "Master, what must I do to be saved?" Jesus began listing the things mentioned in the law: "Love God; love thy fellow-men; give to the poor . . ." And the young man said, "All these things have I done from my

youth. What lack I yet?" And Jesus said, "Go, sell that thou hast, and come and follow me." It is said that the young man "went away sad, for he had much possessions."

Many of us are like that young man. We place too great an emphasis on the value of our worldly possessions; or we have habits which we refuse to correct; or we leave undone some things which should be done. If we allow any of these faults to exist in us, then we are showing a reluctance to render complete obedience to the gospel law. It might be well for us to examine ourselves, using the words of the prophets as a yardstick, to see how we measure up to the instruction given.

To assist in this work we must be humble and full of love.

Zion is the pure in heart.

We must file our tithing statements and pay our tithes; for by so doing we recognize God as our father, the bishop as his duly called representative to receive the tithe, and ourselves as his stewards.

We should learn to live peacefully together in our homes, in our branches, and in our communities, that we may be prepared to live together in the larger group which shall be Zion.

(See Doctrine and Covenants 58: 3; 59: 1, 2; 87: 4; 108: 2-6; Mark 10: 15-21.)

What My Religion Means to Me

By R. J. Jones

EDITOR'S NOTE: *Brother Jones is an evangelist. Besides his church responsibilities he is director of distribution, personnel and public relations, and manager of the Oklahoma City, Oklahoma, warehouse of the Pittsburgh Plate Glass Company. He is a member of the board of directors of the Chamber of Commerce and belongs to several worthy organizations of the city. He was asked by a local newspaper to write his views in a pre-Easter daily column. This is his statement.*

MY RELIGION means to me a way of life, joyful living, now. It reveals to me that in order to have friends, I must be one, not only through Brotherhood Week or the Lenten season, but all the days of my years.

It says I must be kindly, cheerful, loyal to my own creed, and respectful of the convictions of others.

It tells me that as an individual, I am responsible for the development of my personal talents to the maximum—that I must be a good citizen, not tolerant of everything and standing for nothing, but understanding human frailties, ever willing to lend a hand to help the less fortunate.

My religion lifts man from the mass and makes him a responsible individual, always seeking to raise society, not level it to the lowest common denominator.

It insists I face life unafraid of those who seek to make capital gain of social discontent to secure political influence.

It convinces me there is one God, the Creator of the universe, the God of Isaac and of Jacob, the same God who made of one blood all flesh, the same God who said through his Son, "When you do it unto the least of these, my brethren, you do it unto me"; the same God who has said in this last dispensation of time that the Americas are a land of promise, and whatsoever nation shall possess it, shall serve him, the true and only God.

My religion means that I must be square with the world, with one hand reaching to mankind—the other toward God.

Question Time

Question:

Please give Scripture quotations from the New Testament and Book of Mormon, after Christ's church was organized, which are used to prove the place and need of the Presidency and high priests. Michigan Mrs. L. E. S.

Answer:

The New Testament gives very little of the history of the church and its officers. There is nothing as to when, where, or by whom the church was organized. The twelve apostles are named, but only a few incidental references as to who took the lead. There is almost nothing as to priesthood, and only incidental mention of a part of the offices. Historical information on these matters is as meager in the Book of Mormon as in the New Testament. Some of the implicational references pointing to Peter as probable head of the church, and to James and John as probable associates with him in that office, are as follows:

Matthew 16: 20—To Peter: "I give unto you the keys of the kingdom of heaven." Keys are indicative of authority; this was said to no other man.

John 21: 15—Three times Jesus said to Peter after his resurrection: "Feed my sheep." This was not said to the other apostles and suggests pre-eminence and oversight in caring for the church.

Matthew 17: 1-7; Mark 9: 1-7—Peter, James, and John were chosen by the Lord to accompany him to the mount of transfiguration, a special recognition above other apostles.

Luke 24: 33; I Corinthians 15: 5—Peter was the first apostle to whom Jesus appeared after his resurrection.

Acts 2: 1-18—On the day of Pentecost Peter became spokesman for the whole body of the ministry gathered there.

Acts 1: 15-26—In the assembly of the church prior to Pentecost, Peter presented the matter of filling the vacancy left by Judas and the choosing of Matthias.

Mark 16: 5—The women who first came to the tomb were directed by the angel to tell the disciples and Peter that Jesus would go before them into Galilee.

Acts 9: 31-43; 10: 1—Peter, probably in fulfillment of his commission to care for the flock, made a pastoral tour of practically all Palestine, including Judea,

Galilee, and Samaria, finishing at Lydda, Joppa, and Caesarea. This was a mission which would hardly have been undertaken by any other than the head of the church. He duplicated the works of Christ, preaching the gospel, edifying the saints, healing Aeneas of an eight-year-old hopeless affliction, raising Dorcas from the dead, and opening up the gospel to the Gentiles at Caesarea.

Smith's *Bible Dictionary* says, "There can be no doubt that Peter held the first place among the apostles."

In the Book of Mormon there is nothing as to any president or presidency of the church. Christ chose twelve "disciples," not apostles, and apparently placed the work in their hands. With the primary church at Jerusalem the Lord did not attempt to duplicate the organization in America; consequently no mention is made of any presiding authority, neither of apostles or seventies, etc. Apparently the group in America was organized more as a subsidiary or mission group of the church in Jerusalem.

In restoring the church in 1830 the form of organization followed strictly the pattern given in the revelations of God to the church at the time. Priesthood authority was conferred, the "keys of the kingdom" being given; offices were named and men called and placed in them. Revelation was the only way possible to determine the structural form to be built. In this form a head, called the president, was provided, to be assisted by two counselors; this president was also a prophet, seer, and revelator. Through him revelations were given to the church.

High priests are mentioned in both the New Testament and Book of Mormon, but little is known of their functions. They are placed in the church and their work defined.

CHARLES FRY

Question:

In Doctrine and Covenants 75: 3 the missionaries are told, concerning the villages and cities in which they were not received, as they passed from that house they should "shake off the dust of your feet as a testimony against them; and you shall be filled with joy and gladness and know this, that in the day of judgment you shall be judges of that house, and condemn them." Is this a Christian attitude?

Oregon

Mrs. M. C. T.

Answer:

In many instances the language of the Doctrine and Covenants is the same as that used in the Bible. The statement referred to in Doctrine and Covenants 75: 3 is one of those instances. In Matthew 10: 12, Mark 6: 11, Luke 9: 5 (Inspired Version) we find almost the same wording. As you study these quotations and learn the history back of them, it is clear that such an act was to be as a symbol.

I quote from *The One Volume Bible Commentary* by J. R. Dummelow, page 662: "The Rabbis taught that the dust of heathen lands defiled. They said, 'The dust of Syria defiles, as well as the dust of other heathen countries.' The act of the apostles, therefore, signified that the city that rejected them was no better than heathen."

Thus we see that such an act against a person or persons is an indication that they have been given every opportunity to receive the gospel of Christ but have deliberately rejected it. This act, when done in the proper spirit, cannot be anything but Christian, for all who reject Christ must be condemned at the last day. The testimony of the missionary would be the strongest evidence against them and, by the same token, in the day of judgment he would be judge of that house.

The Scripture in question thus indicates that members of the priesthood have the responsibility of passing judgment in some cases, but such judgment should be done only when accompanied by the Spirit of God. Brother F. H. Edwards in his *Commentary on the Doctrine and Covenants* says:

If the elders are to follow this practice, how particular they ought to be to see that they properly present the word to those whose homes they visit. No sincere servant of God can register the formal protest of such an act as this unless he feels that he has done his best, in the Spirit of the Master, and that his Master has been deliberately rejected.

SYLVESTER R. COLEMAN

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald Editors* rather than panel members. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

If at First You Don't Succeed

By Mrs. S. C. Bethel

TWO WORDS I was not allowed to use when I was a child were "I can't."

I must have been one who sought the path of least resistance and tried to get out of doing anything difficult. I can still hear Mother say, "If at first you don't succeed, try, try again."

Those lines were part of a poem that Mother learned from her Fourth Reader of the McGuffey Eclectic Series. I still have the old book with its yellowed pages of stories and poems, all with their morals so obvious. "Where there is a will there is a way." "Waste not, want not." "Honesty is the best policy." "Try, try again." Mother passed them all on to me as she saw need from time to time, and they had a marked influence on the development of my personality and character. I especially remember the one, "Try, try again," perhaps because Mother felt the need of repeating it so often to me. It went like this:

'Tis a lesson you should heed,
Try, try again;
If at first you don't succeed,
Try, try again;
Then your courage should appear,
For, if you will persevere,
You will conquer, never fear;
Try, try again.

Once or twice though you should fail,
Try, try again;
If you would at last prevail,
Try, try again;
If we strive, 'tis no disgrace,
Though we do not win the race;
What should you do in the case?
Try, try again.

If you find your task is hard,
Try, try again;
Time will bring you your reward,

Try, try again;
All that other folks can do,
Why, with patience, should not you?
Only keep this rule in view,
Try, try again.

As a result of the lesson I learned from this teaching, I have a very determined spirit. If I begin a task, I see to it that I complete it, regardless of how difficult or how disagreeable it may be. Because I am of that turn of mind, I admire the trait in others.

I was pleased with one who is dear to me when she entered a class in a hospital in preparation for work as a nurse's aid. The class was fairly large to begin with, but as time went on the number grew less and less. After a few weeks the doctor in charge asked the few remaining girls if they intended to complete the course, because if they didn't, there would be no point in going on with it. When he asked Susie she answered, "I never begin anything that I don't finish."

ABOUT TWENTY-EIGHT YEARS AGO we moved from Ohio to Nebraska. My husband worked a long distance from home; he came home Saturdays at midnight and went back to work after our Sunday dinner. Since we attended Sunday school and church, there was little time for us to be together. I was very lonesome away from family and friends, so when I met another young woman who had the same problem, we decided to live together. To do this I needed to buy a bed. Since our residence lacked permanence, I bought a folding bed. That night after the dishes were done I went to my room to set up the bed. I soon

found that I had started out wrong and all I had was a mass of tangled chains. Hour after hour I worked with the thing. I even yielded to the weakness of tears, yet I worked doggedly on. At four o'clock in the morning I had the thing untangled and could crawl into bed. The next morning when I told Naomi what trouble I had had she asked me why I hadn't called her, she might have been able to help me.

Perhaps my determination had caused me to have a stubborn streak. Anyway, I never thought of asking anyone to help me with anything. Mother had instilled this trait in me so forcefully that I depended on no one but myself. Naomi's words caused me to do some thinking along this line. I saw where I hadn't even been asking God's help with my problems.

I HADN'T BEEN in the church very long at that time, but as I look back I can see where my development in this work began with that incident. It was then that I began asking God to help me whenever the need arose. The admonition of Alma to his people (Alma 16: 219, 220) showed me that God expected me to do just that. "Cry unto him when ye are in your fields; yea, over all your flocks; cry unto him in your houses, yea, over all your household, both morning, mid-day and evening. . . . Cry unto him over the crops of your fields, that ye may prosper in them: cry over the flocks of your fields, that they may increase." Those people were farmers and shepherds, but that admonition could apply to all vocations. In any vocation there are problems that arise and obstacles to overcome, and God is ever ready to help us.

Recently I heard my husband tell of an experience he had about thirty years ago. He had hired out on a farm to see if I would like rural life. My home had always been in Toledo, Ohio. The man my husband worked

Home Column

for was quite hard up, and he used the money that we had saved to buy feed for the stock. After we were on the farm for two months the man left for town one day and never came back. He did not pay us back, nor did he pay the wages due us for those two months. We lacked the tools to work the ground properly to put in the crop. My husband went ahead as best he could. One morning he rode through the field to sow oats. At the other end of the field he stopped and prayed, "Lord, you know that I haven't the tools to prepare this ground as it should be for this crop. I have done the best that I could under the circumstances. Bless my efforts that we may have those things that we need." That crop of oats was the best that had been on that field for twenty years. The story of it went the rounds of the countryside, and people drove past to see for themselves since that particular piece of land was known to be very poor.

That was only one instance where man's extremity was God's opportunity to prove his eagerness to help. God does not want us to be slothful servants and depend upon him for everything without any effort on our part. Nor does he want us to depend upon ourselves too completely and exclude him. He expects us to try to do what we can for ourselves, and then if we ask him he will assist us.

I HAVE MADE many mistakes and many times the going has been rough, but God has never failed me since I have learned not to depend upon myself wholly.

"Once or twice though you should fail, if you strive, 'tis no disgrace." We may fail, but in the end we will succeed if we put our trust in God. After all, our greatest glory is not in never falling, but in rising every time we fall. God only wants us to try.

In the light of this lesson, two lines of "Admonition" take on new meaning.

Peril waits upon the heedless,
Grace upon the souls who try.

Timesavers

BY RUBY STRAND

At a recent early morning prayer service one of the men of our congregation gave a testimony which has stood out in my memory.

His business requires him to spend much time in his car, and he said that there were occasions when he was tempted to turn on the radio and listen to programs of mediocre quality as he drove along. Then he realized that he was a steward over this time, and that he must use it wisely in prayer and meditation. He said that as he had done this a greater conviction had come to him and

he felt added strength for the task which was his in the work of the kingdom.

We, too, should exercise our stewardship with wisdom, and respect our minds so much that we will not permit that which is of poor quality to find residence there. Much of the reading material and many of the movies, radio, and television shows make garbage pails of our minds. They are of no value in the nurturing of a Christlike character. When the great prophet of old said, "My people are destroyed for lack of knowledge," he could have been speaking of those of us today who use the precious time given us in ways that are not soul stretching.

Show Me the Way to Go Home

You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives?

SUE WISTFULLY WATCHED the bride repeat, "I do," as puzzling thoughts ran through her head. Would she ever participate in that sacrament? She watched these and others establish their homes, have children. Some of the women had husbands in the ministry and gave warm hospitality to their guests. Others with their families contributed talents, professions, and business skills to their communities. Would she ever be able to do likewise? She read *Fundamentals* by F. H. Edwards, including the chapters on marriage and home life, pamphlets on Reorganized Latter Day Saint home life, articles in the *Herald*, and other church publications. She read about Emma Smith and other fine women of the church. Eternal silence still reigned in her life.

She had a few crushes on fellows that other girls eventually married. One had inspired her to be more intellectual, one to become neater and more vivacious, one to be more modest and reserved. They were not the ones. She had prayed about a few of them, because she was positive each was the "one" at the time he appeared in her life, but a few years torn from the calendar proved this to be false.

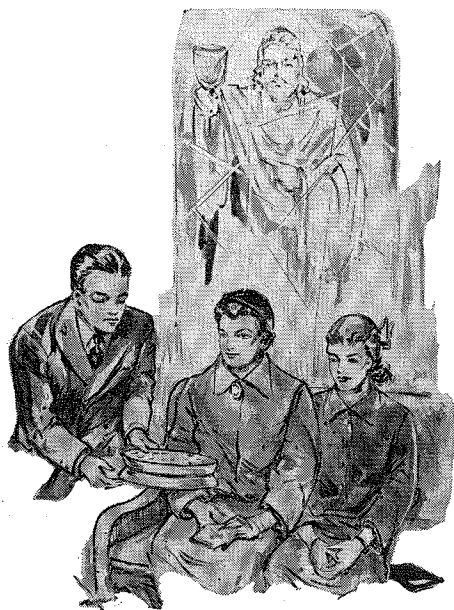
She visited homes in the different branches, collecting ideas on decorating, management, personal relationships. She had a few apartment experiences with other girls with their miniature homes. She personally knew happy and unhappy marriages, growing ones and precarious ones. Some took it in stride, while others seemed to struggle every step of the way.

She was ready to admit she didn't have what it took. Since she didn't, it was better to remain as she was. She had departed from the "God, please bless Mr. So-and-So's and my relationship" prayer to "Dear God, please guide my relationship with Mr. Anybody." Later it became "Dear God, please bless Mr. Gentleman and me in our casual friendship."

Tonight her prayer was "Dear God, show me the way to go home—thy eternal home—and to be content with the friends and rich experiences thou dost give so abundantly en route."

UNCHOSEN

Hands That Serve By Mrs. Wayne N. Holmes



IT WAS COMMUNION SUNDAY at the Stone Church, and I was thoughtfully listening to the organ prelude in preparation for the service. This service, I learned later, was to furnish significance and understanding for all subsequent Communion services. For it was on this occasion, under the influence of the Spirit of God, that I was permitted to see for one brief moment, beyond personal prejudices and pettiness the beauty and strength of man's inner self—much as I should imagine God himself sees us all.

From where I was seated in the balcony I could see very clearly the priesthood members who had been designated to serve the Communion emblems to us. My first impression as I observed this group of men was the variation of appearances. Some were small in stature, some average, and others very large; some were distinguished and well groomed, while others were common, unassuming, and unimpressive. Some had thick hair; others had receding hairlines; still others showed greater degrees of baldness. Some were young, some middle-aged, and others were being pushed surely but kindly into the aged classification.

Varied professions were also represented in this group of serving priesthood members. I saw a physician, a carpenter, a mechanic, an artist, a musician, and others.

I noted also a wide range of personalities. Here was one man whom I could, in my own mind, parallel with Christ's disciple, Paul. Another resembled what I believe James, the brother of Jesus, was like; while still another possessed the impetuosity and unpredictability of Peter. And I thought how God's wisdom had so willed it this way. One personality seemed to amplify and enhance the other, and I was made aware that in these variations was the possibility of ministry to *all* persons. There came to me a focusing on the fundamental goodness of each of these men and a diminishing importance on the stature, profession, and personality of each. Each had qualified in the sight of God to serve us the precious emblems on Communion day. Each had an allegiance to the same God as he knew Him, and in each was the same life's goal—to assist God in bringing heaven on earth. Each was equally sincere in his priesthood responsibilities. Each was honest and upright in his own profession and calling.

HAVING GAINED this understanding and appreciation for the men themselves, I began to notice their hands. There was, of course, similar variations here. The carpenter's hands were bruised and scratched, calloused and sturdy. The physician's hands were neat, well groomed, immaculate; his fingernails were clean and uniform. The mechanic's hands showed signs of scrubbing, but despite this there remained traces of grease and ruggedness. The artist's and musician's

hands were expressive and distinctive.

The meeting had now progressed to the serving of the emblems. The prayer of blessing had been offered, and the serving priesthood members were descending from the steps, each to take his portion of the emblems to serve to us. And once again God, through his spirit, permitted me to see these men not as the imperfect individuals I perhaps had thought them to be but rather as servants of God, all striving for perfection.

The carpenter was the first to reach for the consecrated bread. But the appearance of his hands had changed. They were still bruised and scratched, but now I noted in these same hands strength and patience which I had overlooked before. In fact, these things so predominated the calluses and sturdiness which I had previously noted that a wave of appreciation seized me for the hands which depicted strength and diligence. They were suddenly beautiful hands!

Next the physician descended from the steps and took the emblems which he was to serve. Now his hands were no longer simply neat and clean, but I could read into them tenderness as well. They denoted great skill and devotion to the profession their master had chosen. These hands were now God-given, self-disciplined, merciful!

Next came the mechanic whom I had previously noticed. Except now I saw his hands scoured with service to others. The grease and ruggedness which I previously noted faded into the background, for now they were cleansed with an active love for his fellow-man. I also recalled vividly the times I had seen this man sit on other occasions in church and minister tenderly and lovingly with these same work-stained hands to his little child. These hands were no longer work-stained and rugged but were, in the eyes of God and those who understood God's way, loving

New Horizons

and useful and well qualified to serve *me* the emblems of the broken body and spilled blood of Christ, whose message to mankind was one of service and helpfulness and love.

There were, of course, others who held out their hands to receive the emblems for serving, but the other one I particularly noted was the artist. Hands that before seemed only distinctive and expressive were now speaking to me happiness, beauty, and grace—qualities too rarely depicted in the hands given men by God who is himself the essence of happiness, beauty, and grace. Yes, these hands were likewise qualified to serve the emblems of Christ's body and blood.

I COULDN'T HELP comparing these hands which I had observed. All were as different as the men themselves; yet all were devoted and dedicated to a common purpose—that of serving God—and all as fully qualified in their own way. It occurred to me that none had set out to qualify to serve the emblems, but that this worthiness came through qualifying first to serve humanity in one way or another.

I looked up as the emblems were being offered to me. I took my portion, then folded my own hands in my lap and critically examined them. How did they appear to God? How did my friends see them? Would they ever be classified as beautiful? Useful? Tender?

I determined that they would be—that I would begin that day to write into my life, and thus into my hands, usefulness and service. But how would I do it? I turned to God in silent prayer and asked him to show me avenues of service whereby I might develop beautiful hands, even as Jesus whose hands were pierced on that sad day by unseeing individuals.

The congregation was singing the consecration song, and I sang out, "Take my hands and let them move at the impulse of thy love" as though I were soloing the part. For this time I really meant what I was singing with all my heart, soul, and mind.

Young People in the News

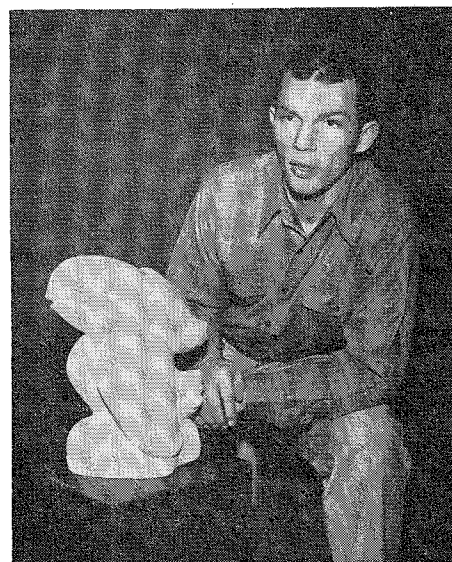
George Knotts

—the first to sculpture
Kansas Jayhawk

WHILE the University of Kansas Jayhawk is well known from coast to coast, and motorists for more than a generation have noted the peppy blue and red Jayhawk families parading across the back windows of automobiles—yet it was not until George Knotts, a K. U. junior, set to work on this major task that the Jayhawk appeared in three dimensions. An article and photograph of George at work on his carving was featured in the Sunday edition of the *Topeka Daily Capital*, Topeka, Kansas. The finished Jayhawk, cut from Louisiana limestone, so pleased the university officials that they purchased it for permanent display. The two hundred dollars received for this, George's first sculptured piece, will be used toward his university expenses. Chancellor Franklin D. Murphy then asked George to create a Jayhawk in bronze. For this task the University is planning to install the forge and other equipment for working with bronze.

In his art education course, George has had instruction and practice in various art mediums. During this first semester he ranked highest of all students in art education and is instructing children's art classes. In jewelry designing and construction, he has made many beautiful pieces, several of which he used as Christmas gifts. His latest design is a club key accepted by K. U. Radio Players. This will be manufactured in quantity by a Kansas City jeweler.

Although George has completed only one semester of art instruction, his mother reports he has been interested in art all his life. Through the years, George has unselfishly shared his talent for the benefit of others, and the quality of his work



Art student, George Knotts of Langley, Oklahoma, whose sculptured Jayhawk, symbol of Kansas University, has been purchased by the University for permanent display.

brings continual requests: camp "logs," posters, *Stepping Stones*, *Graceland Acacia*, *Graceland Alumni* letterhead, a livelier *Graceland "Yellow Jacket,"* newspaper advertising, and store windows. His signature—two single knots on a rope—is becoming quite well known. In recent months, in addition to his volunteer contributions, George has been accepting art orders, using the money to assist with the expenses of his education.

George's birthplace is Langley, Oklahoma. Until he was eighteen years old he was isolated from church privileges. However, being well taught by his mother, he became a member of the church when he was nine. Through these early years he participated in the activities of other denominations. For his senior year of high school, his mother moved with George to Vinita, Oklahoma, and there he attended church services (a church school mission) for the first time. He has been intensely interested in the work of the church since. He thinks a lot of his "Mom," Mrs. Lola Knotts, and it isn't necessary to read between the lines to discover his love for her and his appreciation for all she has done for him through the years. Mrs. Knotts is postmistress at Langley, where she

has served fourteen years. She has been and is helping George with the expenses of his education.

George attended his first youth camp of the church in 1950, a charter member of the camp organized at Racine, Missouri. Immediately his leadership qualities in sports, art, and counseling came to the fore. He also attended his first reunion that summer. He returned to Camp Wakonda the following summer as art editor of the camp log and assisted in sports, counseling, and nearly every other phase of camp life. It was interesting to observe George making a few hasty pencil strokes during a campfire service and later watching a whole campfire scene emerge from it; or seeing a baseball scene grow from one young camper posed for a moment with his "bat," a stick from the end of a canvas cot, across his shoulder.

Because of his good work in the Joplin camp in the summer of '51, he was invited to attend the Center Stake youth camp immediately following. The next summer George took on full staff responsibilities at the Center Stake camp, being in charge of the riflery range, assisting at the water front, and helping with archery instruction and other sports. Shortly after he had agreed to serve at the church camp, the Kansas City, Missouri, YMCA offered George a staff position for the summer at Camp Gravois in the Missouri Ozarks. He accepted, reserving permission to serve in the church camp. At Gravois, George made rapid progress and was promoted to program director before the summer was half over. He is hired again for this summer, and plans to go back as assistant director.

Camp Gravois closed just in time for George to take advantage of a scholarship to the American Red Cross aquatic regional school held in the Ozarks, qualifying him as Water Safety Instructor, accredited to teach boating, canoeing, and all grades of swimming and life saving. "God seems to be on our side," George

wrote at one time, marveling how opportunities and schedules seemed to work out so smoothly for him; but he might also have expressed it another way: "All things work together for good to them that love God."

As a Boy Scout, George attended the National Jamboree at Valley Forge in 1950. He is an expert with the rifle, and lettered in football and basketball during his four years of high school and in football his freshman year at Graceland. He selected art education for his vocation so that he might serve young people in two major areas of interest—art and camping. At K.U. George is con-

tinuing his participation in church life and is a member of Liahona, the R.L.D.S. Campus group. On Sunday mornings he serves regularly in the Lawrence Branch helping supervise the young children.

George's personality is the rare combination of good humor, wit, and seriousness that makes him popular with young people and brings them to him for counseling in their personal problems. He is modest concerning his accomplishments, and it is most difficult to get him to talk of his honors, but his trail of good works tells its own story.

EDNA EASTER

Graceland

GAZETTE

■ The annual May Festival was held May 1 in the Memorial Student Center. The theme this year was Arabian Nights. The Maharajah and Maharani for the May Festival were Barbara Woods from Inglewood, California, and Russell Hampton from Bakersfield, California. The scene of the program took place in an Arabian palace where Maharajah Jim Andrews and Scherazade Janis Williams reigned over their royal subjects. Scherazade told many stories about Sinbad the Sailor.

■ Graceland's Student Publications and Radio Boards have announced their selection for leaders of next year's communications staffs (*Tower*, *Acacia*, KGRA). Cora June Hintz from Chico, California, will be editor of the 1953-54 *Tower*. Phillip Stark from Independence will be business manager of the weekly newspaper. Donna Davey, also from Independence, will edit the '54 *Acacia*. Business Manager of the yearbook is Dave Freeman, also from Independence. Fred Heaviland of Wauwatosa, Wisconsin, will be KGRA's station manager, and Max Noe of Lamoni will be business man-

ager. Dick Blandin from Chicago, Illinois, will be chief engineer and Don Breshears of Rock Island, Illinois, will be program director.

■ Thirty-five members of Graceland's camping class left for Nauvoo, Illinois, on May 8 for a three-day visit. The total schedule and program of activities for the sixth annual trip to this historic town was planned by the students of the class. They toured the cheese factory and Carthage jail, and participated in church devotional services, classes in nature, crafts, and boating.

■ Barbara Keairnes from Allentown, Pennsylvania, was elected the 1953-54 president of Walker Hall. Other officers are secretary-treasurer, Floy Baughman, Dow City, Iowa; devotions chairman, Faye Barnes, Falco, Alabama; social chairman, Marilyn Gabriel, Worthington, Ohio; and librarian, Alice Johnson, Fort Madison, Iowa.

■ The Student Selection Committee accepted 215 new students on May 1. There are new students accepted from thirty different states and from five foreign countries. There will be two new students from Canada, one from Hawaii, two from Australia, three from Norway, and one from Japan. At this same time last year, ninety students had been accepted by the committee.

... and a Branch Was Born

A Brief History of the Vinita, Oklahoma, Group

ON OCTOBER 18, 1951, Apostle D. O. Chesworth, District President Stephen A. Black, and several interested priesthood members met with the Saints of Vinita, Oklahoma, and organized a branch from their mission. Twenty-two were present.

That sounds easy, doesn't it? You might say, "We want a branch, let's organize one," and that is all you have to do. There is much more to it than this.

If you are afraid of work, don't try to build up a branch. If you give up when people get their feelings hurt—when they've been looking for something or some reason to quit anyway—don't try it. If you aren't ready to teach, lead the singing, play the piano, be women's leader, church school director, children's leader, Zion's League leader, or sweep, dust, or give *any* service, then a branch isn't very important to you. But it can be done—with God's help and a few consecrated workers.

We weren't perfect, but God surely knew our hearts, for, as we look back, we can see where he has quietly guided our footsteps in the right direction and encouraged us when we became disheartened.

In February, 1945, after visiting the only member of the priesthood, Elder Lea Lamons, we made plans to start class-work. There were six members. Three of those were Brother and Sister Lamons

and their granddaughter. The others were members whose companions did not belong to the church. We started meeting on Thursday night every week. We said we'd meet and study, for sometime we might need teachers for classes. Because we were creating within ourselves a greater desire for church association, we began to attend the services of branches twenty-five and thirty miles away so that our children might be in classes and for the help we could get and give in those branches.

Some of us drove twenty-five miles daily to vacation church school and helped with it. Those three hundred miles driven in six days were very profitable. As a result we determined to hold one ourselves the next year—and we did. It was conducted in a private home and, much to our surprise, instead of the twelve or fourteen we had planned for we had an average daily attendance of twenty-seven. Three baptisms came as a direct result of the school.

BY THIS TIME we were meeting in the B.B. and P. W. Club Room in the basement of the City Hall. Not all was smooth, for we soon had to move to the County Court Room to keep meeting, then to the basement of the Court House. This was fine for a while, but as soon as other organizations learned of the basement being cleaned it was soon used for Scout meetings and other activities.

One Wednesday evening when we went for prayer service a punching bag was set up for boxing practice. Then there was the Sunday morning we found an empty room staring at us. Not one chair was left, but there was a box. Necessity forced us to purchase chairs which we got from the reunion committee. With fifty new chairs and our piano, which had been given to us by a Reorganized Latter Day Saint woman and her Methodist husband (the Kenreighs), we were better equipped than we had been yet. All the while we were busy in different ways adding to our building fund and looking for property. A lot with some kind of building was preferred so we'd have a meeting place of our own without the accompaniment of the punching bag. Finally, we found a nice site with a usable house on it. Against opposition by some and indifference by others we purchased the property with the help of a loan from the bishop, and in October, 1952, we became the legal owners.

WE'RE STILL A SMALL GROUP, averaging about thirty-three for church school, but we had a record for 1952 of 89 per cent statement filers and a high number of tithepayers.

We have people like the Ellisons who drive thirty-six miles; they have not missed more than two or three Sundays in the last year and have attended most of the prayer meetings on Wednesday nights. Such consecrated people do the branch a lot of good. Other families moved in because there was a group of Saints meeting here. This was true of the Raffetys, Genrichs, and Sundermans. Our pastor, C. L. Rook of Miami, drives thirty miles from his home for our Sunday morning and Wednesday evening services. This shows a little of the willingness to sacrifice for the furthering of the work.

It has been hard at times. Sometimes it's discouraging and then encouraging. At times personalities have clashed, and the members who could not be interested in the work continually burdened the priesthood. But there has been the happiness of meeting together with those of like faith, and when we raise our voices in songs of praise and thanksgiving to the God who has made it possible, we are made to rejoice. These moments are worth all trials, for we would not be able to fully appreciate what we have if we had not had the "growing pains" of a group, a mission, and finally a branch.

If you were to come to Vinita, you would not see a large, beautiful new church building, but no one can deny or fail to recognize the beauty of God's Holy Spirit which we are privileged to enjoy in this work. LELA PARKHURST

THE HANDBOOK OF

SKITS AND STUNTS

Looking for a new "mixer" for your next branch-wide or Zion's League party? Need a novel stunt for fun night at reunion? Then, order this brand-new fun-for-all-occasion book immediately. 400 easy entertainment ideas with complete directions are indexed according to when to use them. 253 pages. An Association Press Book.

\$2.95

HERALD HOUSE

Independence, Missouri



Sixty-second Wedding Anniversary

Elder and Mrs. Joseph William Stobaugh of Independence, Missouri, celebrated their sixty-second wedding anniversary on May 6. Both were born in Illinois—Mr. Stobaugh on December 17, 1867, and Mrs. Stobaugh on March 19, 1874. They were married in Ft. Madison, Iowa, where they lived until 1909. From then until 1929 they made their home in Kansas City, and since then have resided in Independence. They were baptized into the Reorganized Church in 1897. Brother Stobaugh was ordained a teacher in 1898, a priest in 1914, and an elder in 1916. They have seven children: Mrs. Viola Davidson, Mrs. Edna Ladd, and Stanley J. Stobaugh of Kansas City; Mrs. Mary Helm, James W. and Mason H. Stobaugh of Independence; and Mrs. Effie Hunter of Dayton, Ohio. They also have fourteen grandchildren and twelve great-grandchildren.

Briefs

Twelve Men to Priesthood

OMAHA, NEBRASKA.—The Northeast Nebraska District conference was held in Omaha, May 2 and 3. It opened with a priesthood dinner on Saturday. About seventy-five members of the priesthood and their wives were present. President F. Henry Edwards was the guest speaker.

There was a prayer service on Sunday morning. The Fremont Zion's League presented the morning worship service, and the Fremont adult choir sang. Brother Edwards taught a general class following this. The Omaha choir presented the music for the morning Communion service.

Following a basket dinner, a business meeting was held at which time the following men were recommended for ordination to the priesthood: Alfred Curtis, Jr., deacon; Joe Hanna, deacon; Wendell Wallace, priest; Lee Conger, priest; Dana Keller, priest; Ervan Graham, priest; Ed Goold, teacher; Millard Gollehon, elder, from Omaha; Harold Newton, elder; William Taylor, priest; and Gerald Kruse, priest, from Fremont; Ruben Hughes, priest, from Columbus.

The Walthill choir presented the music for the afternoon service at which Brother Edwards was the guest speaker.

Craig Bradbury and Charles Larsen were selected from the local high schools to attend the annual Boys' State to be held June 7 and 13 at Lincoln, Nebraska.

Edna Postelwait and Milton Class were baptized by Clifford Constance and confirmed by Elders Frank Fry, Clifford Constance, and H. A. Merchant.—Reported by RUTH LYDIA LOVING

Regional Institute Held

DES MOINES, IOWA.—On March 20-22, a regional church school institute, sponsored by the General Church department of religious

education, under the direction of Apostle Reed Holmes, was conducted in the Des Moines, Iowa, church, with Northwestern Iowa, Southwestern Iowa, Rock Island, Illinois, and Des Moines Districts and Lamoni Stake participating.

Apostle R. E. Davey and Elder Arthur Rock, audio-visual director, were special guests. The program was planned, in addition to those named, by District President Ralph Wicker and the Des Moines District director of religious education, Mrs. Harold N. Freberg.

Several hundred were in attendance during the institute. The institute was inaugurated on Friday night with Brother Holmes outlining its purpose. Beginning early on Saturday morning demonstration classes were held, showing various methods of teaching. The first twenty minutes of each session were given to demonstration. The remaining time was spent in evaluation and discussion of the demonstration. Brother Holmes conducted each discussion period.

On Sunday morning, Brother Rock delivered a sermon on "The value and need of religious education within the church." Brother Rock brought with him a display of audio-visual materials which were examined and demonstrated throughout the institute.

Mrs. Rosalie Oliver represented the Herald Publishing House with a selection of church school helps, books, aids, and periodicals.

The Des Moines Saints furnished lodging and meals for the institute guests. This is the first institute of this kind and is to be followed by others in different regions.—Reported by HERBERT SCOTT

Mission Purchases Building

NATIONAL CITY, CALIFORNIA.—On March 1, the mission moved into the church building which was purchased from the Christian Science group. It is located at 1004 D Avenue.

On March 7 and 8, the Southern California District conference was held at Redlands with S. D. Walker and W. Bruce Bozarth in attendance from the National City mission.

March 15 was the official dedication service at which Peter S. Whalley was the guest speaker.

On March 29, C. Crawford, sixty-eight years old, was baptized by the pastor, Elder Ellis Shimel. The service was held at the San Diego Branch.

A special business meeting was held April 12 at which time it was decided to paint the interior of the building and to add on the building to the extent of 408 square feet.

On April 18 and 19, the priesthood attended the Southern California District priesthood retreat at Crestline, leaving the women's department in charge of the morning service on April 19.—Reported by W. BRUCE BOZARTH

Church School Institute Held

DETROIT INTERNATIONAL STAKE.—Sister Verda Bryant of Independence was the guest director of the vacation church school institute held at Central Church, on March 22, 23, and 24. An average of eighty-five persons attended her classes in preparation for the eight vacation schools which will be held in the stake in June. The material she presented illustrates the new project method which will be used this year. Each project will be constructed by groups of boys and girls working together, rather than single projects by individuals.

Another stake-wide event of interest was the ninth annual talent program which was held on Sunday afternoon, April 19, at Central Church. Ten congregations were represented in the forty-two numbers on our program. Entries were as follows: junior piano, eight;

Encyclopedia of American History

edited by Richard B. Morris

This highly readable reference book gives you the essential historical facts about American history, culture, and economic development from the days before Columbus to the present in one single volume. 776 pages. A "must" for every home library.

\$6.00

Herald House

INDEPENDENCE, MISSOURI

senior piano, five; advanced piano, four; junior vocal, eight; senior vocal, four; instrumental, seven; readings, five; organ, one. The purpose of this program is to encourage the development of abilities.

The attendance on Easter Sunday throughout the stake was 2,481 people.—Reported by MONA KNIGHT

Women Attend Meeting

CENTRAL MISSOURI STAKE.—A statewide institute for women under the supervision of Ruth Simons, stake women's leader, was held at Buckner, Missouri, April 30. The theme was "I Can Strengthen the Kingdom."

The Marshall women started the day with a family worship demonstration. A panel discussion on "What Doth the Lord Require of Me?" was held in the morning with selected topics and speakers as follows: Blanche Norman, Warrensburg, "I Shall Study"; Helen Gard, Holden, "I Worship and Exercise Self-control"; Muriel Richardson, Marshall, "I Desire Right Relationships and Attitudes"; Florence Hughes, Atherton, "I Show Reverence to God and Respect Toward the Church and Her Members"; and Dolores Young, Richmond, "I Seek Good Health." A sack lunch with dessert and drink being furnished by the hostess group was served at noon.

Closing activities were testimonials from previously chosen representatives from each group who could say "This we know!" This service was conducted by the stake presidency and was then left open to others also to take part. Special music was contributed by Mrs. Elizabeth Flynn, Mrs. Hazel Engelbrecht, Mrs. Velma Smith, Mrs. Edith Magargee, and Mrs. Melba Troyer.

WARRENSBURG

The Warrensburg congregation held an evangelistic series, conducted by Evangelist Harold I. Velt, May 10-24. On Sunday, May 3, three adults were baptized, Irvin Rubottom and his wife, Helen, and Lottie Bailey. Vacation church school was held the first week in June.

OAK GROVE

One of the most active departments of the Oak Grove congregation is the children's department. In February the department sponsored the family night activity. A prebaptismal class was held.

Teachers and workers preparing for vacation church school attended the stake vacation church school institute held at Buckner on April 7, a vacation church school conference held at Odessa during the second week in April, and sponsored by the Lafayette County Council of Churches, and also the Stone Church training sessions held from April 27 to May 1.

Zion's Leaguers are under the direction of Sister Osa Heath. One Sunday afternoon they sponsored a fellowship hour, another Sunday afternoon was spent in making posters for a bake sale, and they are now working on a two-hour comedy to be presented in the town in order to raise money for the budget. They sponsored a skating party at the Buckner rink, held a debate on "Which Has the Most Harmful Effects on the Human Body—Alcohol or Tobacco?" and also presented a tithing and talent offering service at church.

The young adults, under the supervision of Aubrey Miller, have charge of one evening service each month and usually invite a visiting minister. They sponsored a program at a recent family night. Under the leadership of Elder Leonard Smith and the other officers and leaders, all departments of the work are moving forward. There were seventeen baptisms in the congregation in 1952.—Reported by MARY EAGAN

Restoration Festival Held

RACINE, MISSOURI.—The third annual Restoration Festival was held for the young people of Spring River and Rich Hill Districts, April 25 and 26, at the Ozark Reunion grounds, Racine, Missouri, under the direction of the district youth leader, Harry A. Shank. The theme for the festival was "The Reorganization Lives in Us." The guest speaker was Roy Cheville of Graceland College, Lamoni, Iowa. Attending with Brother Cheville from the college were Barry Fuller, Sydney, Australia; Frank Hester, Flushing, Michigan; Vernon Robinson, Winston, Ontario, Canada; Eldred F. Spain, Carthage, Missouri.

Brother Cheville and Stephen Black, district president, taught the classes. Recreation and evensong were under the direction of Bill and Barbara Bayless, with the help of the Graceland students. The theme for the testimonial fellowship on Sunday was "We Covenant for a New Day." Brother Cheville delivered the morning sermon. One hundred and one were registered. However, approximately 125 attended on Sunday. Meals were served by Sisters Hilde Shank and Bonnie Shank of Carthage, Missouri.—Reported by SANDRA TRIMBLE



Remodeled Church at Tabor

The church at Tabor, Iowa, which had been under reconstruction and enlargement since September, was opened for services on Sunday, February 22. The activities of the day began with a prayer service at which the Saints expressed their appreciation for God's blessings in their building project. Pastor Morton Birkley was in charge of the service. President Israel A. Smith gave the dedicatory sermon at 11:00 a.m., and District President Charles Putman offered the dedicatory prayer. Elder Evan A. Fry, Radio Minister for the church, spoke in the afternoon, and Seventy John Loren began a series of missionary meetings in the evening. Music was provided by the young people's choir, with Elder James Dempsey as soloist. Many nonmember friends, as well as district officers and people from other branches, attended these special services.

The new addition to the church is 20 by 32 feet; it joins the original building on the south side. The entire church was redecorated, the ceiling lowered, fluorescent lighting installed, the heating system reconditioned, and new hardwood flooring laid throughout with carpeting for the rostrum and aisles.

All the work was donated by the branch except the services of one carpenter and the plasterers. The total cost, excluding the donated work, was slightly over four thousand dollars.

Every Man Is Accountable

(Continued from page 9.)

is good," says Alma, "if we hearken unto the counsel of God." Education is the tool that gives us the power to differentiate between that which is for our good and that which will detract us from enjoying the full expression of our individual personalities.

Every man is accountable. To be obedient to the challenge is to find the key to personal success. Service to God and fellow-man produces the element of mental balance which is essential to the successful experiences of everyday living. To be indifferent or disobedient leaves us ever trying to secure that satisfaction that will always be a nebulous prize to those who will not count the cost and make the decision.

a good filmstrip

The Life of Christ

(in two parts)

with illustrations by Barosin

This fine new filmstrip concerns the life of Christ with stress on the teachings he brought to mankind. Every age group from the juniors through adults can learn from these beautiful pictures. There are two scripts—one for children; one for adults. The artist has captured an excellent characterization of Christ, and the entire filmstrip has good continuity, excellent color, and outstanding art work. A recommended Christian Education Press production. Single frame. 83 frames in both parts.

(both parts) \$10.00

herald house

INDEPENDENCE, MISSOURI

Bulletin Board

Black Hills Reunion

The Black Hills Reunion for the Wyoming, Southwestern South Dakota, and Western Nebraska areas will be held at Bob Marshall Camp near Custer, South Dakota, from noon, July 12, until Sunday noon, July 19. Camp facilities include electricity, hot and cold showers, twelve cabins with ten cots and mattresses in each, a dining hall, and an assembly room. Those who wish to attend will need to provide their own bedding. They should bring warm clothing as it gets very cool in the evenings. Reservations may be made with Dale Larsen, 27 Forest, Apartment 6, Deadwood, South Dakota. General Church appointees serving at the reunion will be Seventy L. S. Troyer, Seventy Houston Hobart, Bishop H. L. Livingston, and Evangelist A. W. Lundeen. Further information may be obtained from E. C. Judson, Box 647, Wheatland, Wyoming.

DALE E. LARSEN

Secretary-Treasurer, Black Hills Reunion

Pittsburgh District Conference

The annual Pittsburgh District conference will be held at the church in Pittsburgh, Tonawanda and Realty Avenues, on May 30 and 31, beginning with a business meeting at 7:30 p.m. Saturday. Sunday's activities include a prayer service at 8:30 a.m.; church school, 10:00; sermon by Apostle D. T. Williams, 11:00; dinner at noon; and an ordination service, 1:30 p.m.

D. R. ROSS, SR.
District President

"Zion's Praises" Wanted

Mrs. Mable L. Fritschle, 1027 Fourth Street, Baker, Oregon, would like to obtain several copies of *Zion's Praises*. Please state price and condition of books before sending them.

Sermons on the Parables of Jesus

Fifteen sermons that clearly reveal the relevance of the parables of Jesus to contemporary life and living—to the people, morals, and psychology of America in the atomic age. This is a reverent book for everyone who seeks an understanding of the meaning of the parables today. An Abingdon-Cokesbury book.

\$2.50

Herald House
Independence, Missouri

Change of Address

Alan and Gladys Tyree
Box 92
Papeete, Tahiti

Notice to Members in South Carolina

Mr. and Mrs. D. R. Midgorden, 74 Smith Street, Charleston, South Carolina (telephone 23746), would like to contact any other members living in or passing through Charleston. They have been "isolated" for nearly two years.

Red River District Reunion

The Red River District Reunion will be held June 7-14 inclusive at the reunion grounds, which are to be opened on the afternoon of June 6. Beds are available on a first-come-first-served basis; bedding is not furnished. Cabins are available near by. Reservations may be made with Birch Wood Cabins, Detroit Lakes, Minnesota, or Archie Peterson, Audubon, Minnesota.

A. W. PETERSON

ENGAGEMENTS

Knussman-Hill

Mr. and Mrs. Bert Hill of Ingersoll, Ontario, announce the engagement of their daughter, Helen, to Melvin Knussman, son of Mrs. Esther Knussman of St. Louis, Missouri. Miss Hill, a graduate of the University of Western Ontario School of Nursing, is supervisor of the orthopedic ward at the Independence Sanitarium. Mr. Knussman, who attended Graceland, is an X-ray technician at the Sanitarium. No date has been set for the wedding.

Speigle-Reichard

Mr. and Mrs. Frank Reichard of Transfer, Pennsylvania, announce the engagement of their daughter, Rebecca Anne, to Richard Wayne Speigle of Elyria, Ohio. Both are students at Graceland College. No date has been set for the wedding.

WEDDINGS

Jamieson-Snell

Gertrude Lucille Snell, daughter of Elder and Mrs. Enoch A. Snell of Honeywood, Ontario, and Harold Alexander Jamieson, son of Mr. and Mrs. Alfred Jamieson of Melancthon, Ontario, were married November 22 at the Reorganized Church in Redickville, Ontario. Elder Allan Mortimer, cousin of the bride, performed the double-ring ceremony.

Request for Prayers

Mary Jarvis, 523 Iowa Avenue, Chickasha, Oklahoma, requests prayers that her eyes may be healed. She is eighty-two years old.

BIRTHS

Mr. and Mrs. Jerry Hooker announce the birth of a daughter, Deborah LaVon, born May 5, at the Fremont Dodge County Community Hospital. Mrs. Hooker is the former Dolores Johnson, daughter of Mr. and Mrs. Joe Johnson of Fremont, Nebraska.

A daughter, Sandra Kay, was born April 18 to Mr. and Mrs. Orville Zuerlein at Fremont Dodge County Community Hospital. Mrs. Zuerlein is the former Elaine Guill of Lyons, Nebraska.

A daughter, Nancy Jeanette, was born on March 9 to Mr. and Mrs. Dennis Midgorden of Charleston, South Carolina. Mrs. Midgorden was the former Joyce McElwain. Both parents are graduates of Graceland College.

A son, Paul Robert, was born on August 29, 1952, to Mr. and Mrs. Robert G. Butcher of Melancthon, Ontario. He was blessed May 3 by Elder Glen D. Russell. Mrs. Butcher is the former Ruth Emerick.

A son, Allan Dennis, was born on March 28 to Mr. and Mrs. Dennis Leitch of Honeywood, Ontario. Mrs. Leitch is the former Lois Batchelor.

A son, George Gregory, was born on April 14 to Mr. and Mrs. George A. Tenos of Wexford, Pennsylvania. Mrs. Tenos is the former Dorothy Raisbeck of Pittsburgh, Pennsylvania. Both parents attended Graceland College.

DEATHS

SIMPSON.—John William, son of George and Mary Ann Simpson, was born February 2, 1890, at Bevier, Missouri, and died April 27, 1953, while at work. He had been employed by the Missouri Portland Cement

We're on the Air . . .

ALABAMA, Mobile.—WKRK, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

ARKANSAS, Searcy.—KWCE, 1800 on the dial, 4:30-4:45 p.m. (CST) Sunday.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

IOWA, Lamoni.—KGRA, 690 on the dial, 9:30 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m. (EDST) June 23.

MASSACHUSETTS, Fall River.—WSAR, 1480 on the dial, 8:15 a.m. (EDST) June 2.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFBS, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MONTANA, Kalispell.—KGEZ, 600 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 9:30 a.m. (EDST), Sunday.

TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.

TEXAS, Mercedes.—KRGV, 1290 on the dial, 9:00-9:15 a.m., Saturdays, April 4-June 27

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Company near Independence for the past twenty-three years.

He is survived by his wife, Lena Jones Simpson, of the home in Independence; a daughter, Mrs. Margaret McSparran; two sisters: Mrs. Lillie Lane of Council Bluffs, Iowa, and Mrs. Edith Dodson of Macon, Missouri; and one grandchild.

KILBOURN.—Guy F., son of George and Elizabeth Kilbourn, was born September 29, 1888, at Vassar, Michigan, and died April 24, 1953, in Sacramento, California, where he had resided the past ten years. In October, 1913, he was married to Hazel Hoover, who survives him. He had been a member of the Reorganized Church for over thirty-three years.

Besides his wife he leaves three sons: George of Bay City; C.P.O. Forrest of the Navy; and Dorwin of Opelika, Alabama; a daughter, Mrs. William Allen of Flint, Michigan; three sisters: Mrs. Ed Lydstom of Sacramento; Mrs. Nina Chard and Mrs. Violet Siegel of Flint; and nine grandchildren. Funeral services were held in Colonial Chapel, Elder Arthur DuRose officiating. Burial was in Evergreen Cemetery.

JONES.—Charlie Thomas, son of Wiley Paul and Evelyn Jones, was born December 10, 1880, at McKinney, Texas, and died March 21, 1953, at Markham Hospital in Longview, Texas. He was baptized into the Reorganized Church in 1909, and on September 23 of the same year was married to Lillie Rowell, who survives him.

Besides his wife he leaves two sons: T. A. Jones of San Antonio, Texas, and Ray Jones of Groveton, Texas; and one daughter, Mrs. Raeford Hanson of Longview, Texas. Funeral services were held at the Reorganized Church in DeKalb, Elders T. B. Sharp and Frank Pollard officiating. Interment was in the DeKalb cemetery.

BAYLESS.—Alice Etta, daughter of John T. and Liza Pearson, was born October 27, 1868, at Warrensburg, Missouri, and died May 5, 1953, in Terilton, Oklahoma. On October 30, 1887, she was married to Henry S. Bayless, who survives her. Both were baptized into the Reorganized Church on July 18, 1904, and were charter members of the Terilton Branch.

Besides her husband she leaves three sons: Bernie of Oklahoma City, Oklahoma; Cleo of Springville, California; and Jim of Wichita, Kansas; two daughters: Mary Perkins of Terilton, Oklahoma, and Bernice Key of Oklahoma City; twelve grandchildren; twenty-four great-grandchildren; a sister; and two brothers. Funeral services were conducted by Seventy Alfred Yale and Elder Conner. Burial was in Terilton Cemetery.

COLE.—David Leroy, was born October 1, 1910, in Delaware, Oklahoma, and died April 26, 1953, in Independence, Missouri, where he had resided since childhood. He was a florist by trade and had been a member of the Reorganized Church since March 28, 1926.

He is survived by his wife, Blanch; an adopted son, David Lance; and his stepfather and mother, Mr. and Mrs. George L. Botts of Leavenworth, Kansas. Funeral services were held at the Carson Chapel in Independence, Priest Merle E. Chiles and Elder Gordon Cable officiating. Interment was in Mound Grove Cemetery.

SHIPPY.—Karl David, son of Silas S. and Harriet Powell Shippy, was born December 7, 1910, at Chariton, Iowa, and died May 2, 1953, at Alhambra, California. He spent his youth in Iowa, moving to California in 1930. On April 23, 1932, he was married to Estelle Harwood; two children were born to them. He was a lithographer by profession, and was active in Scout work, serving as a committee-man for troop 502.

He is survived by his wife; a daughter, Claire; and a son David, all of Alhambra; his father of Lamoni, Iowa; a brother, Bond, of Arcadia, California; and a sister, Mrs. Dorothy Oliver of Ukiah, California. Memorial services were held at the Church of the Re-cessional in Forest Lawn Memorial Park, Evangelist Louis J. Ostertag officiating. Interment was in Forest Lawn Memorial Park, Glendale.

LINDBURG.—John O., son of Andrew and Emily Lindburg, was born near Viola, Illinois, on November 9, 1875, and died March 18, 1953, at the Moline Public Hospital in Illinois. He spent his entire life near his birthplace. On March 22, 1914, he was baptized into the Reorganized Church. In 1919 he was ordained a teacher; in 1923, a priest; and in 1930, an elder. He had served as pastor of the Mather-ville Branch for the past twenty-seven years. He worked for a number of years in the coal mines. Later he was employed as a machinist

for International Harvester Company in Rock Island. From 1943 to 1952 he was a member of the Mercer County Board of Supervisors and was also elected chairman of the board. For several years he served as Scoutmaster of the Matherville troop. He was married to Mary Buckler in 1902; she died in 1917, and in 1928 he was married to Effie Larson, who survives him.

Besides his wife, he leaves three sons: Joseph and Warner of Matherville, and Woodburn of East Moline, Illinois; two daughters: Mrs. Cecelia Jacobs of Mather-ville, and Mrs. Marjorie Dunkle of Rock Island; five brothers; and eight grandchildren. Funeral services were conducted by Evangelist W. W. Richards and High Priest E. J. Lenox at the church. Burial was in Viola Cemetery.

SHOUP.—Isabelle W., died May 13, 1953, at the Trinity Lutheran Hospital in Kansas City, Missouri, after a long illness. She had been a member of Central Congregation in Kansas City for several years.

Surviving are two daughters: Mrs. L. F. Bromley of Fayetteville, Arkansas, and Mrs. M. J. Defeo of Kansas City; and a sister, Mrs. C. A. Lamar of Belton, Missouri. Funeral services were held at Freeman Chapel, Elder E. W. Lloyd officiating. Burial was in Floral Hills Cemetery.

Fifty-fifth Wedding Anniversary

Mr. and Mrs. C. R. Mizell of Escatawpa, Mississippi, observed their fifty-fifth wedding anniversary on May 15. Both are members of Escatawpa Branch, and Brother Mizell holds the office of priest. Ten of their thirteen children are living.

Brother Mizell is eighty-three; Sister Mizell is seventy-two.

Sixty-fifth Wedding Anniversary

Mr. and Mrs. William M. Mills of the Santa Ana, California, Branch observed their sixty-fifth wedding anniversary on Thursday, May 7. They were married at Los Angeles, California, in 1888 by Mr. Mills's father, Elder D. S. Mills. Their children are Mrs. Evanelia Farley, Orange, California; Miss Adelia Mills, Orange, California; Mrs. Rebecca Nimmo, Independence, Missouri; Clarence Mills, Durham, California; and Walter Mills, Trabuco, California. One son, Roy Mills, is deceased. There are also twelve grandchildren and five great-grandchildren. Both Mr. and Mrs. Mills are members of the Reorganized Church.

Introducing

BERNARD A. GALBRAITH (page 9), born and reared in Canada, is a graduate of the Stratford Collegiate Vocational Institute, Stratford, Ontario, and the University of Toronto. A Certified Public Accountant he practiced in Stratford until 1947 when he moved to Nauvoo, Illinois. He holds membership in the American Management Association, the Industrial Management Society, and the Society for the Advancement of Management. He is past secretary-treasurer of the Fort Madison Lions Club and is now treasurer of the Nauvoo Lions Club.

He married Jean Smith of Stratford and is the father of two boys: Neil, 10, and Benson, 8. He was ordained a priest in 1949 and an elder in 1952. He is now acting as district pastor for the nonresident Saints.

Reunion Schedule

REUNION	PLACE	DATE
Red River and Northwest Minn.	Detroit Lakes, Minnesota	June 7-14
Eastern Montana	Fairview, Montana	June 17-21
Texas	Bandera, Texas	June 19-23
Gulf States	Brewton, Alabama	June 20-23
W. Va.-Columbus-S. Ohio	Bethesda, Ohio (Epworth Park)	June 27-July 5
Wisconsin-Minnesota	Chetek, Wisconsin	June 28-July 5
Des Moines	Des Moines, Iowa	July 4-12
New York-Philadelphia	Deer Park (New Hope, Penn.)	July 4-12
Center Stake of Zion	Lake Doniphan, Excelsior Springs, Missouri	July 11-19
Owen Sound-Toronto	Port Elgin	July 11-19
Central, South Michigan	Liahona, Sanford, Michigan	July 11-19
Southern New England (Onset)	Onset, Massachusetts	July 11-19
Black Hills	Custer, South Dakota	July 12-19
Western Colorado	Delta, Colorado	July 16-19
Kansas	Salina, Kansas (Camp Webster)	July 18-26
Ozarks	Racine, Missouri	July 18-26
Oregon	Lewis River, Washington	July 18-26
Maine	Camp Winiagwamak, Brooksville, Maine	July 18-26
Arkansas-Louisiana	Camp Clear Fork, Hot Springs, Arkansas	July 19-26
Kansas City Stake	Lake Doniphan, Excelsior Springs, Missouri	July 25-Aug. 2
Blue Water (Flint-Port Huron)	Lexington, Michigan	July 25-Aug. 2
Nauvoo	Nauvoo, Illinois	July 25-Aug. 2
Lamoni Stake	Graceland College	July 26-Aug. 2
Western New York	Greenwood, New York	July 29-Aug. 2
Chatham-London (Erie Beach)	Erie Beach	July 31-Aug. 9
British Isles Mission Reunion	Enfield, England	July 31-August 4
Northwest (Silver Lake)	Everett, Washington	Aug. 1-9
Rock Island		Aug. 1-9
Kirtland	Kirtland, Ohio	Aug. 1-9
Hawaii	Mokuleia, Oahu	Aug. 2-9
Far West Stake	Stewartsville, Missouri	Aug. 6-16
Southeast and Central Illinois		
St. Louis (Brush Creek)	Zenia, Illinois	Aug. 7-16
Eastern Michigan (Cash)	Cash, Michigan	Aug. 8-16
Northern Michigan (Park of the Pines)		
Boyne City, Michigan		Aug. 8-16
Woodbine, Iowa		Aug. 8-16
Lexington, Michigan		Aug. 8-16
Wilburton, Oklahoma (Robber's Cave)		Aug. 8-16
Hagerman, Idaho		Aug. 9-16
Mount Lemmon, Arizona		Aug. 9-16
Deer Lodge, Montana		Aug. 9-16
Spokane River near Spokane, Washington		Aug. 15-21
Falmer Lake (Pine Crest Camp)		Aug. 15-23
Rivervale Park, Mitchell, Indiana		Aug. 16-23
Chicago and Northeast Illinois	Naperville, Illinois (Camp Seager)	Aug. 23-30

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

M
h

LAST DRINK

One morning when a drunkard awoke a doctor was waiting by his bed. The doctor said, "This is your fifty-fifth trip here, Bill."

"Could I have a drink to celebrate the bad news, Doc?"

"I'll give you the drink if you'll do something for me first."

"But what can I do?"

"A young fellow was brought here last night for the first time. You look horrible this morning, Bill. I want the young fellow to have a good look at you. Perhaps it will keep him from coming here again."

"Hot chance, but it's a deal."

Bill stumbled down the hall.

"A man should find out in time that some people cannot stand alcohol," he said to the young man. Bill thought of his boyhood training and the Sermon on the Mount. He talked eagerly. He said, "Only a power greater than yourself can give you strength."

"What can I do?" retorted the young man.

Bill was amazed to hear himself say, "Pray, and then let me help you." Bill became enthusiastic as the boy showed some interest. They talked all morning. They promised to be friends and to buck each other up.

Bill has never taken another drink, but he has been back to the hospital many times to help others.

Thus was founded Alcoholics Anonymous with its thousands of reformed drinkers all over the world.—Bessie Tarrington

A MATCH FOR THE JOB

A mother noticed her little daughter trying to move the dining-room table so she could retrieve a toy. "No, no, baby, the table is too big for you to move!" She indignantly replied, "No, it's not, I'm just as big as it is!"

Small people of determination are being matched against "too big" jobs every day and proving that they are big enough for their jobs. Our will is much more important than our width. C. B. H.

OUTPOSTS OF ZION

Zion means this: an orderly society of church people gathered together where they can help each other. Fortunate are those who can come to the great gathering of the Saints.

But there are many who cannot come to the great Gathering. They must remain where they are to keep alive the branches as recruiting stations for the army of the Lord. These members, however, need not be denied all the blessings of the Gathering. They can make the branches and missions outposts of Zion, where they can have their own small orderly societies of church people gathered to help each other. L. J. L.

HELPFULNESS

Objections stated by an investigator rarely need to be met by flat denial. It is more helpful to answer as though there is a reason for the objection.

The principle to be watched is that you are trying to help your friend see for himself; you are not trying to win an argument, and you are certainly not trying to make your friend feel insignificant. F. H. E.

Reunion Material for 1953

for women's groups

Women Accept the Challenge of the Restoration

Order now for immediate delivery on the new study text for women at reunions this summer. It is also adaptable for local work during the year.

The course is a study for Reorganized Latter Day Saint women as they accept the challenge of the Restoration in every part of their lives.

15c

for the youth

Restoration Challenges for Youth

The six lessons included in this text for youth have been prepared by seven well-qualified writers in the church. The lessons concern specific challenges presented to youth in the message of the Restoration Movement.

35c

order from

Herald House

Independence, Missouri

Contents

EDITORIAL

Who Is Entitled to Celestial Glory, *by Israel A. Smith* 3
Across the Desk 4

OFFICIAL

Are the Children Ready? 4
Church on TV 4

ARTICLES

Latter-day Resurrection, *by Stan Mackenzie* 3
Seeking for the City, *by Gerald Gabriel* 5
Pioneer Intolerance 8
Every Man Is Accountable, *by B. A. Galbraith* 9
Books 10
Utah Historical Quarterly Reviews "Joseph Smith III and the Restoration" 11
Thinking of Zion, *by Harry Whipple* 12
What My Religion Means to Me, *by R. J. Jones* 12
Question Time 13
If At First You Don't Succeed, *by Mrs. S. C. Bethel* 14
Timesavers, *by Ruby Strand* 15
Show Me the Way to Go Home, *by Unchosen* 15
Hands That Serve, *by Mrs. Wayne N. Holmes* 16
Young People in the News: George Knotts, *by Edna Easter* 17
Graceland Gazette 18
and a Branch Was Born, *by Lela Parkhurst* 19
Wedding Anniversaries 20
Mr. and Mrs. Joseph Stobaugh 20
Mr. and Mrs. C. R. Mizell 23
Mr. and Mrs. William M. Mills 23
Bulletin Board 22
Reunion Schedule 23



Photo by Marion Pease

Meribeth and Madison Parker

Independence, Missouri

Children's Day

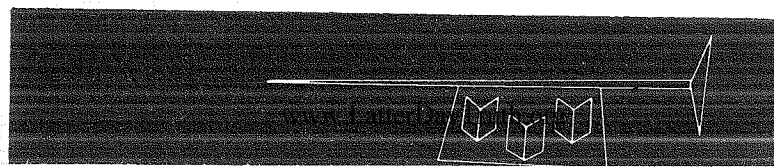
Sunday

June 14

the Saints' Herald

June 8, 1953

Volume 100



We'd Like You
to Know . . .

Harry William Black



HARRY IS PASTOR and guide at Kirtland Temple—which is a long way from “home.” He was born in 1927 at Stockport, England, a town noted, he says, “for cotton mills, hats, and rain.” He started his scholastic training at the Cale Green Council School at the age of five. At fourteen he apprenticed himself to the plumbing and heating trades, going to Stockport College during the evenings. After seven years of working and schooling he became “the proud possessor” of a City and Guilds certificate, the highest award for theoretical and practical plumbing. Along with this he obtained a Whitworth Scholarship representing the student having the highest grades within a certain geographical area. Continuing his education in the field of sanitation and building he received a certificate for passing the first half of a course set for a sanitary engineer’s diploma. At this point opportunity came to attend Graceland. Because he desired to serve God to a greater degree, his immediate occupation was ended, and he turned his attention to other studies.

His two years at Graceland were fruitful and happy, though there were times when he wished himself home again. The nostalgia soon passed. He served a year as a social club president and a year as freshman vice-president. During his second year he served on the student council.

“Looking back over my life,” he says, “I sense a feeling of gratitude for those who helped me over the obstacles of youth—mother, father, teacher, workmates. Being brought up in a small branch of the church I appreciated the little things, and though I was often discouraged, I never walked alone.”

He was baptized in 1940. In his home congregation he served as church school superintendent. In 1947 in England he was ordained to the office of priest and in 1952 at St. Joseph, Missouri, to the office of elder. Since going under full-time appointment in 1951 he has served in the Kaw Valley, Far West Stake, and now at Kirtland. In 1951 he married Allene McClaran whom he met at Graceland.

He says he hasn’t time for hobbies, but he likes to sing.

The Saints’ Herald

Vol. 100 June 8, 1953 No. 23

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

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

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

News and Notes

FROM HEADQUARTERS

IN WEST VIRGINIA

President Israel A. Smith and Bishop G. Leslie DeLapp were in Beckley, West Virginia, May 23 and 24. Apostle D. T. Williams was the speaker on Saturday evening, and on Sunday morning following a fellowship service, sermons were given by Bishop DeLapp and President Smith. The services were to dedicate the church in Beckley.

PREACHES AT STONE CHURCH

President W. Wallace Smith preached the morning sermons at Stone Church on May 24. His topic was “Kingdom Qualities.”

BACK FROM TEXAS

Apostle and Mrs. C. George Mesley and Apostle Charles R. Hield have returned from Texas where they conducted institutes for men and women in Houston on May 10, and in San Antonio on May 24. Brother and Sister Mesley spent the interim visiting members in the state of Texas, and Brother Hield made a tour with Norman Cox of the Central Texas District.

APOSTLE RETURNS FROM SOUTH

Apostle Percy Farrow was at a district conference held in McKenzie, Alabama, May 17, for the Alabama District. The church was filled to capacity. Brother Farrow reports a fine spirit. Elders Franklyn Steiner and Marvin Salter assisted in the ministry of the conference. On May 24, Brother Farrow was in Jacksonville, Florida, for an ordination service in the newly organized mission. He reports that the pastor, Elbert Powell, was ordained to the office of elder; Walter Babcock, priest; and Harvey Powell, deacon. Brother Farrow says that improvements are being made on the Brewton Reunion grounds in preparation for the reunion which will be held beginning June 20.

HOLDS SERIES

Seventy Eugene Theys held a missionary series with the Spring Branch congregation, May 24-31, with the exception of May 30. The pastor of the congregation is Elder Warren Haskins.

VACATION CHURCH SCHOOLS OPEN

Summer vacation church schools have opened in the Center Stake. Schools were held from May 25 to June 5 at Stone Church, Walnut Park, East Independence, Gudgell Park, and South Chrysler. They opened on June 1 to continue to June 12 at Eden Heights, Enoch Hill, Liberty Street, Second Church, Slover Park, and Spring Branch.

CHORUS IN CONCERT

The annual spring concert of the Cantanina Chorus was held at the Stone Church on May 26. The offering received at the concert was given to the Stone Church building fund. Mrs. Katherine Westwood directed the chorus.

PROGRAM HELD FOR SENIORS

The Center Stake youth department sponsored a graduation party for the seniors following the commencement program on May 22. The party was under the direction of Lee Hart, stake youth director, and Mr. and Mrs. James Culter, chairmen of the planning committee.

The Humility of Great Minds

"The great man humbleth himself."

—Isaiah 2: 9

THE GREAT MAN humbles himself. He is not humbled by circumstances, masters, or superior officers. He is not humbled by reverses or misfortunes, by scorn or contempt. These things cannot put him down, because he has already put himself down before they came.

The great man doesn't need to exalt himself. If he is really great, other people will take care of his fame. If he is not great, no pretense will deceive them.

Jesus was simply stating a law of life, not a threat, when he said:

Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.—Luke 14: 11.

Distinction is something that comes to a man from the public in recognition of what he is and does. A great man doesn't have to worry about it. He simply has it.

THIS IS A TRUE STORY of a man who meant to be good. When he made mistakes it was simply because he didn't know any better, like most of us. As a teacher, he often spoke of what a great man would do or think or say. From his intimate knowledge of the great man, the students came to the conclusion that he was speaking automorphically, that the great man he always had in mind was himself. With such a case of autolatry, he hurt many a young student and showed a kind of lofty contempt for average persons by treating them like something in a test tube, to be used as subjects of experiments at his pleasure.

Then life put him in a test tube and made an experiment of him, and he came out with something less than the excellence he had imagined. Eventually he learned and changed his ways. But the lesson was a costly one.

A SPLendid PIECE of spiritual insight by Paul is called to mind:

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think.—Romans 12: 3.

This is a common fault. Some people try to make others little in order that they may seem big. They push others into the shadows to monopolize the spotlight for themselves. Mistakes are always the fault of others, achievements and successes are their own doings.

Society organizes against such persons and eventually brings them down. Few tears are shed for them when they fall. And why should anybody be unhappy when a man is forced to see the truth about himself, even if it is unpleasant?

SOME PEOPLE are proud because of what they know. But if they will remember how little a part it is of the vast field of knowledge, and how ignorant they are, they will not be proud.

Some people are proud because of their wealth. But it must all be left behind when death comes; and not one cent of it can be taken into eternity. If money is a man's only wealth, he is poor indeed.

Some are proud because of their family. But each must work out his own salvation. We can never get to heaven because of what grandfather did.

Some are proud because of position. But positions cannot be held forever. And the position is often greater than the man.

All these subjects of pride are external. There is nothing inherent about them. They can all be separated from us.

WE NEED TO REMEMBER something—how very great God is, and how small we are in comparison to him.

Look into the rock whence ye are hewn, and to the hole of the pit whence ye are digged.—Isaiah 51: 1.

He knows everything; we know so little. He has all power; we are so weak. He is wise; we are often foolish. He is good, wonderfully, marvelously, completely good; we are so full of sins that we should be ashamed to look at him. The list could be vastly lengthened. William Knox, an Eighteenth Century poet, wrote: "Oh why should the spirit of mortal be proud?"

The truth is, it shouldn't.

We should realize that God is not so haughty that he expects us to crawl like worms. He simply wants us to keep proper perspective and not get any queer ideas about our importance.

THERE IS AN IMITATION of humility, as there is of every good thing. Charles Dickens, in *David Copperfield*, described the hypocrite, Uriah Heep, who pretended to be humble but was really very ambitious and unscrupulous. His kind of humility was abominable.

A person can be humble without groveling in the dust. He can be sure of his own knowledge, without thinking he invented truth. He can try to be good without thinking he is perfect.

Perhaps we can make the grade if we remember that we are no better than anybody else, and that our faults may be just as offensive in the sight of God as the faults of another, though they may be very different. Humility is a way of standing beside other people and praying, "Lord, be merciful to us!" L. J. L.

Editorial

Official

Baptismal Report for March

In March, 1953, there were 243 baptisms reported to the Department of Statistics. This is 67 less than were reported in March last year, but is 39 more than were reported in March, 1951.

For the quarter, 606 baptisms have been reported. This is 165 less than for last year, and 93 less than for 1951.

Branches and missions reporting 5 or more baptisms in March, 1953, are as follows: Marion, Illinois, 11; Owen Sound, Ontario, 8; Hopewell, Oregon, mission, 7; Camas, Washington, 6; Belleville, Illinois, 5; Denver, Colorado, 5; St. Louis, Missouri, 5; and Walthill, Nebraska, 5.

The 5 stakes and districts reporting highest number of baptisms in March, 1953, are as follows: Center Stake of Zion, 20; St. Louis District, 19; Oregon District, 15; Southeastern Illinois, 12; and Owen Sound District, 12.

MERLE P. GUTHRIE
Statistician

Notice of Appointment

Elder Marion Blakely is hereby appointed as supervising pastor of the Arizona-New Mexico unorganized territory. This appointment gives the power and authority to work with the Apostle, C. R. Hield, to carry on area activities and reunion.

THE FIRST PRESIDENCY
By W. Wallace Smith

A young elder from out of town was in Kansas City recently. He bought a hat and wanted to pay by check but was not known at the store. In response to a request that he identify himself he handed over his wallet containing his driver's license, civic club membership card, elder's ordination card, etc. The store owner looked these over until he came to the ordination card, instructed the clerk that the check would be all right, and settled down to a rather extended discussion of the work of the church in the Kansas City area.

We are pleased to note that the March issue of the *Illinois Alumni News* (Illinois University) paid tribute to Bishop William Wellman by carrying a large picture of him and Sister Wellman, along with a news story. We quote from the article:

He is one of the University's most distinguished graduates in architecture and is now a resident of Omaha. He retired September 1, 1951, as an employee of the Union Pacific Railroad after thirty-one years of service.

Mr. Wellman began work for the railroad as an architectural draftsman, soon was promoted to the rank of architect, then general architect, and finally consulting architect, a title he still holds even though retired.

He planned and supervised the construction of thousands of buildings during his thirty-one years of service, and company officials point out that there has never been a single failure of any kind—not a weak foundation, nor a sagging roof truss. He has to his credit notable work in New York, Washington, Pittsburgh, Chicago, Kansas City, Omaha, Denver, Salt Lake City, Las Vegas, Los Angeles, San Francisco, Portland, and Seattle. He can't use his railroad pass and go in any direction without seeing his handicraft all about him.

He is the subject of lengthy articles in *National Encyclopedia of American Biography* (1940), and *Who's Who in Railroading*.

In more recent years his sight has failed considerably, but he keeps active and in touch with everything through the aid of Mrs. Wellman, whose interests are his.

The Wellmans are active members of the Omaha, Nebraska, Branch.

(Continued on page 17.)

Across the Desk

THE FIRST PRESIDENCY

The following letter, written by C. Albert Brackenbury, was sent to the office of the First Presidency by Garland E. Tickemyer, president of Los Angeles Stake:

While I have this matter fresh in my mind I want to pass the information on to you. Perhaps it will give you the same satisfying lift I experienced.

I have occasion to make frequent visits to the bank headquarters in the course of performing my job with the bank [of America]. Last Monday it was necessary for me to discuss some personnel matters with the head of that department. He was formerly my assistant in one of my branches so, naturally, was aware of my church affiliation.

He told me that quite a number of our people had been hired and in no instance had they proved to be other than exceptional employees. Then he asked, "Why is that? Is there something basic about your religion that develops this type of employee?" Well, he asked for it, so I told him.

I said that most Latter Day Saints are taught at their mothers' knees honesty, integrity, clean thought habits, clean living, and always to serve their fellow men; also that a good Latter Day Saint lives what he believes seven days of the week and not just on Sundays; that they are living only by the grace of God—to develop for the real and everlasting life to follow. Because of these beliefs a Latter Day Saint should do more than a "satisfactory" job. I said, "Perhaps those are the things that make us a 'peculiar' people in the modern world."

The concensus of opinion of those listening to the conversation was that the ills of modern industry would be infinitesimal indeed if more workers with those standards could be hired. It is indeed satisfying to know that being a Latter Day Saint identifies one with a certain standard of values in the minds of non-members. Yet it is a real responsibility too, and I wish every Latter Day Saint were aware of it. We can't all preach the Latter Day gospel but *we can live it* and by so doing make this world the thing of beauty it is meant to be.

These thoughts are somewhat sobering. They make me want to spread the word to other Latter Day Saints to be on their toes. We're being watched, and I hope we all can set a good example for the watchers who are anxiously looking for guideposts in a very confused world.

Our Responsibility to Children

By Dan E. Waite

See page 23

Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms and put his hands upon them, and blessed them.—Mark 10: 14-16.

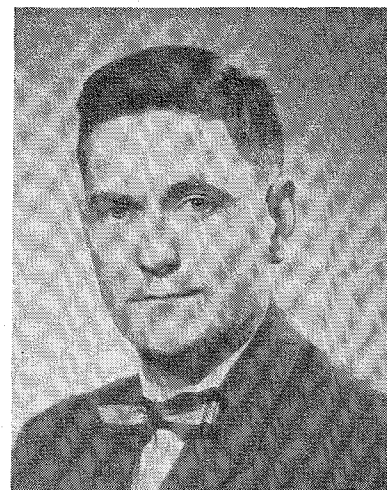
IN THE ORDINANCE of blessing little children, they are presented to God for his protecting care. The father and mother also by this act pledge openly to instill into the life of the child Christian fundamentals and principles of belief and conduct.

The development of the child's attitude and thinking is extremely important and is largely the responsibility of the parents as well as others with whom the child has contact. Contrary to what many of us believe, this development occurs much more readily and rapidly than we realize. In our home we have noted some interesting comments from our little girl. As I returned home for supper one evening she met me at the door and excitedly informed me we were having "Scotch tape" pie for supper. It would have been easy to laugh off her statement as a smart saying, but there was a serious association going on in her mind. She had played with Scotch tape, and after hearing the word "butterscotch" from her mother, she became confused. It was necessary to show her how the word "Scotch" could be used to indicate entirely different ideas. This association of ideas constitutes a developing and growing mind.

YOUNGSTERS often think more than we give them credit for. Early in life they are able to associate spiritually wholesome ideas as well as ideas about material things. But by the same token, and tragically so, children also associate ideas and

thoughts morally unstable. The sin that we as parents commit is in not keeping pace with their ideas and thoughts and by not inhibiting the unhealthy ones and giving new stimulation and nurture to those worth developing. The growth of the spiritual mind is equally important as the development and growth of the physical body. We seldom neglect to emphasize the importance of naps and regular meals, but how many of us regularly read a Bible story to our children or teach them how to pray?

The statement, "Don't teach a child about God and His church until he can understand," is as foolish as saying, "Don't give him anything to eat until he can distinguish the value of various foods." The church has been criticized occasionally because of its stand in regard to baptizing eight-year-olds. But herein is at least part of the wisdom involved in that counsel—children are more receptive and willing to learn the laws of God and doctrine of the church at this early age. As parents we owe them this training, and we must not deny it. Even though children cannot truly determine and understand all the details, they know (and are satisfied) that certain things are right. Therefore, by exposing them to this training, we are fulfilling our obligation to them and to God. A true parent wants his children to have nothing but the best, and that best will naturally have to be determined by the parents (see Doctrine and Covenants 68: 4).



THE WHOLE OF A CHILD is growing all the time, and every part needs its nurture, guidance, and stimulation. When a child is learning to walk, he needs assistance at first. Later, before he becomes efficient, he will need experience. Even the muscles controlling the reflex of accommodation in the eye will not function, unless they have experience and practice. In one of the South American countries it is the practice to place a red bag over each child's head for the first year. It is removed only for eating. Consequently, when the bag is removed permanently the eye muscles cannot accommodate. The light is injurious to the eyes, and they often become swollen shut. This is merely another reason why, if we would develop into a smoothly integrated being, we must guide each part of the body to maturity.

Never is it possible on a moment's notice to say, "Now we will learn this," and teach it without previous training as we so often attempt to do with religious concepts. The responsibility of this development of the body and especially the mind rests on the family which is the smallest basic social unit.

We do not always have to teach our children actively, although much teaching is necessary. They seem to possess an innate ability to catch our outlook on life, our attitudes and thinking, and the manner in which we live. They readily sense a feeling of unhappiness or dissension if

present in the home. Our three-year-old doesn't understand all of our worship service from *Daily Bread*, but she's very disappointed if we neglect it. Evidently she enjoys the spirit of the service and the sense of family security when we do something together.

IF A CHILD GROWS up in a home with people of clean habits, who love God and respond to the call of the church, he will have learned many valuable truths that could never have been obtained from any written laws or catechism. Kahill Gibran has said that parents are the bows from which their children as living arrows are sent. This is why the child's parents must be a living cell of the church if ever they are to achieve any corporate propagation and accomplish the will of God. "Train up a child in the way he should go; and when he is old, he will not depart from it."

It is easy for us to depend on a child's entire religious training taking place in the church school in one or two hours a week. What a fallacy and impossibility! We should set aside a portion of each day for prayer, meditation, and Bible reading. Such minutes at the disposal of the Holy Spirit may be the key in developing our children spiritually and may well prepare us as parents to be truly adequate teachers. Sunday school should only supplement religious training at home.

IHAVE BEEN REFERRING to our responsibilities as parents, but as citizens of communities we also have responsibilities. For by our social standards, we are products of our society. Children choose idols or measuring sticks of people whom they love, admire, or respect. This may often be an uncle or aunt; very often it is the pastor or local doctor. It is usually little, insignificant things about these people that children notice and remember. In my own experience, I remember that I have always loved horses, particularly

when I was a child. Once I saw an older man, whom I had always respected, whip and swear at his horse. Now the horse may have very well deserved punishment, but I have always had a feeling of disrespect for that man. As adults in our communities, let us constantly beware of the type of measuring stick we are to the little folks.

It has often been said that the first five years of a child's life are the most important in developing character and personality. Some psychologists claim that anything a child is exposed to will in later years be easier to relearn or will come back more readily. If this be correct, then again the responsibilities rest upon us as parents. Who of us wouldn't want Christlike standards to be most evident in the lives of our children or young friends?

Books

Your Teen-Ager and You, by Audrey J. Williamson, Warner Press, \$1.00.

This book is the last volume in a series of four under the general title "The Christian Home," and was planned for Christian parents of young people from twelve to eighteen years old. The author is the mother of three children who have passed through the adolescent stage, so she speaks from experience.

The suggestions she gives are designed to be used as helps in formulating one's own plan of guidance for adolescents, and not as infallible rules. However, she does give very practical ideas and suggestions, rather than idealistic generalities.

The book is divided into ten chapters, beginning with "How Do We Start?" and viewing the problem from all angles, such as "Is My Teen-Ager Normal?" "What Is Our Home Like?" "Am I the Right Kind of Parent?" and "Has My Teen-Ager Found His Place in the Church?" At the end of each chapter additional source materials are listed.

Let us remember that children are our God-given stewardships. They come through us but not strictly from us. They are with us, but they do not belong to us. Children do not want the money we earn or even the luxuries that it will buy. They want the most inexpensive things in the world which only we can give: love, care, and security. We owe all of these to our children.

O Lord, God, who art the Lord and giver of life, we thank thee for the promise of a child.

Help us to do all in our power by our own life and example, both now and in the future, to guard and guide the life which thou hast given.

Grant, we pray thee, that with this fresh gift of life to us, there may be given an increase of love one to another, and enable us to minister to all the little ones whom thou hast given us, in all wisdom, love, and faithfulness, through Jesus Christ our Lord. Amen.—Author unknown.

Mrs. Williamson has quite effectively covered all the phases of the teen-ager's life and all of the causes of friction between teen-agers and their parents. She deals with each in the light of Christian beliefs and ideals, even though she is brief.

Members of our church will notice a different concept of religious experience and conversion, but in spite of references to participation in altar services, and other activities which we do not have, the general pattern comes closer to our own ideals of conduct than many discussions. The author refers numerous times to the fact that the Christian teen-ager's ideals may make him different from those around him; she gives suggestions for offsetting this and helping him to become integrated into activities around him.

Any thoughtful, conscientious parent feels his great inadequacy many times, especially when faced with adolescents and their problems. This little volume, while at times criticizing, gives great encouragement, very practical aid, and certainly stimulates constructive thought about one's own plan for living.

AARONA BOOKER KOHLMAN

Not One Shall Be Lost

By L. S. Wight

THE STANDARDS set up by Jesus during his earthly ministry are safe measuring sticks to use when trying to determine relative values. One such has been my favorite text for many years. It epitomizes Christ's interest in the importance of saving those born into the church: "Even so, it is not the will of your Father which is in heaven, that one of these little ones should perish" (Matthew 18: 14). This statement was made in connection with the incident when his disciples were more concerned about which one of them would be the greatest in heaven. Jesus rebuked them by saying that if they could not minister to the needs of the little ones in their midst, they could not even enter the kingdom of heaven.

He took advantage of this opportunity to impress on them, for their own sake and for the sake of posterity, that the first and most important responsibility of everyone who aspires to share in the kingdom-building project is to learn how to minister to the needs of others. It seems to be a hard lesson, but it has been proved in so many ways by so many people that it should not be necessary to belabor the point in this article.

OUR FIRST CONCERN should be to minister to the needs of our children and young people. Only to the extent that we do this can we hope to have future growth. That desired growth will come in proportion to the way we make these succeeding generations want to become a part of a group receiving the blessings of the gospel in everyday living. That it is being recognized more and more is evidenced in the growth which we see all around us. The young people of the church are taking active part in greater numbers. More and more adults are realizing that the only way in which they can

receive the things which they want from the operation of the gospel is first to give self in the service of others, particularly to the younger members of the group.

A new and important application of this principle has been forced into my thinking in a dramatic way. I would like to share the experience with everyone who is sincerely interested in doing all possible to make certain that *all* of our young people have full opportunity to participate in all the church has (or should have) for them during their growing years.

My companion and I attended Graceland's twenty-eighth annual homecoming. It had been several years since we had had this opportunity, and it ministered to us greatly. But the warmth of the feeling developed in this sharing was tempered by deep concern when we realized certain things which have prompted this article. Before I expose this concern let me review the causes of the warmth which made us cognizant of the fact that the Zion-building plans of the General Church are being consistently developed and nurtured in the association of our church young people at Graceland.

HOMEcoming FOR VISITORS usually starts on Friday evening with a humorous play of some kind. This is appropriate for the time when interest is centered in greeting old friends. It made us feel good to see so many friends coming back to greet other friends who are interested in doing what they can to further the Zion-building program. The Saturday morning general meeting when students and alumni met was a happy occasion. Then the Alumni got down to the business of planning more things to do for Graceland. This was followed by the football game, which proved to be a pleasant event of

homecoming with Graceland winning from Burlington Junior College. It was a good, clean, hard-fought game, typical of what Gracelanders should stand for in their relation to students of other schools.

By the time the Saturday evening program was presented it was evident that the spirit of fun and hilarity had been replaced with deeper emotions. It was also evident that our lack of facilities is becoming more and more serious. There was hardly standing room left in the gymnasium, which is the only place on the campus for housing a large group of people. The central theme seemed to be the memories of those who had been in attendance in the years ending with the figure "2." It began by recognition being paid to those present who were on the campus in 1902 and ended with an expression of hopes for those who will be there in 1962. The entire program was so well planned that it left us with the profound feeling of assurance that Graceland will go on directing the lives of an increasing number of young people. But in that reverie of memories and hopes we were made more than ever conscious of the fact that Graceland is but the instrument through which we can do our part to make this important work most effective.

BY THE TIME the doors were closed at nine o'clock on Sunday morning for a typical Graceland fellowship, a spiritual atmosphere pervaded the entire assembly. Under the guidance of Doctor Cheville who seems to be able to remember the first names of all who ever attend Graceland, we shared in a service which will last long in our memories. The closing was one of the most beautiful spiritual experiences it has ever been our privilege to enjoy. There was not time for all to participate, and Brother Cheville suggested that the meeting would be closed with "The Lord's Prayer" sung by Sister Pauline Frisby of Detroit. It was indeed a prayer from

every heart in that audience. Then Brother Cheville said simply that this was the expression in song from a mother whose daughter is making a fine record in Graceland. In that simple statement it was evident to all of us that color lines were forgotten. Racial barriers were hurdled by a group of souls who, in that very experience, came a step closer to God. It became a symphony of souls reaching up for the divine help so necessary if they are to accomplish their Zion hopes.

Following this most beautiful service, Apostle Oakman preached the homecoming sermon. He carried through the theme of memories by taking us back with him to the time when he learned the lessons of fundamental truths. He let us share with him the happy moments when he would sit alone listening to the music from some of the great masters. He shared with us the enlightenment which came to him in his genealogical excursions. As he helped us look forward into the past and backward into the future, he did not forget his good sense of humor in assuring us that certain dates which he quoted were correct because he had looked them up that morning. He stirred memories of the finer moments which all of us have had at certain times in our lives and helped us fasten our anchors to the worth-while thoughts which can come only from such experiences.

THEN THAT UNEASY WEIGHT of concern registered again! It had been a wonderful spiritual experience which closed on a high level. But during that fine prayer meeting and the preaching service one thought kept coming back to haunt us. We had been told that it was necessary this year to establish a ceiling on enrollments. While we sat there receiving and enjoying this typical Graceland ministry, we realized that today our church college is reaching the point where its capacity *must* be expanded if it is to meet the needs of all who wish to attend. It dawned on us that we might be in the same relative situation as Christ's disciples when he rebuked them for being concerned about who would be first in line to share in the kingdom. Christ emphasized that they should have been concerned first about ministering to others, that they could have what they wanted only by first making it possible for others to share those blessings with them. Are we today any less responsible to others than were the original disciples?

Wouldn't it be ironical if at the very moment when Graceland has started the new agricultural department, it would become necessary to turn away some who may have been looking forward for years

to attending Graceland? This move to serve the agricultural needs of the church by a new course of study of Graceland has stirred our imaginations as few other changes have. Our church has its roots in the land. We have been told repeatedly to buy land; yet we have not been sufficiently alert to make it possible for our church school to serve the educational needs of those whose first interest is agriculture. Now we have made a start so that those young people who can have not more than two years in their church school, and who will go back to help develop Zion farms, will have a chance to be associated with other church young people of their age. It will also make it possible for those who expect to go on to make this work a profession to have a background of at least two years association with hundreds of other young people whose religious ideals are identical. No other move could possibly mean as much to the development of the church's ideals in agriculture. And yet, at this moment it might become necessary for Graceland to say "no" to some of these young people.

IS IT ANY WONDER that we were disturbed in the very warmth of that beautiful service as Sister Frisby spoke in song for each of us in our outreach for divine understanding? Is it any wonder that as Brother Oakman shared with us some experiences which have developed his ability to express the divine in daily living that we became concerned for those who might be denied a chance to share in these experiences?

The very success of all the efforts to build hope into our young people only makes the situation more serious. To make it more personal my companion and I exchanged notes following the meeting to find that we had each been thinking of the same thing. We have six grandchildren who have heard of nothing educationally but Graceland from both parents and grandparents. Suppose that after these years of looking forward they must be given a "no" when the time comes to enter Graceland. What will they think of a church which develops a hope but fails to provide the means to make that hope a reality? This discomforting thought hit us hard as we wondered what they would think of their grandparents who may have failed to do their part to help develop needed facilities at Graceland. We left homecoming humbled in spirit and with a feeling of dedication to give all that we can to help relieve this situation. We have no right to contemplate the enjoyment of the fine things that have come from Graceland when that energy should be going into making it certain that all young people who want to enter can do so.

During that spiritual experience my mind went back to the time when Graceland was but a dream. I can remember when the old "Ad" building was being erected. I had the happy privilege of knowing Sister Marietta Walker who started Graceland with her dreams and hopes for the youth of the church. She had no background of development for those dreams; she started from scratch. Her dreams were the subject of some ridicule. There were those who could not see any sense in putting up a building out in the country for a school. Today she could have come back with us and shared in the reality. Today, approximately six hundred of her church's young people can share in an association during their scholastic experience which will tie them to the Zion hopes of the church.

But would she have been happy to content herself only with thoughts of what has been done? If I knew her as well as I believe I did, I am certain that she would not have let her thoughts dwell on what has been done. She would still have been dreaming about what is necessary to make sure that when the time comes Graceland will be equipped to minister to six thousand instead of six hundred. She was a pioneer. The need for pioneers is just as great today as it was when she had her first Graceland dream. Her dream had back of it only the reality of a cow pasture. Our dream today has behind it the reality of a successful development. All we need to do is to direct our dreams toward adding to that which we already have.

Are we going to be content to sit back and bask in the enjoyment of what we have? Are we going to risk the censure of Christ who told his disciples that they must turn their attention to others instead of self? Are we going to be content with what has been done, or are we going to take to heart that censure of Jesus and spend our time and talents in an effort to make sure that we develop our church facilities so that *not one shall be lost*?

If you ever find happiness by hunting for it, you will find it as the old woman did her lost spectacles, safe on her own nose all the time.

JOSH BILLINGS

We do not grow best by ourselves but in the process of rubbing shoulders with other men, and the highest type of personality is achieved in association with good people in challenging and worthy tasks.

F. HENRY EDWARDS

He Kept the Faith

By J. F. Schofield

Sermon given at the funeral of Elder David A. Oakman, Enfield, England, March 12, 1953

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.—John 11: 25.

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.—Revelation 14: 13.

WE HAVE COME to pay a last tribute to a husband, a father, a neighbor, a very good friend, and a minister in the church. In all these aspects of life he has carried with him the Spirit of Jesus Christ, and this is our opportunity to pay our respects to a life that has been well lived. We shall be at a loss without his cheer, his counsel, and his godly advice, but our loss is the gain of heaven. He has left us in body, but his spirit and influence will remain with us, and we shall always remember him. On many occasions in the future we shall refer to him; we shall ask, "Do you remember such and such a thing he said? Was it not marvelous the way he said it?" He has left a mark on each of our lives—an indelible mark that cannot be erased. We have felt through his influence the spirit of Jesus Christ.

PERHAPS one of the proudest achievements of his life was the fact that his six children were well founded and grounded in the church. Think for a moment of this achievement and what a fine influence it can be. We would refer to the two separated by the mighty deep—Doris and May. Though absent from us in body, they are with us in spirit at this moment. They, too, must feel very proud of their father's achievement. Yes, he was able to say that his children were grounded in the church. That should be a challenge to all of us who are parents. If we do nothing else in life than to implant in our children the love of the gospel, our lives will not have been lived in vain. He did that very well indeed. Through his children his spirit and influence will continue to grow to bless mankind.

In referring to his life, I think that without question each of us can refer to Brother Oakman's contribution as blessed. There is not one of us who at any time has had such an unfortunate experience with him that we are sorry we knew him. This is a wonderful achievement. There are not many people of whom we can say, as we do of him now, that the memory of their life is very pleasant and will remain with us always. That is a fine challenge and example to each of us.

Perhaps his outstanding virtue was his devotion to the church. He was very proud to belong to it and to serve it for

well over fifty years. It held him in the time of storm and tempest, in the time of trial and pain; it can be said that he was a man who built his house upon a rock.

I HAVE TWO very special recollections of him.

Only a few months ago he was in terrible physical pain because of arthritis in his knees. The average person would have cried out at the pain he was enduring. He said, "I was reading the Scriptures today—that part of John where it says, 'Let not your heart be troubled.' That applies to me now. I must not allow physical pain to interfere with my heart and soul." He still held on to the truth, and his heart was not troubled.

The next time we are in pain, let us think of our departed brother and be not troubled in heart or soul.

Do you remember his last testimony at the Communion service in January when he said that he had been thinking of the joys of the gospel? He had been thinking of the Pearl of Great Price, and he said he had come to the conclusion that these joys and pearls were very cheap. The joys of the gospel are cheap to those who

desire them. Our Heavenly Father wants us to seek them so the gospel of the kingdom shall be more properly expressed in our human lives.

These two memories I shall cherish because of my very happy association with him.

What shall I say to the family to remove grief and sorrow and burden of this moment? We knew him well enough to know that he would not cause us any pain; and as he looks upon us at this moment from the Courts of Glory, he grieves because of our bereavement. Let us not cause grief in heaven because of our tears; let us turn our tears into praise and prayers, thanking God that he has been with us and that we were permitted to have him as a husband, as a father, a neighbor, a friend, and a minister in the church. He is our example. Praise be to God that we were fortunate enough to know him.

From our grief and sorrow there should come to us a prayer of praise and adoration. May the words of Jesus—"Blessed are they that mourn, for they shall be comforted"—be a reality in each of our lives. If our brother were standing here now he would probably use the words of the Apostle Paul:

Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith.

It can be truthfully said of our brother that he fought a good fight, he finished his course, he kept the faith.

(Reported by Brother Dover E. Judd.)

A Child's Prayer

By Joy Juergens

NOW I LAY ME down to sleep . . ." How I love that little prayer! Yet, it was not the first I learned, nor was it often used, for my first prayers usually began, "Dear God in Heaven," or "Dear Father . . ."

To the best of my knowledge, I learned to pray on my four-year-old knees at the side of my parents' bed. My earliest recollections include the family prayer each night. Both of my brothers were older and had experienced these occasions many times. In my young eyes they were veterans. Thus it was quite an occasion when, one evening as the family knelt, my father asked, "Joy, do you want to pray tonight?" I never dreamed of refusing and in my humble way I tried to talk to God. I can't say I felt any communion with him at that time, but I certainly was proud to represent my family at so important a meeting.

As the years went on and I grew, my prayers grew, too. No longer was it "God, bless us this night," but rather, "God, let us sleep well to rise up strong and do thy will on the morrow."

Table grace was much the same type of ceremony. There, too, my prayers grew from a mumbled, "God, bless this food" to "Lord, grant that the food we eat may make us able to do thy will."

But table grace and evening prayer are not the only occasions when I stop my everyday affairs to speak with my Master. I don't remember when I first started my personal prayers, nor do I remember ever being taught to pray personally; that just seemed to come naturally.

Perhaps had I not been taught in my childhood to thank my Heavenly Father, I would not now have the comfort of such conversation. But I was taught so to speak with my Lord, and today I am grateful to my parents for their teaching and to my father for his invitation, "Joy, do you want to pray tonight?"

Palestine in Prophecy

By S. A. Kaplan

(A Hebrew Christian)

EDITOR'S NOTE:

From the very beginning of the Restoration Movement our ministers all have called attention to the prediction in the eleventh chapter of Isaiah telling of the return of the Jews to their homeland. We have been rather fond of quoting that in the latter days "He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four quarters of the earth." Our feeling that this was a time yet future to 1830 was based largely on the following verse which says, "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

The writer of the following article may present views which are unpalatable but true at the present stage of the development of Israel. We feel sure that "Herald" readers will find considerable interest in his views.

MANY religious Jews regard the founding of the Israeli state as infinitely more than a humanitarian accomplishment, or a mere political *coup d'état*. They consider it as a liberation of the Jewish people from the bondage of their centuries-long galuth (exile), and look upon it as of equal importance with the Exodus movement of Moses' day and the return of the Jews from the Babylonian captivity. They hail the establishment of the new state as proof positive that the Jewish people are still God's chosen people through whom he will yet accomplish the world's redemption. The most enthusiastic among the Jewish religious element envision a revival of the ancient theocracy, with all its far-reaching implications. "For," say they, "out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isaiah 2:3).

Nor are religious Jews alone in attaching such flattering significance to the newly formed state. There are many Christians who view this matter in much the same light. Taking the aforementioned prophecies—which met their complete fulfillment in the return of the Jews from Babylon—out of their chronological setting, they apply them to the founding of the Israeli government. By so doing they are not only wresting Scripture, but are encouraging false hopes in the hearts of the credulous—hopes which, like a mirage of the desert, must sooner or later end in bitter disillusionment, if not in the shipwreck of faith itself.

MODERN ZIONISM was launched as a political, and not as a religious, movement. Its leaders had purely political and humanitarian objectives—the establishment of an independent political state. These founders thought in terms of salvaging Jewish lives out of the gehenna of Hitlerism rather than building a religious theocracy. Israel's parliament, the Knesset, is composed largely of non-religious or religiously indifferent dele-

gates. The three major political parties in Israel—the Mapai (labor party), Mapam (leftist labor party), and the General Zionists—are avowedly political in their objectives. The few religious factions, like the Mizrahi (moderately Orthodox) and the Agudat (ultra-Orthodox), wield but little influence, and their political strength is negligible.

We must also bear in mind that the state of Israel contains but a small fraction of world Jewry. In all, there are 12,000,000 Jews in the world. Of these approximately 1,000,000, or about 8 per cent, have settled in Israel. In New York City alone, with its 2,250,000 Jews, there are more than twice as many of Abraham's literal progeny as in all of Palestine. There are 5,500,000 Hebrews in the United States and Canada, and about 4,000,000 are scattered throughout the rest of the world. True to prophecy, the Jewish race to this day sadly resembles the fragments of a broken vessel, "that cannot be made whole again" (Jeremiah 19:11).

BUT WHILE IT IS TRUE that God no longer deals with the Hebrews as a nation, he still regards them with tender love *individually*. Paul tells us, "They are beloved for the fathers' sakes" (Romans 11:28). Through the gracious provision of the gospel, every son and daughter of Abraham is given ample opportunity of being reinstated into favor with God. For as the Gentiles are, by virtue of their faith in Christ, grafted into the natural olive tree—which is a figure of the true faith, the faith of Abraham—so the Jews, "if they abide not still in unbelief," can be *regrafted* into this same olive tree from which they have been broken off because of their unbelief, "for God is able to graft them in again" (verses 17-24).

According to Scripture, all who are in Christ, both Jew and Gentile, constitute the Israel of God. We read that Christ "hath made both [Jew and Gentile] one, and hath broken down the middle wall of partition between" them (Eph-

sians 2:14). It is God's purpose that through faith in Christ "Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel" (Ephesians 3:6).

In the Talmudic tract, *Pirke Abot* (*Sayings of the Fathers*), it is stated, "All Israel [meaning all who are Jews by birth] shall have a part in the world to come." But according to Scriptures, being a Jew by birth does not automatically make one an Israelite:

For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children.—Romans 9:6, 7.

For he is not a Jew, which is one *outwardly*; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one *inwardly*; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.—Romans 2:28, 29.

And if ye be Christ's, *then* are ye Abraham's seed, and heirs according to the promise.—Galatians 3:29.

For "blindness in part is happened to [literal] Israel, until the fullness of the Gentiles be come in. And so *all Israel* [both Jewish and Gentile believers in Christ] shall be saved" (Romans 11:25, 26).

GOD PROMISED ABRAHAM infinitely more than modern Zionism ever has hoped or planned to attain. *Abraham was promised the whole world* (Romans 4:13)! This promise, however, did not refer to the world in its present imperfect and sinful state, but to the "new earth, wherein dwelleth righteousness" (II Peter 3:13). The capital of the new earth will not be the earthly Jerusalem, for "Jerusalem which now is, . . . is in bondage," and shall remain so until the return of Jesus and the end of the world (Galatians 4:25; Luke 21:24). "But Jerusalem which is *above* is free, which is the mother of us all."—Galatians 4:26.

This magnificent heavenly city is described in Revelation 21. Abraham understood this divine plan, "for he looked for a city which hath foundations, whose builder and maker is God" (Hebrews 11:10).

However, before anyone can enter that heavenly city, the Scriptures inform us that the resurrection of the righteous must first take place. We read, "Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves and bring you into the land of Israel."—Ezekiel 37:12. This is to take place at Christ's second coming, when he [Jesus] shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matthew 24:31). Abraham, together

with the redeemed of all the ages who now sleep in Jesus, shall then hear the voice of the great Life Giver as he calls them forth from their dusty beds, and then shall eternity with its unfading joys be ushered in.

FROM THE FOREGOING it is clear that there are in reality *two* distinct Zion movements in the world today. One is of *earthly* origin, centered around the diminutive state of Israel, whose objectives, while humane and praiseworthy, are at best but a temporary expedient. We know that political tides are changeable, and in the ebb and flow of human passions no government is forever secure. Even those governments which appear strong shall, we are told, eventually be ground into powder under the mighty impact of Christ's second coming (Daniel 2: 44).

The other Zion movement is of heavenly origin, conceived in the immutable councils of the Eternal God and founded upon the promises contained in God's unerring and unchangeable word. Its goal is Mount Zion, the City of God, the heavenly Jerusalem, and the new heaven and the new earth "wherein dwelleth righteousness," which will be the territory of God's eternal kingdom for his redeemed. The glories of that kingdom far surpass the most ambitious plans and the fondest dreams of man, for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Corinthians 2: 9).

Jesus will ere long return to reap the precious fruit of his sacrifice on Calvary's cross. He is now, according to his promise, preparing mansions for the redeemed in his Father's house, the "peaceable habitation" and "quiet resting places," spoken of by the prophet Isaiah (Isaiah 32: 18). While our Savior is engaged in this work above, he is here on earth by his Holy Spirit preparing the hearts and characters of his followers in order that they may become fit subjects for his kingdom. These chosen ones from among Jews as well as Gentiles are permitting Jesus so to transform their lives that they shall obtain not merely a *title* to that glorious kingdom, but a *fitness* for its exalted objectives, its holy joys and pleasures.

EVENTS PROCLAIM in thunder tones that "the end of all things is at hand," and that Jesus' coming is imminent. We have almost reached the end of the road. With eyes of faith we can discern the gates of yonder city beckoning us, and ere long when Christ returns, the great host of the redeemed will ascend heavenward and enter that celestial city singing the song of victory over sin and the grave.

And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.—Isaiah 35: 10.

Will you not, dear reader, pray for Abraham's literal seed, so that they might find salvation through Christ? And will you not join God's elect of every nation who are preparing to have a part in that triumphal procession whose destination

is that city which Abraham saw afar off? There at the pearly gates Jesus will welcome you, saying,

Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—Matthew 25: 34.

The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come.—Revelation 22: 17.

Reprinted by permission of *Signs of the Times*.

The Light in Our Eyes

By Stan Mackenzie

And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understanding.

—Doctrine and Covenants 85: 3a

FOR TWO THOUSAND YEARS, master painters have applied their highest art in picturing Jesus' eyes. Some of their masterpieces are so compelling that thousands have felt like kneeling in worship, once they have looked into the pictured eyes—or like moving hastily out of range of the searching glance. Yet even as photo portraiture seldom captures the real spiritual powers behind a person's face, so the great painters have fallen short of portraying the wondrous light that shone from Jesus' eyes.

His disciples for a time must have stood abashed before the glowing intensity and searching power of his eyes—clumsy Peter shifting from one foot to the other, John getting red in the face, Andrew looking about for some other place—until after the resurrection, when they had learned of the transforming power and tender mercy of the light that glowed from the eyes of their master.

Indeed Jesus must have had marvelous eyes—eyes with divinely granted light that penetrated to the most obscure recess of each soul he beheld; eyes that brought to him a clear image of the minutest good that lay in a soul; eyes that gave him a true vision of the maximum good which a soul could accomplish under the inspiration and power of his Spirit.

The light of his eyes shone through the persecutive works of Saul and revealed an outstanding apostle. The light of his eyes shone upon the immaturity and the unlearned mind of a fifteen-year-old boy and disclosed the Latter Day prophet. Through the Holy Spirit Jesus has restored to us the privilege and opportunity of receiving divine light that our eyes also may see the good, no matter how minute nor how dormant, in our fellows that they too may be activated into his service.

HOWEVER, now and then after some humble member has accomplished a worth-while work, we hear leaders and others exclaim, "Why, I didn't know he

could do *that!*" or "I just don't see how he *does* it!"

Yet the humble member may have been consecrated, willing, and perhaps ready for years; or, if not prepared, awaiting higher ministry that would condition him. But no one had appeared sooner with a portion of the marvelous light that shines in the eyes of the Master to see and evaluate his potentialities. Or perhaps those who might have seen were blinded by outward appearance, or prejudice, or personal preference, or—

In Ethiopia a blind beggar came to a Protestant mission week after week over a long time, begging alms. Finally a missionary with eyes to see discovered that even the blind, black beggar had a soul and potentialities. Since then the blind beggar has become the spiritual leader of more than a dozen churches, with 6,000 adherents and 2,000 baptized members.

A grizzled old Indian journeyed across forbidding mountains in the wilds of Mexico to visit a Protestant mission. At first no one paid much attention to him, though someone did give him a portion of a gospel in Spanish, which the *viejo* was able to read after a fashion. Then two missionaries looked at him with seeing eyes. Before long hundreds in the *viejo's* tribe were baptized, then a gospel was translated into his Indian tongue, and soon the Word was spreading across mountain ranges to still other tribes.

Jesus has marvelous eyes—eyes that never fail to see our neglect of our fellow-men, our oversights of talents he himself has given them. Neither do they miss our every kindness and encouragement to our brothers.

Jesus has ordained that our eyes, too, shall be marvelous—marvelous with love and kindness; marvelous with alertness to other's talents and abilities; marvelous with "intelligence, or, in other words, light and truth."

Meeting the Needs Around Us

A Mother's Experience in a New Neighborhood

By Alberta Chatburn

SEVERAL YEARS AGO in a small town in Iowa my son Thomas, age four, and daughter Ann, age eight, and I lived with relatives. Every night after carrying Thomas upstairs to our room—for he was a victim of rheumatic fever—I would have a worship service with the children in the confines of our bedroom. How thankful we were that the three of us were together and that Thomas was improving, but how earnestly we prayed that some day we could have a home in the city where their daddy could be home and our family be united.

One evening in August my husband called and informed us that he had found a house. It wasn't what he wanted, but it was all that he could find. The school near by was one of the best in the city, and the church was close, but he was concerned about the neighborhood which was far from being desirable.

That night as I carried Thomas up the stairs, the children were bubbling over with happiness and questions. How long would it be? Did we have a fireplace? Was there a fenced-in yard for the dog? Would daddy get home often? How far to school? "Oh, Mother, just think, we can all be together again!"

How grateful we were as we knelt in prayer. Surely that night God's goodness to us seemed far beyond the words that our full hearts could express.

The following weeks were full of excitement for us as we prepared for our home, the first home that would be our very own.

September finally came, and we settled down in our little house. The children were extremely happy and not conscious of the undesirable surroundings. Ann had started to school, and Thomas was fast improving. He could go to church and was

hopeful that by the following year he would be able to go to school.

Our family worship was indeed full of thankfulness, for it seemed to us that our blessings were far beyond what we deserved.

WE WERE CONCERNED about the children around us. Some did not attend any church, while others went only when it was convenient. It was far from a peaceful neighborhood. Thomas and Ann could not understand why happiness shouldn't abound where families are together.

The following summer came. It would soon be a year since we had come to this city, and we sensed even more our responsibility to those around us; yet we had done nothing.

At a preaching service our pastor mentioned *that each one of us should meet the needs around us*. This was a new thought, and in sharing it with the children, we made it a subject of prayer in our worship. Always we were grateful and wanted to be worthy of living as a united family where the opportunities were so numerous.

One warm afternoon in August as we were mowing and cleaning the yard, Thomas and Ann asked if it would be all right if we had our worship service at five o'clock. They informed me they wished to fix the worship center. I went about finishing the yard, thinking how wonderful it was to have a home. Thomas was well enough that his activities were not so limited. If only we could do something about our surroundings so that our children could grow up in a better neighborhood. I began to think about my neighbor, Mrs. Jones, who lived next door. She was really kindhearted but so tired and overworked—no wonder it seemed hard for her to get along with people. What was wrong? Neighbors should speak and be on friendly terms.

I was interrupted in my thoughts by Ann's calling that everything was ready. It would seem good to rest awhile, I thought, as I took off my yard gloves and prepared to wash my hands before the service. I was instructed by the children to close my eyes as Thomas on one side and Ann on the other led me into the living room. When I was allowed to open my eyes, I immediately looked at the corner of the room where, on the piano bench, the worship center was arranged. The bench was covered with freshly mowed grass, and here and there in just the right places were flowers, while in the center was a picture of Christ; candles burned on each side. It was so pretty I could not help gasping, "How beautiful. Oh, children, I wish we could share this with the other children in the neighborhood." Thomas and Ann begged, "Mother, could we ask them?"

THAT IS HOW our worship service started. The unusual thing was that only one little girl, Jane, was outside at the time. She joined us, and as we were reading *Between the Covers of the Book of Mormon* and Jane was of our faith, the service went off as was planned.

The next day Jane's mother asked if her daughter might come again to our family worship service. That evening Jane, Thomas, and Ann invited three little boys of the neighborhood. This service consisted of prayer, songs, and Bible stories.

Later the boys' mother expressed her appreciation for the sharing of our service with her sons and asked if they would be welcome to attend each time. That night, just before the service began, Jane's mother asked if some of the children of a friend of hers would be welcome to come. With our "congregation" grown to ten we decided to have each Monday night at seven o'clock the time for our worship service.

I tried to plan the service as I thought a mother with a large family would and to keep in mind that the service belonged to the children. By the time we had our eighth meeting

on the sixteenth of October there were twenty-five in our worship group, consisting of children between the ages of four and fourteen. By now it had well outgrown the bounds of our neighborhood.

THE CHILDREN loved to sing, so the first half hour was spent in our dining room. This was their part of the service. Five or six children would stand up in front and lead the others in singing. Sometimes there would be little Sue, five, to Jim, thirteen, leading the fun songs. This appealed to even the most bashful child. It helped to make it his service—one he could take part in. Many songs had action in them to interest the smaller children. They, in turn, were willing to learn and sing the songs that those of junior high age enjoyed. It was a thrill to hear those children lead, and be led, in their own service of song.

Introducing the last half hour—sometimes to the accompaniment of instrumental music, sometimes while we hummed a song—we would file quietly into the living room and take our places in the chairs or on the floor, facing the worship center which had been prepared by the children. The seating did become a problem, as at times there were between twenty-five and thirty-five children in a not-too-large living room.

We always began our service by praying in unison: "Father, in this little home we come to worship thee. Help us to feel thee very near as we worship together. Amen."

The service generally consisted of story, Scripture, and songs. At the close there would be many prayers. Things happened during the course of our worship services to cause our hearts to be saddened. One little girl's mother died, another boy's mother had a very serious operation, while another member of one of our families was suffering from what seemed an incurable disease. About all these things each of us was prayerfully concerned. Sickness was the only reason anyone stayed home, for none desired to share a cold with the others.

Occasionally there were fun nights, just as one big family would have. Sometimes guests, who did so much to help us, provided slides. Maybe someone who came would play the piano while we sang. At closing time we would join in "The Old, Old Path," our theme song, and say a prayer.

Twice a month refreshments were served. On Valentine's Day a mother baked valentine cakes for us. Another time we had what we called "Everybody's Birthday Party." Because so many of the children came to my door and showed me their birthday gifts, we thought it would be nice to celebrate all birthdays, so we had this combined party. Thirty little cakes, each with candles, were lit and we sang "Happy Birthday, Everybody."

In May, at the end of our first season of services, I invited the pastor of my congregation to attend a party. This was our last meeting, and thirty-eight of us enjoyed a talk by the minister and a song session, ending with ice cream and cake. Those who had good attendance during the winter were expected at this service; needless to say all were eligible to attend.

The children and their parents were very nice about the guests I invited, for the majority of the children were not of our church. They represented many different faiths, and some attended no church at all. So it was that I leaned heavily upon those of my own congregation. Ministers and other workers generously consented to come to my home to give of their already-too-limited time, for we all felt that there is no more important field of ministry than to a group of children. With this knowledge I felt justified to ask busy people to participate.

AFTER THE CLOSE of our services when I was out in the yard

I noticed my neighbor, Mrs. Patrick, walking down the alley. As she passed she spoke to Mrs. Jones who was working in her flower garden. Mrs. Jones raised up from her digging and asked her if she would like a bouquet of flowers.

Surely our prayers were more than answered. Not only was there unity among the children, but the parents were striving to be neighborly. I humbly thanked God for a nearness to a more peaceful neighborhood, yet I sensed how much harder we must try to meet the needs around us that we could be more worthy of such blessings.

With the opening of school, the Monday night worship services started again. With their growth, I realized that help would be necessary. A friend kindly consented to give Monday evenings to us. Again we found the need to be great for this type of service because of its continuous growth both in numbers and in interest. I was thrilled with the results of my efforts, but I felt very dependent upon divine guidance.

One mother of several children, who was not of our faith, said it was so cold and bad one night that she thought it was unwise to bring the children. She was made sorry for her decision as the children were unhappy over missing the service. We had children from all different types of homes and faiths, but together we worshiped.

Although we have moved from this neighborhood, which terminated our participation in this program, it was indeed a privilege to be a part of the project while it lasted. I feel that in a small way we attempted to meet the needs around us. I believe that *our neighbors* and *our surroundings are important*, and if we seek divine guidance we will be able to meet those needs.

Home Column

How I Was Won

*Dear Chuck—

Since that Sunday a few weeks ago when you baptized me, I've had opportunity to bring into focus in my thinking the ingredients of what I suppose is a testimony.

The baptismal service at the retreat, more than anything else it seems, made it possible for me to publicly declare my allegiance to Christ and to identify myself with a force greater than myself for the accomplishment of a better way of life. I was proud to do that, and I appreciate the beauty, dignity, and spiritual impressiveness of that ceremony as well as the confirmation and Communion services which followed.

Baptism provided opportunity to break with the past--in every way save memory. I dislike the lingering memory of the outlook on life I harbored for too many years. There's little use to dwell on that phase of my past, so I guess it can best be summed up in the thoughts of the man who wrote:

"I read in a Book that a Man called Christ went about doing good. It is very disconcerting to me that I am so easily satisfied with just going about."

Actually, that's how this wonderful experience started. I was just "going about" in my home town in the northern part of the state when I found a real friend. His name was Ordean. He was a member of the church, although he didn't wear a label or expound always about the merits of his religion. He was simply a friend of the highest caliber. We attended high school together and played on the same baseball team. When he moved with his family to Independence, I missed him.

Fortunately for me, my family later decided to transfer to the Kansas City area and chose Independence as a place to live. I was privileged to renew my friendship with Ordean. He invited me to play ball with other young people of the church at the Campus. In the course of things, he also invited me to attend Zion's League with him. Although my folks were not church people--thus my religious experience was very limited--it seemed easy to go to League with Ordean and participate in its program. Religion seems such a practical thing with Reorganized Latter Day Saint young people. The kids were friendly; I felt I belonged. I hope I can be that kind of witness.

Then there was Joy, the League leader. She has been a terrific influence. She isn't what you'd call dynamic; she doesn't even look the part. I've never heard her make a speech or seen her "up front" for any reason. She's always in the background pushing others forward, encouraging the officers and giving quiet--yet effective--counsel to those needing it.

It was Joy I told about the deep unquenchable warmth--remember, you said in our series that is one way to determine the time for decision--which couldn't be denied and which seemed to confirm as truth that which I had seen and felt; I wanted to join. It was easy to tell her.

Of course, I appreciated the youth rally; Lee, Almer, you, and the other leaders helped immensely. And the Sunday night missionary series you conducted for our League at the church was the clincher. Your informal, practical discussions brought religion right down to our level. It was during the closing nights of the series that I could no longer squelch the warm feeling inside.

But there wouldn't have been the "lump-in-the-throat" experiences without all that went before. So, I'm just grateful to everyone.

Well, I'm in the Army now--left the day after the baptismal service. I suppose it would be easy to just "go about" here. That is, under normal circumstances. But there's another harboring memory which is more impressive than the unlikeable one. I believe we agreed at retreat "baptism to identify and profess allegiance, confirmation to receive help from God, and Communion to help us remember." I haven't forgotten.

You'll hear more from me later.

Sincerely,

**Harold

P.S. My parents appreciated the retreat and the impressive services. My sister has already made her decision, and I think my folks might like to hear more of the message of the church.

*Charles Neff

**Harold Osborn

Dream Dreams

By Sadi Moon Nagel

ON THE OPENING PAGE of *Fundamentals*, President F. Henry Edwards makes this statement: "No man ever achieves distinction in a worthy field who does not believe some great truth with all his heart and mind. . . . What we believe matters tremendously, not as a substitute for right doing, but as a guide in right doing."

That's what we're going to talk about—what you believe about yourself.

First, let's make the simple assumption that you are a church member, and you want to "serve the Lord."

Next, let's review some facts. Here are some scriptural promises God has given you:

I give unto you to be the light of the world.

Unto every man is given a gift.

He prepareth a way to accomplish all his works.

Seek ye first the kingdom and all things shall be added unto you.

Whatsoever thing ye shall ask in faith, believing that ye shall receive in the name of Christ, ye shall receive it.

Now here are three admonitions:

Ye must not perform anything unto the Lord, save in the first place ye shall pray unto the Father . . . that he will consecrate thy performance unto thee.

Keep my commandments.

Faith without works is dead.

From these statements alone we can draw some conclusions. God wants Reorganized Latter Day Saints to be leaders. He wants each of us to dream some long, *long* dreams about what we might become and what we might do for him.

Another conclusion: each of us can become that which we dream of being, and God is there to help us.

And the third conclusion: Belief, hope, faith in ourselves, whatever we choose to label it, is tremendously important.

LEE HART, who is now director of youth activities in the Center Stake of Zion, in his youth gave much thought in trying to find what he wanted to do with his life for the Lord. While he was at Graceland he looked at his own interests and capabilities as objectively as he could. He sought wise counsel. And then he set his course. In his mind he said, "I want to serve the church in the field of group and youth work." Lee didn't know what channels would open up to him. He never dreamed that someday he would be the appointee youth minister that he is today, but without wavering he made up his mind. "This I'm going to do," he said. The mental picture of himself working in this capacity somewhere, somehow, never left his thinking.

After a liberal arts curriculum at Graceland, Lee went to Chicago, where he enrolled at George Williams College and took a B.S. in community recreation and an M.S. in group work administration. He worked part time in Chicago's YMCA's and spent one summer supervising the Campus recreation program in Independence.

And when he was prepared, things opened up. A stake youth director was needed. When the ministers in charge looked about they saw Lee, who had qualified himself—in training and in spirit.

NOW LET'S CONSIDER YOU. Have you dreams that you are almost afraid to dream? Don't be afraid. Remember the statement that Joseph Smith read, "Ask in faith, nothing wavering."

God has made you so you can help yourself, sometimes without your

even knowing it. Sounds strange, doesn't it? But here's what it is. You have heard of your subconscious mind. It's something few people understand much about. Like electricity, we use it though we can't explain it entirely. There are even laws we understand and apply concerning it, yet most of us are rather afraid of it. But God knows all about it. How many times he has told us to believe. You see, by believing in a thing with all your heart, mind, and strength, your subconscious mind works for you and helps that thing to come about.

So do this, if your dreams don't yet have feet. Picture in your mind what you want to do. Picture it as completely as you can. Be sure it is something in keeping with your capabilities. Be sure that what you plan to be or do is to be used in the "search for the kingdom." Next pray that God will consecrate your efforts to your good and his glory. Then gather facts and train yourself—this may take years. And don't forget: never lose the mental picture of what you are going to be. That is important, for that subconscious mind of yours cannot work for you if you don't do that for it. Things will open up.

YOU MAY NEED to set some intermediate goals. In all your goals be as explicit as you can. Work from goal to goal. If your first major hurdle is getting to college, keep telling your subconscious, "I'm going to college. I'm going to because I want to train myself as an able servant." If necessary, sit in front of a mirror and tell it to yourself aloud, over and over until you believe it.

Be patient. Repeat it over and over. Keep praying for guidance. Be willing to work at the opportunities which will open themselves to you. And you'll become what you want to be.

New Horizons

Question Time

Question:

Is the practice of playing bingo for prizes—cash or otherwise—disapproved by the church, and is it wrong to indulge in this social activity of various societies, fraternities, etc.?

Colorado

G. D. B.

Answer:

This question is fundamentally the same question as asked and answered in the issue of February 2, 1953, regarding the giving of door prizes. The whole field whittles down to that of the matter of gambling. It is very difficult to draw a line between these seemingly simple matters and the more serious problems of organized gambling. It would seem to be the safe rule for members of the church to refrain from such activities. Most certainly the church must "disapprove" such things. In spite of the fact that these things seem small and of a social nature, yet they quickly open the door to greater experiments in this field. Such activities also tend to dull the conscience in the making of proper choices.

WARD A. HOUGAS

Question:

Why is the Doctrine and Covenants used instead of the Book of Commandments?

Michigan

MRS. L. E. S.

Answer:

The Book of Commandments was never a complete book. While it was being published at Independence, Missouri, in 1833, the printing plant was destroyed by a mob, the type scattered in the street, and the few printed sheets thrown to the winds. The plant was not restored, and the publication of the book was for the time abandoned, though individuals gathered enough sheets to bind several copies of the half-printed work, several of which are still extant.

The next year, at Kirtland, Ohio, members of a committee appointed to prepare the revelations for publication reported

their work to a General Assembly or conference of the church, and the compilation was formally adopted under the title of "The Book of Doctrine and Covenants." Its publication was authorized on September 24, 1834. Thus the Book of Doctrine and Covenants became a part of the church's officially approved Scriptures, which the Book of Commandments never was (see *Church History*, Vol. I, pages 572-582).

CHARLES FRY

Question:

Is it right for one who smokes to join the church? A young man, an excellent prospect in every other respect, is hesitating on this point. He has tried several times to quit without success.

Texas

MRS. P. H.

Answer:

The church of Jesus Christ is a saving institution. No one ever fully overcomes all habits before entering the church. We have had a tendency to hold up the smoking habit as one of the most undesirable ones, and at times considered it as a test of fellowship. We have even set up this

one as a barrier to membership. In this we should be most wise and considerate.

There is nothing I know of in the Scriptures which prohibits anyone from joining the church who has the smoking habit. However, members of the church should be clean in every respect. Those who contemplate membership should expect that this habit be eliminated as well as others not so obvious. The use of tobacco in any form should be avoided.

There is a possibility that too much reference has been made to this young man's smoking habit and not enough emphasis on the more fundamental aspects of the kingdom of God. True value judgments cannot be set up if reference is made entirely to this habit. If anyone really wants to overcome the smoking habit it can be done, especially if that person is anxious to relate himself to God and his purposes.

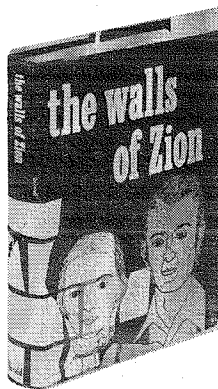
GLEN JOHNSON

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald Editors* rather than panel members. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

The Walls of Zion

by Addie Spaulding Stowell



A new book! "The Walls of Zion" is a historical novel that brings you facts along with fiction. It is a story of pioneer life in the early days of our church. The reader will follow the church from its beginning to the time when the Saints were forced to abandon all in Missouri in 1833. Order your copy today.

\$3.00

Herald House
Independence, Missouri

The Bible in the Lives of Great Americans

By George R. Farnum

Boston Lawyer and Former Assistant Attorney-General of the United States

A YOUNG FRIEND, training with the Marines at Parris Island, wrote me that he was given a Bible with the following inscription by the President: "As Commander-in-Chief, I take pleasure in commending the reading of the Bible to all who serve in the armed forces of the United States. Throughout the centuries men of many faiths and diverse origins have found in the sacred book words of wisdom, counsel and inspiration. It is a fountain of strength and now, as always, an aid in attaining the highest aspirations of the human soul." The truth of this lofty utterance is illustrated in the lives of many of our own great men of the past.

The religious views of Thomas Jefferson—based on his own interpretation of the Scriptures—are highly revealing of his independent character and staunch championship of what he called "the common right of freedom of conscience." Admonishing a friend, he once wrote, "Say nothing of my religion. It is known to my God and myself alone," adding, "Its evidence before the world is to be sought in my life; if that has been honest and dutiful to society, the religion which has regulated it cannot be a bad one." At another time he declared, "I must ever believe that religion substantially good which produces an honest life, and we have been authorized by one whom you and I equally respect, to judge of the tree by its fruit."

He has left singular proof of his preoccupation with the Gospels. At a time when he was, as he said, "overwhelmed with other business"—which we can well believe—he selected and arranged in chronological order such passages as he thought best calculated to present the message which Jesus sought to impart. This he described as "an abridgment of the New Testament for the use of the Indians, unembarrassed with matter of fact or faith beyond the level of their comprehension." Later he enlarged this work to include Greek, Latin, and French texts in parallel columns, entitling it, "The Life and Morals of Jesus of Nazareth." This has come to be known as the Jefferson Bible. Of it he said, among other things, "It is a document of proof that I am a real Christian, that is to say, a disciple of the doctrines of Jesus."

Benjamin Franklin has been characterized by his distinguished biographer, Carl Van Doren, as "a great pagan sceptic." Nevertheless, he appears to have been a faithful Bible reader. Asked by the president of Yale toward the close of his life concerning his religious views, he declared, "As to Jesus of Nazareth . . . I think the system of morals and his religion, as he left them to us, the best the world ever saw or is likely to see." He concluded with a passage reminiscent of Jefferson for its tolerance, "I have ever let others enjoy their religious sentiments, without reflecting on them for those that appeared to me unsupportable or even absurd. All sects here, and we have a great variety, have experienced my good will in assisting them with subscriptions for building their new places of worship, and, as I never opposed any of their doctrines, I hope to go out of the world in peace with them all." Incidentally, he once took an ancient story, revised the theme, cast it into appropriate language, and under the title "A Parable Against Persecution" proposed it as a new chapter in the Bible for inclusion in Genesis.

TO GEORGE WASHINGTON the Bible was, as he called it, "the power and benign light of revelation." He was a faithful student of its text and devoted many hours to meditation over its transcendent message to mankind. His life testifies to the courage, strength, faith, and fortitude that he drew from this source. As Jefferson prepared his own "bible" and Franklin composed an original parable, so Washington wrote with his own hand a book of private prayers which he entitled "The Daily Sacrifice."

To Robert E. Lee the sacred texts were a source of never-failing strength in hours of trial and peril, and of deep solace in days of sorrow and defeat. He once described the Bible as "a book which supplies the place of all others, and cannot be replaced by any other," adding on another occasion, "No one ever becomes too old to study [its] precious truths." In a letter written for the guidance of a young man, he wrote, "Above all things, learn at once to worship your Creator and to do His will as revealed in His Holy Book." To a minister of the gospel, who bitterly declaimed against the threatened course of the federal authorities after the War, Lee said, "Doctor, there is a good old book which I read and you preach from, which says, 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.' Do you think your remarks this evening were quite in the spirit of that teaching?" The preacher, having apologized for his observations, Lee concluded, "I have fought against the people of the North because I believed that they were seeking to wrest from the South its dearest rights. But I have never cherished toward them bitter or vindictive feelings, and have never seen the day when I did not pray for them."

P ATHETICALLY DEFICIENT in schooling, which he once computed as less than a year in the aggregate, the boy Lincoln avidly turned to the few books which were available. Among these was the Bible. It remained his support and comfort all the days of his life. His friend, Billy Brown, said of him, "There ain't any doubt he knew it pretty near by heart." Addressing the Springfield (Illinois) Bible Society in 1850, he declared, "It is suited to men in all conditions of life, and includes all the duties they owe to their Creator, to themselves, and to their fellow men." To a colored delegation that called at the White House, he described it as "the best gift God has given to men." To Josiah Speed in the last year of the War, he confided he was "profitably engaged in reading the Bible," adding the counsel, "Take all this book upon reason that you can and the balance upon faith and you will live and die a better man."

His thoughts, emotions, and imagination were profoundly affected by the baffling paradoxes and contradictions of the Old Testament, by the drama and pathos of its simple and passionate narratives, by its noble poetry, and by its austere and heroic spirit. He felt, as he read, something of the majesty and awe of the eternal and nameless Presence, who from its pages seemed to speak to him betimes as to Moses "mouth to mouth, even apparently, and not in dark speeches." His feelings were deeply stirred by the haunting music and mystic appeal of the Psalms. In the New Testament he found

refuge and strength in those years when it seemed little short of a miracle that any man could carry so grievous a load of work and responsibility, so sore a burden of care and sorrow. The Sermon on the Mount, he asserted, "contained the essence of all law and justice." He once wistfully said of the Beatitudes, "I have sometimes thought I might claim the benefit of the one that pronounces a blessing upon those who hunger and thirst after righteousness." He regarded the Lord's Prayer as the sublimest composition in human language.

In his celebrated debates with Douglas there are passages, declared his English biographer, Lord Charnwood, that are arresting for a beauty characteristic of one who has learned to feel and to speak with the authors of the Bible. Of his Second Inaugural the same authority added, "Probably no speech of a modern statesman uses so unreservedly the language of intense religious feeling." With what aptness and moving power he quotes the Scriptures to fortify his lofty thought and to heighten the simple beauty of his language! "Both read the same Bible, and pray to the same God; and each invokes His aid against the other. It may seem strange that men should dare ask a just God's assistance in wringing their bread from the sweat of other men's faces; but let us judge not, that we be not judged. The prayers of both could not be answered—that of neither has been answered fully. The Almighty has His purposes. 'Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh.'" And again, "Fondly do we hope—ferently do we pray that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue . . . as was said three thousand years ago, so still must it be said, 'The judgments of the Lord are true and righteous altogether.'"—Reprinted by permission from *The Lawyer*, September, 1943, Vol. 7, No. 1.

Across the Desk

(Continued from page 4.)

From Apostle Arthur Oakman, Hannover, Germany, May 23:

We have completed arrangements for a service personnel institute to be held at Boblingen, near Stuttgart, June 3 and 4. Through Chaplain Engstrom EUCOM issued authority for this gathering in Weekly Directive No. 20 of May 15, page 3, paragraph 5, Army Regulation 210-10, paragraph 11. This directive was read through to all units May 15 so that every one of the forty-seven people we know of would thus be apprised of the location and date of the gathering. Special leave is granted to the men to attend this affair, and the leave in no way is deducted from their regular time off.

We are using Army facilities throughout the time of the institute—sleeping quarters, gathering rooms, and mess hall. The program will include social fellowship, classwork, and a preaching service. Details of this program will be forwarded to you after the institute, together with comments on its success and probable value.

Briefs

Men Ordained to Priesthood

PASADENA, CALIFORNIA.—On September 28, 1952, Kathleen Donahue was baptized by her grandfather, Joseph Roby, at Los Angeles Central Church and confirmed on Sunday morning, October 12, at Pasadena by Elders Harry K. Waylett and Evan Inslee.

And on December 17 John, son of Brother and Sister C. R. Walton, was baptized by Lawrence Emerson and confirmed on December 21, by Elders W. W. Powers and Charles Skinner.

On the morning of November 27, the second annual Thanksgiving service with breakfast following was held at the new Pasadena Church.

A bazaar and enchilada dinner was held at the church on November 14. Approximately \$250 was cleared at this time, and this with the money from other projects made it possible for the women's department to put another \$500 into the building fund for the first six months of the fiscal year.

On the afternoon of December 21, Elder and Mrs. E. D. Chase, former pastor of the Pasadena mission and now living in Yucaipa, were honored by their daughters with a reception in the annex on the occasion of the fiftieth anniversary of their marriage.

And on March 15, Dr. L. O. Brockway, another former pastor of the mission, was guest speaker at the eleven o'clock service where he was greeted warmly by the five remaining members of the old mission, as well as the remainder of the congregation. Dr. Brockway has been instructor at the University of Michigan since leaving the West Coast.

A turkey dinner was given in the annex on February 22.

The annex was the setting for a womanless wedding on the evening of March 27. For the amusement and pleasure of the guests and to procure some new cooking utensils, the "wedding gifts for the bride" were given to the women's department for use in the kitchen.

The first Thursday of the month the women hold a luncheon, followed by a devotional program and a talk by a guest speaker. Those who have been speakers are Louis J. Ostertag, G. E. Tickemyer, Richard Andersen, William Patterson and Louise Scott Wrigley.

During the working periods, "Strengthening Our Spiritual Powers" has been read and discussed.

On Saturday evening, April 25, the congregation sponsored an enchilada dinner. Jean Nelson made the enchiladas and Helen Weaver was chairman of the project which was given for the benefit of the stake children's camp to be held in August on the new reunion grounds at Idylwild.

On March 1, at the stake conference held in Central Church, the following men from the Pasadena congregation were called to the priesthood: Lawrence Emerson, Reece Walker, Joseph Weaver, and Harvey Smith. The ordinations were held on March 22, with Stake President G. E. Tickemyer giving the charge to the candidates. Lawrence Emerson was ordained to the office of elder by Elders Tickemyer and W. K. McElwain; Reece Walker to the office of priest by Elders W. W. Powers and Harry K. Waylett; Joseph Weaver to the office of teacher, Elders Waylett and Powers officiating; and Harvey Smith to the office of deacon by Elders W. K. McElwain and G. E. Tickemyer.

A series of evening missionary services was conducted at the Pasadena Church by Evangelist W. W. Patterson from March 4 to 13.

Services are held on Sunday evening beginning with a missionary class at 6:30 conducted by Elder W. W. Powers, with a further service at 7:30.

Prayer services at 7:30 on Wednesday evenings are well attended, with attendance increasing from week to week.—Reported by EDNAH M. STRONG

Zion's League Retreat

BAKER, OREGON.—Elder Clinton Dobson and Brother Quick of Camas, Oregon, visited in Baker, April 11 and 12. The Saturday evening service was a cottage preaching service.

Sunday services began with an early morning prayer service followed by church school and the eleven o'clock preaching service. Brother Dobson brought the morning message.

On April 26, the Zion's League traveled to Wallowa under the sponsorship of Brother and Sister Reginald Fritschle for a Zion's League retreat. Services were held at Mrs. Mabel Miller's home. Elder Wilcox came from LaGrande. Others coming were the Wilmot Hunt family from Pondsosa and Elder and Mrs. John McKee.

On May 4, Elder J. F. Curtis came to Baker from the Idaho District spring conference and held a week of cottage services. On Thursday he traveled to Halfway to administer to isolated Saints there. Services were concluded Sunday with regular Sunday morning meetings and afternoon prayer and fellowship service. Brother Curtis preached the Mother's Day sermon Sunday morning.

Building Almost Completed

SAN LEANDRO, CALIFORNIA.—Seventy Glen H. Johnson held a series of meetings at the San Leandro Church, from January 11 to 21, 1953. He also held cottage meetings and visited the members in their homes. A reception was held for Brother Johnson after service on Sunday evening, January 11.

Wesley John, son of Richard and Rose Mary Adams, was blessed November 16, by Elders Lewis Adams and Paul Stanfield. Claudia Sue, daughter of Bob and Ruth Brown, was blessed December 14 by Elders James Cummings and Harold Cline.

On March 15, the branch was saddened by the passing of Sister Mardel Holden, wife of Pastor D. C. Holden. Sister Holden passed away in church at Santa Rosa, California, where she and Brother Holden had gone to attend church and visit relatives.

The wedding of Alice Hale and Robert Coleman was held at the church on March 28, 1953. The ceremony was performed by Elder George Anderson. The Colemans will make their home in San Leandro.

Easter Sunday, April 5, Lloyd Stewart was ordained to the office of elder. The ordination prayer was given by Elder Holden, who was assisted by Elder Anderson.

The church, which was started in 1949, is nearing completion. It is expected to be finished in a few months. Inside finishing and landscaping the grounds are the principle work to be done. Work has gone forward as money for material has been made available. Most of the work and some materials have been donated by church members and friends. The women's department has helped on the building fund and other branch expenses by sponsoring suppers, luncheons, bazaars, and quilting.—Reported by NELLIE D. MACDOUGALL

Retreat Held

SOUTHERN CALIFORNIA DISTRICT.—Over seventy members of the Aaronic and Melchisedec priesthoods gathered April 25 and 26 at the Crippled Children's Camp in the San Bernardino Mountains for the Southern California District priesthood retreat.

The theme was "He That Is Ordained of God and Sent Forth Is the Possessor of All Things." Meditation and instructions were directed by John Davis, Rodney Engel, Harold Wixom, Louis Ostertag, and David Carmichael of the district and Seventy Glen Johnson.

Warren Best was in charge of the dining room. Sister Ann Jasper was chief cook. A Communion service was held Saturday evening and a dedication service on Sunday morning.—Reported by HUGH KENSLE

Baptized in November

LOCK FOUR, PENNSYLVANIA.—The following were baptized and confirmed on November 16: Robert Eugene Johnston and Carnie Lorraine Johnston were baptized by Seventy James Menzies; Frances Lorraine and Cindy Marie Johnston were baptized by Henry Bollinger, Jr. Elders Ben Cooper, Sr., and Ben Warner, Sr., confirmed Robert Eugene; Elders Don R. Ross, Sr., and Don R. Ross, Jr., confirmed Frances Lorraine; Elder Menzies confirmed Cindy Marie and Carnie Lorraine. Brother Menzies also blessed Cheri-Jean Johnston.—Reported by LILLIAN ZOLLARS

Studying Church Literature

PEORIA, ILLINOIS.—Members of the Bible class have been studying *Restoration and Prophecy*, by Elbert A. Smith, and *Fundamentals*, by F. Henry Edwards.

A morning prayer service was held May 17.—Reported by GLADYS L. HEGWOOD

Plans for Building Progress

CHADRON, NEBRASKA.—Apostle Jensen, Elder Ward A. Hougas, and Hylton Lamphere, bishop's agent, met with the Saints on May 5 to complete plans for the purchasing of a church building.

After consideration, approval for purchase was given. The branch now meets in their own building.

Since the women organized in November they have held a bazaar and rummage sale where approximately \$150 was raised toward the building fund. The women also hold a food sale once a month. In the past weeks the following have visited the branch: Wesley Evans and family, Mr. and Mrs. Joe Harshman, and Mr. and Mrs. Glen Rose and daughter Cindy from Denver, Colorado.

Brother Hougas and wife visited on the evening of April 31. Elder Hougas gave an illustrated sermon.—Reported by Mrs. RUTH CARRICK

Visiting Ministers Assist Mission

SALINA, KANSAS.—The mission held a family night just before Christmas at the home of Mr. and Mrs. H. E. Henry and Mrs. Maude Reiff.

Captain Robert Doan was stationed at S.H.A.F.B. in September. He and family contributed to the Sunday services held at the YMCA Building, until he was discharged from the armed forces. The Doans returned to their home in Alamogordo, New Mexico, January 10.

Mr. and Mrs. Clayton Henry and family were visitors on April 5 and assisted in the Easter program.

The guest speaker on April 19 was Elder Earl Sheppard. Brother Sheppard presided over the Communion, prayer, and testimony service, during which each person participated. Sister Essie Sheppard, district religious education director, stressed a teacher's religious training study course.

Sister Deane Holder, district women's leader, spoke on April 26.

Elder J. C. Shannon of the district presidency, and Sister Shannon were visitors on May 14. Brother Shannon gave the "God and Country" Boy Scout pledge to Frank Munden,

Jr. Brother Shannon preached and conducted a prayer and testimony service and also served Communion.

The women's work is under the leadership of Sister Marguerite Tyree. They meet the first and third Wednesday to study and sew for the Independence Sanitarium.—Reported by EDNA F. HENRY

Baby Blessed

LONGVIEW, TEXAS.—James William, son of Mr. and Mrs. Ernest E. Lawson, Jr., Tyler, Texas, was blessed on April 26 by Elder Linden E. Wheeler of Dallas.—Reported by MRS. PAUL HACKER

New Pastor Holds Series

COAL HILL, MISSOURI.—The branch held a missionary series February 22 to March 15 with the new pastor, Seventy H. E. Winegar, preaching. The Zion's League meets every Sunday evening. Brother Orvin Smith of El Dorado Springs comes the first Sunday night of each month and gives illustrated lectures. Sister Bertie Gould is the church school director.—Reported by JOHN WOOD

Seventy Holds Services

CENTRAL NEBRASKA DISTRICT.—On March 8, Elder Francis Schrunk of Lincoln conducted all-day services at Inman. Brother Schrunk officiated in the blessing of his great-niece Sheryl Nadine Elkins, daughter of Mr. and Mrs. Gordon Elkins.

Elder Harold H. Reid, assistant district president, conducts services at Clearwater and Inman, Nebraska, and Bonesteel, South Dakota, each month.

Elder Joseph Coon of Beemer, Nebraska, conducted a Communion service at Inman on Easter Sunday. District President James C. Daugherty conducted missionary sermons and slide lectures at Clearwater, April 26-May 1, and at Inman and Atkinson, May 4-8.

The district conference with Apostle D. Blair Jensen in charge was held at Inman, May 2 and 3. On May 3, Ara Kay Hogue, son of Brother and Sister Willis Hogue, and Wanda Patras, daughter of Mr. and Mrs. Wayne Patras, all of Clearwater, were baptized by Brother Daugherty in the font in the church at Inman. Ara Kay was confirmed by Elders Jensen and Reid, and Wanda was confirmed by Elders Reid and Jensen.

Plans were made for further services to be conducted by Brother Daugherty in June at Bonesteel, Ainsworth, Valentine, Burwell, Comstock, and Clearwater.—Reported by MARGARET H. PRUSE

Women's Institute Held

THAYER, MISSOURI.—The district women's leader, Katie Branch, directed the women's institute held at Thayer on April 11 and 12. Sister Clarence Skinner represented the General Church Council of Women, and was the guest speaker. Also serving on the program of the institute were Brother W. E. Williams and family, Sister Kelley from Bernie, Missouri, and Brother and Sister Gomer Malone. A picture of Christ was presented to the Thayer Saints at the closing meeting, by the women of the district. The pastor of the branch is George Fink.—Reported by MRS. E. M. NEFF

Candidates Baptized

MEDOC, MISSOURI.—Brother Ted Linder of Joplin conducted a series of missionary meetings at the church March 1-8.

Mr. and Mrs. Arthur Reynolds and son Leigh were honored at a farewell party, March 17. They returned to their home in Sidney, Montana, after spending the winter on their farm in the Medoc area.

The branch held a work day on March 28, to begin redecorating the church basement. The women's department sponsored a rummage sale on April 4. Proceeds amounted to \$32.

Seventy Luther Troyer was guest speaker at the morning service on April 5. At noon a basket dinner was held.

On April 26, Darlene Capps, Joann Capps, and Judith Ann Troyer were baptized by Elder William Miller. The confirmation service was held Sunday evening. The candidates were confirmed by Elders William Miller, L. A. Johnson, and Clifford Miller.

The women's department refinished the floors of the main auditorium on May 12. A deer supper was held in the church basement on May 13.—Reported by WARREN ELDRED

Children Blessed

NIAGARA FALLS, ONTARIO.—On April 3, a special Good Friday candlelight service was held. It was a pageant entitled "Why Pray for Others?"

The choir presented the cantata, "The Dawn of Easter," on April 5. Mona Cochrane directed the choir.

On May 3, Dorothy Gwendolyn, infant daughter of Mr. and Mrs. Bill Hartford, was blessed by Elders Al Pelletier and Charles Tomlinson. Brother Hartford is the church school director.

On May 17, Ronald Eddie, son of Brother and Sister G. Benesko, was blessed by Elder G. Towers and C. Tomlinson. Jacqueline Lionne, daughter of Brother and Sister Alf Gendron, was blessed by Elders C. Tomlinson and M. Ware.

Brother Pelletier conducted a series May 10-21. His final sermon was followed by a social hour in the basement of the church.—Reported by AUDREY V. WARE

Memorial for Elder McDonald

OMAHA, NEBRASKA.—The branch, under the direction of Elder Frank Fry, held a memorial service on May 17 for Elder Frank McDonald. High tribute was paid to the fine contribution Brother McDonald made to the work of the church in Omaha. He served as pastor of the Omaha and Council Bluffs Branches from 1936 to 1940 and labored diligently in both cities.—Reported by R. W. SCOTT

Cottage Meetings Held

VINITA, OKLAHOMA.—The daughter of Mr. and Mrs. Loyd Leroy Carter, Tricia Ann, was blessed March 1 by her great-grandfather, Elder Lea Lamons, and Elder Clarence Rook.

On March 11, an ordination service was held at which time the following were ordained: Bert Parkhurst, elder, by Elders Stephen Black and Clarence Rook; Don Sunderman, priest, by Elders Clarence Rook and Lea Lamons; and Lowell Raffety, deacon, by Elders B. A. Howard and Stephen Black.

Cottage meetings were held by Elder Alan Tyree, April 19-May 3. The following were baptized on May 3 at the Miami church: Mrs. Edna Roger, Salina, Oklahoma; Laura Helen, Alice Marie, and Dalton Ray Bishop were baptized by Elder Lea Lamons; Phillip Lightfoot was baptized by Brother Tyree; Joe Preston Parkhurst was baptized by his father, Elder Bert Parkhurst.

The women's department, under the leadership of Sister Avo Davis, has been raising money for the building fund. They are studying "Women's Distinctive Stewardship" by Thelona Stevens, taught by Lela Parkhurst.

The priesthood retreat, May 15-17, at the reunion grounds was attended by C. L. Rook, Bert Parkhurst, Roy Raffety, and Don Sunderman.—Reported by LELA PARKHURST

Missionary Series Held

SOUTH WALES.—Apostle Arthur Oakman, assisted by Seventy Tom Worth, held a series of missionary services with the Skewen Branch, April 12-26. Three new members were baptized. The first service was held on the afternoon of April 12 at which Brother Worth was the speaker. This service was followed by a tea served by the women's department. Immediately preceding the evening service, the children's church school was held, conducted by the director, Brother Aubrey Evans. Brother Oakman gave the evening sermon; fifty-six people were present.

On April 15, Brother Oakman spoke to the women's department. The meeting was under the leadership of Sister Lily Farrage. Brother Worth spoke at the evening service.

On April 19, Bishop A. T. Trapp of Gloucester presided over the afternoon service. A combined service was held at Penllergaer in the evening. The attendance was 130, which is the largest meeting held in South Wales for a number of years. The Llanelly Branch also attended. Brother Oakman was the speaker.

The young people's department held the regular meeting on April 22. Brother Worth spoke on "Talents." He was also the evening speaker.

The baptismal service was held on April 25 at the "Adulam" Chapel at Bonymaen. Brother Worth baptized Mrs. Phyllis Punchedard and daughter Margaret and George James of Penllergaer. Brother Oakman was in charge of the service. This makes a total of seven new members to join the church in the past year. The branch was only organized in November, 1952.

On April 26, a service was held at the Moose Hall in Neath. It was a fellowship service with Brother Worth in charge. The confirmation service with Elders Donald Hughes and Tom Worth participating was held preceding the evening preaching service. Brother Oakman was the speaker.—Reported by BEATRICE EVANS

Women's Group Active

LANCASTER, OHIO.—During the month of February preaching services were broadcast over local radio station WHOK at 10:30 a.m. Elder George Howdyshell, pastor, preached on February 1 and 15. Elder H. A. Griffin preached on February 8 and 22.

A Communion service was held on the evening of February 1. The speakers for the month of February at the evening meetings were Howard D. Koontz, Edward L. Smith, and A. E. Anderton of Columbus, Ohio.

The Communion service on March 1 was held in the morning. On March 8, Elder E. E. Smith of Columbus was the speaker. On March 29, Elder Jesse Reed of Plain City, Ohio, was the speaker at both evening and morning services.

The women's department meets the first Thursday evenings of each month. They have painted and redecorated the basement and the baptismal font.

Speakers for the month of April were H. A. Griffin and E. E. Smith of Columbus, Kyle Reed, H. D. Koontz, Edward L. Smith, George Howdyshell, and Paul Ellwood of Columbus.

On May 7, the women's department met in the church basement with twenty mothers and eighteen children at a mother-daughter-son banquet. Lillian Hallarn decorated the table. Brother Anderton preached the Mother's Day sermon on May 10.—Reported by CORA STONE-BURNER

Letters

Appreciation of Blessings

I've been teaching the primaries in church school recently of God's care for his people. Because I've watched for experiences to show this in my life, I've become more conscious of just how much God really does care.

One morning before I left for work (I am employed as a clerk at the post office) I noticed the thick fog outside. I knelt beside my bed—a morning habit—and asked God's protection. I asked that he would help me see as I drove. All the way the fog was lifted a safe distance ahead so I could see clearly. About halfway there I noticed that others had their windshield wipers turned on, then realized that mine weren't nor was my windshield even damp. A feeling of thankfulness filled my heart.

Recently the claim clerk from the main post office in Tulsa telephoned me to ask about a C.O.D. fund that should have been sent in from my branch in December. I looked through my records and could find nothing on the matter, so I forgot about it. A few days later the post office station examiner came out to check my stock. The boy who had received it said he had been paid for the C.O.D. The examiner wanted to check my balance. Nothing like this had happened to me in the ten years I had worked as a clerk. As I thought of it a voice seemed to direct me to look through my receipts again. I checked December, January, and February, each twice, to no avail. I was about to return the receipts to their place when again I felt the strong urge to keep looking. This time I looked back in the November receipts. Only three or four receipts back I found what I was searching for. The company that sent the C.O.D. package had sent a tracer claiming they had mailed it in December. They had made a mistake in their date.

The examiner asked, "How did you ever happen to look back in November's files? Not one clerk in 10,000 would have thought to do

that." After he left and took an account of the receipts with him I began to wonder in my own mind why I looked back in November's file; then the Spirit of the Master rested upon me, and tears began to stream down my cheeks as I thanked him for his goodness.

Since working with children I have grown to experience a kind of love I've never known before. Their love is a challenge to me. I pray that I may become as a little child and see only the good in people and in all about me.

MILDRED D. PRIDEAUX

U. S. Post Office
Tulsa, Oklahoma

Broken Homes

This letter is the result of my thinking on the theme presented in the church program for Sunday, May 3, regarding family life and Christian homes. When a man and woman take the marriage vows, they pledge themselves to each other before God and his servant. They promise to love each other and keep themselves for each other until death parts them, not just until one or the other gets angry. I see no reason why this part of God's law should be considered any more outmoded than other parts of it. The Scriptures admonish everyone to be truthful. In the courts of the land oaths are taken with one hand on the Bible, signifying truthfulness. Should it be any different in God's court? When one of his servants pronounces a couple man and wife, if either leaves the other, it is lying to God. Those who are being married have earthly witnesses to their contract; if they do not live up to it, they have lied to each other before these witnesses as well as before God.

Since they "twain are one flesh," they are injuring a part of their own bodies by mistreating the other. Members of the church should try especially to keep the commandments of their Heavenly Father. If they cannot live together peacefully now, how can they hope to do better later? That every Reorganized Latter Day Saint may live so he will be acceptable in Zion is my prayer.

610 West Eaton Street
Tulsa 6, Oklahoma

J. D. LAYNE

Food for the Soul

I have been a teacher for the past several years in what is commonly known as the Creole School. The children who attend are underprivileged, but they have inspired me in many ways and I love them. They have also caused me to do better church work.

As I sat in my class this morning and heard the Scripture being read (John 4: 32) I remembered some "out loud" thinking of one of the little eight-year-old boys. Robin ran into the schoolroom for a bite to eat at the morning recess. He took the lid from the half gallon bucket and said, "Potatoes, potatoes! One of these days I'm going have you slam full of puddin'." As I watched him I thought of the pattern of life these children need, which includes spiritual food. I also thought of the work Latter Day Saints could do with these people. Next year I plan to help these children learn more about Christ's pattern of life. Although they lack a balanced physical diet, they all can have the food that Christ spoke of when he said, "I have meat . . . that ye know not of."

MRS. WILLIE ROUSE

Route 1, Box 186
Ocean Springs, Mississippi

Why I Am a Reorganized Latter Day Saint

Poverty caused me to take my trials to God in prayer. I had prayed for a long time, many times a day, and it seemed as though it didn't change things at all, and as I knelt to pray it seemed the tempter was there saying, "What are you doing this for? It is all foolishness; there is no sense in it." I cried out with a loud voice, "O God, show me something in this little book that I shall not doubt." It was a pamphlet songbook, and when I opened the book it was all dimmed out except the heading of one song, "Trust in God and Do the Right." I was amazed. I didn't know God worked like that, but I knew then that God heard my prayers. I thought I would read something that would help me feel better, and the longer I looked at those words the bigger and blacker they were. I kept my eyes on them until they dimmed away. I never remembered raising my eyes, but when those words faded they seemed to be written across my room up near the ceiling. I have gone through many trials but I realize trials make us fit subjects for the kingdom.

MRS. C. L. GORE

Sugar Creek, Missouri

Letter of Appreciation

I appreciate the *Herald* very much. Since we do not have church privileges it is our missionary. I have especially enjoyed reading the story of Hubert Case's life. I can't say that I read the *Herald* from "start to finish" because I begin with "And Finally" first.

I want to thank the Saints and my friends who prayed for me while I was recuperating from a broken hip. It is now as good as before. The doctor said that I would be troubled with arthritis, but I have not been bothered. I give my Heavenly Father credit for restoring my health.

MRS. E. S. SELL

Route 1, Box 2
Springfield, South Dakota

Impressed to Pray

I had a dream several years ago concerning a brother in the church. Brother X and his family lived hundreds of miles from me, and I had not heard from them for over a year. I knew nothing of the work he was doing at

herald house



has a complete stock of beautiful, sterling silver lapel pins, tie clasps, and lapel buttons artistically fashioned with the emblem of our church seal. Display your religious allegiance by wearing this jewelry.

order now

Lapel Button and
Lapel Pin \$1.80 each
(including luxury tax)

Tie Clasp \$2.16 each
(including luxury tax)

the time of my dream. I dreamed that I was walking with him on a high plateau when we noticed a large boulder. Coming from behind it I heard the sound of many people laughing, shouting, and seeming to have a good time. Suddenly I realized I was alone, and then I heard Brother X calling for help. I went around the boulder and saw that he had tried to jump across a very deep canyon and had landed with one foot on a projecting rock on the far side, while his other foot was on a similar projection on the side nearest me. As I ran near I saw small tongues of fire leaping up out of the canyon. I called, "Don't let your feet slip," and then I ran for a rope to use in rescuing him. As I ran I saw a large black building from which a great throng of people were coming. I watched to see where they were going when, to my dismay, I saw them go to the rim where the canyon was wide, then disappear. They did not seem at all concerned about where they were going. As I watched I thought, surely Brother X isn't in the danger I thought he was; I'll go back and see. This time I went nearer the edge and saw that where the canyon was wider a great fire raged. Those who went over the edge disappeared into the smoke. Filled with fear I called out to Brother X, "Don't let your feet slip—there is no bottom to this canyon." Then I started again for help. When I awoke I was shaking with fright.

I could not understand this dream. I knew Brother X was a faithful member of the church—one I considered not at all likely to "slip." Gradually I dismissed the dream from my thinking. Two weeks later, before retiring, I read in I Nephi the vision Lehi had seen. I went to bed and the dream returned to me with such force that I arose and wrote to Brother and Sister X, telling them of my experiences.

Later in the year they stopped to visit, and it was then that Brother X told of his work at the time of my dream. He said it kept him away from home all week, and that the people with whom he stayed were very worldly. They spent their evenings drinking, dancing, and playing cards. They invited Brother X to join them on these occasions, but he refused. He would go to his room but could hear the din of the merry-makers until far into the night. He felt this made him unpopular, particularly as they continued to invite him to join them, and at times he was tempted to do so. One Saturday night he returned home and his wife read him the letter I had sent. As she read they both realized the Lord was watching over them and warning them against yielding to temptation. He said that during the previous week he had thought he might just as well join the crowd, since he had to be there. He considered the dream a timely warning.

We are thankful that our heavenly Father watches over his children.

JENNIE DOBSON

Selby, South Dakota

In Appreciation

I am taking this means of thanking my many friends for the cards, letters, and flowers sent me during my recent illness in the Independence Sanitarium and Hospital. Receiving the cheery messages and knowing my friends were all remembering me helped greatly.

Also I want to thank Elder Patterson, Elder Walters, and Chaplain Sheehy for the many times they came to my assistance; through their administrations I found relief from pain in sleep. I am grateful to all the doctors, nurses, and members of the hospital staff who served me in any way. May the Lord continue to bless them in their efforts.

MRS. M. R. SWIFT

Pleasant Hill, Missouri

Creston — A Story of Consecration

BEHIND EVERY NEW CHURCH building is a story—a story of love, devotion, sacrifice, and service. Creston, Iowa, is no exception. When eleven Saints met for the organization of the branch in 1882 they carried the dream of a building and a place in community life for the church. On August 26 their dream was realized. President Israel A. Smith told the capacity crowd that met for the consecration service, "We consecrate here a place of worship of God, a shrine and temple that becomes the outward symbol of spiritual well being." The Saints of Creston and the people of the community could appreciate this outward symbol.

Three years ago the building campaign began. This drive was not to be an intermittent program. The campaign enlisted the help of all ninety of the Saints in the branch. The businesses of the community were solicited for assistance and several hundred dollars were contributed by them.

Two young men in the congregation gave a series of music recitals in branches of other towns, and money raised from freewill offerings at these recitals was added to the fund. They held recitals in Chariton, Lamoni, Des Moines, and Creston, Iowa; Omaha, Nebraska; and Pittsburgh and North Charleroi, Pennsylvania.

Monthly bake sales were sponsored by women who contributed their own baked goods. Some of them took special orders for baked goods in their homes and then contributed the money raised to the fund. "More than one thousand chicken pies have gone into our new building," one of the sisters of the branch remarked.

The drive was a co-operative endeavor. Two of the women made an arrangement. One, a young mother, was qualified to teach in the junior college in town. The other woman took care of her children, and the young mother

contributed her entire salary to the building fund.

One of the women of the congregation sold an antique diamond ring which had been in her family for years and then gave the money to the church.

MUCH OF THE LABOR on the building was done by volunteer workers of the Creston group and neighboring congregations. Many of the business firms of the town generously helped in the building through selling necessary materials at a church discount.

Frank Price, designer of the building, and Mrs. Lloyd Peery, who helped with the decorating, generously contributed of their services without asking remuneration.

The dedication service was held with the President of the church, district leaders, civic officials, and Saints from the surrounding territory participating in the worship. The words of special dedication music were written by one of the women of the branch and set to music by a priesthood member.

Creston's story is not ended, however. The growth in membership to an active group of approximately ninety Saints bears testimony that the branch is concerned with spiritual growth, too. The church was featured recently in a full-page article in two editions of the *Creston News Advertiser*. Pictures of the new building, the priesthood, members of the women's group, and the speakers at the consecration service accompanied the article. The editor of the paper was one of the speakers at the service.

The people of the branch have found a new meaning in Nehemiah's statement, "So builded they . . . for the people had a mind to work."

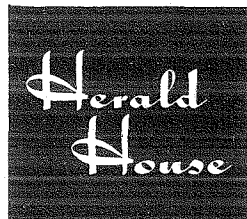
BARBARA PEAVY

New

Upon This Rock

Herald House has just released this handy reference volume for church-wide sale. The contents are a series of special lectures which were presented at the Doctrine and Covenants Institute in the fall of 1952 held in the Stone Church at Independence.

\$1.50



INDEPENDENCE, MISSOURI

Bulletin Board

Kirtland Reunion

Kirtland Reunion will be held August 1-9 at Kirtland, Ohio. The ministerial staff will include Apostle D. T. Williams, Bishop G. L. DeLapp, Evangelist E. Y. Hunker, Seventies Loyd Adams and James Menzies, and Missionary Elder Harry Black. Mrs. Nellie Mottashed will conduct the women's class.

Tent rentals, including wiring for one electric light, are as follows: 10x12, \$10.00; 12x14, \$14.00. Cots, straw for ticks, and any electric appliances are extra. A five-dollar deposit must accompany each reservation for tents. Rooms in Kirtland and vicinity are not readily available; a limited number of reservations will be accepted, but the committee does not take the responsibility for the amount charged nor guarantee a satisfactory room. All reservations should be sent to Harry Black, R. D. 2, Kirtland Temple, Willoughby, Ohio.

Northwestern Iowa District Conference

The Northwestern Iowa semiannual conference will be held at Logan, Iowa, on June 21, with the theme: "Bring Forth and Establish My Zion." The schedule is as follows: 9:00 a.m., fellowship service; 10:45, sermon by President W. Wallace Smith; basket dinner in the lower auditorium at noon; 1:30-2:30 p.m., class for men with President Wallace Smith as instructor, class for women with Mrs. Wallace Smith as instructor, and a class for young people with Herbert Floyd as instructor; 2:30, business session. Members of the district presidency urge all who can to attend.

RUBY ADAMS
District Secretary

Chicago-Northeastern Illinois Reunion

Elder John Wight will serve on the reunion staff rather than Elder Clair Weldon as stated in the notice which appeared in the May 25 issue.

D. O. CHESWORTH

Attention: Members of the Michigan Club

Former residents of Michigan who now live in or near Independence are invited to attend the outdoor lunch and election of officers at 1:30 p.m., June 14, on the lawn of Enoch Hill Church, 1316 South Osage. Those attending should bring a basket lunch; lemonade will be furnished by the club.

DR. M. D. LANGTON

Northwestern Ohio District Women's Meeting

The women of Northwestern Ohio District will hold a meeting on June 27 at Lima, Ohio, beginning at 11:00 a.m. All local leaders, members, and friends are invited to attend. A good program has been planned.

BERNICE HARMS
District Women's Leader

Change of Address

Mr. and Mrs. John Hacker
6760 Odessa Drive
Diamond Springs
Norfolk, Virginia

Request for Prayers

Prayers are requested for Mrs. Violet Holderfield, Fanshawe, Oklahoma, who will soon undergo major surgery. Cards and letters may be addressed to her at the University Hospital, Oklahoma City, Oklahoma.

ENGAGEMENTS

Badder-Crosby

Mr. and Mrs. George Crosby of Midland, Michigan, announce the engagement of their daughter, Elnora Ann, to Joseph Nelson W. Badder, son of Mr. and Mrs. C. W. Badder of Wabash, Ontario. Both were students at Graceland this past year. No definite date has been set for the wedding.

Iles-Heide

Mrs. Vida E. Heide, Independence, Missouri, and J. E. Heide, St. Louis, Missouri, announce the engagement of their daughter, Angela Marilyn, to Herbert E. Iles, son of Mr. and Mrs. Herbert A. Iles of Lexington, Missouri. Both are graduates of Missouri Valley College, class of 1953. Angela attended Graceland from 1949 to 1951. No date has been set for the wedding.

Marlowe-Ratcliffe

Mr. and Mrs. Harry E. Ratcliffe of Arlington, Virginia, announce the engagement of their daughter, Shirley Louise, to Edwin James Marlowe, son of Mr. and Mrs. Albert A. Marlowe of Windsor, Ontario. Both attended Graceland College. Shirley is a member of the 1953 graduating class of the Independence Sanitarium School of Nursing, and Eddie is a 1953 graduate of Central Missouri State College. No date has been set for the wedding.

WEDDINGS

Higdon-Swift

Fern Nadine Swift and Donald Earl Higdon, both of Des Moines, Iowa, were married May 9 in the Junior Chapel at Central Church in Des Moines, Pastor Herbert Scott officiating. They are making their home in Des Moines.

Yenzer-Wilson

Patricia Ann Wilson and Stanley Clyde Yenzer, both of Des Moines, Iowa, were married May 9 at Central Church in Des Moines, Pastor Herbert Scott officiating. They are making their home in Des Moines.

Forrest-Hopkins

Eva Hopkins and Leland Forrest, both of Des Moines, Iowa, were married April 2 in Des Moines by Pastor Herbert M. Scott. The groom is Professor of Law at Drake University.

Morrissey-Phoenix

Marjorie F. Phoenix, daughter of Mr. and Mrs. Ben Phoenix of Des Moines, Iowa, and Dwight T. Morrissey were married at the Central Church in Des Moines on May 2, Pastor Herbert Scott officiating. They are making their home in Des Moines.

Ross-McVicker

Emma Jean McVicker, daughter of Mr. and Mrs. Glenn McVicker of Hampton, Iowa, and Mr. Don Ross, Jr., son of Mr. and Mrs. Don Ross of Pittsburgh, Pennsylvania, were married in the Central Church in Des Moines, Iowa, on May 17, Elder Wilbur R. Chandler officiating. They will make their home in Pittsburgh.

We're on the Air . . .

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

ARKANSAS, Searcy.—KWCB, 1300 on the dial, 4:30-4:45 p.m. (CST) Sunday.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

IOWA, Lamoni.—KGRA, 690 on the dial, 9:30 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m. (EDST) June 23.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFSB, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBQA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MONTANA, Kalispell.—KGEZ, 600 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 9:30 a.m. (EDST), Sunday.

TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.

TEXAS, Mercedes.—KRGV, 1290 on the dial, 9:00-9:15 a.m., Saturdays, April 4-June 27

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

SPECIAL COMBINATION RATE

for subscriptions expiring in

June and July

Saints' Herald

and

Daily Bread

both magazines, 1 year, now just **\$4.50**
(to one address)



CANADA — \$4.90

OTHER COUNTRIES — \$5.85

Independence, Missouri

BIRTHS

A son, Richard Lynn, was born April 25 to Mr. and Mrs. Charles Plumlee, Jr., of Orange, Texas. Mrs. Plumlee is the former Ardyce Strong. Both parents attended Graceland College.

A daughter, Cynthia Lee, was born on March 25 to Dorris and Inge McKinney. She was blessed on May 10 by Elder O. T. Hayer at Forrest, Illinois.

Mr. and Mrs. David W. Lawrence of Flint, Michigan, announce the birth of a daughter on April 30. She has been named Denna Lacy.

A daughter, Darlene Louise, was born on December 5 in Leon, Iowa, to Mr. and Mrs. Guy W. Stewart, Jr., of Lamoni, Iowa. She was blessed on February 8 by Elders Roscoe Faunce and Clifford Cole. Mrs. Stewart is the former Joanne Mousseau of Detroit, Michigan. Mr. Stewart is a 1953 graduate of Graceland.

Mr. and Mrs. Walter O. Hubble of St. Joseph, Missouri, announce the birth of a daughter, Janice Louise, born May 16. Mrs. Hubble is the former Pollyanna Bolinger of Independence, Missouri.

DEATHS

BIGGS.—Isabelle Adelaide, daughter of Charles and Isabelle McLean, was born February 23, 1875, at Moneymore, Ontario, and died February 10, 1953, in Independence, Missouri. She had been a member of the Reorganized Church over forty-five years. Her first husband, Elder Alma Booker, was a missionary, and she traveled with him until his death in 1929. She resided in Kirtland, Ohio, with her second husband, Joseph Biggs, until his death in 1948; then she moved to Independence.

She is survived by one sister, Mrs. James Pycoc of Toronto, Canada. Funeral services were held at the Roland Speaks Chapel in Independence, Elders A. W. Sheehy and Glaude A. Smith officiating. Burial was in Mound Grove Cemetery.

BRANNON.—Ammon James, son of R. O. and Nora Brannon, was born March 30, 1913, at Fanshawe, Oklahoma, and was electrocuted on March 30, 1953, while operating a test drill at Stigler, Oklahoma. On April 17, 1937, he was married to Jewel Dean Hall, who survives him. He had been a member of the Reorganized Church since May 11, 1951, and was ordained a priest on August 24, 1952. He had served as church school director for the past eighteen months, taught the senior class for one year, was young people's leader, and served on the building committee.

Besides his wife he leaves five children: Helen Gaye, Bobby James, Marvin Neil, Gene Arnold, and Lonnie Dale, all of the home; his father and mother of Muse, Oklahoma; his maternal grandmother, Decie Herrington of LeFlore, Oklahoma; two sisters: Oma Lee and Sibyl Loftis of Ukiah, California; and five brothers: Chester of Fanshawe; Orvin of Muse; Herbert of Camp Polk, Louisiana; Doyle of Susanville, California; and Roy of Ukiah. Funeral services were held in the Fanshawe High School auditorium (the church had been destroyed by fire), Elders Wallace Jackson and Clarence McGowen and High Priest O. O. Dollins officiating. Interment was in the Fanshawe cemetery.

Introducing

DANIEL E. WAITE, Iowa City, Iowa (page 5), is a student in the graduate school of oral surgery at the University of Iowa. However, he is determined not to lose his touch with the church while carrying this heavy load and is acting as pastor of the college group. He was born in Grand Rapids, Michigan, in 1926. Later he moved to Alberta and was baptized in Ribstone in 1934. He was graduated from Graceland College in 1948 and married Alice Carlile the same year. They have two children: Christine, 4, and Tommy, 2. He enrolled as a student of the University of Edmonton, but his course was interrupted by a period of Army service in 1944 to 1946. He was president of the O.W.L. group at Graceland and is a member of the junior A.D.A. at Iowa University. He was ordained a priest in 1951 and an elder in 1952.

Camp Schedule 1953

<u>Date</u>	<u>Camp</u>	<u>Location</u>	<u>Camp Director or Registrar</u>
Young Adult			
July 1-5	Young Adult Camp	Northern California Happy Valley	LeRoy Burdick, 5014 V St. Sacramento, Calif.
Youth Camps			
May 31-June 6	Camp Wakonda	Racine, Missouri	Stephen Black, 101 S. High St., Neosho, Mo.
May 31-June 6	Camp Yokoma (Jr. and Sr. High)	Osage Hills State Park Pawhuska, Okla.	Alfred Yale, 1150 N. Elm- wood, Tulsa, Okla.
June 6-14	Camp Romoca	Palmer Lake, Colorado	Ward A. Hougas, 480 Marion, Denver 18, Colo.
June 14-20	No. Calif. Camp (Ages 12-18)	Happy Valley	LeRoy Burdick, 5014 V St. Sacramento, Calif.
June 14-21	Camp Yopeca	Lake Doniphan Excelsior Springs, Mo.	Lee O. Hart, 916 W. Lex- ington, Independence, Mo.
June 14-21	Camp La Da Sa	Brush Creek Zenia, Illinois	Lyle Woodstock, 3031 W. Fullerton, Chicago 47, Ill.
June 14-21	Camp Monyoca	Elliston, Montana	C. Houston Hobart, 715 Pennsylvania Ave., Deer Lodge, Montana
June 16-20	Camp Hooluana	Kawaihae, Hawaii	A. Orlin Crowover 1666 Mott-Smith Drive Honolulu 10, T.H.
June 21-28	Camp Michivoix I	Boyne City, Michigan	John Wiley, 617 S. Lan- sing, Mt. Pleasant, Mich.
June 24-27	Camp Hooluana	Kaaawa, Oahu, Hawaii	A. Orlin Crowover 1666 Mott-Smith Drive Honolulu 10, T.H.
June 28-July 5	Nauvoo Camp	Nauvoo, Illinois	Cecil Ettinger, 302 N. Buell Ave., Aurora, Ill.
June 28-July 5	Camp Kintah	Cornet Bay, Deception Pass State Park, Washington	Ray Sowers, 3819 N. 25th St., Tacoma, Wash.
June 28-July 5	Youth Camp	Chicago, N.E. Ill. Dist. Naperville, Illinois	Lyle Woodstock, 3031 W. Fullerton, Chicago 47, Ill.
June 28-July 5	Camp Ontagin	Port Elgin, Ont.	L. W. Kohlman, 7 Hill- crest Rd., Guelph, Ont., Canada
June 28-July 5	Camp Mivaca	Kiwanis Boys' & Girls' Camp Big Island, Fremont, Neb.	Sylvester R. Coleman, 112 N. Maple, Logan, Iowa
July 5-11	Youth Camp	Pocatello, Idaho	Russell Ralston 336 S. 4th East Salt Lake City, Utah
July 5-12	Camp Hillsdale (Jr. and Sr. High)	Hillsdale, Michigan	Loyd Adams, Route 2 Willoughby, Ohio
July 5-12	Camp Michuron	Lexington, Michigan	Robert Flanders 8999 Grayfield Detroit 28, Michigan
July 12-19	Camp Wasila (Jr. High)	Silver Lake, Everett, Wash.	Aleah Koury, 2210 Frank- lin St., Bellingham, Wash.
Aug. 9-16	Camp Tonadoona	Chetek, Wisconsin	Cecil Ettinger, 302 N. Buell Ave., Aurora, Ill.
Aug. 9-16 or 16-23 ?	Camp La Hacienda	Bandera, Texas	Wayne Simmons, 423 S. Kansas, Weslaco, Texas
Aug. 16-20	Youth Camp Des Moines District	Springbrook State Park Guthrie Center, Iowa	Charles Neff, The Audi- torium, Independence, Mo.
Aug. 16-23	Youth Camp	Camp Canter's Cave Near Jackson, Ohio	Calvin French, 225½ S. Main, Middletown, Ohio
Aug. 16-23	Camp Kiondashawa	Transfer, Pennsylvania	Loyd Adams, Route 2, Willoughby, Ohio
Aug. 16-23	Youth Camp	Deer Park New Hope, Pennsylvania	W. T. Guthrie, 64 Silver- mine Ave., Norwalk, Conn.
Aug. 16-23	Youth Camp	Methodist Center (Junct. High- ways 2 & 31) Parkersburg West Virginia	James S. Menzies 2606 23rd Street Parkersburg, W. Va.
Aug. 23-30	Camp Alleghany	Camp No. 5, Red House, N.Y. c/o Alleghany State Park	S. W. Johnson, 157B Ken- ville Rd., Buffalo 15, N.Y.
Aug. 23-30	Camp Liahona	Brewton, Alabama	Ed Barlow, 211 Armstrong Ave., Bay Minette, Ala.
Aug. 29-Sept. 5	Youth Camp	Los Angeles Stake	Garland E. Tickemyer 1330 S. 10th, Arcadia, Calif.
Aug. ?	Camp Winiaugwamak	Brooksville, Maine	Wm. Guthrie, 64 Silver- mine Ave., Norwalk, Conn.
Junior-Junior High Camps			
June 21-28	Camp Oececa	Lake Doniphan	Edna Easter, The Audi- torium, Independence, Mo.
June 28-July 5	(Oriole Girls)	Excelsior Springs, Missouri	John Wiley, 617 S. Lan- sing, Mt. Pleasant, Mich.
June 28-July 5	Camp Michivoix II	Boyne City, Michigan	Sylvester R. Coleman, 112 N. Maple, Logan, Iowa
July 5-11	Camp Mivaca	Kiwanis Boys' & Girls' Camp Big Island, Fremont, Neb.	Loyd Adams, Route 2, Willoughby, Ohio
July 5-12	Camp Hillsdale (Jr. and Sr. High)	Hillsdale, Michigan	Edna Easter, The Audi- torium, Independence, Mo.
July 6-9	Camp Loleachi Skylark Girls (3 Overnight)	Lake Doniphan Excelsior Springs, Missouri	John Rogers, Port Hope, Michigan
July 12-19	Camp Michuron (Boys 12-14)	Blue Water Reunion Grounds Lexington, Michigan	Mrs. Charles Stark, Route 3, Westley, Calif.
July 26-Aug. 1	Children's Camp (No. Calif.)	Happy Valley	Garland E. Tickemyer 1330 S. 10th, Arcadia, Calif.
Aug. 1-15	Los Angeles Stake Jr. High (Ages 10-13)	Deer Park New Hope, Pennsylvania	J. T. Conway 1014 N. Madison Street Arlington, Virginia
Aug. 9-16	Jr. Camp	Los Angeles Stake	Garland E. Tickemyer 1330 S. 10th, Arcadia, Calif.
Aug. 15-29	Jr. Camping School (Ages 8-10)	Brewton, Alabama	Ed Barlow, 211 Armstrong Ave., Bay Minette, Ala.
Aug. 18-22	Camp Liahona (Jr. High)	Blue Water Reunion Grounds	John Rogers, Port Hope, Michigan
Aug. 23-30	Camp Michuron (Girls 12-14)	Transfer, Pennsylvania	Loyd Adams, Route 2, Willoughby, Ohio
Aug. 23-30	Camp Kiondashawa (Jr. High)	Pinos Altos So. Calif.	John P. Davis, 2235 243rd St., Lomita, Calif.

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

M
h

GLORIFYING THE PRESENT

Too often in our plans or apprehension for the future and our remembrance of things past, we overlook the intrinsic significance and opportunity of the present.

God did not stress "I was," or "I will be," but rather, "I am." God is Love; He is with us and in us now.

Let us polish our consciousness to the supreme reality of this fact. Let this thought remind us that of all that was or will be, the present, alone, is our own to do with what we will: to do those thoughtful things we have the sudden warm impulse to do, to curb the hasty tongue, to steer a firmer course toward our ideals.

All we ever have within our grasp is now; all we ever have control over is the present.
May Moler Worthington

PLENTY OF ROOM

An elderly man and wife, without luggage, applied for a room in a small Philadelphia hotel. "There is no room available," replied the clerk, "but it's storming. Would you be willing to sleep in my bed?" The elderly couple hesitated. "Oh, I'll get along all right," said the clerk.

Next morning the elderly man said to the clerk, "You should be the boss of the biggest hotel in the United States. Perhaps I'll build one for you."

In two years the clerk was invited to New York by his guest of the stormy night, who took him to Fifth Avenue and Thirty-fourth Street and said, "This is the hotel that I built for you to manage."

It was the Waldorf-Astoria, and his benefactor was William Waldor Astor.—Bessie Tarrington

THE CLOUDS WILL LIFT

Storms and tornadoes have taken the lives of many people across the country in recent weeks. Viewed statistically, the numbers are not great, but a person is more than a statistic. Every one lost makes a break in a family circle and brings grief to many others. How helpless we are to protect ourselves and our loved ones from such natural disasters. As for the lost ones, we can only trust that God keeps them somewhere, forever safe from further harm.

One feels awe and fear as he sees the great accumulation of storm clouds, the violent turbulence of the air, the lightning-like incandescent nails driven into the earth. There are hours of fury, and after a while the clouds lift and drift away.

Those who survive must wait patiently and in hope for the clouds to lift, knowing that no matter how heavy they are, they will be rolled away.
L. J. L.

LIBERTY

Liberty, or freedom, that precious heritage of the American citizen, cherished by some like a tender flower and highly prized, is by the selfish and unscrupulous often trampled under foot.
H. L. Whipple

Reunion Material for 1953

for women's groups

Women Accept the Challenge of the Restoration

Order now for immediate delivery on the new study text for women at reunions this summer. It is also adaptable for local work during the year.

The course is a study for Reorganized Latter Day Saint women as they accept the challenge of the Restoration in every part of their lives.

15c

for the youth

Restoration Challenges for Youth

The six lessons included in this text for youth have been prepared by seven well-qualified writers in the church. The lessons concern specific challenges presented to youth in the message of the Restoration Movement.

35c

order from

Herald House

Independence, Missouri

Contents

EDITORIAL

The Humility of Great Minds	3
Across the Desk	4

OFFICIAL

Baptismal Report for March	4
Notice of Appointment to Arizona-New Mexico	4

ARTICLES

Our Responsibility to Children, <i>by Dan E. Waite</i>	5
Not One Shall Be Lost, <i>by L. S. Wight</i>	7
He Kept the Faith, <i>by J. F. Schofield</i>	9
A Child's Prayer, <i>by Joy Juergens</i>	9
Palestine in Prophecy, <i>by S. A. Kaplan</i>	10
The Light in Our Eyes, <i>by Stan Mackenzie</i>	11
Meeting the Needs Around Us, <i>by Alberta Chatburn</i>	12
How I was Won, <i>by Harold Osborn</i>	14
Dream Dreams, <i>by Sadi Moon Nagel</i>	15
Question Time	16
The Bible in the Lives of Great Americans, <i>by George R. Farnum</i>	17
Briefs	18
Letters	20
Creston—A Story of Consecration, <i>by Barbara Peavy</i>	21
Bulletin Board	22
Camp Schedule	23



Photo by Harry Shippy

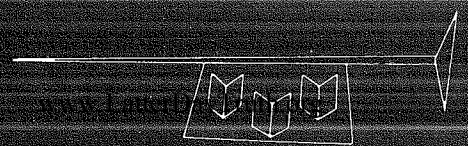
Mill Creek

near Kansas City, Missouri

the Saints' Herald

June 15, 1953

Volume 100





We'd Like You
to Know . . .

Robert Melvin Russell

IN ONE WAY Melvin Russell may be considered a typical Reorganized Latter Day Saint minister. It can be summed up in a statement by his wife, Eleanor: "Melvin doesn't seem to have a hobby any more. He spends every waking moment working and making plans for the church." With him it is a lifetime, all-around-the-clock job. For the past three years he has been pastor at Flint, Michigan, and president of the Flint-Port Huron District. The Saints in Flint have almost finished rebuilding their Hamilton Church. He has done the work of a general contractor besides all the backbreaking, hard work he could find time to do. This spring the first unit of an East Side Church will begin. Without doubt, he will be there every spare minute.

Melvin Russell was born in 1898 in Dundalk, Ontario, and was baptized in 1909. He was graduated from high school in Dundalk in 1918 and later from Orillia Teachers College in Ontario. He has taken some courses at Drake and Omaha Universities. He first went under appointment in May, 1929, as president of Central Nebraska District. He was pastor in Omaha, Nebraska, from March to October, 1931, when he was released along with a great number of others because of the depression. In April, 1938, he was reappointed and sent to Des Moines, Iowa, as pastor, and president of Des Moines District. In 1944 he became pastor of Omaha again and resident of the Northeastern Nebraska District. Beginning in 1946 he spent three years as city pastor in St. Joseph, Missouri. Since then he has been in Flint.

Besides his work as a full-time minister he has taught school for two years, worked six years for the Wayne County Road Commission of Detroit, and five years for a machine company in Wichita, Kansas (between mission appointments).

In 1930 he married Eleanor Williams. They have four children: Reta, 21, graduates from Michigan State College this spring; Robert, 19, and David, 18, both have been attending Graceland College this year; and William, 14, is at home.

Brother Russell is a high priest, ordained May 15, 1938, by Apostle George Lewis at the Stone Church.

The Saints' Herald

Vol. 100 June 15, 1953 No. 24

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

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

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

News and Notes

FROM HEADQUARTERS

PRESIDENT SMITH AT ST. LOUIS

May 19 President Israel A. Smith spoke at the evening service at the St. Louis, Missouri, Branch.

STATISTICIAN REPORTS

Merle Guthrie, General Church statistician, has reported that out of 243 baptisms in March forty-one families have been united in the church. June 7 Brother Guthrie attended a Rock Island District priesthood institute in Illinois.

SHOWS SLIDES

Seventy Eugene Theys showed slides and preached June 7 for the Blue Ridge congregation in the Center Stake. The slides were taken in Germany.

AT GREAT LAKES AREA

Arthur Rock, General Church audio-visuals director, attended two regional church school institutes—Columbus, Ohio, May 22-24, and Flint, Michigan, May 29-31. In Columbus he preached at North Church in the morning and presented a sound film at South Church Sunday evening. At Flint he preached in the morning at the East Side Church; that evening he presented a sound film at the Hamilton Avenue Branch. Brother Rock reported an unusually large enrollment and fine interest in these institutes.

WEDDLE TO SOUTHERN AREA

Franklyn S. Weddle, church music director, left Independence June 3 to attend music institutes in the southern area at Paris and Memphis, Tennessee; Caraway, Bald Knob, Little Rock, Arkansas; West Monroe, Louisiana; and Texarkana, Texas. He completed his travels at the Hot Springs, Arkansas, institute.

MESLE IN MICHIGAN

Elder F. Carl Mesle visited five Michigan districts recently. He held Zion's League leaders' conferences in the Northern, South Central, Central, Eastern, and Southern Districts. Also during this trip, Brother Mesle met with members of the Committee on Ministry to College Students to plan the "Pilgrimage to Palmyra," the fall conference which will be held Labor Day week end at Rochester, New York.

AWARDED GOLD SEALS

Three of the Gold Seal awards given for highest scholarship at the Graceland Commencement exercises May 29 were given to Independence youth. They were Lucille McCormick, Viola Velt, and Alice Eastwood. Miss Eastwood also received the Silver Seal for her "Acacia" work. The other Gold Seal winner was Lynn Ourth of Nauvoo, Illinois.

IN DES MOINES DISTRICT

Elder Charles D. Neff was in the Des Moines District May 30 and 31. On Saturday he met with the staff for the coming Des Moines youth camp at the grounds at Guthrie Center. On Sunday he was the speaker at Ames, Iowa.

The Lift of the Spirit

"The spirit lifted me up."

—Ezekiel 3: 14

THROUGH A WINDOW TO THE EAST I see two trees on a hilltop with the sky as their background. They are only common trees. No traveler on the road would notice anything to distinguish them from millions of their kind along the highways of the Middle West.

But recently, a few minutes before sunrise, there was a rose dawn that flushed the eastern sky with beauty, and for half an hour the two trees were glorified beyond description, seeming almost transparent in that early light.

The most common things become radiant when light shines through them. A cloud is a dull gray until sunlight strikes it and transforms it into a thing of beauty. The sparkle of the diamond has its origin not in stone but in light.

So, too, our lives may be dull and meaningless until the Spirit of God touches and transforms them. It is wise to remember that the glory and beauty which comes into human life has its origin not in the flesh but in the spirit.

THE PROPHET EZEKIEL expressed great truth when he exclaimed, "The spirit lifted me up." It made of him something that he had not been before. It took him afar and enlarged his horizons. It made the difference between a man and a prophet, between a citizen concerned with his own affairs and a leader concerned with the fate of God's people.

A young girl may seem quite drab to strangers. But when she falls in love her eyes shine and there is something radiant about her. If her marriage is a good one, she may manage to keep some of that glow all the rest of her life, as many women do.

But if she is not happy she soon loses it and becomes dull and ordinary again.

TAKE A SINGLE SENTENCE from the gospel and isolate it from the great miracle that has so long deprived it of the consideration it deserves. Even to mention its origin would be to risk having it lost again by diverting attention to something else. Identify it later if you wish, but first look for the great love of humanity revealed in it.

Jesus took him by the hand and lifted him up.

He was down, and he could not get up by himself. His family, his friends, and neighbors all thought that it was permanent, and that he would never rise again. But Jesus showed them that was a mistake. Anybody else might have touched that man's hand, and there would have been no response whatever. With Jesus it was different. When he touched the hand, the man arose. There was a transformation of the physical by the spiritual.

Two items of great significance emerge from the statement. The first is the respect for human life, the care for an individual person. "Jesus took him by the hand." That was an expression of love and compassion. Jesus took the man's hand in a time of trouble. Death and sorrow were in the home, and it seemed to the people from all their previous experience that there would be no solution for this problem. But Jesus put out his hand, took the hand of the man, and the solution came.

The second item of significance was that Jesus was not content simply to raise Lazarus from the dead. He used it as a demonstration of the truth of eternal life. Jesus looked

beyond the physical to the spiritual. The light of heaven shone through the physical facts of life. The spirit was more important than the body—transcended it, transformed it.

THERE ARE MANY THINGS IN LIFE that cast us down. We meet reverses. We become discouraged. There are times when we think that God has forgotten us, that we mean no more to him than the animals in the forests and fields, that we struggle only to fail, that we live only to perish, and that he does not care.

Then out of the darkness a light shines; we feel the presence of a power that is not of this earth, and we are aware of the working of spiritual factors far greater than anything we have ever known. Circumstances change, and the course of events is altered until the tragedies and misfortunes are swept away; in their places the divine blessings are like a shining light.

The Lord reaches down and takes us by the hand. And he lifts us up.

But if we stopped here, our lesson in spiritual maturity would be incomplete, and we would have paused only half way toward the understanding of the divine love.

Wherever we go, we find people with problems, people in trouble. They do not know the Heavenly Father, and they know nothing of prayer. But their pain, trouble, and need are very great.

Jesus did not wait for God to reach down and touch Lazarus. He himself reached out and took Lazarus by the hand. In that act he served as an instrument of God, and the divine glory shone through him.

You may find a time, before very long, when somebody comes to you for help. You can reach out your hand and lift somebody up. Your hand, for the moment, can be one of God's hands. Will you do it?

L. J. L.

Editorial

Across the Desk

THE FIRST PRESIDENCY

The Presidency has received a copy of the Memorial Service program from the Missouri House of Representatives which was held on May 29, 1953. The invocation was given by Elder E. P. Darnell who is state representative from Johnson County. Of interest to church people is the fact that in the list of former members who had died in recent months was Dr. Ambrose Teel, who was a member of the forty-seventh General Assembly. *Herald* readers will remember Dr. Teel as church physician for a number of years.

Some *Herald* readers have called the attention of the Presidency to another expose' of Joseph Smith which appeared recently in *Gospel Gleaners* published at Springfield, Missouri. In due time we shall deal with this through the *Herald*. In the meantime we hope our people will be patient in the knowledge that it shall receive due attention.

Presiding Evangelist Elbert A. Smith has made available the following letter from Apostle A. A. Oakman:

Annastraat 2, Rotterdam
May 28, 1953

Over two years ago three patriarchs were ordained here. Mosterdik of Rotterdam, Beil of Hannover, and Thum of Berlin. None of these men had ever functioned in the giving of blessings, a matter which had worried me for some time. I felt that they were called, but I did not know how to get them started. The men were willing but very hesitant and needed some additional stimulus to help them through the first blessing. In Germany no blessing had ever been given, and to my knowledge no patriarch had ever been there. Their work was desperately needed, so I asked John Worth to come over from England. Although he is over eighty years old, he is still vigorous in mind. I then asked Brother Beil and Brother Mosterdik if they would work with John in giving their first blessing. They agreed. So John came over last week, and he was wonderful. At a

conference in Hannover he gave Beil his patriarchal blessing—which was taken on tape and I reported. Beil cannot understand English, but after the blessing he stood up and told the people he understood in German all that had been said to him in English. After it was transcribed (he could hardly wait to get it) and translated into German, I asked him if it was the same as he understood and he choked up and said, "It is exactly as I understood it." The next day in a little service with the appointees he gave two blessings and was very greatly uplifted.

Now, he is going to fly into Berlin with us on June 24 and get Brother Thum started in his patriarchal work. Strangely enough this blessing was given on the anniversary of the day of Pentecost, and I can assure you that the same spirit which made every man hear Peter's ser-

mon in his own tongue enabled Brother Beil to understand perfectly the language of the English patriarch. Surely the weapons of God, though not carnal, are "mighty in God to the breaking down of barriers."

Last night here in Rotterdam Brother Mosterdik gave his first blessing. Brother Worth also gave one in a service arranged for that purpose. I am very happy in the knowledge that I have had a small part in this ministry.

I am arranging for these blessings, given in a foreign tongue to be sent to your office in that language, with a translation in English of those in Dutch. Perhaps Elli Rosenthal or someone else of the German-speaking group in Independence can translate the German for the record in the office.

Regards,
ARTHUR

Church Press Editors Meet in Washington, D. C.

While Senate and House investigating committees are checking on all phases of influence inspired by godless Communism, the attack on some leaders in the church movements in America from these sources seem strange. At the opening session of a three-day conference of the Associated Church Press, April 8-10, G. Bromley Oxnam, bishop of the Methodist Church in the Washington area, unveiled some of the subtle forces at work which tend to undermine the power of the church. In this address the bishop explained, "The difference between the FBI and the Committee investigation is that the former evaluates its findings while the Committee does not. Anything that is said before the Committee is released to the daily papers and errors are apt to be accepted as fact. My name was linked with twelve Communist front organizations. I belonged to only three of these and resigned before the Attorney General named them as Communist front organizations."

President Israel A. Smith and I attended this conference and listened to many editors and publication specialists of national repute discuss editorial problems. Besides meeting and making some friends for the church among the group, we had a dinner meeting with the local pastor, Raymond Hurst; the appointee district president, John Conway; and Stanley Fike, executive secretary to Missouri's junior Senator, Stuart Symington. Senator Milton Young entertained us at luncheon in the Senate dining room, pointing out many Senators whose names frequently have been on radio and in the press. Afterward he sat with us in

the Senate gallery while we heard some of the debate on the Tidelands Oil Bill.

We will make no attempt to present our impressions of the many helpful addresses at the editors' conference, but our readers might be interested in these samples.

L. B. Reynolds, editor of the *Message* magazine, said:

"The church and the press will rise and fall together. The constrictions of doctrinal limits imposed by our denominations are good, otherwise editors might tend to soar in the sky rather than represent the church."

G. Elson Ruff, editor of the *Lutheran*, the new president of the Associated Church Press, speaking on "News Services and News Interpretations," said:

"Opinion is at a very low ebb. People do not care what we think. A much greater impact is made on the mind through the news columns—information—than in editorial opinion."

Charles W. Hall, executive editor of the *Christian Herald*, on "Feature Articles," said:

If a writer cannot interest a reader in the first two or three paragraphs, probably he cannot anywhere else.

The ending of any article should make the reader very glad or very mad.

No editor can inject life into a piece that is born dead.

The mood and spirit are all important. The average reader reaction to an article is emotional, not mental.

Put more fire into your article or vice versa.

Among the many other pleasant memories we carried from the Washington scene was a scheduled visit to the White House April 9. The President turned on his charm during a brief talk in which he paid tribute to the moral values of the church press. C. B. H.

www.LatterDayTruth.org

The Symbol of the Eagle

By A. J. Corbett

(See page 23.)

THE BIBLE IS RICH in symbolism. That is, its teachings are made clear as they are represented by something else that is easier to understand. God used symbols for this purpose from the very beginning. One of his first symbols was a "lamb" which represented the deep and profound mysteries of the redemptive work of Jesus. His was the first work which heaven began on earth for the salvation of fallen man.

And he [God] gave unto them commandments, that they should worship the Lord their God; and should offer the firstlings of their flocks for an offering unto the Lord. . . . And after many days, an angel of the Lord appeared unto Adam, saying, Why dost thou offer sacrifices unto the Lord. And Adam said unto him, I know not, save the Lord commanded me. And then the angel spake, saying, This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.—Genesis 4: 5-7, Inspired Version.

This symbol of the lamb followed the human family throughout all its history. It typified the atoning work of Jesus Christ, and much could be written concerning it. Jesus was still the Lamb of God, even down to the end of New Testament history, and he still is. The Bible uses many such symbols.

The eagle is often used, for its habits and way of life were well known to the prophets. Isaiah, writing of the faithful people of the Lord, said: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles" (Isaiah 40: 13). The eagle is a molting bird. Annually it loses its feathers and with them some of its strength and vitality. With a new coat of feathers its strength returns, and it flies high into the sky; hence Isaiah's symbolizing. Moses used the

same symbol in reminding Israel of its protection and deliverance by the Lord. He said, "As an eagle stirreth up her nest, and fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him [Jacob]" (Deuteronomy 32: 11, 12). When the eaglets are young and still in the nest, the mother bird is said to fly above them, circling around above the nest to show them how to fly. In their early attempts the young eaglets soon tire and she will fly beneath and take them on her own wings back to the safety of the nest.

Ezekiel in his prophecy uses the symbol of two eagles (chapter 17). He tells of the work of both these eagles, and in the context their mission is explained. The first was a large eagle with great long wings. It came to Lebanon and took the highest branch of the cedar. It "cropped off the top of his young twigs, and carried it off into a land of traffic; [and] set it in a city of merchants." All that this eagle did is told down to the twelfth verse of the chapter. Now it reads: "Know ye not what these things mean?" It then tells of the captivity of Judah into Babylon. The "top of the young twigs" that went into captivity was Jehoiachin the king. He was only eighteen years old when Nebuchadnezzar took him and the others into Babylon (II Kings 24).

The mission of the second eagle begins with Ezekiel 17: 22. It tells of another "young twig" cropped off and planted on a high mountain. God was to plant it in the mountain of the height of Israel where it would bring forth boughs and bear fruit and be a goodly cedar. Under it would dwell all the fowl of every wing in the shadow of its branches.



All the trees of the field would know that the Lord had brought down the high tree and had exalted the low tree and had dried up the green tree and made the dry tree flourish. This prophecy surely refers to the transfer of Mulek, the son of King Zedekiah, to the land of Zion. How closely the promise made to him resembles the blessing given to Joseph and the land of his inheritance! This second "young twig, a tender one" refers to Mulek, the only surviving son of King Zedekiah, who also was taken into Babylon. "And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah and bound him with fetters of brass and carried him to Babylon."—II Kings 25: 7, 11.

In Omni 1: 25, 26, the transit of his son, the "young twig," is told.

Now, there was great rejoicing among the people of Zarahemla; and also, Zarahemla [the king] did rejoice exceedingly, because the Lord had sent the people of Mosiah with the plates of brass which contained the record of the Jews. Behold, it came to pass that Mosiah discovered that the people of Zarahemla came out from Jerusalem, at the time that Zedekiah, king of Judah, was carried away captive into Babylon.

History thus verifies the truth of Ezekiel's symbol of the two eagles.

THE TWELFTH CHAPTER of Revelation is another remarkable prophecy of the symbol of the eagle. Its interpretation, however, is not stated in the chapter. It reads:

Therefore, to the woman were given two wings of a great eagle, that she might flee into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.—Revelation 12: 14.

No prophecy of Scripture is of spiritual worth unless it can be deciphered and understood. Peter said, "We have . . . a more sure knowledge of the word of prophecy, to which word . . . ye do well that ye take heed, as unto a light which shineth in a dark place" (II Peter 1: 19). When the light of other Scripture is turned on this twelfth chapter of Revelation, it becomes one of the Bible's brightest gems and shines out with a spiritual luster of wonderful value in the Restoration. We can give its interpretation because we possess the added record of the Book of Mormon and the writings of the modern prophet and seer, Joseph Smith. It states that the "woman" is the church of God. The symbol of the eagle is applied to her. She was given wings of a great eagle that she might "flee" into the wilderness into her place "where she is nourished for a time and times, and half a time, from the face of the serpent" (verse 14).

Surely the woman (church) had to change her place of location. Her first place in those days was Palestine, but given wings to "flee" and a "place" to go to she changed her location. It was somewhere in the "wilderness." Where or what is the wilderness? Cruden said it can be a dry or barren place or a dry or barren people. He quotes Isaiah 41: 18: "I will make the wilderness a pool of water." This, he said, means that these people are like a dry and barren wilderness. "I will water them abundantly with my blessings and make them fruitful and beautiful." Jeremiah the prophet says that God himself is compared to a wilderness. "Have I been a barren wilderness to Israel?" (Jeremiah 2: 31). Have not I accommodated you with all necessities at all times?

The wilderness is clearly defined in Doctrine and Covenants 84: 1. The parable of the wheat and tares is explained.

The great persecutor of the church, the apostate, the whore, even Babylon, that maketh all nations to drink of her cup, in whose heart the enemy, even Satan, sitteth to reign, behold, he soweth tares, wherefore the tares choke the wheat and drive the church into the wilderness.

This means the church can lose itself when it is overcome among an evil and satanic opposition. Such conditions brought about the apostasy. The church went into the world wilderness. That is why the woman was given wings that she might flee to another place. She made a

new home across the ocean where her kingdom, Zion, could be brought forth. Jesus went across there also; he said they were "his sheep" and his church was established among them. He chose other "twelve disciples," gave them his gospel, authorized their ministry to baptize and give the emblems of his flesh and blood. To them he preached "the sermon on the mount," even as in Palestine. The church continued there for four centuries and declined with the fall of the Nephites till it ceased to function.

ITS PURE DOCTRINE was never lost; Moroni, who held the "keys" of that record, hid it up in the Hill Cumorah. There, with the Urim and Thummim, it was preserved—"nourished"—till the 1,260 years had ended. There in the wilderness hidden from the face of the serpent, the gospel—the living word, the "rod of iron"—was awaiting its rule of the nations. The wilderness from which the woman (church) did come forth was from among the peoples of all classes and nations who were upon that land. The tares of Satan had brought about the apostasy of the eastern church. Its pure doctrine and message were lost, but in the western world it was preserved. The woman (church) had surely "fled" to her "place" provided by the Lord.

What constitutes her powerful wings? The record is most specific; it says she had two wings of a great eagle. There must be some prophetic reason for stating the number. If you turn to the blessing of Joseph given him by Moses (Deuteronomy 33) you will find this comparison: "His horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim and . . . the thousands of Manasseh." This bullock had "two horns" and they were the tribes of Ephraim and Manasseh who would do the gathering at the end of the earth. The woman had "two wings" and they, too, are Ephraim and Manasseh. The horns of the bullock and the wings of the woman are engaged in the same work of the Restoration.

When Jesus built his church in the West he was among the seed of Manasseh. "And Aminadi was a descendant of Nephi, who was the son of Lehi, who came out of the land of Jerusalem, who was a descendant of Manasseh, who was the son of Joseph, who was sold into Egypt."—Alma 8: 3. The Nephites were of that tribe. Moroni, who last handled the records, was a Nephite of the tribe of Manasseh. He held the "keys" of the record, hid the "book of plates" in Cumorah, and appeared as an angel and handed them to Joseph Smith. What a powerful wing Manasseh is to the church (woman). According to the blessing of

Joseph, the work of Ephraim would be ten times greater than that of Manasseh, who built the church in the Nephite wilderness; for Ephraim's work would be in the restoration to all the nations. The coming forth of the Nephite record, the Book of Mormon, would begin the work.

THE LINEAGE OF JOSEPH SMITH is stated in Doctrine and Covenants 84: 3, and like Manasseh, his brotherly tribe, he, an Ephraimite, had been preserved in the wilderness of the world.

Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, *for ye are lawful heirs, according to the flesh*, and have been hid from the world with Christ in God: therefore your life and the priesthood hath remained, and must needs remain, through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began.

Joseph Smith is a direct descendant of Joseph who was sold into Egypt (Genesis 50: 33, Inspired Version). His seed through the long years had been in the world wilderness. "Ephraim . . . hath mixed himself among the people" (Hosea 7: 8), and "I have written to him the great things of my law" (Hosea 8: 12).

When the Mayflower carried the Pilgrim Fathers from the Old World to the new, the seed of Ephraim was on board. The Ephraimite progenitors of Joseph were among them. They went to the land of the church (woman). The "great things of God's law" were waiting for them there. From the hand of the angel Moroni, Joseph received them, fulfilling the prophecy that the "stick of Joseph would be in the hand of Ephraim."

Jeremiah, the prophet, said (31: 9) that in the time of the gathering, Ephraim would be the "first-born" of God. That is a sure ministerial appointment. God selected Levi to be his "first-born" in Israel, and that tribe ministered to them throughout their history. The thousands of Manasseh were in the Nephite church, but the ten thousands will be Ephraim's in the ministerial work of the Restoration.

The whole twelfth chapter of Revelation is in sections. By careful study it can be rightly defined. John was up in heaven and saw a great sign of things as they would be on earth. He saw the woman (church) with her starry crown; she was with child, crying, travailing in birth, and pained to be delivered. By this description it was to be an immediate birth. She brought forth a "man child" who would rule the nations with a rod of iron. "And they said unto me [Nephi], What meaneth the rod of iron which our father saw, that leadeth to the tree? And

I said unto them, that it was the word of God."—I Nephi 4: 38. The man child was caught up to God and his throne because a great red dragon with seven heads and ten horns was waiting to devour it. This is also the beast of Daniel 7: 7 and of Revelation 13. It represents Satan and his evil, destroying powers as they would be in the world. Michael, who holds the "keys of salvation" (Doctrine and Covenants 77: 3), with his heavenly host defeated the satanic dragon so that it "prevailed not against him, or the man child, nor the woman who had been delivered of her pains and brought forth the kingdom of our God and of his Christ."

That completes the whole story: (1) of the church, (2) her man child delivered, (3) the would-be devourer of her child, (4) the fleeing into the wilderness of the woman to a prepared place, and (5) her bringing forth of the kingdom of God. The woman who represents the church is really the embryo kingdom, and some day it will shine forth in all its heavenly beauty. When it does it will be the Zion we are all trying to build.

THE "KINGDOM" is not the "man child" that was caught up. The church has not yet brought the kingdom forth. After the days of Jesus she went into the "wilderness" and not up to heaven. What was it that was "caught up" to heaven? The remaining part of the twelfth chapter of Revelation tells of the earthly story of the church. The Devil and his angels were cast down to earth where the church really is.

And after these things I heard another voice saying, Woe to the inhabitants of the earth, yea, and they who dwell upon the islands of the sea! for the devil is come down unto you, having great wrath because he knoweth that he hath but a short time (verse 12).

Then it states that the Devil, being cast out, persecutes the woman who brought forth the man child. This is the second time in the chapter that the birth of the man child is stated. "Therefore, to the woman were given *two wings of a great eagle*, that she might *flee . . . into her place*, where she is *nourished*" for 1,260 years from the face of the dragon. He cast out of his mouth *water* as a flood to carry away the woman in the flood, but the earth helped the woman and opened its mouth and swallowed up the flood that the serpent cast out of his mouth. Cruden states that "waters" stands for troubles and afflictions and quotes David, saying: "Save me, O God; for the waters are come in unto my soul" (Psalm 69: 1). Christ also speaks of the baptism of his afflictions (Matthew 20: 21). The term "earth" means the people. "The whole earth was of the same language, and of the same

speech" (Genesis 11: 1). "Sing unto the Lord, all the earth" (Psalm 96: 1). He says the word "mouth" stands for "speaking arrogantly, insolently, and without fear of God, bidding defiance both to God and man, blaspheming God's name and reviling his servants."

Surely all these derivations show positively the working of Satan against the church of Christ. His afflictions of its people and his blasphemies against God and Christ caused the ultimate downfall of the Jerusalem church, and thus it fled into the wilderness. The earth (people) of the world swallowed up the satanic flood, for the woman had fled and his devilish work was expended on them. How truly the restored church knows of his final wrath against the "remnant of her seed who keep the commandments of God and have the testimony of Jesus." All this shows the earthly history of the church of Jesus, Satan's war against it and his final warring against it in its restoration.

THE MAN CHILD, twice mentioned in the chapter, must have some definite meaning. The church in the revelation is a woman, the feminine gender. What did she bring forth that was "masculine"? Her priesthood alone is of that gender, as only men are ordained to it. In the days of Jesus she brought forth that child at once. She was pained to be delivered of it. Jesus is the head of the church and always was. Both he and John were baptizing people into the church before it was organized; that is, with its twelve apostles and other ministerial organization.

The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and many were baptized of him in the river Jordan, confessing their sins.—Mark 1: 2-4.

And they came unto John and said, . . . Rabbi, he who was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and he receiveth of all people who come unto him.—John 3: 27.

When therefore the pharisees had heard that Jesus made and baptized more disciples than John. . . . Now the Lord knew this though he himself baptized not so many as his disciples.—John 4: 1, 3.

Into what were Jesus and John baptizing these disciples? Surely into Jesus' church, although it was not yet organized. Here was a great Melchisedec high priest and one of the Aaronic order baptizing people. No wonder the woman, which is the church of God, was pained to bring forth her man child. As soon as it was large enough the head of the church, Jesus, called his twelve apostles. "And

God hath set in the church first apostles." These were secondarily prophets, for their writings with prophecies are recorded in the New Testament. Third, they were teachers, for Jesus sent them out to teach all nations. Later the seventies were added to the priesthood. These were all men, the "man child" the church was pained to deliver, for the growth of the church needed ministers. So did its program and purpose. The man child was soon sent out to all nations with the "rod of iron," the gospel, the word of God. The church of those days was not something new, but it was again being restored to the earth. John's very name, Elias, means "restorer." The church of Jesus dates back to the beginning. Melchisedec preached the gospel to Abraham; he received tithes from him and as a priest of the most high God gave him bread and wine which surely was a church ordinance.

AS A MEMBER of the Melchisedec priesthood, I have received the tithes of the people, for I have been a counselor to the bishop. I have given bread and wine to the "seed of Abraham" (by adoption) in these days and have preached the gospel to them. This is what Melchisedec did, so he must have had the church with him in his day. Moses was "in the church in the wilderness" in his day, and he, too, followed Christ. Even at that time and place the church was in the wilderness. It came out at Jerusalem when Jesus and John started baptizing. From its very inception there, Satan tried to devour it, but he failed to conquer its valiant priesthood members. They were killed, as Jesus said both they and he would be, but the heavens above received them all. Jesus, the head, was crucified and ascended (caught up) to God and his throne. "So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God" (Mark 16: 20). John was beheaded; he, too, was caught up, for he returned again to the earth as a "messenger in a great cloud of light" and brought back the priesthood in the latter day. Peter, James, and John, who hold the keys of the Melchisedec priesthood (see *Church History*), had sent him to the earth, so they, too, must have been "caught up" to God. Most of the apostles came to a violent end through the evil powers of Satan, but the heavens received them all. "If they live here let them live unto me; and if they die let them die unto me, for they shall rest from all their labors here, and shall continue their works" (Doctrine and Covenants 107: 27e).

(Continued on page 21.)

A Tribute to Music and Musicians

By Elbert A. Smith

IT IS IMPOSSIBLE for me to speak as might a critic trained and skilled in musical lore. I may speak humbly as one of thousands whose lives have been enriched by the ministry of music in the church. Such a ministry is rendered in our many congregations by scores of men and women who, recognizing the especial "gifts and callings of God unto them," bring a trained, consecrated, and sacrificial offering.

Music and religion are inseparably wedded—"that which God hath joined together." He chose to herald the birth of Christ with a song sung by the heavenly choir.

As the life and ministry of Christ in the flesh drew to a full close, after he had served the bread and the wine to his disciples assembled in an upper room, and following his sermon and his prayer, he joined with them, as his last act of worship in their assembly, in singing a hymn. "And when they had sung a hymn they went out into the mount of Olives." What hymn did they sing? Probably one of the psalms. Possibly the Twenty-third Psalm: "... though I walk through the valley of the shadow of death." He was entering that shadow. First he joined in singing a hymn. He may have led the singing. A song has helped many who were entering the valley and those who have seen loved ones enter the valley and pass for a time from view.

In this present life practically every one of our church services is opened and closed with music. This is true of preaching meetings, business meetings, worship services, and the Communion of the Lord's Supper. Music enriches the marriage ceremony, the baptismal covenant, the blessing of children, and ordinations to the ministry. It softens the griefs of those who mourn. It helps us find and keep touch with God. It cast the evil spirit out of King Saul and still invites sinners to return to the throne of Grace.

MUSIC HAS ITS PLACE in our recreations and our festivals. It may be our passport to an enriched and broader fellowship. John Sheehy, of pleasant memory, was on board a train in Canada. He was among strangers and lonely. So he passed through the coaches, one by one, humming "The Old, Old Path." At last in one coach a man leaped to his feet with outstretched hand for John to clasp. Through the medium of that song the Lord had introduced two of his friends.

If you were a stranger, wandering the

streets of Berlin, London, Sydney, Honolulu, Papeete, passing a little chapel, you might hear the congregation singing "We Thank Thee, O God, for a Prophet." No matter in what language it was sung, you would recognize your own. Through that ministry of music the Lord would say to you, "Come in. These are my friends. They shall be your friends also."

Over the years we have had many gifted hymn writers. We have had many gifted choristers and leaders of congregational singing. We have had and still have these talented and consecrated people, generous in sharing their gifts. I may mention a few—not by way of favoritism but as ensamples of the many. Some of us still remember Mark Forscutt and his baton. Many who have forgotten him still sing his hymns. We remember F. G. Pitt and his song, "God Is so Good to Me." In Canada and Michigan Saints recall the leadership of Louise E. Evans in the musical circles of those regions. We also remember Hoxie and his violin.

Independence, as the Center Place, has been most fortunate in having the services over the years of a host of men and women of rare ability. Naturally I think of Paul Craig, having watched him as a lad singing in the little choir in Burlington, Iowa, where I was pastor. He is one of many, too numerous to mention, who have given their best to our musical organ-

ization in Zion—and their best is better than just good.

I am thinking also of many far-flung branches and missions in each of which may be found one or a few who bear the chief responsibility in this part of our church service. You may never have heard their names. The traveling missionary finds them everywhere. For example, in the little branch in Pittsburg, Kansas, I have had pleasure at times in watching Sister Irma Landrum lead the congregational singing. She puts so much sparkle and enthusiasm in her task, which she obviously loves, that I, who am no songster, join in the hymn singing—quietly, so that my mistakes might not be noticed.

During the past four winters I have enjoyed the musical renditions of the choir in Los Angeles Central Church. For the past several years this choir has been developed under the leadership of Colin Ferrett and his good wife, Rae, with the help of others. God gave these people a gift. They have developed it and offer it freely to the church, so that our own well-loved Franklyn Weddle is reported to have said that this rather small choir is one of the best in the church.

A year ago when we had the opportunity in Los Angeles to have our Conference Sunday service televised, we felt justly proud of that choir. On a greater scale we have rejoiced when listening to our Messiah Choir over a nation-wide radio network. Our musicians have before them a rich and expanding field for service. May God bless them in it.

A Father's Prayer on Father's Day

Dear Father in heaven, today is Father's Day. Just why a day has been set apart for fathers I do not know. We don't seem so necessary to our children as mothers, so it rather embarrasses me to have folks reminding me that this is Father's Day. Of course I'm proud of my children; and when they call me "dad" or "pop" or "father" I swell up inside with a warm joy and a happy pride. Is that the way you feel, Lord, when we call you "Father"?

When I look into the faces of my son and daughter I think I understand you a little better. You love your children, and I love mine. But you are God, and I am only a man. You are wise and loving beyond anything I can comprehend. In the person of your Son you died upon the cross for your children. But, God, it was my wife who went down into the valley of the shadow to bring our babies into the world. All I could do was pace the floor and pray for her. And when they placed our baby in her arms, it was my high privilege to see the mother love light in her eyes. And then, Lord, I remembered that I was a father. At that moment I felt myself in rags and tatters, unequal to the high calling of fatherhood. How could I ever become worthy of this great blessing and responsibility that had come to me? And then, Father in heaven, I remembered you, and called upon you—as I am calling upon you today.

Help me, I pray, to be the kind of father I ought to be to our children. I'll need all the assistance you can give me to rear them right. And if I slip or stumble sometimes, dear God, don't let them see, but cleanse the evil from my heart and accept me as your son again that my children may accept me as their father.

I thank thee, Father, that I can work so they may have shelter and food and clothes. I do not ask that I may be the center around which their lives revolve, but it would make me happy indeed if sometimes they would tell me they love me. You know what I mean, Lord, because you are my Father and I am your son; and I say to you today, "I love you from my heart." Amen. LEONARD S. RHODES

Question Time

Question:

Are there Scriptures to substantiate the thought that at the creation of man, in the spirit world, he requested the Creator to make this earth his home?

Iowa

MRS. A. R. A.

Answer:

We know of none. The general teaching of Scripture seems to be away from such a thought. The Inspired Version shows that the creation of the heavens (which encompasses the solar system), the earth, and the whole human race was all part of one great united plan, including the physical creation of man on the earth as part of the means to bring about his immortality and eternal life, and to prepare him for a higher status designed of God. Such a plan would hardly allow of man's coming to earth to be left to his own choosing, except as it might be with the third part who forfeited their right to come by transgression (D. and C. 28: 10). It was evidently the design of God that all should come, for only in so coming could the purpose of God in creation be fulfilled.

The statement in Job 38: 7 concerning the creation of the earth, "When the morning stars sang together, and all the sons of God shouted for joy," is often interpreted as the rejoicing of all mankind at the prospect of having habitation upon the earth. It may have been, but it still leaves their coming a matter of divine design rather than one of human request.

CHARLES FRY

Question:

Is there a forgiveness, through the plan of salvation, for the crime of premeditated murder, or is such sin identified with the "sin against the Holy Ghost"? Michigan

N. S.

Answer:

The law of the church of Jesus Christ makes the crime of murder—the premeditated shedding of innocent blood, or what is commonly called "first degree murder"—an unforgivable offense, identifying it with sinning against the Holy Ghost; it is

sin against the Holy Ghost. The law applies to church members and not necessarily to nonmembers, the difference being that one sins against the greater light and knowledge of God and the other does not. This is not to say that the nonmember may kill with impunity, but that he is still within the possibility of repentance and forgiveness. To the children of God the law is this:

And now, behold, I speak unto the church. Thou shalt not kill; but he that kills shall not have forgiveness in this world, nor in the world to come. And again, I say, Thou shalt not kill; but he that killeth shall die.—Doctrine and Covenants 42: 6, 7. (See also I John 3: 15.)

The death referred to is spiritual; and there is no recovery or redemption from spiritual death. For the man who has had the light of the gospel, and has known the love of God, to descend to this deep sin is to sin against light and knowledge, which is unforgivable. It is not only the killing of a man but also the crucifying of Christ to himself and putting himself beyond repentance.

CHARLES FRY

Question:

Where in the Scriptures is it stated that the Jews as a nation will accept Christ as their true Messiah? Will it be before or at Christ's second coming? Also, where is the phrase, "a nation born in a day"?

Iowa

MRS. A. R. A.

Answer:

There are many prophecies that point to the national conversion of the Jews to Christ. Chief among them is the statement of Paul to the Roman saints (Romans 11: 24, 26). First, the Lord must come to Sion (Zion) before he goes out of Sion and "turn away ungodliness from Jacob." The Lord has not yet come to Zion. Many of the elders have associated this statement of Paul's with the fourteenth chapter of Zechariah which prophesies the final conflict for Jerusalem and the appearing of the Lord on the Mount of Olives to assist in the battle. The battle is now going on. Some think that since the Jews have returned to Palestine their national existence is secure. This,

however, is not the case. The United Nations have been successful only in securing an armistice and not a peace in that land. But one thing which Zechariah tells us about has already been fulfilled; Jerusalem is divided between Jew and Arab.

The messages of the Book of Mormon regarding the gathering of the Jews and their final settlement in Palestine is based on their acceptance of the restored gospel. (See II Nephi 7: 12 ff.; 11: 25-28; Jacob 3: 26, 27; III Nephi 9: 64-69.) The Jews have not yet accepted that Christ or his gospel. The church has been instructed to take the gospel to the Gentile nations first and then to the Jews (D. and C. 104: 13, 34). We have not as yet received instruction to go to the Jews.

The prophetic evidence in Zechariah 13 points again to the fact that Jews will not accept him until after his second coming (note verse 6).

Our people have always pointed to "a nation born in a day" as a sign of instant conversion, but I have failed to see the statement in the Scriptures. This does not mean that statement is not there. It may be there; if it is, I have not come across it. There are, however, other statements that point to the opposite—that is that the conversion of the nations will be hastened, but it will come about gradually. The closing chapter of Isaiah is a prophecy of the reign of peace, and verse 8 may have been taken as the basis for instant conversion. This verse should not be divorced from its context. The prophet is asking a question: Is it possible for the earth to produce in one day? And is it possible for a nation to come into being all at once? The answer he gives is "no." As an expectant mother can't give birth to a child without travail (verse 7) so also a nation is not expected to come into being without struggle (see also Zechariah 2: 10).

GEORGE A. NJEIM

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald Editors* rather than panel members. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Poliomyelitis

(Polio or Infantile Paralysis)

By J. E. Andes, M.D.

Definition—Poliomyelitis is an acute, contagious virus disease which usually occurs in children (but may attack people of any age). The disease is characterized by a sudden onset starting with fever and malaise (feeling of being ill), and frequently by vomiting, diarrhea, and symptoms of a common cold. In some cases, this is followed by partial or complete paralysis of one or more muscle groups, which paralysis may be temporary or permanent. The disease tends to occur in epidemics during the summer and early fall months.

Actually polio is a generalized virus infection that in most victims resembles a common cold or intestinal upset. It is frequently diagnosed as such, as the diagnosis can be made only (except by detailed laboratory tests) when the typical paralytic symptoms appear. And paralysis fortunately occurs only in a small percentage of the cases; however, the serious crippling nature of the paralytic process is such as to make the disease dreaded by all.

Cause—The cause of polio is a living organism or "thing" called a virus. It is too small to be seen except by the use of the electron microscope. It is readily destroyed by most strong antiseptics and by heating to a temperature of 60° centigrade. Chlorination of water usually does not destroy the virus, although the pasteurization process does. In fact, the organism is quite easily killed by heat but is not easily affected by many common antiseptics.

Methods of Transmission—Polio is largely a disease of children for

the reason that most adults are already immune to it by having had the disease already. However, it may occur at *any* age. The term "infantile paralysis" came into being as a result of the state of affairs a century ago. Before we had any specific knowledge of micro-organisms (bacteria, viruses, etc.), and their role in the cause of disease, there was no attempt to keep anything about a baby sterile. Milk, water, and foods were all contaminated by those who handled them, and even isolation of contagious cases of disease was only partially and poorly carried out. As a result, most babies were early exposed to polio, even while nursing (an important factor as we will note later); therefore, the paralytic cases were seen in babies and young children as a rule. Now with pure water, sterile foods, examination of food handlers, strict isolation of most contagious cases, many (or most) children are not exposed to the disease until they are eight to ten years old.

Actually, there are several methods of spreading polio. First, the host or source of the disease may be an actual case or merely a carrier. Since *most cases have only the symptoms of a common cold or intestinal upset*, we can see how easily this is accomplished. Epidemics may go on for some time before a paralytic case appears and isolation is practiced. *Carriers* are those people who have had the disease and recovered, but who continue to carry the living virus in their bodies. The part carriers play is not known, and it is probably a relatively unimportant factor.

One gets the disease by contact with a case (or carrier) directly or

indirectly. In schools, every sort of direct contact is possible, in classrooms and on the playgrounds. In fact it is virtually impossible to keep a child from coming in contact with cases (or carriers). Common use of erasers, pencils, playground equipment, swimming pools, etc., illustrates the complexity of the problem. Swimming pools are an especially important method of carrying the virus. But any place where people get together—school, theater, train, bus, church, store, or even a crowded street—is a source of contact. Since the organisms are found largely in the respiratory (mouth, throat, nose, and lungs) and gastrointestinal tracts, coughing and sneezing are very common methods of spread. Drinking impure water, eating contaminated foods and coming in contact with sewage are also sources. Certain foods are of especial importance—milk, fresh vegetables and fruits—since they are often consumed without cooking.

I should add that extra-human reservoirs of the virus exist. Only man and monkeys can have the disease, but flies, other mammals, and birds may act as carriers.

Most cases occur in summer and early fall, a reason why summer camps are so often incriminated. Also a recent tonsillectomy (within six weeks) appears to render the child more susceptible to having the disease in a serious form.

Effect on the body—In the usual abortive (nonparalytic) cases, the only changes noted in the body are similar to those found in a cold or "stomach upset." In the paralytic cases, the *motor nerve cells* of the spinal cord or brain are damaged or killed. If damaged, the cells recover; if dead, there is permanent loss of function of the muscle groups that these nerves enervate. Any preventive measure must come before these cells are involved or before the illness actually starts.

Symptoms—The incubation period (time elapsing from the time of contact with the disease until the symptoms appear) is about ten days, but

may range from five to thirty-five days. The symptoms are usually those of a mild illness of short duration (abortive cases—no paralysis). There is a few degrees of fever, malaise, headache, sore throat, restlessness, irritability, and often vomiting and diarrhea. Sometimes there is pain and stiffness in the back and neck. The symptoms usually disappear in three or four days without treatment.

In a *paralytic* case, the illness starts in the same way and continues two or three days. Then the serious symptoms begin to appear. There is usually a second rise of temperature about the third day accompanied by stiffness of the neck, headache, marked restlessness, fretfulness, and even stupor. The involved muscles are somewhat stiff and tender, and the child cries if they are touched or moved. Within a few days the temperature falls to normal, as a rule, and paralysis of one or more muscle groups is noted. The spasticity is replaced by inability to move the muscle, although the muscles remain somewhat tender for several weeks. Occasionally, paralysis may be noted as the first sign of illness, and the first signs (fever, etc.) may be absent or undetectable.

In the *bulbar* cases (involving the brain), the picture is more serious, depending on the part involved. The patient may experience difficulty in swallowing, moving the face, lips, eyes, or tongue, and in breathing. The voice may have a nasal tone due to paralysis of the throat muscles, or be hoarse due to paralysis of the vocal cords. Respiration may be labored or impossible. All these symptoms and the source of the disease depends on how badly the nerve cells are injured. Patients who cannot breathe have been kept in respirators (iron lungs) for periods as long as two years.

Diagnosis—This should be made by a physician. Frequently the paralytic effects are so obvious as to make the diagnosis easy, but often laboratory tests (examination of the spinal

fluid, agglutinations, etc.) are needed.

Prognosis—The outcome is impossible to predict at the onset. The amount of fever is of little or no value in determining the severity and final end result, although its duration is of value. The extent of paralysis (number of muscles involved) is of some value, although completely paralyzed cases have come out with no permanent paralysis. As a rule, if paralysis exists at the end of three or four weeks, complete recovery cannot be expected. Certain epidemics have a larger number of paralytic cases; others have a higher percentage of bulbar (brain) cases, which are those that may end fatally.

Treatment—This should be left entirely to a physician and a well-trained hospital staff. It consists largely of proper food and rest, sedatives, hot packs for pain and muscle spasm, and re-education and physical therapy at the proper time to assist partly damaged muscles in recovering as completely as possible. Serious bulbar cases may need special therapy such as respirators (iron lungs). *No attempt should be made to use the affected muscle while it is in the painful (spastic) stage.* Actually treatment of paralytic cases leaves much to be desired, and the proper method of approach to the problem seems to be in preventing the disease.

Prevention—Prevention can be accomplished by complete isolation—an impossible task. No one wants to live on an island alone, and no one wants to live in a Buck Rogers type of space suit all his life. Actually, there is little to be accomplished by trying to protect a child too much, *except* during an epidemic. If the child is susceptible, he will eventually get the disease! Certainly, during epidemics swimming pools should be closed; if they are not, mothers can keep their children *with any respiratory symptoms* at home during the time they are ill at least.

There is good evidence that if a child contracts the disease while nursing its mother, it has the disease in the abortive (nonparalytic) form.

Some years ago two men landed by plane among an Eskimo tribe, and one of the men shortly became ill with polio. *Every member* of the tribe contracted the disease. Many died, and about one fourth of the survivors over two years old had some residual paralytic symptoms. The nursing children (two years and younger) had the disease (as proved by subsequent tests), but *not one was paralyzed.* In the light of this and other observations it would appear to be desirable for every baby to be inoculated with the virus while nursing its mother. This is also a good argument for mothers to nurse their children, as only an occasional cow is found to have this protective quality in its milk.

Recent studies have given great hope in absolutely eradicating (by prevention) this horrible disease. The first is a vaccine made from the killed virus. This vaccine is now only in the experimental stage, but in monkeys it appears to give complete (permanent) immunity to the malady when the vaccine is administered properly, such as with smallpox vaccine. The vaccine also appears harmless. If it turns out as we all hope and believe, polio will soon follow the course of smallpox as a completely preventable disease.

In epidemics another (shorter) form of protection is now available. Immune globulin (a protein taken from human blood serum of people who have had the disease) will partially or completely protect a child for a period of five to eight weeks. The serum is injected into the muscles and must be given *before* the symptoms have appeared, preferably before contact with the disease. Also, it must be repeated every five to six weeks to insure continued immunity. Although this new procedure promises to be of great value during the coming polio season, we should stress that it is temporary, only partially effective in some cases, and expensive. Obviously its greatest use will be where a known exposure has occurred.

Brotherhood Will Come

By Mrs. Lee R. Oliver

THE BUS WAS CROWDED. There was a sign in the rear which read "Colored." The hour was late, nearly midnight, when the bus stopped at the last gate before leaving the military camp. Among others, a tired Negro woman stepped upon the bus, and the driver closed the door. She dropped in her dime and tried to get through the mass of people to the rear. Finding this impossible, she stood still. By this time the driver was on his way; however, noticing that the woman did not move to the rear, he immediately stopped the bus and in a loud voice ordered her to leave the bus. Meekly she requested the fare back since that was all she had. He sneered an emphatic "no." As she stood for a second not quite knowing what to do, a dozen soldiers reached into their pockets. One a little quicker than the others gave her a dime. She stepped wearily off the bus to await the half-hour interval before another came.

* * *

The reunion had been excellent. The spirit of God had been there in abundance. A group of Negro Saints had tended the kitchen, preparing and serving the food. They had done a splendid job, and God's spirit had been with them. A young person had spoken to the leader of the crew and said, "Thanks a lot, Brother, for all your help." The boy's father standing close by immediately spoke up, "Come here." The young person went to his father. "Don't ever call him brother again," the father said, "he's no brother of yours."

* * *

As district president of a district in the Southern Mission, my husband has under his care a Negro mission of some twenty people. One recent Sunday night he spoke for them. Our six-year-old daughter and I accompanied him. These colored Saints received his message in a spirit of humility and deep need. After the service as we stood talking, I noticed our daughter who had been sitting with the daughter of the Negro pastor. The two children were talking and laughing, and finally I saw them walking with arms around each other toward the pulpit to inspect the flowers there. What a picture that was! A lump came into my throat. I felt that somewhere here was the answer to the racial problem, as well as the key to the building of Zion. I knew in that moment

God must have looked down and smiled. Somewhere in the hearts of those two children, so young and so utterly unprejudiced, lay the message that would one day unfold to all men the eternal fatherhood of God and the true brotherhood of man.

* * *

In the deep South, there are laws with which we must comply. Segregation arises out of necessity. We sing, "In Christ there is no east nor west, in him no south nor north; but one great brotherhood of man throughout the whole wide earth." Yet for many of our people, the realization that the Negro is also a son of God, and a brother to all men, is a bitter pill which they cannot swallow. My heart goes out to these people who have suffered so because of the lack of love and understanding in the hearts of the white man.

Economic Experiments in Israel

EDITOR'S NOTE: The March-April issue of *Land Reborn*, published by the American Christian Palestine Committee, contains an article "Kibbutz and Moshav" by Harry W. Flannery, who is editor of the *American Federation of Labor News-Reporter*. It will be of interest to those members of the church who are concerned about adventures in economic organization with social and religious ends in view. The greater part of the article is quoted here:

NOTHING IN ISRAEL is more interesting or more different than the *kibbutz* and its later variations, the *moshav* and the work villages (*md'a baroth*). And nothing can better tell the story of the spirit and enterprise of those who pioneered this democratic experiment in the Near East.

A *kibbutz* is a communal village in which the members work not for profit, but security, with their needs taken care of out of a common fund. All property in a *kibbutz* is collectively owned, with work shared. All *kibbutzniks* eat in a central dining hall. All the children live in special quarters, and are with their parents only for the hours after work is done before bedtime. *Kibbutz* problems are settled in general assembly, where social and cultural meetings also take place.

The first *kibbutz* was set up 44 years ago, back in 1909, at Degania, in the Jordan Valley near the Sea of Galilee.

The Degania project flourished so well that others were set up all over Palestine, and so many were in Degania itself that it was broken up into two—Degania Aleph, or A, which today has a population of 450, and Degania Bet, or B, with a population of 570.

Another type of settlement, the *moshav ovdim*, was meanwhile set up by followers of a different social-economic theory. One of these is Nahalal (Trail Blazer), founded in 1921 in the middle of a pestilential swamp.

At Nahalal, the village land, as in the *kibbutz*, was rented from the Jewish National Fund and held "in the name of the Jewish people." Instead of holding the land communally, each family was given about 26¼ acres to farm as its own. Loans from a then new world-wide Jewish organization, called the Jewish Foundation Fund, enabled each family to build its own house, where the children lived with their parents. Each family worked its own plot, and, after community taxes, had its own profits to do with as it wished.

In the *moshav*, as in the *kibbutz*, hired labor was prohibited. All made their purchases of seed and larger and more expensive machinery co-operatively, and shared the use of the latter. Each family had its obligations to the others, to keep its plot productive, to devote 1½ acres to wood trees, and follow a fixed schedule of crop rotation on the remainder. The idea of the *Moshavim* is catching on. There are 240 so far and they are growing in number faster than the *kibbutzim*.

Other variations have taken place. Those who preferred the trades to agriculture have gathered together in villages to make cement, plywood, knit goods and to operate printing presses, shoe factories, ship-repair yards, and marble quarries. Some are religious settlements where men and women take as their motto, "Torah and work."

The Two Philosophies

By F. Alexander Magoun and R. Carter Nyman

MAN IS AN ASTOUNDING CREATURE—positively dazzling in his sudden achievements in some areas and equally unexpected in his persistent failure in other areas. . . . Why this amazing progress in the area of science and engineering but almost none in the area of interpersonal relations? The difference can be neither accidental nor incidental. . . .

What gets us into all this trouble? Clearly not our inescapable dependency on nature, for science and engineering have made this dependency increasingly secure and productive. Science and engineering have given us, in the short space of three hundred years, undreamed-of progress in the fields of transportation, communication, agriculture, medicine, clothing, housing, and manufacturing. No longer need we fear starvation or death from exposure. It is not our inescapable dependency on nature which bedevils us; it is our inescapable dependency on each other. This is still both frightening and insecure. . . .

Why has the scientist been so successful? Because he has a self-correcting philosophy of continually searching for more truth, through reason, and with integrity. He has devised the most amazing procedure ever followed for increasing knowledge. His method is to begin with the systematic investigation of a small area. This is done by carefully planned, honest experiments and the honest analysis of their results. These gradually widen in scope as his knowledge increases. He recognizes and carefully labels all assumptions. He accepts as true only those results which are exact, objectively measurable, and reliably repeatable.

As a result, when a scientist says something he is believed in a way no lawyer, no executive, no politician, and no clergyman is ever believed, for he is believed around the world. He is not repeating the preachments of one thousand years ago. He is not relying on some legal precedent. He is not trying to prove himself right. Indeed, he is the very first to try to prove himself wrong. He is trying to find truth, based on objective facts which any competent person can check.

HOW HAS OUR APPROACH to the problems of human relations differed from our approach to the problems of nature? Despite ages of experience our dependence on each other has remained insecure and terrifying. . . . Surely the true foundations of constructive politics and righteous religion are as unfailingly dependable as those of physics or chemistry. Instead of recognizing our assump-

tions in these areas, examining honestly and critically what our experience shows, we have stopped with prejudice and dogma. Here we do not yet have a self-correcting philosophy of experiment, examination, and critical revision in the light of truth, approached through reason and with integrity. . . . If the diplomats of the United Nations should honestly try to find the best impartial solutions to our international differences, their constituents would rise against them with the cry, "You sold us down the river." This is no self-correcting procedure. Nevertheless, the happiness as well as the wealth of the world lies in the application of a self-correcting philosophy.

In human relations most of us have been consistent in our efforts to dominate: by coercion when we felt strong, by enticement when we felt weak. We are political, not scientific, in our interpersonal philosophy. The technique of the politician (not to be confused with the statesman)—be he in the home, the school, the factory, the sanctuary, or in the government—employs both enticement and coercion. . . . Here, then, are the two basic philosophies of which all others are but variants: on the one hand, the philosophy of finding the true nature of things and co-operating with them in terms of that nature; on the other hand, the philosophy of domination—by enticement if possible, by coercion if necessary. . . .

Our trouble is not so much that we have concentrated on material things and ignored spiritual things; it is that we have attacked our spiritual problems and our material problems with virtually opposite methods. In human relations we have tried to conquer; in science we have tried to understand the nature of what we were dealing with and to co-operate with that nature. In the one area we have sought "power over"; in the other, "solution with." The contrast in results is as great as the difference in method. . . .

BUT WHAT ABOUT POWER? It cannot be avoided in any consideration of either science or of human relations. . . . The problem is to see that interpersonal power is used in a constructive, well-integrated manner whether it be the power of parents, of teachers, of labor, of management, of the clergy, or of government officials. This cannot be accomplished unless and until the philosophy of domination is honestly replaced by a self-correcting philosophy of unceasing search for more adequate truth by rational methods.

The argument that without hope of heaven or fear of hell men become unmanageable reveals the subconscious idea of power over other people behind these teachings. It also is a commentary on the political concept of God which accompanies them. There is imperialism in religion wherever there is a political philosophy behind religion. But what kind of God would create people who must be controlled by coercion or enticement, people who are born evil, people who become virtuous only by being saved from themselves through overcoming themselves as they were created? (This is not to be confused with overcoming their false selves after they have been forced outside their true natures by people who wanted power over them.)

Certainly not all moral truth is already known. No true seeker can ever be arrogant for long in his conviction that he has the whole answer. The real blasphemy is believing that we have answers that are ultimate and final—that we know the whole truth. We do not and we never can understand God, but by adopting the philosophy of the scientist we can discover more and more of the laws by which He causes the planets to revolve, the grass to grow, or a family to be held together in love. . . .

IN ORDER TO HAVE a happier world we do not need better brains, nor do we need to change human nature any more than the scientists have needed to change nature. As they changed their approach to nature, so we need to change our treatment of human nature. For co-operation and happiness we need only to adopt in industry, in religion, in politics, and in the home—giving them edge as well as new shape—the same self-correcting philosophy which has taken the scientists so far, so fast in the last two hundred years. . . .

The great task and hope of mankind has now become the transformation of an interpersonal relatedness of coercion, enticement, and fear into one of co-operation. For this, the prime requisite is a populace with a philosophy which will allow us to work together. To say "God give us enlightened leadership" is only to "pass the buck" in lazy, wishful thinking. Each one of us has an inescapable responsibility to be a builder of constructive relationships in his own life—and to be it with a faith that transcends the defeats of the moment. . . .

The most important problem for the individual, and therefore for the world—since all the world has is individuals—is how to achieve a relatedness which will result in happiness and peace of

(Continued on page 21)

Building the Kingdom

By Marie Gosline

IT WILL TAKE COURAGE, faith, and determination to build the kingdom. It must be built of strong timbers and the foundation must be firm. We, as a church, must be able to *produce* if we are going to save the world.

A few weeks ago the bridge which leads across the creek in front of our home became unsafe. This did not happen all at once. My husband, being an engineer, saw it coming, and for months each time he crossed the bridge with me he'd put his foot in a certain spot and say, "It's weak here. I'll have to build a new bridge." Then at last it gave way. One Saturday morning he tore the remainder apart and started a new one. He found that the old one had been made entirely of pine, and that was the reason it was so short lived. The new bridge is made of redwood. It has a good foundation—I helped mix the cement and I know it will last.

The Saints who will build the kingdom must be made of redwood. We can use only men and women of character for that great task. We can use only those of strong fiber and muscle. We cannot use any pine. If the kingdom of the Lord is worth building, it's worth building well.

The world is not interested in how we build the kingdom. It doesn't care about our ways and means of presenting the gospel. What it wants to know is "What does your church have that other churches lack? What can you *produce*?"

LAST FALL we were seated across the luncheon table from a little woman who was the mother of the football hero for whom the luncheon was given. Some would have called her dowdy. To say the least, she was far from "stylish." But no one cared particularly. Everyone at the luncheon was aware only of the courage

of this little person. She was in the process of rearing five children, and doing it alone on "next to nothing." All five were either college graduates or would be within a few years. The oldest one was a graduate in physics from Harvard. The second one, "Steve," the football player, was a major in physics at the University of California. Two other children, a son and a daughter, were at "State." The fifth child was still in high school.

Steve was proud of his mother that day, and she was proud of him. One could tell it by the way her eyes danced when she said, "I'm Stevie's mother."

The world didn't care that the seams in her hose were crooked. The world didn't care that her low-heeled shoes only made her appear more "dumpy." But the world was interested in what she had produced. If we go anywhere in the church, if we reach our goal, it will be only because we have men and women in our ranks who can *produce*!

THERE ARE VERY FEW who enter the waters of baptism and come out converted. Conversion does not always come all at once. It is more often a slow, steady process. When a grown person asks for baptism it is well that emotionalism, which has no part in our faith, does not enter in, but that we approach the matter in a practical manner and ask members these questions: Does the candidate have the proper background to be a good Reorganized Latter Day Saint? Can the church help him to be a better Christian, and, in turn, can he be of some service to the church? Has what little faith he has developed so far been placed in the Heav-

enly Father, or has it been placed in the person in charge of the branch, the convention, or the reunion service? What has he produced in his life thus far that makes one think he will be fit timber in building the kingdom?

A few months ago a new book came from the publishers. It is called *O Rugged Land of Gold* and is the story of a woman who found herself left entirely alone, one fall, in Alaska. She lived through the long, long winter and had her baby alone, unaided. Before help came in the spring, she carried her little one to the shore of the lake, dipped her hand in the icy water, and christened her child. What courage and what faith she must have had! There was not a splinter of "pine" in her body. She was made of redwood.

IT IS A WARMING THOUGHT that there are many in the world today who have the Lord. All is not sin and strife. There are many who have the Lord Jesus Christ, and hence belong to his immense family. There are many outside our faith who are doing their utmost to spread the gospel of Jesus.

I have an acquaintance who is not a member of our faith, yet each time she writes to me she encloses a little printed prayer. It may be just a couple of verses, but the prayer is always inside the envelope. What a thoughtful way to tell friends, "I'm on the Lord's side. He's my friend, and I am his." It pays to advertise. Just as there are many who belong to Christ's family here in the United States of America, I remember that in other lands this is not true. I remember that when our luggage was examined in Saudi Arabia, it was thoroughly searched for Bibles, bells of any kind, and crosses—anything that reminded one of Christianity. None of these were allowed in the

Home Column

country. This, interesting as it may be, is quite beside the point, which is that others here in the United States are advertising their belief in God. Why aren't we doing the same?

Our church has much to offer but nothing greater than the close band between one member and another. When this band tightens and becomes strong enough, the kingdom will be built. Mary, a relative of mine, spent one summer in the Hawaiian Islands. On her first Sunday there she attended our church—I believe this happened in Honolulu although I am not sure. After the services the pastor's wife invited Mary to her home for dinner, much to Mary's surprise, as she had not expected to receive such hospitality. She remarked to her hostess that she did very well to entertain perfect strangers in such a lavish manner. The pastor's wife replied, "Strangers? Whoever heard of such a thing? There is no one who is a stranger to me in the church!"

Perhaps it is because we are so few that we cling to one another so closely. And in this unity there is strength—strength for the countless menial tasks which come to us every day—strength for that greatest of tasks, the building of the kingdom.

AS WE GO ON to complete the task which lies before us, let us develop within ourselves the grit, zeal, courage, and determination it's going to take to build our kingdom of a lasting quality—redwood. Let us become fit timber in the work of the Lord, for as we go on in this work we will have to be as strong in this faith as the David who slew Goliath was strong in his. Building the kingdom is not like eating a bowl of cherries. Building the kingdom is going to be hard work. Let us show the world that, as individuals and as a church, we have what it takes. We can and we will produce. We will accomplish something. Let us not build of little splinters of pine. Let us build the kingdom of redwood—strong, lasting, durable, and beautiful.

Memories

and the Thoughts They Give Us

By Emma V. Freeman

A tent, or a cottage, Oh, why should I
care,
They're building a palace for me over
there.
Though exiled from home, yet still I may
sing,
"All glory to God, I'm a child of the
King."

THESE WORDS kept running through my mind, and as I sang them I thought of how my mother had sung this song.

Mother knew what it meant to have little in this world. Her father had died in the Civil War when she was about ten years old. She had eight brothers and sisters, and four were younger than she. Her mother, knowing no other way to care for her family, placed my mother in homes to work for her board. After she married, she and father homesteaded. She told me many times of how she felt the Lord cared for her. She joined the United Brethren Church when very young. No doubt this was the reason she put so much feeling in the song as she sang, because she knew the powers of her Lord in this life and had faith in that which was to be.

God always blesses those who draw near to him. We have been told to remember him as the giver of all that is good. He blesses some with wisdom and knowledge, and they are able to stand in special places in this world, but they should remember when they attain these high positions that God loves the soul of every man and desires he should be saved. He can take men and women from poverty, as well as from wealth, and polish them until they will become instruments in his hands for good. He desires each soul to become a steward for him. He loved men and women so much that he came to the world in the most humble circumstances, and because of this those who were proud

in heart would not listen to his words, though they were attended with everything that would bring life to the soul. We can see him holding out his hands to Jerusalem and saying, "Oh, Jerusalem! Jerusalem! . . . how often would I have gathered your children together, even as a hen gathers her chickens under her wings, and ye would not."

Possibly, had Elijah been dressed as a prince when he came to Ahab's palace, Ahab would not have tried so hard to kill him. Yet Elijah demonstrated before Israel that the Lord was God, and that he was the servant of the Lord, in the great demonstration on Mount Carmel when fire from heaven burned the sacrifice on the altar, though drenched with water, as the prophet had asked.

WE HEAR IT STATED, "A man may be poor, but if he keeps the law of God, he will not stay poor." We wonder why, if this be true, the Lord told us of the beggar, Lazarus, who afterward was received into Abraham's bosom. Our Lord knows the heart of every man and woman who makes a covenant with him. If he knows riches might cause a man to stray from him, when in poverty this man would make his Lord first, is he not doing this man a favor when he does not make him rich, or help him to become rich?

There are many things in life which we enjoy to the fullest, but it is worth our while to seek for that Spirit which brings us peace and assurance in times of trouble, sickness, poverty, or pain. To know our Lord is near sees us through conditions we could not of our own selves face and keep our sanity; knowing him gives us strength to encourage others about us.



John Brown's Spirit

By Alice Crossan

ON THE WAY UP John Brown had time to think of many things. About his fatal case of pneumonia, for instance—and the very recent novelty of viewing himself in the past tense, with a white cloth laid neatly over his features. He thought, too, of those he hoped to meet on the Other Side—if he were good enough. But most of all, he still puzzled over the matter that had worried him so much while he had been still conscious in the hospital. How much could any man count on divine forgiveness? Had his own repentance been sufficient? Now that all material worries were done away, the question was of paramount importance.

Still, worry could not help. So he began, rather whimsically, to think how his obituary might read, in a day or two on earth. He had been only fifty-nine. He felt a little sorry about that. It seemed to John Brown that more time had been due him—at least, he had expected more. But the case of pneumonia was the result of his own carelessness, after all.

What could be said about the life of John Brown? Looking back at it, he was faintly surprised at how uneventful it would appear. He had been born on a farm in Indiana. He had been graduated from high school and university, where he had met and married Anita. He had been in World War I, and he was the father of Captain David Brown, now in

Korea. Anita and the newborn girl had long been in Heaven, of that he felt sure. He had been left to rear David alone, and he was rather proud of his success. During his lifetime he had enjoyed further success as a newspaperman. But now, what could still have been a profitable life had been ended once and for all by an inglorious case of pneumonia.

While he smiled at his unimportance to world progress, he was suddenly keenly aware, too, of a great new personal value that he had formerly taken for granted. There was potentiality in his immortal soul! If this were not so, he realized, he would not now be on his way toward his judgment and reward.

I suppose, meditated John Brown, that my training as a newspaperman is what makes me aware of what is now happening to me. If only I could take some notes! But then one is allowed to bring nothing. And perhaps there is no chance of getting my story into print on the Other Side, anyhow. But what an adventure this is, and how full of human interest! Not a *Chronicle* reader but would be interested in the life-after-death of its former editor!

NOW HE TOOK a careful look around to see how he was progressing on the upward way. Far ahead he could see the gates, but he was still too far out to know to what place he was coming. He hoped that it would be Paradise. This trend of thought brought him back sharply to the matter of forgiveness. He had read all he could find on the subject, both in ancient and modern-day revelation, yet he had always felt that divine grace might not cover him in spite of his repentance. He had broken one of the Ten Commandments, and he knew that his guilt loomed large. If only he had been given another chance—but then he felt that he had never actually

had much of a chance in the first place.

As he drew closer he began to see the gates clearly, and there were groups of people standing about expectantly, as if they waited in a crowded railway station. He could see others going in ahead of him, and he noted that each one was met by a messenger.

JOHN BROWN was expected at the gates that day, and a messenger awaited him as he stepped through. Something about the personage who was to be his guide seemed amazingly familiar, but he could not remember ever having known him. So as they walked away, he said conversationally, "I seem to recognize you, but I can't remember your name. It's a bad habit of mine."

His messenger smiled kindly. "My name is Peter Braun, but I imagine that won't help you much."

John Brown shook his head. "Not a bit," he admitted, "but our names are very similar. Mine is Brown. I guess the world is full of them," he added.

"I'm sure you've known a number of people in your lifetime," Peter said. "We have met someplace briefly. I asked to be assigned to you, and I am to show you the city. Just follow me, please."

As they strode along together John Brown spoke of his trip up, and Peter listened with such interest and answered all questions so thoughtfully that John Brown felt that he had met a friend.

Curious, he turned at last to his guide. "You said you asked to be assigned to me. Is that right?"

"Yes, that's right," answered Peter. "I've had time to watch you from here for many years. I knew that you were a newspaper editor on earth. I found that especially interesting, since I was also much interested in writing."

"What sort of writing did you do?" asked John, hastily trying to associate the name with books or articles he had read.

"Rather heavy stuff, I'm afraid," smiled Peter. "Economics and sociology—subjects like that. I wanted to write a book, but the most I ever got done were a few articles in my student days. But I've been going on with my work here, you know. I've always been interested in people and how they live in groups. The Zionism idea was never presented to me in earthly life, but here we are making all preparations for the kingdom to go to earth. I wish that I might have known about it while I was on earth—but my life was short. I could not have done much anyway, I suppose."

UPON HEARING THESE WORDS, John Brown was smitten with remorse. We've known about Zionism living for years, on earth, he reflected sadly, but most people are like me. They don't do much toward making it a reality—they just want to wait for it to come down out of heaven. And still, we understood, I'm sure, that those in heaven were waiting for us to get ready. I wish I had done more—and I wish that I could somehow warn my son. If only I could prevent his making the same mistake!

Peter was reading his thoughts. "I'm sure we all feel as you do when we come over," he said gravely. "Our greatest earthly sin seems to be self-centeredness. We want to do our will first and God's will last."

John Brown was rather amazed at having his thoughts interpreted so clearly. But then he remembered where he was, and a new thought came to him. If his messenger knew this much about people, perhaps he might also know the answer to the burning question.

"Tell me," he implored, "to what extent may we count on forgiveness for sins we have committed?"

"I might answer with another question," smiled Peter understandingly. "What is your reason for seeking forgiveness? Is it simply to escape punishment, or is it a genuine wish to reconstruct that which was

damaged by sin and to go on with redoubled effort?"

John Brown's answer was truthful, since in the presence of divinity there can be nothing but truth. "It is my wish," he said, "to use whatever abilities I have to the utmost, from this hour forward, if it is possible for me to do so. And even on earth that was my sincere desire."

PETER UNDERSTOOD. He opened his mouth and began to answer. "You know the word of the Lord, given by revelation in 1831," he said, and he quoted. "The Lord forgiveth sins unto those who confess their sins before me, and ask forgiveness, who have not sinned unto death. My disciples, in days of old, sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted and sorely chastened; wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin. I, the Lord, will forgive whom I will forgive, but of you it shall be required to forgive all men; and ye ought to say in your hearts, Let God judge between me and thee, and reward thee according to thy deeds."

John Brown had read and pondered this Scripture many times.

"This was a difficult thing for me to do," said Peter. "There was one who wronged me in life, whom I had no opportunity to forgive while I was there. Until this hour, it has been a burden on my soul."

"Your words comfort me," said John Brown gratefully. "I fear the judgment, but I trust in Christ's mercy."

Peter's face shone with a heavenly light. "His love and forgiveness exceed that of any mortal man or of any of the hosts of heaven," he said. Then he placed his hand on John's

arm, for they had come to a flight of steps above which rose an imposing structure. "I must leave you here," he added. "This is the place of judgment, and you, like every man, are now alone. But before I go, I want you to know that I am glad to have you for my friend. We shall meet again."

Loath to see his friend depart, John gripped his hand and asked, "Have you been here many years?"

Peter smiled strangely. "I came over in 1917—during the first world war," he said. And with those words he vanished from sight.

John Brown was left standing alone on the steps that lead to the bar of eternal judgment. As he stood there, hesitating, truth filled his mind. His remorse was so great that he felt as if his very soul were weeping. There had been so much that he might have done. What could he say had been more important than the building of the kingdom? And now, forevermore, his time was gone. If only his son might know—if somehow he might make David realize how short a lifetime can be, and how much needed yet to be done! But his time was gone, and David, too, was alone.

He looked upward toward the doors of the house of judgment, and his weakness was so great that he fell upon his knees, his head bowed. What could he say to his Lord to explain his guilt? For now, too, by the power of divine intelligence, he was permitted to know where he had seen Peter, the man who might have been his best friend on earth, had they been permitted friendship. How could a man fathom the wisdom and the glory of God? He had met his sin face to face here at the feet of Christ, just as he had once met Peter face to face in the bloody woods of France. What better person to explain forgiveness to him than the man he had once killed?

New Horizons

J. Arthur Davis

I WAS BORN IN WALES on April 4, 1860, and was brought to America by my parents when I was one and one-half years old. My parents were members of the original church organized by Joseph Smith in 1830 and, not knowing anything of the incongruities introduced by Brigham Young and others, went to Utah.

Before coming to this country my father had helped to translate the Book of Mormon into the Welsh language. In Utah he soon found that the teachings and practices of the church did not agree with the teachings of the Three Books, and as a consequence he immediately became dissatisfied.

With a number of other men, he went to Wyoming to work on the Union Pacific Railroad then being built from Omaha to Ogden. David and Alexander Smith, on a mission to reclaim members who had been blinded by false doctrines, came to their camp. After they had preached three sermons the men in camp all agreed that they told the truth. When my father returned to Utah he was baptized into the Reorganization.

Through her zeal, my mother, when I was eight years old, had had me baptized into the Utah Church. Singular as it may seem, I so greatly disliked the man who baptized me that I was very unhappy about it. When I learned that my father was going to be baptized again, I asked my parents to let me be baptized again also. The joyous feeling that came to me in this baptism remains with me to this day. A few years later my mother and brother were baptized.

Kansas had just become a state, and Brother Stephen Maloney had written to the *Herald* (then published in Plano) that there was government land in the new state, so my father went there, took up a homestead, and moved his family there.

THE CHURCH soon thereafter requested him to take a mission to Wales, which he did, leaving mother with us children on the new homestead. There were several other families of Saints living in Labette County. I was rather confused because my father was so far away for so long a time preaching the gospel while the neighbor men were at home

preaching in our community. Also there were other fine families in the community that belonged to other churches. To me there was little difference. All religions seemed much the same, and I became resentful that father was away so much, leaving mother with the burden of establishing a home in a new country with children too young to be of much help. My brother, Evan, and I were thus forced to assume responsibility when quite young.

There was a band of Saints living in Cherokee County known as Pleasant View Branch. They persuaded mother to move there. They built her a nice little house, and there I grew to know more of the religion of my father, but still I was not satisfied. It seemed to me the sacrifice was too great. When he was home on one occasion I mustered up courage to approach him regarding those things which were disturbing me. He soon succeeded in getting me to see the superiority of the claims of the church that he represented. As I developed in the knowledge of my church, with the help of noble men who composed the priesthood of the branch—men such as Jasper Richards, Isaac Ross, and Richard and

Charlie Byrd—who had been followers of Lyman Wight, it was not long until I had the conviction that I wanted to take a part in promulgating the cause that I was convinced was superior to anything else. My first call was to be an elder, and I was ordained on January 13, 1884, by my father and C. M. Fulks. I started preaching locally. With my horse and buggy I drove to many of the schoolhouses in the county to preach. Later I was urged by E. L. Kelley, M. T. Short, and many of the men of the local groups to take a mission. I was called to the office of Seventy and ordained under the hands of Brother Duncan Campbell and Brother E. C. Brand.

THEN I WAS ASSIGNED my first mission to Little Sioux and Pottawatomie Districts. This was in 1888. I was in the field continuously, with only a short leave of absence when I needed to stay with my family, until the Centennial Conference of 1930, when I was superannuated.

My second mission was to Minnesota with A. H. Smith. He took me to Minneapolis and left me there to labor alone. There were a few Saints, including old Brother Daugherty and his daughter, Mrs. Smith. The only thing I could do was go on the street to preach. I was wholly inexperienced in this and hesitated to undertake it. The first night I preached two ladies came up and asked me where my church was. I replied that I had none. Then each one asked me to use her house. This I did, alternating

Always There Is God

by ROBBIE TRENT

The continuing presence of God in the world he made and is making is the theme of this unusual book. In poetic prose and pictures of rare loveliness it shows the ever-present hand of the Maker in the wonders of nature and in the lives of human beings. An Abingdon-Cokesbury publication.

\$2.00

herald house

Independence, Missouri

each evening, since they were just across the street from each other. After hearing a few sermons these two ladies were baptized near Minnehaha Falls. From then on the membership grew rapidly. Brother Eli Steadman joined me, and we organized the Minneapolis Branch. Then we wrote to Brother Alexander Smith what we had done. He kindly informed us that we had proceeded without authority, but he recognized the wisdom of the organization and let it stand. And the Minneapolis Branch is alive today. That was my first lesson in seeking counsel of those in charge, and I never forgot it.

I am just giving a synopsis of my labors and not trying to go into details, as unfortunately my diaries have been lost and I cannot trust my memory.

I was married and had one child before I went into the mission field. My family grew until I had ten children, and my wife and I experienced the hardship of maintaining a home and rearing a family on the meager allowance of those days when the church had so little money. The loyalty of my wife who insisted that I stay in the field kept me at the post of duty, a thing which I never regretted. The mother of my children passed away, and I afterward married a widow with three daughters. It is to her that much of the credit goes for bringing all the children into the church, helping to educate them, and allowing me to stay under appointment. Three of my sons now are elders.

I filled many important missions as submissionary in charge and district presi-

dent. I served in the Council of Presidents of Seventy for a number of years and was then ordained a high priest, a position which I continue to hold. I have had many wonderful experiences in serving as a minister for Christ. I shall mention only one, which was a healing.

I WAS PRESIDENT of the Idaho District in 1926 when I received a letter from President Fred M. Smith stating that a sister in Idaho Falls had asked that an elder be sent to administer to her. I proceeded to Idaho Falls and there learned that she lived twelve miles from the town. Snow covered the roads. I had no money and therefore started walking. I was overtaken by a man who was hauling beets from the community where I was going to the railroad. He gave me a lift. In our conversation I learned that he was a Mormon. He told me of the lady's illness and that there was no chance for her recovering. She had been administered to by the Mormon elders. When I arrived I found the house full of Mormon women who sarcastically said to the sister, "You'll be all right now. Here's your preacher." At noontime they all left to get their lunches. Her husband came in and I said to him, "You know why I'm here." He said, "Yes." I asked if he objected, and he said, "No." He prayed with me and I proceeded to administer. There was a wonderful spirit present. Recently I received a letter from this sister who now lives in Twin Falls, Idaho. I am happy to share her testimony with the Saints:

J. Arthur Davis
Independence, Missouri
Dear Brother Davis:

About two weeks ago I talked to Sister Anson Moore who was visiting her daughter in Jerome, Idaho.

In the course of the conversation she told me that she had seen you and that you were planning to write an autobiography of your life and desired the details concerning my case of healing through administration.

In the spring of 1926 I was stricken with peritoneal tuberculosis. After having an operation the doctor told my family I possibly would live three days, but God ruled otherwise.

Desiring to be administered to by the laying on of hands, I wrote President Fred M. Smith, who in turn wrote you, if I am correct. You came, and I received a great blessing. It was November 24, 1926.

The doctor told me, after I had survived the operation, that I would have to lie in bed for five years. I was found to have tuberculosis of the peritoneum, from which very few people ever recovered at that time.

Being administered to on the twenty-fourth of November, I stayed in bed until about December 5, at which time I felt perfectly well and able to do my own housework. I went to see the doctor three times after that. The last time was in March, when he told me I was well and able to be about my household duties. I told him I had been doing just that for the past three months. He was much surprised and said, "Mrs. Harmon, I will have to admit that a greater power than man has come to your assistance, so remarkable is your recovery."

Many doctors examined me and said, "What a remarkable recovery!" They had never seen such a case before.

Again I want to thank you for coming to my home at that time. Had not God spared my life I do not know whether my children would ever have known of this gospel or not. Now all of them belong to the church. My husband, who used to be a Mormon, is now a member of the Reorganized Church. Through our efforts, with a few others, we have a nice little mission here in Twin Falls, Idaho, and I have lived to see my first grandchildren baptized into the church.

How thankful I am to my Heavenly Father for his watch care and keeping over his children and for his ministers he has sent out and given authority to act for him. May God bless you in your work.

Your sister in the gospel

MRS. EDNA HARMON

1120 Heyburn East
Twin Falls, Idaho

After laboring all these years for the church I am stronger in my belief that the church will accomplish its mission. Every day I see prophecy being fulfilled. I have perfect confidence in the present leaders and the men, young and old, who are now in the active ministry and those who will yet be called. The outlook, to me, is better than it has ever been.

To Purchasers of the new textbook
"Upon This Rock"

CORRECTION: The last two lectures by Presiding Evangelist Elbert A. Smith, pages 208-217 inclusive are out of place. They should follow page 231 to form the concluding part of the second lecture and of the book.

JUNE 15, 1953

(571) 19

The Better Church School

by John Leslie Lobinger

Here is a helpful book on how to improve your church school. It deals with basic questions of Christian growth and sound educational procedures for effective church school ministry. This is one of the books recommended by the Department of Religious Education. A Pilgrim Press publication.

\$2.00

Herald House

INDEPENDENCE, MISSOURI

Briefs

Women's Department Organized

CLOVIS, NEW MEXICO.—Church school was held in the home of Brother R. E. Price on November 13, after which a dinner was served to the thirty-two people present. In the afternoon, the district women's leader, Lena Carson, met with the six women present and helped organize a women's department. Sister Ruth Price was elected president; Geneva Henson, vice-president; Ida Lou Inge, secretary and treasurer.

On March 6, a box supper was held at the Community Building of Santa Fe Heights in Clovis. The money raised totaled \$62.44, and was donated to the building fund by the women's department.

Seventy Arthur F. Gibbs held a series of meetings in Clovis and Portales March 15-April 1. There were three baptisms as follows: Mr. and Mrs. W. H. Beard and their daughter Kay. Billie and Donnie Beard and Kennie White, son of Mr. and Mrs. Ken White, were blessed.—Reported by IDA LOU INGE

Soprano Soloist at Banquet

GRAND RAPIDS, MICHIGAN.—A pre-Easter breakfast was held in the lower auditorium on Maundy Thursday morning for the women of the church and their friends. The breakfast was under the direction of Mrs. Frances Carlson, with Mrs. Nellie Mottashed of Belding, Michigan, as guest speaker.

The Graceland College Concert Choir visited the city on March 31. They gave a concert in Lee High School, a radio broadcast from a local station, and presented a concert to a capacity crowd at the church in the evening.

The women's department sponsored the Sunday evening service on April 26, with the Mother's Club presenting a short pageant entitled "The Light of the World" under the direction of Anna Mae Harvey and Isabel Phillips.

The annual mother and daughter banquet sponsored by the women's department with Mrs. Francis Osborne in charge was held May 15 in the church. The program was arranged by the club under the direction of Mary Lou Jeffries, with Mattie Willis, Battlecreek, Michigan, soprano, guest soloist.—Reported by ISABEL PHILLIPS

District League Meeting

PHILADELPHIA, PENNSYLVANIA.—The junior and senior Zion's Leagues from the New York-Philadelphia District had their annual "Restoration Festival" April 24-26 in Philadelphia. The Philadelphia League welcomed sixty guests from out of town. The theme of the meeting was "Keys to the Kingdom." Ralph Bobbitt, Paul Frisby, and Ray Zinser were in charge.

The women's department, under the direction of Sister Mays, is saving labels in order to help pay for the Hammond spinet, purchased in March.

Family night is held one Friday night each month. In April, the Gatley family entertained with Hawaiian selections.

The women's department from the First Church and the Northeast Chapel gave Sister Bobbitt a housewarming shower.—Reported by SANDRA DYMOND

Anniversary Services Held

LONDON, ONTARIO.—The Highbury congregation celebrated its fifth anniversary on May 23 and 24. About ninety people attended the Saturday evening supper. Brother and Sister Wes Lott received congratulations on their fiftieth wedding anniversary. Elder Carl Muir was the speaker. On Sunday Elder John Booth, pastor of the Toronto Branch, was the guest speaker. Dr. Evan Shute, pastor, was in charge of the service.—Reported by TOM GLOVER

Vacation Church School Held

VAN CLEAVE, MISSISSIPPI.—The vacation church school closed on May 22. There was an enrollment of forty-five, but due to an epidemic of measles, the average attendance was thirty-four, with twenty-four perfect attendance awards given. The following received awards for outstanding classwork: Joellen Rogers, Linda Parrish, Henry Tanner, Raymond Burt, and Jerry Burt. Mrs. H. E. Jennings was the principal, assisted by the following: Mrs. Myrtle Moe, secretary and pianist; Miss Betty Goff, storyteller; Mrs. Clyde Parrish, Mrs. Dean Rouse, Mrs. L. P. Hawley, Mrs. Ernest Goff, Mrs. Albert Goff, Mrs. John Tillman, Mrs. Cecil McMillan, and Mrs. Murray Holden, teachers.

The annual home-coming services were held on May 24, with about two hundred people present. Guest speakers were Elder A. N. Barnes of Escatawpa, Mississippi, and Elder R. L. Booker of Mobile, Alabama.

Missionary services were held March 29-April 5, with Evangelist J. Charles May visiting. Several received blessings from Brother May.—Reported by MRS. MYRTLE MOE

Missionary Series Held

DAVIDSON, OKLAHOMA.—A missionary series was conducted recently by Seventy Arthur F. Gibbs, who gave illustrated lectures and presented travelogs of Alaska and Hawaii. Attendance averaged seventy-five or eighty

each night. On May 10 Brother Gibbs baptized Mrs. R. O. Burks, Mr. Frank Childers, Charles R. Muse, Nancy Kay Ridings, Larry and Kenneth Childers. Confirmation services followed at the eleven o'clock hour with Brother Ray Carrow and Brother William Creviston assisting. Delores Jean Crownover, baby daughter of Mr. and Mrs. Eldon Crownover of Odell, Texas, was blessed at the same service.

The ladies' auxiliary entertained the branch with a picnic supper recently in the city park.

A study class on "Ways of Teaching" was recently organized with ten registered for the course. They are meeting in the home of Mrs. Hallie Spraggins each Wednesday night.—Reported by MRS. H. G. HOOD

Men Ordained

JACKSONVILLE, FLORIDA.—Apostle Percy E. Farrow and Elder J. A. Pray and family of Mobile, Alabama, visited with the mission on May 23 and 24. Brother Pray and Brother Farrow were the speakers. An ordination service was held on Sunday afternoon when the following were ordained: Elbert Powell, elder; Walter B. Babcock, priest; and Harvey Powell, deacon. The women of the mission served the noon meal.—Reported by MRS. E. H. POWELL

Dedication Service Held

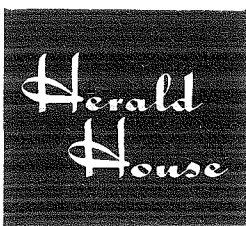
FULTON, IOWA.—A special dedication service was held at the Fulton, Iowa, church Sunday, April 26. At this time a new pulpit was presented to the branch in memory of Amos W. and Edna L. Heide by their six children and families. The service was opened and conducted by the pastor, Glen H. Sherman, and talks were given by Alma J. Heide and M. G. Brooks, both of Lamoni, Iowa. Cleo L. Heide of Independence, Missouri, delivered the sermon. Two new altar chairs were presented by Mr. and Mrs. Clarence Campbell, and a pair of oak collection trays was made and presented by Lloyd Heide.—Reported by MRS. ALLEN RIPPLE

Slave Boy in Judea

by Josephine Sanger Lau

Madoc is a boy who has been captured in the forests of Gaul and sold to a Roman centurion stationed in Judea. Madoc and his master meet followers of Jesus and come to believe in the new way of life he taught. Unexpected happenings occur, which result in a complete change in Madoc's life. For ages 8 and up. 192 pages, cloth binding, an Abingdon-Cokesbury book.

\$2.00



Independence, Missouri

The Two Philosophies

(Continued from page 13.)

mind. Happiness is not the temporary diversion of gaiety or pleasure but the sense of well-being which comes from an adequately lived life. Its companion is not freedom from disturbing influences but meeting them with peace of mind.

We are not born sinful. We are born seeking what gives us happiness and wanting to avoid that which gives us pain. The fact that we are more happy in a loving relationship than we are in a fighting one would convince the natural scientist that loving relationships are closer to the reality of mankind than destruction, brutality, and frustration. His philosophy, applied to human relations, would even lead him to believe that man was intended to experience beauty, to be treated with dignity, to have self-respect, inspiration, friendship, happiness, and hope, and to be whole and wholesome.

Exactly as the scientist begins with something small that he can handle, correcting his mistakes as he goes along, so we must begin with ourselves and widen out from there to the family, the community, the factory, the nation, and finally to the world. Only thus can we make our dependency on each other secure. There is no other road by which to achieve freedom to work together co-operatively, for there is no other philosophy consistent with the highest standards of religion, morality, and human values.

Reprinted (in part) from *The Technology Review*, January, 1953, edited at the Massachusetts Institute of Technology.

The Symbol of the Eagle

(Continued from page 7.)

The voice of Michael on the banks of the Susquehanna, detecting the Devil when he appeared as an angel of light [his method of warring on the seed who have the testimony of Jesus]. The voice of Peter, James, and John in the wilderness between Harmony, . . . declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fullness of times. . . . And the voice of Michael, the archangel; the voice of Gabriel, and of Raphael, and of divers angels, from Michael or Adam, down to the present time, all declaring each one their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood. —Doctrine and Covenants 110: 20, 21.

Moroni, another earthly servant of the church, ascended after death. He, too, feared the satanic power through the Lamanites who would kill any who testified of Jesus. He returned to the earth as an angel, thus continuing his ministerial work. These were all the "man child" of the church of God throughout its history. The woman (church) has never yet, since the days of Enoch, brought forth the kingdom of God and his Christ. It will again be Zion when that is accomplished.

WHEN JOSEPH SMITH, the Ephraimite, had his lineage declared by the Lord, there was still one thing needed before he could function. The power and authority that was taken from the earth had to be brought back from heaven. John, the messenger of the Lord, returned with it. "Behold, I will send my messenger, and he shall prepare the way be-

fore me, and the Lord whom ye seek, shall suddenly come to his temple." —Malachi 3: 1.

In no sense whatever can the church or kingdom of God be called masculine. It is composed of men and women, boys and girls. Take away its few thousand men of the ministry, its man child, and it could not function at all. The Lord gave the gender of the child for a definite reason, and history reveals all the incidents stated in the revelation concerning it. The symbol of the eagle with her *two great wings* is surely one of the gems of revelation that God has given. How well both Manasseh and Ephraim have fortified and preserved her identity through the long wilderness years! It was Ephraim, who—at the end of the long 1,260 years, and with the record of Manasseh, the Book of Mormon, in his hand—gave the woman (church) restored vitality among the children of men. It was Manasseh who wrote and preserved her pure doctrine and finally handed it on to Ephraim, his brother. This truly brought the woman out of the wilderness. "And verily, verily I say unto you that this church have I established and called forth out of the wilderness; and even so will I gather mine elect from the four quarters of the earth."—Doctrine and Covenants 32: 2.

This wilderness was across the ocean where Jesus had long before established his church in the place where the symbol, woman (the church), with her eagle wings, would bring forth Zion, the kingdom of God: ". . . to receive this same testimony, among this generation, in this, the beginning of the rising up, and the coming forth of my church out of the wilderness; clear as the moon and fair as the sun, and terrible as an army with banners" (Doctrine and Covenants 5: 3).

It was in the land of the Nephites that it came forth, where Manasseh had lived and where the Ephraimites journeyed and will be gathered. As Joseph's blessing says: "These *two horns* will push the people together to the ends of the earth, the thousands of Manasseh and the ten thousands of Ephraim." If two tribes can be two horns, then two tribes also can be two wings. In both prophecies they are doing the same work. The symbol of the eagle is further stated by the prophet who said: "Ho to the land shadowing with wings, beyond the rivers of Ethiopia." Truly the woman has "two wings of a great eagle" for even the topography of her land is as the wings of a great eagle stretched across the globe. In that land is her *place*, even the wilderness of her hiding, where her pure message was preserved for the ultimate salvation of all who will receive it.

God Loves You

OUR FAMILY'S FAVORITE STORIES AND PRAYERS

BY CATHERINE MARSHALL

author of "A Man Called Peter"

A beautiful little book of stories, prayers, and pictures—warm simple talks with God and humorous stories that Dr. Peter Marshall used to illustrate some of his famous children's sermons. *God Loves You* is the perfect gift book that grownups can enjoy with their children and grandchildren. A Whittlesey House Book.

HERALD HOUSE

Independence, Missouri

\$2.00

Bulletin Board

Brush Creek Reunion

Brush Creek Reunion will be held August 7 to 16 at the Brush Creek grounds in Xenia, Illinois (sponsored by the Central and South-eastern Illinois Districts). Serving on the staff will be Apostle D. O. Chesworth, High Priest and Mrs. Alma Andrews, Seventy and Mrs. D. L. Kyser, and Seventy James Daugherty. President Israel A. Smith is to be present the concluding Sunday. Further information may be obtained from the camp director, D. L. Kyser, 202 Union Street, Marion, Illinois, and tent reservations may be made with George Wolfe, Benton Road, Mt. Vernon, Illinois.

D. O. CHESWORTH

Western New York Reunion Canceled

The Western New York Reunion has been canceled because of lack of interest. This notice is being given so that those who had planned to attend the reunion may make other arrangements.

D. T. WILLIAMS

Serviceman's Address

Pvt. James L. Gill
U.S. 55277402
Co. H. & S., 808 E.A.B.
A.P.O. 970, c/o Postmaster
San Francisco, California

Pvt. Gill's birthday is July 5.

New Church Addresses—Chicago, Illinois

First Chicago Branch
Austin YMCA
501 North Central Avenue
Chicago, Illinois

Chicago Brainerd Branch
8805 South Throop Street
Chicago, Illinois

West Suburban
Lombard Community House
Corner of Westmore and Division
Lombard

Brooklyn Services

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

ENGAGEMENTS

Garfield-Dahlem

Mr. and Mrs. Orville M. Dahlem of Lamoni, Iowa, announce the engagement of their daughter, Georgette, to Nelson H. Garfield, son of Mr. and Mrs. Harold F. Garfield of West Haven, Connecticut.

Brown-Hield

Mr. and Mrs. C. R. Hield of Independence, Missouri, announce the engagement of their daughter, Lois Evelyn, to Marion L. Brown, son of Mr. and Mrs. Israel G. Brown, also of Independence. The wedding will take place July 5 at Stone Church.

WEDDINGS

Braman-Warr

Mabel Delene Warr, daughter of Mrs. Lily Mae Warr of Selma, Alabama, and S/Sgt. William L. Braman, son of Mr. and Mrs. Paul Braman of Biadell, New York, were married May 15 at the Baptist Church in Selmont, the Reverend Higgins reading the double-ring ceremony. The groom is stationed in Greenville, Mississippi, with the Air Force.

Shireman-Thomas

Carol Ann Thomas and Murl Shireman of Pleasant Point, Indiana, were married at the Reorganized Church in Davidson, Oklahoma, by Merle Guthrie. The groom is stationed at Sheppherd Field near Davidson.

Weddle-Westendorf

Hulda Westendorf of Oelwein, Iowa, and John Weddle of Henryetta, Oklahoma, were married at the Reorganized Church in Oelwein, Elder Evert McFarlane officiating. They are making their home in Henryetta.

Postlewaite-Barber

Charlene June Barber, niece of Mrs. Douglas Osborn of Detroit, Michigan, and Rollin J. Postlewaite of Temple City, California, were married May 29 at the Graceland College Chapel in Lamoni, Iowa, Dr. Roy Chevillie officiating. Both were students at Graceland. They are making their home in California.

BIRTHS

A son, Danny Leon, was born on March 17 to Mr. and Mrs. Roy Hight of the Medoc, Missouri, Branch.

A daughter, Lucinda Darlene, was born on April 27 to A/2C and Mrs. James Calvin Sage at Des Moines, Iowa. The father is stationed at Scott Air Force Base in Illinois. The Sage home is at Belleville, Illinois.

Mr. and Mrs. Wilburt L. Canniff of Belleville, Ontario, announce the birth of a daughter, Diane Elaine, born May 7. Mrs. Canniff is the former Pauline Chambers.

A son, Eddie Eugene, Jr., was born on November 9, 1952, to Mr. and Mrs. E. E. Miller, Sr., in Honolulu, Hawaii. He was blessed on May 17 at Evansville, Indiana, by his paternal grandfather, Elder J. P. Miller, and Elder Robert Glenn.

A daughter, Linda Jean, was born on October 5, 1952, at Evansville, Indiana, to Mr. and Mrs. Phillip Miller, Jr. She was blessed at Evansville on May 17 by her paternal grandfather, Elder J. P. Miller, and Elder Robert Glenn.

Mr. and Mrs. Clyde R. Youngs of Beardstown, Illinois, announce the adoption of a daughter, Sandra Valetta, born December 20, 1952. She was blessed on May 17 by Elders Hubert Baker and Harold Skiles. Both parents are Graceland graduates, class of 1941.

A son, Dennis Lawton, was born on November 17, 1952, to Mr. and Mrs. John C. Gowey of Mobile, Alabama. He was blessed on February 8 at the church in Portsmouth, Virginia, by his uncle, Elder R. L. Booker. Mrs. Gowey is the former Viona Fegaro. Mr. Gowey attended Graceland College in 1949-50 and is now serving at the Naval Air Station in Norfolk, Virginia.

A daughter, Dorothy Gwendolyn, was born on April 7 to Mr. and Mrs. Bill Hartford of Niagara Falls, Ontario, Branch. She was blessed on May 3 by Elders Al Pelletier and Charles Tomlinson.

A daughter, Deborah Diane, was born on July 3, 1952, to Mr. and Mrs. James R. Knapp of Binghamton, New York. She was blessed on August 10 by her uncles, Elders Fred Knapp and Stanley Hayes.

A son, Karl Woodrow, was born on September 8, 1952, to Elder and Mrs. Stanley I. Hayes of Binghamton, New York. He was blessed on October 5 by his father and an uncle, Elder A. Jack Knapp.

A daughter, Sharon Cecilia, was born on December 18, 1952, to Mr. and Mrs. Henry C. Knapp of Binghamton, New York. She was blessed December 29 by her uncles, Elders Fred Knapp and A. Jack Knapp.

A daughter, Jo Ann, was born on February 6 to Mr. and Mrs. Alfred R. Bartleson of Binghamton, New York. She was blessed on March 22 by Elders Stanley Hayes and A. Jack Knapp.

A daughter, Cynthia Delise, was born January 25 to Mr. and Mrs. Raymond L. Knapp of Endicott, New York. She was blessed on March 22 by her uncle, Elder A. Jack Knapp, and Elder William F. Webb. Mrs. Knapp is the former Phyllis Limb. Both parents are Graceland graduates.

A daughter, Julianne, was born on May 6 to Mr. and Mrs. Eldred Knapp of Xenia, Illinois.

A daughter, Ellis Gail, was born on March 13 to Cpl. and Mrs. Alvin Mogg of Victoria, British Columbia. She was blessed on Easter Sunday by Elder Henry Pietd. Mrs. Mogg is the former Doreen Gibson of Calgary, Alberta.

Mr. and Mrs. Donald E. Crowell of West Haven, Connecticut, announce the birth of a daughter, Dianne Lucille, born May 18.

A daughter, Linda Bernice, was born on December 18, 1952, to Mr. and Mrs. Leighton Robinson of Wiarton, Ontario.

A daughter, Linda Marie, was born on January 27 to Mr. and Mrs. Calvin Robinson of Wiarton, Ontario.

DEATHS

BELL.—Harbert Wallace, son of Mr. and Mrs. Thomas J. Bell, was born December 4, 1886, at Lamoni, Iowa, and died March 20, 1953, at Artesia, California. On June 28, 1909, he was married to Pauline Pipple, who survives him. He had been a member of the Reorganized Church since his youth.

Besides his wife he leaves a daughter, Mrs. Lauralee Rubright; a brother, Edward Bell of St. Louis, Missouri; and a sister, Mrs. Ethlyn Sprague of Lamoni, Iowa. Entombment was in Sunnyside Mausoleum, Long Beach, California.

BENTON.—Mildred E., daughter of Edward and Amelia Jones Ferguson, was born November 16, 1892, at Avoca, Iowa, and died May 19, 1953, at her home in Huntington Park, California.

She is survived by her husband, Ira L. Benton; two daughters: Mildred Anna Thompson and Marilyn LaVonne Bowbeer; a son, Marvin Douglas; and four grandchildren. Funeral services were conducted by Stake President G. E. Tickemeyer at the Utter McKinley Chapel in Huntington Park.

BRADFIELD.—Ruth, daughter of Mr. and Mrs. W. C. Cadwell, was born December 9, 1875, at Logan, Iowa, and died May 16, 1953, in Des Moines, Iowa. On August 30, 1892, she was married to Frank Bradfield; they were among the first custodians of Graceland College.

She is survived by one daughter, Mrs. K. R. Kinney of Glendale, California; one son,

We're on the Air . . .

ALABAMA, Mobile.—WKRK, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

ARKANSAS, Searcy.—KWCB, 1300 on the dial, 4:30-4:45 p.m. (CST) Sunday.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

IOWA, Lamoni.—KGRA, 690 on the dial, 9:30 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m. (EDST) June 23.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFSE, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MONTANA, Kalispell.—KGEZ, 600 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 9:30 a.m. (EDST), Sunday.

TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.

TEXAS, Mercedes.—KRGV, 1290 on the dial, 9:00-9:15 a.m., Saturdays, April 4-June 27

WISCONSIN, Richland Center.—WRCC, 1450 on the dial, 8:15 a.m. (CST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

www.LatterDayTruth.org

Phil, of Des Moines; a sister, Mrs. Camilla Johnson of Napa, California; and a brother, P. M. Cadwell of Milton, Iowa. One daughter, Graceland Rauch, preceded her in death. Funeral services were held in Des Moines, Pastor Herbert M. Scott officiating.

BROWN.—Rufus Benton, son of Hiram S. and Martha Washington Brown, was born March 8, 1863, in Pike County, Missouri, and died May 9, 1953, in Sacramento, California. For nearly forty years he taught the Indians in the Pine Ridge Reservation of South Dakota. On March 23, 1889, he married Patient B. McClellan; they lived in Modoc County, California, about ten years and in Oklahoma for a number of years while it was still a territory. He had been a member of the Reorganized Church most of his life and held the office of priest.

He is survived by a son, H. W. Brown of Grand Junction, Colorado; a daughter, Vesta Squire of Sacramento, with whom he had made his home the past five years; eight grandchildren; and eleven great-grandchildren. Funeral services were conducted by Evangelist William H. Dawson. Interment was in the Sacramento Memorial Lawn Cemetery.

FULTON.—Jennie, daughter of Mr. and Mrs. Eber Benedict, was born November 12, 1866, at Spring Prairie, Iowa, and died May 13, 1953, at Gary, Indiana, while visiting her daughter. In 1887 she was married to James Fulton, who preceded her in death. She had been a member of the Reorganized Church since May 29, 1878.

Surviving are two daughters: Mrs. Fannie Warricutt of Gary and Mrs. Edna Abild of Des Moines. Three sons preceded her in death. Funeral services were held in Des Moines, Pastor Herbert M. Scott officiating.

SNELL.—Enoch Allen, son of Martin L. and Margaret Allen Snell, was born December 25, 1892, in Melancthon Township, Ontario, and died April 28, 1953, at Honeywood, Ontario. He was baptized July 27, 1902; was ordained a priest on July 14, 1935, and an elder on August 14, 1942. He served as pastor of the Redickville Branch for thirteen years. On August 15, 1917, he was married to Gertie May McLean, who survives him.

Besides his wife he leaves two sons: Wayne M. of Kerwood, Ontario, and Franklin B. of Honeywood; a daughter, Mrs. Harold Jamieson of Melancthon; three grandchildren; a brother, Luther J. Snell of Grand Valley, Ontario; and three sisters: Mrs. George A. Mortimer, Mrs. John Mortimer, and Mrs. Russell Johnston, all of Elora, Ontario. Two sons preceded him in death: John, who died in infancy, and William, who died in World War II while serving overseas. Elders H. A. Dayton and Gordon Farrow conducted the funeral at the Redickville Church. Interment was in Hornings Mills Cemetery.

PARTRIDGE.—Ruby Ann, daughter of David C. and Mary Ellen Crandall, was born October 23, 1875, in Shelby County, Iowa, and died April 24, 1953, in Windom, Minnesota. On May 25, 1895, she was married to Dwight Partridge, who preceded her in death on March 26, 1953. She had been a member of the Reorganized Church since June 20, 1886.

Surviving are two daughters: Mrs. C. L. Kingey of Independence, Missouri, and Mrs. L. E. Olson of DeWitt, Iowa; a son, L. L. Partridge of Sioux Falls, South Dakota; a brother, F. A. Crandall of Plattsmouth, Nebraska; two sisters: Mrs. Catherine Pett of Woodbine, Iowa, and Mrs. H. T. Reimer of Independence; and five grandchildren. Two sons, Howard and Walter, preceded her in death. Funeral services were conducted by Elder James A. Thomas and O. W. Tuck at the Hansen Chapel in Worthington, Minnesota. Burial was in the Worthington Cemetery.

PORTER.—Roselean W., was born November 10, 1868, at Semmes, Alabama, and died May 2, 1953, at Prichard, Alabama. She was married on January 3, 1883, to Julius Addison Porter; six children were born to them. Mr. Porter and three sons preceded her in death. She had been a member of the Reorganized Church for over fifty years.

Surviving are three daughters: Mrs. Laura Powell of Theodore, Alabama; Mrs. Ruth Campbell and Mrs. Idell Rawis of Prichard, Alabama; six grandchildren; nine great-grandchildren; and three great-great-grandchildren. Funeral services were conducted by Elders J. A. Pray and R. L. Booker at the Reorganized Church in Mobile. Burial was in Wolf Ridge Cemetery.

Sixty-fifth Wedding Anniversary

Mr. and Mrs. William M. Mills of the Santa Ana, California, Branch observed their sixty-fifth wedding anniversary on Thursday, May 7. They were married at Los Angeles, California, in 1888 by Mr. Mills's father, Elder D. S. Mills. Their children are Mrs. Evanelia Farley, Orange, California; Miss Adelia Mills, Orange, California; Mrs. Rebecca Nimmo, Independence, Missouri; Clarence Mills, Durham, California; and Walter Mills, Trabuco, California. One son, Roy Mills, is deceased. There are also twelve grandchildren and five great-grandchildren. Both Mr. and Mrs. Mills are members of the Reorganized Church.



Introducing

ANDREW JOHN CORBETT, Sydney, Australia, page 5, came into the church in 1904 by divine guidance. He had Sunday school training as a boy; as he grew older he felt a need of church training for his two children. He says, "I started out looking for a church to join. After several Sundays I did not know where to go next. Then an audible voice spoke to me and said, 'If you will be saved, go to the Latter Day Saint Church.'" The next Sunday he occupied a back seat in the Balmain Church. Soon he was baptized by Gomer R. Wells and has been a member of that branch ever since.

Brother Corbett was born in 1875. He married Amy Thearle in 1901 (deceased May, 1946). To them were born four daughters and two sons. Following his public school education he went to work, but he has been a student all his life and has written much for the church papers. His hobbies are oil painting and verse writing.

He was associated with Sydney's largest publishing house for thirty years and was foreman at the time he was called into the mission field in 1918. He was ordained a deacon in 1905, a priest and elder in 1908, high priest in 1914, and counselor to Bishop Lewis in 1921. When Bishop Lewis died, Brother Corbett and W. J. Haworth were made trustees to the church property in Australia. He has presided over the Balmain, Richmond, and Brisbane Branches. He has also been president of the Southern New South Wales, the Victoria, and Queensland Districts at various times. He was superannuated in 1952. He has seen five generations of his family worship in the Balmain Church, and recently had the privilege of blessing two great-grandchildren.

Reunion Schedule

REUNION	PLACE	DATE
Eastern Montana	Fairview, Montana	June 17-21
Texas	Bandera, Texas	June 19-28
Gulf States	Brewton, Alabama	June 20-28
W. Va.-Columbus-S. Ohio	Bethesda, Ohio (Epworth Park)	June 27-July 5
Wisconsin-Minnesota	Chetek, Wisconsin	June 28-July 5
Des Moines	Des Moines, Iowa	July 4-12
New York-Philadelphia	Deer Park (New Hope, Penn.)	July 4-12
Center Stake of Zion	Lake Doniphan, Excelsior Springs, Missouri	July 11-19
Owen Sound-Toronto	Port Elgin	July 11-19
Central, South Michigan	Liahona, Sanford, Michigan	July 11-19
Southern New England (Onset)	Onset, Massachusetts	July 11-19
Black Hills	Custer, South Dakota	July 12-19
Western Colorado	Delta, Colorado	July 16-19
Manitoba	Winnepeg	July 17, 18, 19
Kansas	Salina, Kansas (Camp Webster)	July 18-26
Ozarks	Racine, Missouri	July 18-26
Oregon	Lewis River, Washington	July 18-26
Maine	Camp Winiagwamak, Brooksville, Maine	July 18-26
Arkansas-Louisiana	Camp Clear Fork, Hot Springs, Arkansas	July 19-26
Kansas City Stake	Lake Doniphan, Excelsior Springs, Missouri	July 25-Aug. 2
Blue Water (Flint-Port Huron)	Lexington, Michigan	July 25-Aug. 2
Nauvoo	Nauvoo, Illinois	July 25-Aug. 2
Saskatchewan	Saskatoon	July 26-Aug. 2
Lamoni Stake	Graceland College	July 26-Aug. 2
Chatham-London (Erie Beach)	Erie Beach	July 31-Aug. 9
British Isles Mission Reunion	Enfield, England	July 31-August 4
Northwest (Silver Lake)	Everett, Washington	Aug. 1-9
Rock Island		Aug. 1-9
Kirtland	Kirtland, Ohio	Aug. 1-9
Hawaii	Mokuleia, Oahu	Aug. 2-9
Alberta	Sylvan Lake	Aug. 3-9
Far West Stake	Stewartsville, Missouri	Aug. 6-16
Southeast and Central Illinois		
St. Louis (Brush Creek)	Zenia, Illinois	Aug. 7-16
Eastern Michigan (Cash)	Cash, Michigan	Aug. 8-16
Northern Michigan (Park of the Pines)		
Missouri Valley	Boyer City, Michigan	Aug. 8-16
Blue Water (Detroit-Internat'l)	Woodbine, Iowa	Aug. 8-16
Oklahoma	Lexington, Michigan	Aug. 8-16
Utah-Idaho	Wilburton, Oklahoma (Robber's Cave)	Aug. 8-16
Arizona	Hagerman, Idaho	Aug. 9-16
Western Montana	Mount Lemmon, Arizona	Aug. 9-16
Spokane	Deer Lodge, Montana	Aug. 9-16
Eastern Colorado	Spokane River near Spokane, Washington	Aug. 15-21
Southern Indiana	Palmer Lake (Pine Crest Camp)	Aug. 15-23
Chicago and Northeast Illinois	Rivervale Park, Mitchell, Indiana	Aug. 16-23
	Naperville, Illinois (Camp Seager)	Aug. 23-30

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

M
h

CLOCKS

One of the misfortunes of the modern age is the disappearance of the old-fashioned grandfather clock. With musical ceremony it counted the hours, and special melodies marked the quarter, half, and three quarter intervals. In between, the measured tick-tock reminded everyone of the ancient platitude, "Tempus fugit."

Of course it was placed in the hall with the umbrella stand and the coatrack, with charcoal portraits of Uncle Wilberforce and Aunt Mathilda watching it. But its sonorous voice could be heard above the discreet conversation in the parlor, and the controlled laughter of those Victorian times and manners.

When conversation paused, the clock's solemn voice could be heard reminding all that, "Art is long and time is fleeting,

And our hearts though stout and brave
Still like muffled drums are beating

Funeral marches to the grave."

The clock ruled entire families with a kind of austere majesty. It told them when to get up, when to eat, when children must be pushed out the door for their reluctant journey to school, and when it was time to go to bed. Even the most charming visitors were told, in the clock's impersonal way, when it was time to go home. And the amorous swain, lingering beyond the time of his welcome, was a dolt if he did not heed the voice of the clock, stand up, and ask for his hat.

Modern electric clocks are such mute witnesses for the passing of time. They have no drama, no fanfare, no excitement, no authoritative voice to command obedience. And some of them have such queer, impressionistic hands and faces that you can't tell the time even if you look at them, as if they were meant to confuse a person rather than inform him. Visitors stay too late, the family loses sleep, the swain bores the girl and loses her, and everybody is grouchy the next day.

With our wonderful genius and intelligence, we keep progressing, but in doing so we leave behind and forget many things that are finer and better than the new things we invent. Perhaps, sometime in the next century, somebody will discover something as good and useful as the grandfather clock.

L. J. L.

JUSTICE

Anyone who uses the Constitution as a shield while he seeks to tear down and to destroy the principles for which it stands should be denied the rights guaranteed therein.

H. L. Whipple

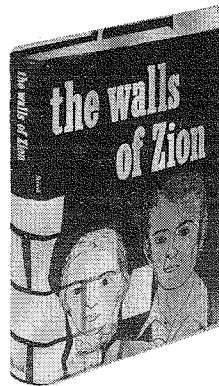
SOLUTION

The problem of the white American and the Negro American . . . like all the great problems of mankind, at bottom is a religious problem, and the religious solution must be made before any other solution can be effective. It will, in fact, never be solved exclusively on human terms.—"Time," December 30, 1946.

Faith is holding reasonable convictions in realms beyond the reach of final demonstration; and as well, it is thrusting out one's life upon those convictions as though they were true.—From Walter N. Johnson

The Walls of Zion

by Addie Spaulding Stowell



A new book! "The Walls of Zion" is a historical novel that brings you facts along with fiction. It is a story of pioneer life in the early days of our church. The reader will follow the church from its beginning to the time when the Saints were forced to abandon all in Missouri in 1833. Order your copy today.

\$3.00

Herald House
Independence, Missouri

Contents

EDITORIAL

The Lift of the Spirit	3
Across the Desk	4

ARTICLES

The Symbol of the Eagle, by A. J. Corbett	5
A Tribute to Music and Musicians, by Elbert A. Smith	8
A Father's Prayer on Father's Day, by Leonard S. Rhodes	8
Question Time	9
Poliomyelitis, by J. E. Andes, M.D.	10
Brotherhood Will Come, by Mrs. Lee R. Oliver	12
Economic Experiments in Israel	12
The Two Philosophies, by F. Alexander Magoun and R. Carter Nyman	13
Building the Kingdom, by Marie Gosline	14
Memories, by Emma V. Freeman	15
John Brown's Spirit, by Alice Crossan	16
The Autobiography of J. Arthur Davis	18
Bulletin Board	22
Reunion Schedule	23



Photo by Gerald R. Rose

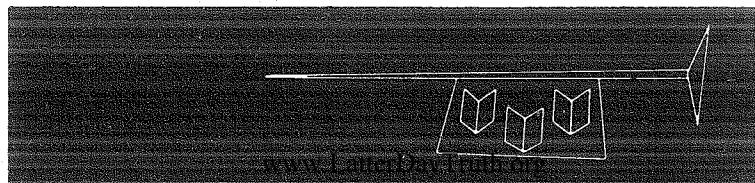
Alexander Lake

Grand Mesa, Colorado

the Saints' Herald

June 22, 1953

Volume 100





We'd Like You
to Know . . .

Howard Whalley Fisher

When Howard Fisher was a little boy he began to pray that someday he might be a missionary. He also prayed that he might be given the ability to sing, at least to carry a tune, so he could help serve God in that way. He started practicing with his mother and by the next Christmas he was able to sing carols with the rest of the family. When he started he had a range of four notes.

As he was growing up his prayers continued. He lived on a farm with three brothers and five sisters. The Fishers were an isolated family, and the children learned much of the gospel by reading books and stories together. "The hours we spent reading helped to cement our beliefs in the gospel when we were still young," he says.

He has always enjoyed work, whether it was farming, which later became a sideline, or teaching. He has been a teacher and a principal in the schools of Saskatoon, Saskatchewan, Canada, for about five years. He is now the appointee missionary in Saskatchewan.

Howard was born in Birsay, Saskatchewan, in 1926 and was baptized when he was eight. He was graduated from Weyburn School, grade twelve, normal school, and from Saskatoon University. There he received a permanent superior certificate in education.

In 1949 he married Marion Virginia Thomson. They have two children, Loretta, two and a half years old, and Grant, not quite one. His special interest is the "kingdom of God," while his hobbies include softball, curling, boat riding, and wood-working. His wife adds another one—teasing. He was ordained a priest in 1947 and an elder in 1950.

The Saints' Herald

Vol. 100 June 22, 1953 No. 25

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

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

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

2 (578)

News and Notes

FROM HEADQUARTERS

DAVEY COMPLETES SERIES

Apostle Roscoe Davey completed three weeks of missionary activity in the Kansas City Stake area on June 7. Branches included were Quindaro, Malvern Hill, and Central.

GLEAZER REPORTS

Apostle E. J. Gleazer continues to improve, following a recent illness, and is frequently back in his office. He now plans to leave Independence June 22 for California, and to attend the Northern California Reunion at Santa Cruz, July 5-12.

HANSON AND RENFROE VISIT CANADA

Apostle Paul M. Hanson and Seventy Z. Z. Renfroe have completed a month's visit in the provinces of Manitoba, Saskatchewan, and Alberta. They report that prospects are encouraging for church work in Winnipeg, Weyburn, Regina, Saskatoon, Edmonton, and Calgary.

WOMEN'S COUNCIL ADJOURNS FOR SUMMER

The Women's Council held its final formal session June 10. This was the last regular meeting until September.

At this time the women finished their report, "Women and Evangelism," to be added to the material presented at the Institute of Evangelism held in April. The women also discussed their coming reunion assignments.

HOLMES ATTENDS INSTITUTES

Apostle Reed Holmes has recently returned to Independence, following his attendance at institutes and gatherings from May 16 to June 7. These gatherings included church school institutes at Louisville, Kentucky, and Southern Indiana District, May 16-17; regional institutes at Columbus, Ohio, May 22-24; and Flint, Michigan, May 29-31. Other contacts were Evansville, Indiana, May 15; Middletown, Ohio, May 19; Dayton, Ohio, May 20. The Eastern Michigan District held two regional priesthood gatherings June 3 and 4. His final regional institute was in London, Ontario, June 5-7.

The Columbus, Flint, and London institutes followed the demonstration approach, which included the laboratory experience of actually teaching classes, followed by class evaluations. This new approach placed the emphasis on "doing."

BANQUET CLIMAXES PRIESTHOOD CLASSES

The evening of June 5 the priesthood members of the Center Stake of Zion, with their wives, held a banquet at the Auditorium. Mrs. Walter Johnson spoke on "A Wife's Attitude Toward a Husband's Ministry." Bishop Walter Johnson spoke on "How the Family Can Enrich the Work of the Ministers." The General Church Presidency and Bishopric attended. The banquet served as a climax to a six weeks' session of priesthood classes.

These classes were the third session held this year. Herbert Lively of the stake presidency was in charge of the Melchisedec priesthood school. Instructors of the three quorums were Almer Sheehy, Floyd McDowell, Reed Holmes, and John Darling. School for the Aaronic priesthood members was in charge of Harold Cackler. Instructors were Brother Cackler, John A. Robinson, Marion Talcott, Trevor Norton, and J. E. Kelsey.

Lectures on Faith

A Pertinent Question Considered

WE HAVE BEEN mildly reproached because *Lectures on Faith*, recently published in booklet form, were not left, as they were at first, as an "integral" part of the Book of Doctrine and Covenants. Our attention has been called to the following quotation from paragraph 4 of Section 108A, as follows:

Elder John Smith, taking the lead of the high council in Kirtland, bore record that the *revelations* in said book were true, and that *the lectures* were judiciously arranged and compiled, and were profitable for doctrine.

This inquiring brother (of another faction) cites this single isolated reference in the minutes of the General Assembly in support of his contention that the Lectures were thereby approved and endorsed or authorized as fully as were the revelations. The question thus raised is, of course, both serious and pertinent, and it is worthy of careful consideration: May we properly assume, because John Smith testified as he did, that approval of the Lectures as an integral portion of the book was contemplated by all members of the General Assembly? That is the question.

It will be noted that in the quotation there is a comma after the word "compiled," leaving it open to construction as to what is referred to in the following clause: "and were profitable for doctrine." From the statements made by others, I am inclined to believe the final clause referred to the revelations.

It may also be thought by some that the Lectures were submitted for approval along with the revelations, because when the book was first published the Lectures were included in it.

Let us examine the whole record. The heading of Section 108A sets out that at a meeting of the General Assembly on September 24, 1834, a committee had been appointed "to arrange the items of doctrine of Jesus Christ for the government of his church . . ." which "items are to be taken from the Bible, Book of Mormon, and the revelations *which have been given to said church up to this date*, or shall be until such arrangement is made." (Italics mine. I. A. S.)

Here it was specifically provided that the sources from which the "items of doctrine" were to be taken were limited to the Bible, the Book of Mormon, and "the revelations . . ." Could this authorization be held to include matter from other sources or by whomsoever "prepared," the original committee or others? We do not think so.

REFERENCE in our *Church History* was made to "Lectures on theology for publication in the Book of Doctrine and Covenants, which the committee appointed last September [are] now compiling." This did not indicate they were to be a *part of the doctrines*, simply because they were to be published *in* the book.

Paragraph 4 of Section 108A states that after the General Assembly was organized, and "after a hymn was sung, President Cowdery arose and introduced the Book of Doctrine and Covenants in behalf of the committee." I believe we should assume that in this report the committee did not draw from sources not expressly authorized in the original action. I cannot interpret this record to mean that anything but the revelations were referred to as having been presented, discussed, and approved, for the following reasons:

John Smith, from whom we have quoted, bore record that "the revelations" were true. Levi Jackman "bore testimony" that the "revelations in said book were true."

The Twelve (paragraph 5) bore witness that "the commandments" were true. These could not have included the Lectures.

There are, it is true, some references to "the book" which might be held to include contents other than the revelations *if* indeed "the book," as it *later* was published (with the Lectures), had *at the time* been in printed or published form, which of course was not a fact.

Summarizing briefly: The committee was not directed to bring in any such new matter as these Lectures were, and apparently it did not include in its report any reference to them. Under these circumstances, I cannot believe that the Lectures on Faith were even considered "for doctrine" by the General Assembly; therefore we must hold they were not approved by that Assembly.

For these reasons there was no necessity to include them in the Book of Doctrine and Covenants, and when they were finally discontinued, the action was entirely lawful.

ISRAEL A. SMITH

Editorial

Nauvoo Memorial Service

Special services commemorating the event of the martyrdom of Joseph and Hyrum Smith will be conducted at Nauvoo Sunday, June 28, at 2:00 p.m. The Nauvoo District, under the direction of Elder Max L. Hromek, will be in general charge of arrangements. Elder Eugene Theys, missionary co-ordinator of Center Stake, will give the address, and the music group directed by Franklyn Weddle will furnish appropriate hymns. Participating in the wreath ceremony will be Reginald A. Smith, grandson of the prophet, Gina Smith, great-granddaughter, and Chris Smith, great-grandson.

Across the Desk

THE FIRST PRESIDENCY

Word has been received of the death of two women who have given years of service to the church. Mrs. James V. Dent of Chatham, Ontario, died on May 16, and Miss Mabel Clark of Toronto, Ontario, died on May 21. Miss Clark, a sister of President Wallace Smith's mother, has been known as "Aunt Mabel" by nearly everyone who has ever had anything to do with Toronto Branch.

The following came to the Presidency's office from Merle Guthrie, Church Statistician. These figures are not passed on to *Herald* readers in boastfulness but in sincere appreciation of the diligent efforts of all who are helping in the ever-present task of sharing the gospel.

With the completion of the figures for February, we find that the enrollment of the church has passed the 150,000 mark. As of February 28, 1953, it was 150,006.

Elder Harry W. Black, who is giving good service as Kirtland Temple minister and pastor at Kirtland, shares this letter with us:

Cuyahoga Heights School
4820 East Seventy-first
Cleveland 25, Ohio
May 25, 1953

Dear Mr. Black:

My students and I wish to express to you our sincere appreciation for your kindness in making our visit to Kirtland Temple so pleasant and so very interesting, enlightening, and educational. All of us voted the visit a very worth-while adventure. In fact, several students and parents have already looked for further details about this religious group. The tour has opened vistas of curiosity and a desire for enlarging their horizons of knowledge, which is one of the larger goals of education not easily accomplished with a text book.

Thank you so much for your time and information. We are deeply indebted to you and your church.

Sincerely yours,
CHRISTINE W. WEST

From the Detroit International Stake office:

The opening prayer at the session of legislature of Michigan State Senate in Lansing on March 18 was offered by Elder David E. Dowker of Detroit, Michigan. He is the first member of the Reorganized Church to perform this service.

Elder Dowker was also invited to offer the opening prayer at the Sixty-fourth Annual Convention of the Michigan Federation of Labor at Fort Shelby Hotel in Detroit on May 25.

The following telegram was received from D. O. Chesworth on June 8:

First reunion of the season officially opened today Detroit Lakes, Minnesota, with excellent attendance, larger than usual, with people in excellent spirits. Weather cool.

Apostle Gleazer has shared with us a recent letter from Elder Don Landon, who is working in Oregon. Brother Landon says, in part:

The conference in Portland was well attended and a good spirit prevailed. The work of Brother Njeim again was superb.

Prior to the conference, I spent two weeks in Hood River Branch. We were successful in gaining five baptismal decisions and creating other prospects who are seriously investigating the message. I went on the radio the first week and spoke fifteen minutes each day. We received many favorable comments from residents of Hood River Valley. Attendance the second week jumped 300 per cent. The priesthood is very enthused about evangelistic work. Two young men, who are permanent residents, are working together on cottage meetings and doing a fine job.

In Hood River a total of seventy-one visits were made—thirty-four nonmember and thirty-seven member. Five cottage meetings were held, and ten sermons preached. Four doctrinal sermons were delivered over station KIHRR.

From all indications, Oregon District will have a good baptismal record this year.

From Brother W. J. Haworth, 46 Henley Street, Drummoyne, New South Wales, Australia, May 28, 1953:

When you and Brother Siegfried were here you visited the home of John Story Rodger and wife. He was a nephew of the Australian pioneer missionary, Gland Rodger. You may know that Sister Rodger passed to her reward two years ago at the age of seventy-seven.

Evangelist Swain and I officiated at the obsequies of J. S. Rodger this afternoon. Born January 1, 1864, he had attained the ripe age of eighty-nine years. He was baptized by his uncle in February, 1879, at the small village of Bungwahl, through which you passed en route to Tiona reunion grounds.

He was a sawmiller and lived at various places in his long life. Traveling ministers were received into his home with gladness and with every courtesy from Sister Rodger and the family. During the past few years they made their home in Sydney.

A fine Christian gentleman, a magistrate for his country, an honored member of his church, he has passed to a sure reward.

Time is creeping up on me also, and toward the end of last year my health was not too good, but the Lord has been kind and I am back to the normal for an eighty-year-old.

I am grateful for God's blessings directly and through the ministries of the church. Sister Haworth joins me in sending you best wishes.

Freedom Unlimited

The Challenge to Zion-building

By Paul Wellington

A MODERN RIP VAN WINKLE would really be astounded—after a century of sleep—to awaken in today's twentieth century of scientific invention. Today's commonplace would be a miracle to him.

Yes, Rip's horse or bicycle has been replaced by the auto; his primitive steamboat is now a huge diesel (and soon, atomic) ocean liner; and that which was not even a dream has become a jet airplane zooming through the skies at a thousand or more miles an hour.

Rip's Indian friends no longer send smoke signals; nor does his white brother ride the pony express. They now pick up a telephone, or send a telegram, or operate a "ham" radio station, and communicate across the thousands of miles instantaneously.

No longer is his home lighted with a candle, or even a kerosene lamp. It is flooded with electrically produced brilliance. A machine now washes for his wife; another preserves his food through home refrigeration; another mixes ingredients for the cake he will eat at dinner. He will ride to work on a streetcar or trolley bus activated by electricity.

And added to this continually growing list of Rip's new "miracles" are the many thousands of other lesser or greater conveniences, labor-saving devices, and conveyances, speeding up transportation and communication. All of the stored-up energy of Rip's earth is being released into action.

The other two billion typical Rip Van Winkles of the earth are uncovering the hidden secret forces of "their" universe and are putting them to work. And they are becoming free—free to travel; free to communicate with many, many people all over the world; free from many social pressures of their tribes, clans,

and communities; free from the continuous struggle to "just survive."

The Challenge

These particular freedoms probably find their greatest expression today in the United States—the land where most Reorganized Latter Day Saints reside—the land prophesied by their leaders as the center of a new "one world" kingdom, Zion. And to those who hold dear the ideal of assisting in the building of this kingdom, this freedom offers a challenge. For this freedom, uncontrolled, threatens to destroy the very organization developed for producing Zion. Its threat is internal: it pulls many of the workers of the church (the organization) away from duties and responsibilities previously taken for granted. It blots out or blurs the vision (of many) of a "good land," and substitutes in its place a "rich land."

It's a different "world" in which we now live, compared to one hundred years ago. Compare, for instance, your own experience of living today with the pattern of one hundred years ago, as typically pictured in this account of Creekville:

Creekville is a tiny village of sixteen houses, stretching for a distance of a half mile along a mountain stream. . . . There is no railroad, and the only road is a secondary road that leads to no other town but turns around a mountain and connects with a highway which leads out of the mountains. . . .

The residents of the village are culturally homogeneous. Most of them are or have been farmers, and the rest trade with farmers or sell services to them. Their families have lived in the vicinity for many years. . . . They share a rich heritage of folklore and folk customs.

The people know one another well, and have known all about each other for all their lives together. Any new development is immediately common knowledge. Young people who spend more than two or three evening engagements together,



for example, will find that they have unofficially announced an expected wedding. A resident, contending that there had been no unhappy marriages in Creekville in the last fifteen years, offered as evidence the proposition that "If there had been an unhappy marriage, everyone would have known about it."

In Creekville there is little privacy or individualism, and little desire for it. When neighbors come for a brief visit they do not knock on the door, but simply walk in. There is also a custom of dropping in for a visit at mealtime without an invitation, and it is expected that the host and hostess will in time pay a return visit. When there is illness or other trouble, word spreads and people come to aid without being called. . . . the neighbors come in with baskets of food, and . . . help in the chores and the care of the children. . . .

Selfish competition for property is at a minimum. There is very little pressure to "keep up with the neighbors," but rather it is considered a disgrace to live beyond one's means. . . .

Social control is of course very strong in Creekville. . . . If a man ever becomes intoxicated, his reputation is permanently damaged. It is practically impossible to keep people from finding out about this. . . . Once a minister's son drank too heavily, and from then on no "nice" girl in Creekville would consider going out with him.

Even laziness is something of a sin in Creekville. The nicest thing that can be said about a person is that he is a good worker. . . . A cruel reflection was pronounced on the laziness of a resident who died at the unconventionally young age of sixty, "You can rust out as well as wear out."

There are no illegitimate children in the community, and such sex irregularity as does occur furnishes material for conversation for some years. Serious crimes

practically never occur. . . . Suicide is also unknown in the community. . . .

The development of family and kinship relations promotes continuity of the local culture. There are many who live with relatives, and those who do not do so make a practice of visiting often if relatives live near by. If the relatives live at a distance, they make a pilgrimage at least once a year. The continuity of generations is strong, and old people usually live with their children. Harmony between old and younger generations is the rule. . . . It is never possible to send the old people to the poorhouse. It would be a disgrace that no family in Creekville would want on its conscience. . . .

Old persons are much respected and, far from being regarded as obsolete, are admired for their vigor and for their wisdom. . . . When an old person dies it is a calamity, and his wise sayings may be quoted for several years afterward. Children are characteristically at ease with old persons—one child remarked to a grandparent, "When you talk to me you are my own age."¹

Yes, life has changed radically in the United States since the modern-day inception of Zion. An 80 per cent rural population has changed in a century to an 80 per cent urban population. People don't work together and depend intimately on each other as they did fivescore years ago. They don't have to. Their routines and traditions have been disrupted by movement and contact with people of different ideals. They have been placed "on their own" in making most decisions of social relationships where social control no longer has a rule. In many phases of life, they have reached the stage of not knowing for sure what decisions to make—what will be right or wrong. This freedom has loosed the social bonds that held them together and set their pattern of life; but increased wisdom to control this freedom has not accompanied it.

The Effects

How has this freedom of movement, communication, and social control affected us and our way of life? How has it affected Zion-building?

First, *it has tended to eliminate all things sacred.* Traditions, habits,

sayings, and beliefs which in the past were held in great respect are now challenged and doubted. Not only have concepts of religion been affected, but all phases of living beginning with the fundamental home and family have been changed. No person, thing, or idea is allowed to exist as sacred or respected until proved to the satisfaction of each individual in society. The nation no longer has a "gold standard" of morality or excellence. Hundreds of standards exist and vary from community to community. The average citizen associates daily with many people of varying standards, and gradually his concepts of life take on some aspects of his friends' viewpoints. Soon he discovers that those things he holds sacred are not viewed as such by others. He begins to doubt his own beliefs once so sacred. His life is changing. So is "his" Zion.

Second, *it has overemphasized "individualism"*: individual interests and tastes, rights and personal freedoms. In sacred societies of the past, there has been the tendency toward communal ownership, uniformity in dress, and equality in material possessions. Today's freedom brings an opposite emphasis: no two women want to be seen in public in dresses of like design. We want houses that look different. Interior decorations vary radically. Complete changes of style in clothing, furniture, autos, and so on, come at frequent intervals. Community and home recreation and play often lose out to entertainments of a more individualistic nature: the movie, commercialized sports, and so forth. Even members of the same family go their separate ways of individualism.

In a society like Creekville, individual freedom is of minor importance. Behavior of the individual is well defined. He has no right to do "just as he pleases." Co-operative living limits the range of activity that can be allowed to each person.

Today it is not yet known just where the "happy medium" of personal freedom lies. Can a strike be allowed to paralyze and destroy a

nation? How far can this freedom be allowed to extend? We do not know, but we continue to search and probe the limits of our individual rights.

Third, *out of this individualism have arisen less durable satisfactions.* In the most integrated and harmonious groups, the most joyous experiences appear to be social. Group approval is sought more than any other good, and condemnation is dreaded more than any other penalty. The pleasures of social life, songs, games, and conversations have the strongest and steadiest appeal, and the more individualistic physical pleasures are secondary. These latter gratifications become important primarily as persons become more and more individualistic and are therefore partially deprived of the opportunity to know and enjoy the pleasures of social activities. And the satisfaction they provide is less complete and less durable than that furnished by the group recreation. This, at least, is the inference that seems correct in view of the choices made by those who are able to engage in either type.

Today's attempt to find happiness causes many to turn to the "unreality" of movies and pulp magazines; others search for satisfactions in eating, drinking, café and night club life, or in patronizing commercialized vices.

Fourth, among the consequences of such individuation and segmentation of the population *is the tendency of persons to distrust the members of groups other than their own.* Among political, economic, racial, and religious groups mutual suspicions are numerous. Employers frequently accuse union leaders of attempting to take over the business, while the latter accuse the employers of trying to destroy labor unions. The more touchy Southerners accuse the Northern people of trying to destroy their traditional way of life. Extreme feminists claim that men conspire to deprive women of their rights. Catholics and Protestants (and Latter Day Saints) misrepre-

sent the intentions of one another. The Democrats and Republicans are "sure" that the other is most dishonest and ill-fitted for the job of presiding over affairs of government.

And fifth, as a result of these stages of change due to this modern-day freedom, *a feeling of great unrest pervades our country and the whole world.* Here at home we see it expressed in many ways: some wander over the nation seeking more pleasant employment or climate or housing, always in vague pursuit of a more satisfactory life; others stay "put" on their jobs but seek satisfactions in trips and vacations nearly every week end. Nothing completely satisfies. The worry of sickness, war, depression, inflation, and so on, is constantly pressing down on the minds of millions. Suicide and other crimes of a sadistic nature grow in numbers. Throughout the world, internal revolution often is the result of this unrest.

The Problem

The church and its members are definitely affected by the changes which have come about through the increased freedoms of movement, communication, and social control. And our primary goal of building Zion is in danger of never becoming a reality if these changes continue to "infect" our membership.

How can Zion exist without its inhabitants having a sacred concern for standards of morals and for spiritual qualities?

How can Zion exist with individualism running rampant—without restraint of personal liberties and concern for the "group"?

How can Zion exist if its proponents have no desire for the durable satisfactions of group co-operation?

How can Zion exist with the seeds of mutual distrust within?

How can Zion exist when its people have such great unrest (as displayed by the constantly changing membership in every local congregation)?

Shall we advocate the elimination of these freedoms and go back to the "good old days"?

No, that's not the answer!

Individual freedom must be, or Zion won't be! This freedom is part of the divine plan to bring about Zion. It is part of the great awakening which began this past century—and must continue. Freedom of agency is a necessary element in developing the personalities capable of Zion living. It is especially recognized in the Christian viewpoint of religious growth. Of course, in our present state of imperfection we misuse it. But *Zion-building is the process whereby we learn to control its use.*

The know-how of using our newfound freedoms is the great unexplored field ahead for future work. How can we control and direct our freedoms in such a way as to achieve the goals that we desire? Freedom has its laws. It has its boundaries and limits. It is vitally tied into all relationships of man with fellow man and with his Creator. Many people would be a law unto themselves but discover, often to their sorrow, that they cannot make or control freedom's laws. These laws have been eternally the same since the existence of man, and those who would try to break them or disregard them have been crushed. Zion builders are no special favorites. They must discover how these laws work and apply them.

That which is governed by law, is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, can not be sanctified by law, neither by mercy, justice, or judgment.—D. and C. 85: 8.

The Solution

Modern-day revelation points the way to those who are zealously concerned with making Zion a reality. It says that Zion-building can be accelerated if certain steps are followed:

Assemble . . . organize . . . prepare . . . sanctify . . . purify . . . yourselves . . . teach one another the doctrine of the kingdom; . . . be instructed more perfectly in theory, in principle, in doctrine,

in the law of the gospel, in all things that pertain unto the kingdom of God, . . . things which have been; . . . which are; . . . which must shortly come to pass; . . . wars . . . perplexities of the nations; . . . a knowledge also of countries.—D. and C. 85: 20, 21.

Most of us are illiterates in laws that pertain to the kingdom of God. Our public schools give only a smattering of knowledge pertaining to personalities, morals, human relationships, and stewardships. The "blueprint for abundant living" is so complicated (or simple) that most of our untrained minds and unseeing eyes cannot comprehend even the first steps necessary to kingdom-building. Few details have been discussed or written about them. Few experiments have been attempted. Even a definition of the "kingdom" cannot be fully agreed upon except in the most general terms.

How then do we gain this knowledge and wisdom essential to Zion-building? *Through "self-control."*

The twentieth century birth of freedom has loosed us from much of the forced pressures to study, to think, to collect our senses. It has loosed us from much social responsibility.

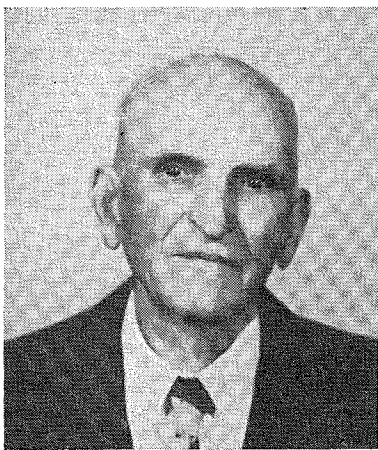
But it has freed us to "voluntarily" assemble, organize, prepare, sanctify, and purify ourselves. We are free to teach one another; free to be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things pertaining to the kingdom of God. We are free to study governments, wars, the perplexities of nations, and so on. We are free to ask our Creator for insight into the meanings of the riddles of our universe—his creation.

And our continued freedom hinges on the correct use of laws we now know—and the discovery of new and higher laws of the universe.

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

Abide ye in the liberty wherewith ye are made free.—D. and C. 85: 24.

1. Robert E. L. Faris—*Social Disorganization*; copyright, 1948, by the Ronald Press Company. Quoted by permission of the publishers.



MORONI TRAXLER

Be Not Afraid

By Roy A. Cheville

Funeral sermon of Moroni Traxler given in the Reorganized Church at Lamoni, Iowa, April 12, 1953.

THE SAINTS OF ALL AGES have carried an inner assurance that eventually righteousness would triumph. They have declared good news of God's sustaining help for those who would qualify for this divine assistance. This conviction has given hope and courage.

Such a saint and prophet was Isaiah. About 700 B.C., from his vantage place in Jerusalem, he looked out on a world that must have appeared to be spiritually topsy-turvy. Assyria, recognized by cruelty and plunder, was the reigning world power. The Ten Tribes had just been carried into captivity and were now lost to recognition. Even in Judah selfish officials and ritualistic priests stood in the way of spiritual reform. Yet Isaiah would not go down in hopelessness. He raised his voice with affirmative courage:

O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength, lift it up, be not afraid; say unto the cities of Judah, Behold your God.—Isaiah 40: 9.

This watchword of Isaiah has been the stay of ever so many saints—*Be not afraid! Behold your God!* I speak of this today because I believe it was the life slogan of Moroni Traxler, whom we honor today. He believed it. He lived by it. He witnessed of it.

AGAIN AND AGAIN Jesus called his disciples from the way of fear. His birth had been announced by a chorus of angels who opened their annunciation with the assuring words, "Fear not, for behold, I bring you good tidings of great joy" (Luke 2: 10). His ministry was to close with the Great Commission in which he was to charge his apostles to go into all the world with the promise of his sustaining companionship.

Between this celestial announcement and his farewell commission, Jesus was to say many a time to his disciples, "Be not afraid." One day when he came walking toward his disciples on a storm-tossed Sea of Galilee he greeted the frightened mariners with the salutation, "Be of good cheer; it is I; be not afraid" (Matthew 14: 27). When they recognized their Lord, their fears were dispelled. One day Jesus selected three of his more intimate associates and went on retreat to a high mountain. To this small company there came the enveloping spiritual presence that testified, "This is my beloved Son . . . hear ye him!" The awe-stricken disciples fell to their knees. Jesus touched them and spoke to restore their confidence, "Arise, and be not afraid!" (Matthew 17: 7) The word "arise" is significant. When we surmount our fears, we are standing, facing squarely into the future. Once again when the resurrected Jesus met some of his followers a short way from the tomb, he addressed the trembling ones, "Be not afraid, go tell my brethren that they go into Galilee, and there shall they see me" (Matthew 28: 10). Those words, "go" and "tell," ought to be emphasized. When we rise above our fears, we become doers and witnesses. We turn outwardly into something that gives us a hold on life.

JESUS SPOKE of a faith that rises above fear. Love would transform the fear of the Lord until it was no longer fear. As we survey history, we conclude that religion based on fear never reaches the highest levels. Fear of hell can never prepare us for an eternity of happiness. Bertrand Russell wrote a chapter for the book, *If I Could Preach Just Once*. In it he said that if he were to give a farewell address he would call on humanity to eliminate fear. If Bertrand Russell, a self-styled atheist, would make such a statement, what ought not a Christian say? Healthy religion develops hopeful outlooks. It does not breed fears, phobias, apprehensions, and complexes.

A maturing faith engenders a progressive sense of fitness to face the future.

One of the tragedies too frequently seen is that of adults in their senior years letting themselves fall into a run-down attitude toward life, with nothing left to anticipate but death and release from life.

Moroni Traxler expected and prayed that the fortunes of the church would see their best days after he had gone on. This is a true index of a noble spirit. Selfish souls are not concerned about what happens after they leave the stage of life's drama. Saints of buoyant faith see their lives as chapters in an eternal drama which will continue after they have played their parts. All this was evidenced in Moroni's contributing to this house of worship. From his earnings he set aside more than he could afford to give. Once, when he came to me with a ten-dollar contribution, I suggested that it was too much. Then I caught the glint in his eye and received the gift as a consecration. He said something like this, "The Saints will need a home whether I am here to meet in the house or not." I believe he worshiped here only once. His spirit, like those of others who believed without fear, is woven into the spiritual structure of this place.

It was my good fortune to travel to Kirtland with "Rony" a couple of years ago to the conference of high priests. He might have dwelt on the spiritual glories of a century ago when the Saints had a pentecostal experience. But no, he was happy to sense the moving power of the Spirit of God in the temple of the Lord today. This spiritual endowment sent him out fearless and unafraid about the church of tomorrow.

MORONI TRAXLER had an unusual spiritual intuition. His sensitive spirit caught rays of inspiration. From these he often glimpsed the signs of things to come. This enabled him to face life with poise and equanimity. It took him to the brink of eternity and made him expectant for it.

A year ago he called me to his home. He thought the invitation to go a little more imminent than it was. Another year was to go by. That day he was

wearily, but he smiled and greeted me as he had always done. He called me "Royal Baking Powder—always rising." Sometimes he would say, "Be sure you keep your rising spiritual power." He spoke these things with seeming jest, but underneath was a spiritual conviction he wished to convey. He loved the gospel of Jesus Christ with everything in him. He wanted the good work to be carried on after he was gone. Jesus always directed his disciples who were to face life without fear to look outward and forward.

Tennyson in "Ulysses" tells of an aged warrior who had beached his boat and hung up his sword. He became bored with his retirement and idleness and at last called his men around him with these words, "Come, my friends, 'Tis not too late to seek a newer world." He would move at slower pace; he would turn to different arts. But he would still be alert to the unfolding possibilities of a tomorrow. And he would be unafraid. Each day could have a renewed confidence. It was so with "Rony."

Dr. Lillian Marten, founder of the Old Age Counselor Center in San Francisco, has concluded that much of the so-called loss of memory in our later years is due to lack of interest in the present. She insists that older people can sit in reminiscence of the past, of indifference to the present, and apprehension of tomorrow. She further affirms that senior adults can keep mental faculties alert by learning to find satisfaction in the present and by turning outwardly from themselves to "causes" of consequence. This is simply the Christian gospel in action.

A FEW WEEKS ago the college students from Indiana came to our house for a social evening. Arthur Gage of Indianapolis had sent a small sum for refreshments. We used the money to buy a book for the library to be given in his honor. And what did we buy? A small volume, *The Best Is Yet To Be*. The title was drawn from Robert Browning's lines in Rabbi Ben Ezra:

Grow old along with me!
The best is yet to be, . . .
Trust God: see all,
Nor be afraid.

In this little testimonial book, Paul Marves tells of sitting beside the hospital bed of an elderly woman who had just been informed by her doctor that she had only a few weeks to live. She chose to keep this to herself to avoid distressing others. Her minister friend inquired, "You are not afraid?" "No," she replied, "I look upon it as a great adventure. I have had a full life. Now I wait to see what is beyond. I believe in God and trust in him. I am not afraid."

This was the tone of life of our friend Moroni. We refresh our minds with the story of his eighty-six years.

MORONI TRAXLER, son of John and Esther Traxler, was born in Louisville, Ontario, January 5, 1867. There he grew to young manhood, and in 1885, at the age of eighteen, he came with his parents to the United States, locating on a farm in the Evergreen neighborhood in Missouri. He resided there with them until September 17, 1890, when he was united in marriage to Nellie Grenawalt and they established their own home on a farm in the same community.

In 1895 it was made known to Moroni that he should return to Canada, so he purchased the Canadian farm from his father and with his wife and small daughter, Myrl, went back to Louisville. He at once became active in church work and was made president of Lindsay Branch. In 1902 he was ordained to the office of elder at the Ridgetown conference in Ontario. While Moroni and his wife lived in Canada, four children were born to them: Nina, now Mrs. Ben Crouch of Bethany, Missouri; Earl, now deceased; Esther, now Mrs. Tom France of Lamoni; and Lenore, now Mrs. John Van Wert of Portland, Oregon. In 1903 he returned with his family to Lamoni; here three more children were born to them: Lee, of San Rafael, California; Ralph Moroni, now deceased; and Anabel, now Mrs. Paul Jaques of Indianapolis, Indiana.

For many years Moroni was associated with the Watrous Nursery Company of Des Moines, Iowa, and traveled for it as a landscape gardener. He was an ardent lover of flowers; he delighted in his work. After the years of depression, when the Watrous Company was dissolved, Moroni worked as salesman for the Meredith Publishing Company of Des Moines. He continued with this organization until, because of his age, he was retired from active traveling.

For the last few years he assisted at the Kelley Implement Company of Lamoni and was on active duty until the evening of November 17, 1951, when he was stricken with a heart attack, from which he never fully recovered. Since the death of his wife three years ago, Moroni has made his home with his son-in-law and daughter, Mr. and Mrs. Tom France. It was from their home he was taken to the hospital at Leon, Iowa, on Wednesday, April 8, where he passed away in the evening.

IN 1875 Moroni was baptized a member of the Reorganized Church, and throughout his entire life he has been dedicated to the work of the church. He

delighted to be able to preach the gospel and never failed to embrace an opportunity to explain the principles of his church; because of him many accepted the faith. He was always willing and glad to go whenever called to assist in administering to the sick and fulfilled this part of his calling until his last illness.

On August 4, 1907, he was ordained to the office of high priest. "Rony," as he was always known, has held preaching services at many branches of the church, and his friends in this and surrounding territories are legion. He never failed to see the bright side of any circumstance, no matter how dark things might appear to be, and always even when his heart was heaviest he would try to lighten the burden of others by making a joke. This endearing characteristic has been a great source of comfort to his family during his illness.

Besides the surviving four daughters and one son, he leaves to mourn his passing twelve grandchildren and twelve great-grandchildren.

RONY," would want this memorial service to be one of cheerful expectancy and confident faith. He knew the ups and downs of fortune. Never did he permit hard times or seeming frustration of plans to submerge him. Never did he allow later years of reduced activity to make him stale or soured in the hopes of the kingdom of God. When in recent months he sensed he would not be restored to active life, he grew in anticipation of the great beyond but never with the idea of hostility to the present life.

Last summer at the Blue Water Reunion in Michigan I was to speak on Sunday morning. The building was crowded to the doors. As we sang the opening hymn a certain apprehensiveness came to me, and I wondered if I would be adequate to minister to that large expectant congregation. Then Pauline Frisby, in sure soprano voice sang as if she were speaking to me the aria from Mendelssohn's "Elijah," "Be not afraid—I am he that comforteth. Who art thou that thou shouldst be afraid of a man?" From the infinite source of supply, assurance came to me and I ministered under the Spirit of God. I know the power of this message to the Saints.

Moroni knew this assurance. He leaves us the heritage of a joyful faith, a gospel of glad tidings, and an expectancy of good things to come. The gospel meant so much that he loved to tell it. He leaves us this assuring slogan: "Be not afraid! Behold thy God! Be of good cheer!"

The "San" Chapel

By Faye Franklin

Note: Because of the continued growth of the School of Nursing at the Independence Sanitarium and Hospital, and due to the fact that adequate facilities for chapel services are not available within the hospital building itself or the student nurses' home, it is proposed by the Sanitarium Board that a suitable chapel be erected for the purpose of worship. Because of other needs, the building of such a chapel will necessarily be postponed until such time as the board sees fit to authorize it. In the meantime there are certain organizations that have been working to raise funds which would go toward the building of this chapel. We are printing herewith an article which is in the nature of a report of the Alumnae Association of the Independence Sanitarium and Hospital School of Nursing. We recommend that such a worthy endeavor could very well receive the support and active participation of other groups; and when it is deemed advisable, this chapel will be erected.

THE FIRST PRESIDENCY

By W. Wallace Smith

Why a Chapel?

More and more we are seeing and sensing the need of a chapel at the "San." We, the Nurses Alumnae, have started a fund for a chapel.

A revelation given through our prophet and leader, Joseph Smith III, was the beginning of a movement toward a place for care of the sick. The "San" opened her doors in 1909. Many of us walked the halls of the "Old San," caring for those who came there. We have witnessed many blessings to ill ones through the years.

In the beginning our chapel services were held in the nurses' dining room; after breakfast we pushed back our chairs and stood in a circle, sang a song or two, and one of our nurses offered a prayer. Occasionally we had some elder to worship with us.

I well remember the first chapel service I heard. I was a patient in the "San" before I entered the School of Nursing. The morning that I went to surgery, I awoke and heard the nurses singing. That morning they sang, "God Will Take Care of You." It comforted me and gave me courage to face the day. A hospital and its routine were strange to me, and the singing of the hymn brought peace. Each morning after that, I tried to be awake to listen to the singing by the nurses.

We have a full-time chaplain now, devoted to meeting the spiritual needs of hospital personnel and the patients. We meet for chapel services in one of the classrooms on the first floor of the hospital. The growth of the School of Nursing and the hospital has helped us to see how necessary a chapel is if we are to meet the spiritual needs of our student nurses and the patients.

A chapel would give the "San":

A place for fellowship services
A place for special services: Easter, Thanksgiving, and Christmas
A place where weddings could be solemnized.

A place to hold the capping service
A place to hold services for patients
So many times we need to slip away for a few minutes of quiet meditation. The chapel, quiet and restful, would give the needed lift to one harassed by the cares and problems of the ill. The loved ones of the patient could go to the chapel for a few minutes to commune with their God.

In the new chapel we would need a communication system that would permit the patients in each of the rooms of the hospital to hear and participate in the worship. We would need a good organ so that music could be a part of the worship service.

Fund-raising

The past two years we have been concentrating our efforts on the building of such a chapel. Last Conference Brother Howard Miller came to us suggesting a Hawaiian *Luau*. None of us knew what a *Luau* was, let alone how to prepare it, but we learned. A large tent covering seven thousand square feet was set up on the Campus grounds, tables were arranged, and six two hundred-pound pigs were roasted in pits. Pits and pigs were filled with hot lava rocks and covered with *ti* leaves and green corn, canvas and earth, and allowed to roast three to four hours.

Salmon, donated by a good friend, came from the Oregon coast and was cured here. Halibut came from the west coast and was dried in Kansas City. Pineapples, *ti* leaves, and orchids were sent

from the Hawaiian Islands. Lava rock was sent from Arizona, and bananas from Louisiana. Thus food and equipment were gathered in and prepared.

We cleared \$3,556.69 on this project. The *Luau* was the real beginning of our chapel fund.

Several memorials to loved ones have been given to the chapel fund. A little boy had an incurable disease and died at the "San." He was loved by all who attended him. The parents, not members of the church, gave a donation to the chapel fund as a memorial to him. This was the first of such contributions. Helen Weeks, a "San" graduate and Superintendent of Resthaven, died, and her sisters are adding to the Chapel Fund as a memorial to her. Her family and a friend—a nonmember—have given to this fund. This friend said, "Helen was deeply interested in a chapel, and I want to do this in memory of her."

Gifts of money have been contributed in memory of the father and mother of our church physician, Dr. C. F. Grabske.

There may be others who would like to so remember their friends or loved ones. All such memorials will be gratefully received, carefully listed, and used for the chapel at the "San."

MYRTLE TAYLOR,
President of Alumnae Association
A. FAYE FRANKLIN,
Finance Chairman

The Mission of Jesus

MATTHEW says that Jesus now has four fishermen associated with him as he goes about all Galilee "teaching and preaching the gospel of the kingdom in their synagogues."

Jesus is engaged in his Father's business of building the kingdom by preaching the gospel. Preaching the gospel is the work of kingdom builders. It is the work of the ministry called of God today to preach the gospel—the gospel of Jesus! There is no other gospel to preach. Do we dare to learn the "preaching message" of Jesus and preach it? We must! Shall we preach a creed or preach Jesus? The answer is obvious.

Matthew 4:22 says Jesus preached in all Galilee in the synagogues and healed all manner of sickness. Healing the sick is God's business. He permits men to study the laws that make for healing. Man, by knowledge and skill, joins God in healing broken bodies. God also ordained that through his ministry the sick shall be healed.

Jesus went forth to build the kingdom by preaching and healing the sick. Healing the sick is indeed an evidence of God's interest in the welfare of mankind.

JOHN SHEEHY

Question Time

Question:

Of what priesthood will the firstborn of the sons of Aaron—who hold the right of presidency over the Aaronic priesthood—be (Doctrine and Covenants 68: 2)?

Missouri

M. S. D.

Answer:

The priesthood belonging to the sons or descendants of Aaron is that of the office of bishop in the Aaronic order, the line of the firstborn sons holding the right of presidency over that order, or the office of presiding bishop, others than the firstborn serving as bishops in general.

This office was established in Israel by the choosing of Aaron and his sons to officiate therein, with the covenant that "their anointing shall surely be an everlasting priesthood throughout their generations," Aaron occupying the presiding office, and his sons under him, the eldest or firstborn succeeding from generation to generation (see Exodus 40: 13-15; Numbers 20: 25).

The Lord established the office of bishop in this church, and in harmony with the covenant or pledge made to Aaron and his seed, laid down the law that those called to the office of bishop must be of the lineage of Aaron. However, the law further provides that "the presidency of the high priesthood, after the order of Melchisedec, have a right to officiate in all the offices of the church," and may appoint high priests of the Melchisedec order to officiate in the office of bishop when no legal descendants of Aaron can be found (see Doctrine and Covenants 104: 4; 68: 2). Our present bishops are all of the Melchisedec priesthood.

It is not humanly known who are descendants of Aaron, though the Lord has provided that such may in his own time be named by revelation through the head of the church, but up to this time the office has been under the charge of the higher priesthood. No doubt when the more perfect Zion organization is developed the sons of Aaron will be restored to their rightful place again.

CHARLES FRY

Question:

If the Melchisedec priesthood was returned with Alma, why did Christ require rebaptism of Nephi and all those with him at the time of His appearance here (III Nephi 9: 12, 13)?

Minnesota

Mrs. D. D. S.

Answer:

The brevity of the Book of Mormon leaves us with no direct evidence on this difficult point, but a careful and extended study of the record from Alma down to Christ does bring to light a very probable explanation.

From Alma's time the building up and perpetuation of the church was a continual struggle against the forces of evil which arose within and without. During that period the nation was in decline, and the church suffered many perversions and deflections, frequently reaching a very low stage. Notwithstanding the people had the gospel and the higher priesthood, the law of Moses was still in force with its restrictions. Political troubles with rebellions against both the government and the church, leading to wars and confusion, were frequent; in the end the subversive secret organization of "Gadianton Robbers," somewhat comparable to Communism of today, undermined society to the ultimate breaking up of the government (Helaman 2: 166; III Nephi 4: 37).

Three years before Christ appeared the church was destroyed save some traces among the Lamanites, notwithstanding the faithful labors of Nephi and others to maintain it (III Nephi 3: 15). The whole nation had become corrupted involving the church; it was ripe for destruction, which came at the crucifixion of Christ when by hurricane, earthquake, lightning, volcanic eruptions, and tidal waves, sixteen of the leading cities were utterly destroyed. Only the scattered remnants—probably in the rural parts—were left; Nephi and some others of the faithful were among the survivors.

It was to this broken remnant that Christ appeared after his resurrection, giving to them the gospel in its purity and telling them the law of Moses was done away. He introduced baptism, having called twelve men to his ministry and giving them authority to baptize and build up his church. In doing this he

made an entirely new beginning. What was left of the old could be merged into the new, leaving out the errors and perversities with which the church had long been plagued. It was like discarding an old garment for a new one. Christ's procedure in Palestine was much the same.

CHARLES FRY

Question:

If I join the Reorganized Church, will I lose my friends?

Colorado

E. C. D.

Answer:

It is possible that you will lose your friends if you join the church of Jesus Christ. Which is of the most value to you, the keeping of friends or the missing of eternal life in this world as well as in the world to come? Jesus said, "He that will not leave father, mother, brother, or friends is not worthy of me, and cannot be my disciple."

WARD HOUGAS

Question:

What was the power to "seal" mentioned in Doctrine and Covenants 1: 2 and 68: 1?

Answer:

This term refers to the authority given God's messengers to confirm their message upon those to whom it was delivered. Those who received it were to receive eternal life, while those who rejected it were condemned. Work done in the name of the Lord was the work of God, and its consequences were sealed upon the people by those who ministered, some of it being inspired prophetically and therefore being as if God himself had spoken to them directly. Thus was power given his disciples to act in his name, if done according to his instructions.

A. B. PHILLIPS

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald Editors* rather than panel members. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Pre-existence - But How?

By Ray Whiting

A Department for Debatable Topics

The views expressed in this article do not commit the "Herald" or its editors but stand on their own merits. Should other views on this topic be offered for publication, they should be affirmative, free from personal references, and possess literary merit.—Editors.

THE SCRIPTURES make it plain that man was in the beginning with God. Genesis 2: 5, 6, 9, Inspired Version, says:

For I, the Lord God, created all things of which I have spoken, spiritually, before they were naturally upon the face of the earth. . . . And I, the Lord God, had created all the children of men and not yet a man to till the ground, for in heaven created I them, and there was not yet flesh upon the earth, neither in the water, neither in the air. . . . Nevertheless, all things were before created, but spiritually were they created and made, according to my word.

Doctrine and Covenants 90: 4b-6 says: "Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth. . . . Man was also in the beginning with God. . . . Every spirit of man was innocent in the beginning."

Because of these statements, it is presumed by some people that each and every individual that ever was, or ever will be, was individually created in heaven before the world was, and that each one had to wait his turn to come to the earth to receive a body of flesh. It is further believed that sometime after conception and before birth the spirit individual must come to earth and enter a baby body of flesh.

It is further advanced that some of these spirits, being in the spirit world and having their agency, took sides in the war in heaven, some fighting on the side of God, others on the side of Satan, and still others remaining neutral. As a result of the defeat of Satan and his forces, those who fought with him were cast out of heaven and can never have bodies, while those who were neutral did not lose their bodies, but must now have a colored body. It has also been advocated that some who are born with a crippled body were born so because in the spirit world they almost decided to fight on the side of Satan, but at the last moment changed their minds. Those who fought for God are the humans who have come, or who will come to the earth, and these had, have, or will have bodies—white ones.

If, to some degree, our condition here on earth is or was determined by the decisions we made in the spirit world, then it follows that since there were a certain number of spirits created, the time will

come when the last spirit of man shall have come into the world, and then generation will stop.

THIS REASONING raises some very perplexing questions. For instance, if a certain number of spirits are to be born before generation stops and this part of the purposes of God is fulfilled, will God send a certain number of spirits to certain parents? If so, then they *must* have a certain number of offspring; and if this is correct, then God has taken from parents their agency, which thing he will not do. On the other hand, since man has his agency, God must await the pleasure of humanity in order to get the supply of spirits in heaven used up. And when the time comes that there are only two or three spirits left in the spirit realm to be born, will there be only two or three women left on the earth to become mothers, or will the rest of the women suddenly become sterile?

Furthermore, if God *must* send little spirits to earth every time mothers become pregnant, then God becomes subject to the will and passions of human beings, for he is forced, even by the passion of the wicked, to be a partner in bringing to birth also the diseased and the illegitimate, by sending little innocent spirits into diseased and illegitimate bodies. To this degree men dictate to God, and he *must* obey—that is, if God sends spirits to unborn babies that spirits might have bodies. Since God gave man power to produce of his kind and also gave man his agency, then man can determine if he will have children, when he will have them, and how many he will have. Thus God *must* stand by and await the pleasure and passion of man, and at a certain time, determined by man, God *must* send a spirit into whosoever becomes pregnant.

Is God the servant of the passions of man? If we were all created individually before the world was, and if the only way we can have bodies is to be sent to pregnant mothers, then God must so serve man—and not only man but every animal, bird, fish, and bug, for these too are "living souls" and were spiritually created before the world was. Conception, in the main, is the same in all. To believe such would make us guilty of being

among those who had "changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things" (Romans 1: 23). There must be some other explanation of the creation.

WHEN GOD SAID he "created" all things, did he mean that he actually formed the separate and individual spirit of each and every individual and creature? Or did he mean that he planned or thought out a plan for the existence of men and animals, birds and trees? The Gospel Plan was a creation of God, too, before the world was, and Christ was the "Lamb slain from the foundation of the world"; yet the Plan was only "thought out." Christ was not actually killed before the world was. The Plan of repentance, baptism, tithing, and stewardships was only a "planned creation" by thought; it was not actually accomplished. Is it not quite possible that the word "create" as used in Genesis might mean a creation in and of the mind of God, a plan conceived by the mental processes of Divinity?

This would agree with one of the definitions of "create" as given by Webster: "To produce as a work of thought or imagination." This would also be in harmony with the story of creation as given in Genesis, for after the "thought creation" was finished, there was "not yet a man to till the ground, and there was not yet flesh upon the earth, neither in the water, neither in the air." Yet God had given instructions to whale and winged fowl, which would be impossible to do except in thought, as there was no flesh upon the earth, nor in the water, nor in the air. Therefore, God had "thought out" these instructions, but he began to form these things later.

This idea of creation is also quite in harmony with Doctrine and Covenants 90: 4, 5. "Ye were also in the beginning with the Father, that which is spirit, even the Spirit of truth. . . ." Man is of the substance called "spirit." Spirit is eternal, and is not created or made. It always existed. Spirit is of God. The Spirit was "breathed" out of God, so it was with God in the beginning, and it was "breathed" into the clay form of Adam, and here man began, and here he became a "living soul," the "first flesh upon the earth, and first man also." Here is man's beginning. He did not exist before.

WHY LOOK FOR man's beginning any place else, when God says that here on the earth is where man began? Doctrine and Covenants 90: 5 agrees: "Man was also in the beginning with God." The next line or two explains how: "Intelligence, or the light of truth, was not

created or made, neither indeed can be." Man, being of the spirit of truth, or intelligence, always existed in substance but not in individual form. This substance, intelligence or light of truth, was with God always. It cannot be created or made.

Webster's definition of "create," "to produce as a work of thought," is supported by Joseph Smith, the Martyr, as found in *Lectures on Faith*. In speaking of Christ he says, "possessing the same mind with the Father, which mind is the Holy Spirit . . . being filled with the fullness of the mind of the Father; or in other words, the spirit." Here mind and spirit are used interchangeably. A spiritual creation is a mind creation—a "thought out" plan.

That is what Genesis says, "but spiritually were they created and made." When God "breathed" into Adam the substance which always existed, Adam *became*. He took life there and was a "living soul." There was nothing said about God going to the spirit world and getting a little baby spirit to put into the clay body of Adam.

Another reason why man was also in the beginning with God is that man is also made of element or material. Doctrine and Covenants 90: 5 says, "the elements are eternal." Therefore, like the spirit, it "was not created or made, neither indeed can be." The material from which man was made always existed. It was in the beginning with God but not in the form of man. Later God "formed" some of this material and then from that time forward what God had planned or thought out, or mind created, or produced as a work of thought, actually existed in individual form.

There are two processes necessary before man or God can make anything. There is first the planning—the mental, or spiritual. One must first "think" it through, which is purely a spiritual process. Then, after the plan is made, he turns to the second process, the forming of the element or material into the form previously created mentally.

This is exactly what God did. He did not create spirits in the sense that he actually made individual beings in the spirit world, for intelligence or the light of truth "was not created or made, neither indeed can be." And since "elements are eternal" God did not need to make them either; he only thought out the plan for bringing element and spirit together. Then much later God formed man and breathed the spirit of himself into the element, making man a living soul, the "first man also."

Why should anyone try to go back farther than this and put a half-man up in the spirit world? Later God formed Eve from a part of the life-giving body of Adam. Nothing was said here about

God getting a little girl spirit from the spirit world to put into Eve. God had already "breathed" the breath of power of life into Adam, and also the power to continue that life. He then told Adam and Eve to multiply and to produce of their kind.

OF WHAT KIND is man? Is he only flesh? No, he is spirit and body. Therefore, he has the power from his spirit and body to produce both spirit and body. There is no need for God to stand by waiting for females to become pregnant that he might send down a spirit. Neither is God a partner to unholy birth nor to unwise birth. When God made man he gave him his agency along with the power to produce of his kind. He is holding man accountable for the way he uses those powers. Nor does God send parents their children. He made them capable of producing their own children. Therefore, it is for parents to decide if they will have children, and when, and how many. There is no loss of agency this way of either man or God.

Doctrine and Covenants 90:6 says, "Every spirit of man was innocent in the beginning." The beginning of individual spirits is at conception, and they are innocent in the "infant state." But as they grow up, because of the Fall, men become sinful. Yet "God having redeemed man from the Fall" (through Christ and the gospel) men become again in their infant state, innocent before God. God is speaking here of man's "infant" state, not his pre-existent state, for there was none.

It is a well-established fact that at conception there is life. The life-giving forces of male and female coming together form another life, and where life is there is spirit. There can be no life without spirit; "The body without the spirit is dead" (James 2: 25, Inspired Version). Therefore, where there is a live body there is spirit. Otherwise that which is conceived in a mother is only dead flesh for a period of time. This is contrary to known facts, for the newly conceived child, even though microscopic in size, is alive and growing, therefore it possesses a spirit. There is no need for God to send another spirit, for the unborn child has received one with the life that came from its parents. When God commanded Adam and Eve to multiply, he started the procreation processes which continue to this day. All agree that the millions of tons of human flesh that have lived all came from the microscopic seed of Adam and Eve. Why not believe also that the life which was breathed into Adam, which life was spirit, was also passed on to succeeding generations, especially since God so commanded, the Bible so states, and science so proves?

MAN'S BEGINNING was on earth. God said so, except as he was conceived in the mind of God. Then, *after* the earth had been formed, and *after* there had been a war in heaven, and *after* the Devil and his angels had been cast out of heaven, God said to his Only Begotten Son, "Let us make man." God did not say this to Satan, for he had been cast out before God made man. Therefore neither Adam nor any other man was in heaven before the war in heaven. He could not have had any part in it, since he was not yet made and did not exist. He did not make any choices in regard to that war. Man could not have had a white body, nor a dark body, nor a crippled body, neither was his standing before God determined before the war in heaven nor his priesthood nor his membership in the church of God, for man did not exist before that war. That war was fought over man who had not been made yet. After that time God said, "Let us make man." Doctrine and Covenants 28: 10 says as much: "Adam being tempted of the Devil, for, behold, the Devil was before Adam . . ."

The Devil had to come to earth to tempt Adam, because he was cast out of heaven before Adam even existed.

Neither is Adam "Michael the Archangel." Doctrine and Covenants 104: 28 tells of a gathering of great men, among whom was Adam, and these men rose up and "called him Michael, the Prince, the Archangel," and of his position among men. But God, being present, did not call Adam "Michael." He called him a prince, saying, "a multitude of nations shall come of thee." In other words, there was in Adam both flesh and spirit from which would come a "multitude of nations" of flesh and spirit. Adam was called "Michael" as these men wished to honor him since he stood on the earth in a position similar to Michael in heaven.

In Doctrine and Covenants 26: 2 Adam is again so honored, but Adam and not Michael the Archangel is referred to, for God says, "the father of all, the prince of all," as he also said to Adam in Doctrine and Covenants 104: 28. However, Doctrine and Covenants 85: 33, 35 settles the fact that Adam is not Michael the Archangel when it says that Michael is the seventh angel. Adam never was an angel, for Psalm 8: 5 says that man "is a little lower than the angels."

The Bible speaks of three groups or levels of beings. First, there are God, Christ, and Lucifer, the son of the morning, who, as far as we know, always existed. Next, there are the angels or spirits who, as far as any record shows,

(Continued on page 19.)

Mothers on the Firing Line

By Enna Nielsen James

(See Page 23)

IT IS BOTH A PLEASURE and an honor to address you, although I feel very inadequate to speak on the subject at issue. Some forty years ago I was sure I knew all the answers. But there is something mysterious about this business of motherhood. It seems that the more I learn about it the more I realize how little I know. So today—four children, eight grandchildren, and one great-grandchild later—I humbly confess I know little for certain about what does or does not constitute a good mother.

Just the same I haven't lived through two generations and started on a third without picking up a thought or two which might be worth passing along. First and foremost I have learned that each generation produces its own type of mother—the kind best suited to fill the needs of that particular hour. The daintily shod, smartly groomed mother of today would be poorly fitted to fill the coarse boots of the pioneer mother who crossed the plains in a covered wagon with her man or walked beside him those thousands of miles helping to push a handcart containing all the family's worldly possessions. On the other hand, that same rugged pioneer woman would doubtless have been utterly confounded had she suddenly been thrown into the midst of the swift-moving life which her modern sister takes in stride. Motherhood is not a static station but an ever-changing one—one of which it is impossible to say with certainty that "this is thus and that is so."

For example: there was a time—not so long ago either—when the Whistler type of mother was in style. You know what I mean—the old gray-haired mother with wrinkled brow seated in her rocking chair, a shawl about her shoulders and her work-gnarled hands folded patiently

in her lap. This was the symbol of motherhood which was lauded in song, poetry, and picture, and about which sentiment was poured forth on Mother's Day. With all due respect and admiration for Whistler's magnificent painting, that brand of mother is out today.

THE SYMBOL OF MOTHERHOOD at this hour in history stands shoulders squared for action on the firing line of a new era of time—and not even gray hairs excuse her from active duty. The day of sentimentality for motherhood has gone with the winds of time and change; the hour of stern reality is here.

We hear it in the call of women for duty in service to their country; we see it in woman's activity at the polling booth; in jobs political, industrial, and social; we even see it in their competition with men in games of sport. Above all, we see evidence of the changing times in the actions of our youngsters and hear it in the free and frank manner in which they address their elders. Often we of the passing age charge the younger generation with being impolite, blasé, smart alecky; granted that when carried too far their behavior becomes exactly that. But by and large it is evidence of a new outlook on the part of youth—a fearless calling of a spade a spade—a broader, more clear-sighted acceptance of their elders on a level with their own thinking.

Where "mother" a few years back was someone to be revered and obeyed without question, she is now someone whose judgment is challenged without regard for her years or station—in the same way that the judgment of a playmate or companion might be challenged. While to those of us who so vividly recall the different days, this crisp, often crusty frankness is many times hard to take—or even to listen to, for that matter—on the whole I have come to

regard it as healthy for the mother as well as the child. For why should I expect my children to put me on a pedestal simply because, through no choice of theirs, I happened to bring them into the world? It is nature's plan for the female to bear the young—be that female beast or human. And because I was born female and follow nature's plan, this does not give me special dispensation to be loved, respected, or admired by my offspring unless as a human being I measure up worthy of love, respect, and admiration. So here is a challenge to the modern mother. Rather than having her feelings hurt by her child's frank evaluation of her, she had better do her best to measure up, or else, if she doesn't, she is apt to have her rating announced straight from the shoulders of this amazing, new-era offspring of hers.

THERE IS NO DENYING the fact that the young mother of today faces much broader problems than we of forty years ago faced. When we were children at school and studied about people in lands far across the sea, we did so in the aggregate. That is, Swedish people were people who lived in a country called Sweden. Irish people lived in a country called Ireland. That was all there was to it—except for our being able to point out these countries on the map or globe. (I use these two countries merely as examples, the same was true of all nations.)

Today Sweden is no longer looked on in mass population but as a land of individuals like ourselves. The same with Ireland. There's a difference there. A tremendous difference. It was easy for America as a nation to live at peace with Sweden and Ireland as nations. It is something else again for Johnny and Susie here in Omaha to live peaceably with Hans and Anna in Stockholm—with Mike and Kathleen in Belfast.

Fifty years ago when there was a catastrophe in Ireland—a famine or a flood perhaps—we would shrug our shoulders and say, "Too bad what happened in Ireland, isn't it?" Maybe we'd go as far as to say a

little prayer or two, but, after all, Ireland was just a foreign country and it was so far away its troubles didn't mean too much to us. Today with the world puckered so closely together, we see an altogether different picture. Given the same conditions we would immediately send food, clothing, medicines, and perhaps doctors and nurses. And they wouldn't be sent to Ireland as a nation—but to Mr. and Mrs. Murphy and their children, John and Mary; to Mr. and Mrs. Gillagon and the five little Gillagons. Life the world over has resolved itself into the personal equation; it has become individualized, and what affects the people of Europe and Asia affects us here in America and vice versa.

It boils down to this then. Not only must the modern mother teach her child to understand the boy and girl next door and in the next block, but she must make him aware of the boys and girls in China, in India, in Alaska, in South America. It is no longer enough to take a bowl of soup to Nellie next door because she is sick with a cold. There are sick Nellites the world over who need bowls of soup. It is the same with fuel, clothing, books, and everything that goes into the making of intelligent, worth-while living. So in order that her child may become a fully rounded individual, able to take his place in this socially and economically unified world, the young mother must be imbued with world-wide vision; she must be filled with an all-inclusive empathy. Only by such an extension of understanding can she point her children toward a free and peaceful world tomorrow.

SO THE MOTHER of today stands on a new frontier—a terrifyingly portentous frontier. She is every bit as much a pioneer as was her great-grandmother who crossed the plains in a covered wagon. In fact, her frontier is of far greater proportions, for it reaches not merely to the Pacific coast but to the far corners of the earth—into the home and heart of every race and nation. It means not the mere settlement of a new

country but possibly the very survival of civilization.

In the narrower sphere of the home, the mother's job is no less involved and thought demanding. She must be the greater spoke in the parental wheel in rearing sons and daughters, not simply to become worthy men and women but to become worthy husbands and wives, responsible fathers and mothers. This, of course, has always been the case, at least among civilized people. But in recent years we have become vividly conscious of the tie-up between child and adult, and with realization comes responsibility.

Another prime obligation is to teach children to stand on their own feet, to make their own decisions, to assume responsibility, and to face life squarely and unafraid. That is a large order and not always a comfortable one to fill, especially for the mother. Her natural tendency is to shield her offspring from hardship and trouble or even from unpleasantness. To stand by watching them struggle without shouldering that struggle herself goes very much against the grain of motherhood. Reaching a helping hand isn't bad if kept within bounds, if it doesn't lead to a tendency to do the child's thinking for him and at times actually to glory in the child's dependence. I once heard a mother gloat over the fact that her teen-age son was helpless when on his own—that he needed her shoulder to lean on. Rather than gloat over such a tendency that mother should have felt alarmed; she should have examined herself to find the cause of her son's dependency and set about rectifying errors which were evidently being made in his rearing.

Examinations for the armed forces, especially in the last war, found an amazingly large number of "mamma boys" on the draft list. These draftees were found to crack up more

easily when put to the test than those who had been taught to be independent. Divorce courts, too, list pampering as a potent factor in marital disagreements. So, while loving care and solicitude are as necessary as sunlight in the bringing up of children, when given in too big doses they can work harm just as overdoses of sunshine can cause dangerous sunburn.

It appears therefore that from the start apron strings had better be long and that they had best be cut as soon as possible, and that even at the expense of the child's getting his fingers burned once in a while. Better that he should burn his fingers a little in small fires when young while healing is easy than for him to be consumed by unquenchable fires later on.

A GREAT DEAL of stress is being placed these modern days on the matter of creating a feeling of insecurity in a child by doing this or not doing that—that an inferiority complex is developed by denying a child that which is possessed by a playmate. Granted that there is some basis for truth in such assertions, I can't help feeling that too great emphasis is being placed on this particular phase of child rearing.

Take my own case, for example—if you will pardon my being personal. My parents came from Denmark to America when I was very young—my father with all of six big shining silver dollars in his pocket! During the years of my upbringing, father and mother went through the usual painful ordeal of foreigners getting oriented, plus the struggle for bread and butter in a strange land with strange ways and a strange language. By modern security rules my personality should have been completely squashed because my pinafores were made of calico while the

(Continued on page 18.)

Home Column

Conspicuously Christian

By Josephine Montgomery



How many customers would you lose if you keep Harry on?

FOR A PEOPLE supposed to be peculiar, many Latter Day Saints are awfully ordinary. Perhaps it bothers me most because I feel it happening to me. When that thought struck me the other day I hurried to get our dictionary to look up the meaning of "peculiar." In what way should the word be applied to Latter Day Saints in general, and to me in particular? Here is what I found: "Peculiar—Belonging to an individual; privately owned; not common. Characteristic of one only, as a person, place, class, race, or nation; distinctive. Different from the normal or usual; singular, hence, special; particular."

Out of all that, I like best the descriptive word "distinctive." Then I asked myself, "Distinctive in what way?" The thought immediately came back, "Latter Day Saints should be distinctive (peculiar) because they are conspicuously Christlike." Perhaps it was whimsy, but from that a sort of slogan formed. "The peculiarity of Latter Day Saints: conspicuous Christianity above and beyond the call of doctrine."

My train of thought might have stopped there if it had not been for a magazine article telling of some people who really practice conspicuous Christianity in a way that would shame many of our members—myself included. These people call themselves the "Christophers," and

are described as one of the most spectacular, unusual, and pertinent organizations in the world. There are no chapters, no committees, no meetings, no dues, and no buttons. Anyone can be a Christopher, and it is up to each individual to decide for himself what he will do.

THE CHRISTOPHER MOVEMENT was founded seven years ago by a Roman Catholic priest, Father James Keller. Before some of our not-so-peculiar Saints snort, "Oh, a Catholic society!" let me assure them that not all Catholics are Christophers any more than all Latter Day Saints are peculiar for their conspicuous Christianity. And not all Christophers are Catholics. Many members of Protestant churches consider themselves members of this movement—there may even be a Latter Day Saint or two among them.

The essence of the Christopher movement is individual action—the practice of conspicuously Christlike activity. Every great accomplishment the world has ever known was begun by one man, from the birth of Christianity itself to the start of the industrial revolution. To many people of Christ's day he was just "that crazy carpenter who tramps up and down the country talking about love and brotherhood and all that silly sentimentality." To his neighbors, James Watt was a good-for-nothing who sat and stared like a fool at his mother's tea kettle. Yet each of these men in his own way started a revolution that affected most of mankind.

In his book, *You Can Change the World*, Father Keller outlines his philosophy of the worth of individual action. In effect he says this: "It's your world. If you don't like it,

go out and change it. Declare war on godlessness wherever and in whatever form you find it. Don't just think about how awful things are. Do something. If you want to burn off a fog, start lighting fires. If you are afraid of what Communism is doing to the world, go out and work as hard as the Communists are working. If you are scared chartreuse at the thought of an atomic war, start preventing such a war by actively promoting tolerance, love, and understanding among all people, races, and classes." The basic reason behind the Christopher movement is to get people to *act* instead of merely talk. A Chinese proverb sums it up neatly: "It is better to light one candle than to curse the darkness."

SOME INTELLECTUALS, both in and out of Father Keller's own church, scoff at his work because they say it's not original, his slogans are trite, the man himself is not a profound thinker. Father Keller's friends admit the charges are true. But, they add, when he borrows ideas he makes them work better than the originators, his slogans fire the average man to action, and he is a profound doer. The key word in the whole movement is "action." And in their criticism, the intellectuals point up their own weakness. They merely curse the darkness while Father Keller and his Christophers are busy lighting candles.

The kind of action Christophers take is up to each individual. There are no exact rules to cover every situation. How could there be? For example take the case of a housewife who found that the operator of her neighborhood gas station was going to fire a Negro attendant for no reason but the fact that some customers had complained about his color. What should she do? There was no

rule to help her decide. There was only the thought, This is an injustice. Do something about it. The woman went to the owner and asked, "How many customers would you lose if you keep Harry on?"

"About twenty."

"All right. Don't fire him. I'll get you twenty new customers to take the place of the ones you lose."

She told the story to her friends and neighbors. They rallied behind her, and in a few days she brought the owner of the gas station more new customers than he lost by keeping the Negro boy on as attendant.

Or take the experience of the three girls in a midwestern city. They went to a roller-skating rink, but when they tried to buy tickets, the cashier said, "Nothing doing. You two white girls can go in, but not the nigger. Our other customers wouldn't like having a nigger skating with them."

The girls were Christophers, dedicated to action, willing to change the world if they didn't like it—and they didn't like this. The two white girls bought tickets and went in while their friend waited outside. Half an hour later they came out and told the cashier, "We asked all the people in there if they'd mind if our friend came in, and they said they'd be glad to have her."

Perhaps you're not impressed. Maybe you think neither of these cases is unusual or that the people involved did any more than common justice and a Christian spirit would demand. You're right, of course. But the point is this, Would you have thought of offering to recruit new customers so that the Negro boy could keep his job? Would you have cared enough to bestir yourself to action? Would you have cared enough for your Negro friend to go into a crowded roller rink and ask everyone there if she could come in? Or would you have just sniffed to the cashier, "If that's the way you feel about it we don't want to skate on your old rink"? If you answer honestly, you can classify yourself

(Continued on page 21.)

Young People in the News

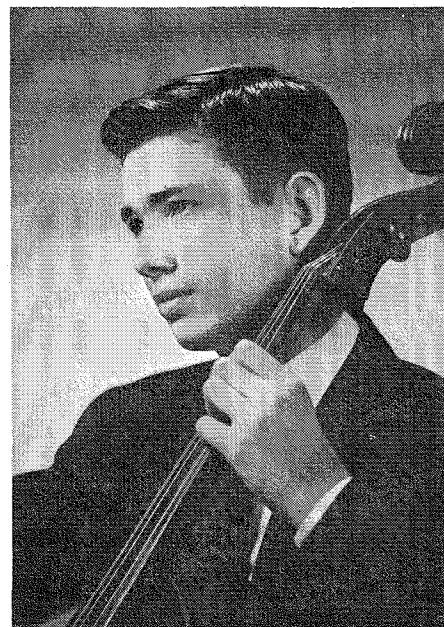
Frank Church

Chosen as Student Soloist

FRANK CHURCH, seventeen-year-old son of Dr. and Mrs. Charles F. Church, Jr., Independence, Missouri, was chosen cello soloist by the Independence Symphony Orchestra for its children's concert given February 8. The auditions were held last December and were sponsored by the Community Music Association of Independence. The judges announced that Frank was selected because of the fine tone and control he was able to exercise over his instrument. They also stated that his technical ability was such that he would be able to demand the respect of the elementary students. Frank is a student of Norman Hollander, principal cellist with the Kansas City Philharmonic Orchestra.

Last fall, after auditions, he was selected principal cellist of the Missouri State High School Orchestra which played for the Annual State Teachers Convention in Kansas City. For the last two years, he has won a rating of I (superior) at the Missouri State Music Contest at the University of Missouri, and last year he was one of four high school students selected by auditions to present the annual Mu Phi Epsilon "Young Artists Recital" at the University of Kansas. At present he is playing second chair cello after three years as a member of the Independence Symphony Orchestra.

Wherever Frank goes, because of his ability as a leader, he is called upon for service. He was president of the high school orchestra, president of the high school Spanish Club, captain and staff member of the ROTC. He is a past president



of the Future Teachers of America and was elected to membership in the National Honor Society at William Chrisman High School.

During the past three years he has played cello solos at various churches in Independence. He has been active for several years in the Zion's League, both at Liberty Street and West College, and is a past president of the West College Zion's League. He has also been a member of the Liberty Street choir for two years.

Following the example of both his older brothers, Barton and Charles, Frank has been intensely interested in Scouting. He has earned the God and Country Award as well as becoming an Eagle Scout.

He has attended youth camp at Lake Doniphan for two years and is quite interested in swimming, hiking, fishing, and "fly-tying."

Frank was graduated from William Chrisman this spring and plans to attend Graceland the next two years to continue his training in music. On the night of his graduation he was awarded a one hundred dollar scholarship by the Independence Music Club.

BOB AKERS

New Horizons



Evangelist John W. Worth of Highams Park, London, England, visited America to attend the 1946 General Conference. He is the father of Seventy Thomas E. Worth. His other son, Albert, and daughters, Violet and Rose, are active in Enfield Branch.

Octogenarian Honored

Patriarch John W. Worth was honored by the Enfield (England) Branch on Sunday May 10, the occasion of his eightieth birthday. At the evening service Pastor J. F. Schofield paid a warm tribute to the patriarch's ministry when he read from Doctrine and Covenants 125: 3 the duties pertaining to that office and stated that Brother Worth had fulfilled these. He observed that there had been no question of retirement with advancing years, but rather the richness of Brother Worth's ministry had increased. This was evidenced by the fact that at Whitsun he planned to visit Hannover, Germany, for a priesthood institute there.

On behalf of the branch he was presented a leather wallet. In accepting the gift he said that he felt it was not what he had done, but what God had been able to do through him,

that was being honored. He felt that he had done no more than his duty.

A family party was held the previous day at which twenty-one members were present, including eight children and seven grandchildren. Brother Worth received over 170 greetings.

He was baptized in March, 1897, at London, ordained a priest in 1899, an elder in July, 1900, and a patriarch in December, 1940.

LILY E. A. OAKMAN

Seattle District Promotes "Ways of Teaching"

A marvelous little leadership training course with the above title is now being promoted by the Department of Religious Education in its church-wide program for improving church school teaching. Every teacher is urged to complete this study before the new church school year beginning this fall. The study text, *Ways of Teaching* by Karen Andersen, is available at the Herald House for 90c.

All teachers and parents everywhere will find practical suggestions for solving such problems as:

1. What are some of the best ways to hold pupil interest? (page 25)
2. How can the teacher control a group of youngsters at a picnic, party, excursion, or assembly? (page 67)
3. How can we help a child overcome the habit of kicking, pinching, etc.? (page 75)
4. How does the successful teacher prepare for the class session? (page 77)
5. What can a teacher do to help the shy, unlovely, or frequently absent child? (page 52)
6. What shall be used during the class period: stories, songs, pictures, questions and answers, choral readings, lectures, dramas? (page 82)

—From the *Religious Ed-letter*,
Seattle District

Mothers on the Firing Line

(Continued from page 15.)

other little girls wore lawn or dimity or dotted Swiss. I should have crawled into a shell of futility through a feeling of degrading poverty because we so often had only bread and milk for supper while the little boy next door boasted of roast beef and apple pie, or because his sister had a store-bought doll while mine was the best my mother could do with rags.

However, to my knowledge, neither of these calamities happened. In fact I do not recall ever feeling conscious of poverty. I lay this not to my own immunity to the situation but to the way my parents handled it; that we were in any way doing without or lacking in material things was never brought to our attention.

Always there was manifest a spirit of thankfulness for blessings received. Our home, simple and poor though it was, meant sanctuary to myself and my two brothers. And priest and priestess of that sanctuary were Father and Mother. Where they presided all was well and no harm could come. This, to my notion, is the important factor in this insecurity consciousness we hear so much about today, the attitude of the parents, especially the mothers, to this gadget-filled, advertisement-mad era in which we live. Wanting unnecessary things causes much of this feeling of insecurity.

But even with all the worry and responsibility and work there is no substitute for the privilege of being a mother. And, to my way of thinking, the greatest reward for any sacrifice made throughout the years is for the mother to someday meet her child as adult to adult without the child-mother relationship standing as an unscalable wall between; to see her children as distinct, self-thinking individuals, not appendages of herself.

And now in closing, a toast to mothers on the firing line—be they blonde, brunette, or redhead—be they old or young or in between. May heaven bless them all and crown their efforts with success!

THE HANDBOOK OF

SKITS AND STUNTS

Looking for a new "mixer" for your next branch-wide or Zion's League party? Need a novel stunt for fun night at reunion? Then, order this brand-new fun-for-all-occasion book immediately. 400 easy entertainment ideas with complete directions are indexed according to when to use them. 253 pages. An Association Press Book.

\$2.95

HERALD HOUSE

Independence, Missouri

Pre-existence—But How?

(Continued from page 13.)

also always existed, but who are less in power than God and Christ. One third of these rebelled against God and became the servants of Satan. Then there is man. Psalm 8: 5 says, "Thou hast made him a little lower than the angels." So man never was an angel but was made a little lower than the angels.

Hebrews 2: 16 in speaking of Christ agrees with this also when it says, "For verily, he took not on him the likeness of angels; but he took on him the seed of Abraham." Christ stepped from his high estate with God, passed down through the angel level, and took upon himself the third level, that of Abraham and all men.

THERE ARE A FEW Scriptures that are somewhat confusing, but a careful reading will either make the meaning clear or reveal the inconsistency of the translation. One is Genesis 5: 9, 10. Here God is speaking to Cain about Satan, but from the reading one might not get this idea at first, for it says, "and thou shalt rule over him, for from this time forth thou shalt be the father of his lies. Thou shalt be called Perdition, for thou wast also before the world." Surely God would not say that Cain shall "rule" over Satan, nor "from this time forth . . . be the father of his lies." Cain soon died, so he could not "from this time forth" be the father of the Devil's lies. Neither is Cain "Perdition." Genesis 3: 5 tells us who is the "father of lies." It says, "Even the devil, the father of all lies." Doctrine and Covenants 76: 3 says that the Devil "was called Perdition." We know that neither Cain nor any other man can rule over Satan. But we also know that Satan did rule over Cain, for God said to Cain, Genesis 5: 9, "Satan desireth to have thee, and except thou shalt hearken unto my commandments, I will deliver thee up, and it shall be unto thee according to his desire."

Another such error is in Proverbs 8. Solomon appears to be speaking of himself, when, in fact, in part he is speaking of Christ, especially in verses 20-35, Inspired Version: "I lead in the way of righteousness, in the midst of the paths of judgment. That I may cause those that love me to inherit substance; . . . I was set up from everlasting, from the beginning, or ever the earth was. . . . For whoso findeth me findeth life, and shall obtain favor of the Lord." This could not possibly be true of wicked Solomon. But it is true of the Christ, for those who find Christ find life.

Some are confused with the statement of Alma in the Book of Mormon (Alma 9: 63-73), but a careful reading will reveal that not one word is said about pre-existence. Of some men who had received priesthood, it is said that they were "called and prepared from the foundation of the world, according to the foreknowledge of God on account of their exceeding faith and good works." Of course God knows all things, even to the end of time, but this is vastly different from men being in the spirit world. It is the "holy calling" which was prepared from the foundation of the world for such as would not harden their hearts. Alma 9: 47-49 makes it plain that man's first knowledge of the Plan of Salvation was here on earth, not up in the spirit world. "He [God] saw that it was expedient that men should know concerning the things whereof he had appointed unto them; therefore, he sent angels to converse with them, who caused men to behold his glory. And they began from that time forth to call on his name." Men had

to learn of God here. They did not know of it over there.

YES, MAN WAS in the beginning with God, because he is of God, and came from God. Man was breathed out of God into Adam, "which is many," and Adam passed that spirit and life on to "many," even down to our day and generation. As man dies, that same spirit which he receives from Adam, and thus through the generations of his parents, will go back to God who gave it. Since spirit and element are eternal, and "was not created or made," then all things were also in the beginning with God, but not anything in the form it now is.

Dr. Strong, in his *Systematic Theology*, discussed quite at length the various opinions and theories of the origin of the soul and pre-existence as advocated by such men as Plato, Origen, Aristotle, and then by more modern men such as Kant, Julius Müller, and Edward Beecher. In the light of all this, Dr. Strong's summary and conclusions in regard to pre-existence are as follows: "It is not only wholly without support from Scripture, but it directly contradicts the Mosaic account of man's creation in the image of God, and Paul's description of all evil and death in the human race as a result of Adam's sin." And again he says that pre-existence "regards the earth father as begetting only the body of his child—certainly not the father of the child's highest part. This makes the beast to possess nobler power of propagation than man, for the beast multiplies himself after his own image. And finally it seems best to accord with Scripture which represents God as creating the species in Adam and as increasing and perpetuating it through secondary agencies. Only once is breathed into man's nostril the breath of life, and after man's formation God ceases from his work of creation."

As Strong suggests, the only possible way for spiritual lineage to exist is that spirit as well as body is and must be passed down from father to child, for if, as some used to believe, all men were created as separate individual spirits, then there was nothing to pass on, as it was all fixed before the world was. Abraham could give nothing spiritual to any other

spirit, since they were all created at the same time and had no connection with each other. And according to the decadent idea that only the flesh is passed on by the parents, then there cannot possibly be anything to spiritual inheritance or lineage. All Abraham, or any other man, could pass on to his son would be some physical characteristics, since the spirit of his child was also formed at the same time the father's spirit was formed. The only possible way for spiritual lineage is for the parents to pass on from themselves their spiritual characteristics, as well as their physical characteristics.

Abraham was not co-existent with Christ in the spirit world. Jesus said, "Before Abraham was, I am" (John 8: 58). Job was not co-existent with Christ in the spirit world. If so why would God ask such foolish questions as these would be (Job 38)? "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding." Or, "Whereupon are the foundations thereof fastened?" or, "Who laid the cornerstone thereof?" If Job had been in the spirit world before the world was, and if he was capable of deciding for or against God, why did he not stand up and "declare" that he did have understanding? No, Job was not there!

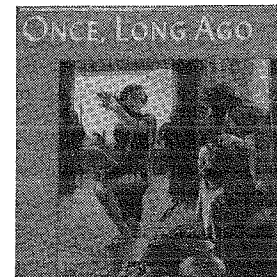
John was not co-existent with Christ in the spirit world. "After me cometh a man who is preferred before me; for he was before me, and I knew him." Some may think that John knew him in the spirit world because he said, "I knew him," but such would be mistaken. In verse 32 John tells how he knew him. "And I knew him; for he who sent me to baptize with water, the same said unto me; Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he who baptizeth with the Holy Ghost." It is inconceivable that John could have been in the spirit world and decided to fight on the side of Christ and still not know him. No, John was not there.

As the forests were in the first acorn, so were all men breathed into Adam with their many physical and spiritual characteristics, and Adam became a living soul, the first man also, "the father of all."

Once, Long Ago

by Mary Owen Bruce

Here is the ideal book for your pre-school child. Contains seven short stories from the Old Testament written to hold the attention of the young child. Vivid, colorful illustrations add to the value of the book. 48 pages. A Westminster Press book.



65¢

HERALD HOUSE

Independence, Missouri



Sixtieth Wedding Anniversary

Mr. and Mrs. Guy Randall of Sheridan, Wyoming, observed their sixtieth wedding anniversary on April 22. They were married in Lamoni, Iowa, in 1893, where they made their home until 1910, when they homesteaded in Montana. Since 1930 they have been residents of Wyoming. Both are members of the Reorganized Church.

The Randall's son, Lynn, and his wife, of Seagoville, Texas, visited Sheridan in February for a family reunion and were not present for the anniversary celebration, but two daughters, Mrs. J. E. McCormack and Mrs. Dessa Shreve, were with them for the occasion. They also have another daughter, Mrs. Doris M. Clawson; thirteen grandchildren; and twenty-four great-grandchildren.

Briefs

New Church at Nampa

NAMPA, IDAHO.—The first services were held in the new church building at Nampa, Idaho, on Sunday, May 31. The Saints at Nampa are organized as a mission under the direction of the Boise Branch. The church is located at the corner of Fairview and Meffan Streets.

The new church was consecrated May 31. The invocation was given by Elder Gomer Condit, a welcome address by Elder Lester Dellenbaugh, and talks by Elders Cecil Gilmore, pastor of Boise Branch; J. C. Ford, pastor of Nampa mission; and Seventy Luther Troyer. Wanda Carson sang "Bless This House." Evangelist Silas Condit offered the prayer.

At the eleven o'clock service, Cyndi Lu Taylor, daughter of Byron and Delores Taylor, was blessed by Elders Cecil Gilmore and J. C. Ford. A solo was sung by Mary Cram. Seventy Luther Troyer presented the sermon. There were 135 present.

Brother Troyer's services continued during the week, with slides and lectures each evening.—Reported by MYRTLE YEAGER

Increases Building Fund

AVA, MISSOURI.—October 17 Brother and Sister L. P. Epps directed a young people's play, after which pies were sold. Proceeds were over \$100.00 to be used for a reunion ground swimming pool and the local building fund.

October 19 Bishop Howard Miller of Kansas City, Missouri, spoke at the morning service, and at the Pleasant Green schoolhouse that evening.

Elder and Mrs. Raymond Stone and family and Rozema Morris attended the youth retreat at Pittsburg, Kansas, November 8 and 9.

December 11 the women's department sponsored a bazaar and candy sale, netting \$132.00 for the building fund.

A Christmas program was given at Pleasant Green schoolhouse December 21 by their church school; the Ava group gave theirs in the evening.

Elder Stephen A. Black spent January 5 visiting in Ava. He preached at Mansfield in the evening.

Mrs. Eldon Morris was presented with a certificate of award for her outstanding leadership in 4-H Club work in Douglas County, Missouri.

Brother Ray Whiting was the speaker in Ava February 8. He held a two weeks' series of meetings at Mansfield.

March 21 the Zion's League gave a play and sold pies, netting about \$65.00 to help pay for the classrooms in the new church.

Easter Sunday afternoon the Ava Branch and Pleasant Green group met together for the baptism of Edgar Jaynes.

Joy Lynn Stone, Joe Ben Stone, and Rozema Morris attended the Restoration Festival at the Racine reunion grounds April 25-26.

Carl Morris and Joy Lynn Stone were graduated from Ava High School. Elder Stephen A. Black preached the baccalaureate sermon May 10.—Reported by MRS. C. B. FREEMAN

Missionary Cottage Meetings

OREGON DISTRICT.—The spring conference was held May 29-31 in the Washington Masonic Hall. Attendance was approximately seven hundred.

The Friday evening banquet was under the direction of Sister Effie Verhei. Elder Harold Carpenter was master of ceremonies; principal speakers were Sister Reata Rinart, Oregon District women's leader, and Seventy George A. Njeim.

Classes were taught by Elders George A. Njeim, Monte E. Lasater, James Kemp, Don Landon, Harold Carpenter, Kieth Rinart, Robert Taylor, Sisters Effie Verhei, Reata Rinart, Mable Ray, and Shirley Thompson.

Pastors attending from the southern part of the district were Elders Harold Crooker, Tom Coffman, and John Rodley; from the eastern part, Elders Will Ferguson, Reginald Fritchle and Vern Mikesell. Idaho District President Harry S. Fry, accompanied by his wife, attended. He assisted the Oregon District president in presiding.

Elder James Kemp preached Saturday night and Seventy George A. Njeim preached Sunday at both services. The babies of Brother and Sister John Henderson, formerly of Bend, and Elder and Sister Vern Mikesell of Harper were blessed by Evangelist Mark Yeoman and Elder Vern Mikesell. Several were baptized Sunday afternoon at Central Church by Elder Paul Fishel, pastor of the Vancouver Branch.

Following the conference Elder Don Landon began missionary cottage meetings at First Church. This new building was then nearing completion.

Elders Lloyd Shannon and Clinton Dobson directed a worship and dedication service Sunday afternoon. Those participating were Elders Sam Morris and Lloyd Shannon, Sisters Warda Murphy and Della Dobson, Jack Livingston, the Lyle Fowler family, and Sister Shirley Landon.

The institutes following the conference are Hood River, June 7; Klamath Falls, June 13-14; Myrtle Point, June 20-21.—Reported by J. L. VERHEI

District Holds Institute

BRITISH COLUMBIA DISTRICT.—A priesthood and women's institute was held May 15-17 at the Kitsilano Branch, Vancouver, British Columbia. The theme was "We Are Laborers Together With God."

Tower Cookery

compiled and published by

KANSAS CITY CHAPTER

of the

GRACELAND COLLEGE MOTHERS' CLUB

Looking for that good dish you tasted, then forgot to get? Chances are you'll find it somewhere in this collection of recipes from out of the kitchens of R. L. D. S. women in many places. Contains 374 pages—everything is so good to eat!

\$2.50

Herald House
INDEPENDENCE, MISSOURI



Elder George A. Njeim assisted in the priesthood and women's classes and preaching. Elder A. Koury and Sister Mollie Spargo also taught classes, and Elder S. Y. Clark assisted in the prayer services.

Participating in a banquet Saturday night were Brethern Clark, C. C. Taylor, A. Koury, George Njeim, and E. Spargo, and Sister Spargo. The women's department held a rummage sale Saturday.

Robert Milton, infant son of Mr. and Mrs. Robert M. Campbell, was blessed by Elders Bert Embleton and A. Koury.—Reported by MRS. ANN DAVIES

J. F. Curtis in Idaho

IDAHO DISTRICT.—Since January, 1953, Evangelist J. F. Curtis has been traveling throughout the district. At Pocatello he opened a series of meetings January 25, at which time District President Harry S. and Mrs. Fry visited. While there Brother Curtis gave thirteen patriarchal blessings, blessed three children, and held a baptismal service February 1. Five Baker Saints visited New Plymouth, February 22, for another series by Brother Curtis. During his stay in Idaho Brother Curtis was presented with a recording machine for his use in giving blessings.

In December Seventy Wayne Smith held a three weeks' series of meetings in Hagerman. Oregon District President J. L. Verhei spent February 7 and 8 in Baker. On February 8, he spoke at New Plymouth. Seventy Luther Troyer visited New Plymouth in January.

The Ladasa Club of Boise held a turkey dinner to raise funds for the Auditorium. Nampa Saints have been working on their new church; they raised \$200.00 in February for its equipment.

Since 1953 there have been twenty-eight baptisms in the district. New members from Pocatello are Mrs. Dee Barnett, Dale Bolingbroke, Mr. and Mrs. Everett Alldredge, Charlie Nelson and son Larry, Mr. and Mrs. Gene Chaney, and Mr. Robert N. Brown and son Duane; from Weiser are Shirley Stout, Oscar Stout, Esther Mitchell, and Thomas Mitchell; from Boise is Sam Thornton; New Plymouth are Mr. and Mrs. Butler and two sons; Hagerman are Mr. and Mrs. Hale Glauner, Mr. and Mrs. James Stapleton, Mr. Walter French, Miss Henritta Jenkins and Miss Evelyn Vinson; and from Buhl are Mr. and Mrs. Ivan Nipper.

Eight children were blessed: from Boise was the daughter of Mr. and Mrs. W. F. Gilling of Oregon; Nampa were Stephen Wayne and Stephanie Lynn, children of Mr. and Mrs. Wayne Lewis; Pocatello were Franklin J. Barnett son of Mr. and Mrs. Joe Barnett, James Reed son of Mr. and Mrs. Ross Cunningham, Rhonda and Jerry Alldredge, daughters of Mr. and Mrs. Everett Alldredge, young son of Mr. and Mrs. Lawrence Williams.

Three were ordained: Hagerman—Charles Vreeland, elder; Howard Carlson, priest. Dale E. Ushlin from New Plymouth was ordained a priest.—Reported by RUBY Y. BROWN

Babies Blessed

MEMPHIS, TENNESSEE.—Larry Don, Junior, son of Mr. and Mrs. L. D. Sutton, was blessed on May 10, 1953, by Elders R. T. Cochran and Ralph Schrader.

Gordon Bayless, son of Mr. and Mrs. Jimmy L. Key, was blessed on March 22, 1953, by Elders Jimmy Renfro and Adelbert Withee.

Gwendolyn, daughter of Mr. and Mrs. Doyle Lee, was blessed on April 19, 1953, by Elders R. T. Cochran and Tom Gough.—Reported by MRS. ALMA COCHRAN

Conspicuously Christian

(Continued from page 17.)

as a Christian or a talk-only reformer right here.

I'M NOT A CHRISTOPHER. I wish I were. If I were I would be more active in building the kingdom. If I were, I probably wouldn't be sitting here writing this article—I'd be out doing the things I'm writing about. For I'm one of the people this article is intended to reach—the not-so-peculiar Latter Day Saints who think about what's wrong with the world, talk about it, and never lift a finger to set things right. I remember my first General Conference mainly because of a guilty conscience. Several times during the week while I was part of a busy, laughing group, I looked up and saw three Negroes, two men and a woman. They were always alone, always on the out-skirts of the crowd, always looking rather wistful. My impulse was to go up to them, speak, introduce myself, be friendly. But I didn't. I just thought about it. If I had been a Christopher, I might have changed the world that week for them—and for myself.

You don't have to be a Catholic to be a Christopher. You don't have to be formally initiated, or pay dues, or be put on any roll. You can start anywhere, anytime, in the privacy of your own heart. I started this morning and saw all the weakness, the pettiness, the selfishness that other people can only suspect are in me, but which I know are really there. And yet, I can change the world—if I care enough to work at it. I can be a peculiar Latter Day Saint—if I want Zion badly enough to build it now in my own life. I can be conspicuously Christian.

AND SO CAN YOU!



Sixty-fifth Wedding Anniversary

Elder and Mrs. Josiah E. Matthews of Columbus, Ohio, Branch were honored by members of that congregation on March 19, 1953, their sixty-fifth wedding anniversary. They were married in Syracuse, Ohio, and moved to Columbus in 1896, where Elder Matthews pioneered in establishing the branch. A fitting program, with music and poetic tributes, was arranged for the occasion. A wedding cake and an orchid for the bride were part of the celebration.

The Matthewses have two daughters: Maude Reeves of Columbus and Eva Ottenbacher of Indiana; three grandchildren; and eight great-grandchildren. One daughter, Helen Bonham, is deceased.

Unto All Men

by Evan Fry

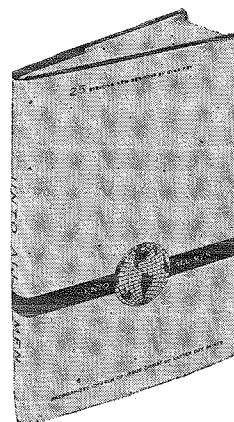
This book is compiled of twenty-five favorite radio sermons by Evan Fry. It has many uses: personal meditation, worship services, research, etc. You'll want it in your library.

Evan Fry is well known as Radio Minister for the church. He is a General Church appointee who has written much other fine material for church publication.

\$1.50

Herald House

INDEPENDENCE, MISSOURI



Bulletin Board

Special Meeting at Arnolds Park, Iowa

Elder Herbert Lively will be the guest speaker at the Methodist Church in Arnolds Park, Iowa, at 10:45 a.m., Sunday, June 21. A basket dinner will be held in the church dining room following the service. All members and friends of the Reorganized Church in that area are invited to attend. Arnolds Park is a summer resort on Lake Okoboji and those who wish to spend the week end there may make reservations by writing D. S. McNamara, Box 56, Arnolds Park.

Services in Torrington, Wyoming

Services are held in Torrington two blocks west and a half block south of Blue Lantern Court, Elder J. R. Croft in charge. Further information may be obtained by calling 368 or 518-J.

LULU HAVELY

Oregon District Reunion

The annual Oregon District Reunion will be held on the Lewis River grounds Saturday, July 18, to Sunday, July 26. The grounds are located on the east fork of Lewis River, twenty-two miles north of Vancouver, three miles north of Battleground Lake across the Neisson Bridge on Zachot Road. Busses run regularly past the grounds to and from Vancouver and

We're on the Air . . .

ALABAMA, Mobile.—WKRK, 710 on the dial, 7:15 a.m. (CST) Sunday.
AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.
ARKANSAS, Searcy.—KWCB, 1900 on the dial, 4:30-4:45 p.m. (CST) Sunday.
ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.
COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.
FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.
IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.
IOWA, Lamoni.—KGRA, 690 on the dial, 9:30 a.m. (CST) Sunday.
KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.
MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m. (EDST) June 23.
MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.
MISSOURI, Joplin.—KFSE, 1310 on the dial, 8:45 a.m. (CST) Sunday.
MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.
MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.
MONTANA, Kalispell.—KGEZ, 600 on the dial, 1:15 p.m. (MST) Saturday.
OHIO, Ashtabula (Cleveland area).—WICA, 970 on the dial, and WICA FM, 103.7 megacycles, 9:15 to 9:30 a.m. Sunday.
PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 9:30 a.m. (EDST), Sunday.
TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.
TEXAS, Mercedes.—KRGV, 1280 on the dial, 9:00-9:15 a.m., Saturdays, April 4-June 27
WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Yacholt. There is good spring water, electricity, a swimming hole, excellent places to camp, and seven acres of recreational area on the grounds. Groceries are available at a store one-half mile away for those who do their own cooking; meals will also be served at the dining hall. The closest cabins are three to seven miles away and are usually occupied this time of year. Tents may be rented for \$6.00 (12x14 feet) and outside stoves are provided for family cooking. Orders should be sent to J. L. Verhei, 3824 Southeast Grant Court, Portland, Oregon. General Church appointees on the staff will be Apostle E. J. Gleazer, Bishops Willard Becker and Monte Lasater, Seventy George A. Njeim, Elders James Kemp and Don Landon. Mrs. Njeim will conduct classes for women. District officers will be present to assist in all activities.

J. L. VERHEI
Oregon District President

Missouri Valley Reunion

The Missouri Valley Reunion will be held in the City Park at Woodbine, Iowa, August 8 to 16 inclusive. This reunion includes four districts in western Iowa and eastern Nebraska. General Church appointees serving on the staff are to be Apostle R. E. Davey, Bishop Earl Higdon, Evangelist John Grice, High Priests Frank Fry and V. D. Ruch, Seventies Sylvester Coleman and John Loren. Aleta Runkle will teach the women's classes. Tents 12 x 14 x 3 1/2 feet may be rented for \$9.95; 10 x 12 x 3, \$8.75; cots, \$1.00 each; lights in tents, \$.75. Rooms in private homes are available at various prices. Orders for tents or rooms should be sent to E. L. Edwards, Woodbine, Iowa. Further information may be obtained from Sylvester Coleman, Logan, Iowa.

V. D. RUCH
Secretary for the Reunion
Committee

Publications Wanted

K. G. Sinclair, 2532 Cashion Place, Oklahoma City 12, Oklahoma, wants a copy of the February 13, 1937, issue of the *Herald* and I. M. Smith's *Book of Mormon Vindicated*.

Northern California District Reunion

The Northern California District Reunion will be held July 3 to 12 at Happy Valley Conference Grounds in Santa Cruz, California. Further information may be obtained from District President L. A. MacDonald, 1872 Eighth Avenue, Sacramento, 18, California.

College Student Conference

The annual fall College Student Conference will be held this year at Rochester, New York, over Labor Day week end, September 5, 6, and 7, under the direction of the First Presidency. A pilgrimage to Palmyra will be a special feature of the conference.

College students and professional people of the eastern states and Canada are particularly urged to attend. The conference theme will be concerned with "The Professional in the Kingdom." President F. Henry Edwards and Bishop Henry Livingston will represent the General Church.

Reservations should be mailed to College Student Conference, The Auditorium, Independence, Missouri, before August 24 to assure housing on the University of Rochester women's campus and other necessary arrangements. The registration fee is \$1.00 for students; \$3.00 for others.

CARL MESLE, Secretary,
Committee on Ministry to College People

Request for Prayers

Mrs. Bessie Meyer, Bogota, Illinois, requests prayers that she may be healed of an eye affliction so that she will be able to read the *Herald*. She also asks for prayers for her children and their families.

ENGAGEMENTS

Raveill-Sears

Mr. and Mrs. Arthur E. Sears of Flint, Michigan, announce the engagement of their daughter, Nancy Ann, to Kenneth Raveill, son of Mr. and Mrs. E. L. Raveill of Warrensburg, Missouri. The wedding will take place in August.

Whenham-Balsiger

Mr. and Mrs. E. M. Balsiger of Sherwood, Oregon, announce the engagement of their daughter, Jo Ann Ruth, to William S. Whenham of Independence, Missouri. Jo Ann is a student nurse at the Independence Sanitarium, and William is a 1953 graduate of Graceland College. No date has been set for the wedding.

WEDDINGS

Elser-Smith

Rosalee Smith, daughter of President and Mrs. W. Wallace Smith of Independence, Missouri, and Dr. Otto H. Elser, son of Mr. and Mrs. Otto Elser, also of Independence, were married June 6 at the Stone Church. President Israel A. Smith, uncle of the bride, read the double-ring ceremony. Following the reception in the church annex, Dr. and Mrs. Elser left for a honeymoon in New Orleans.

Kramer-Cain

Madora Belle Cain, daughter of Mr. and Mrs. John W. Cain of Independence, Missouri, and Charles Rolland Kramer, Jr., son of Mr. and Mrs. C. K. Kramer, Sr., of Lanikai, Hawaii, were married May 29 at Enoch Hill Church in Independence. They are making their home in Independence.

BIRTHS

Mr. and Mrs. Jack Carlson of Humboldt, Iowa, announce the birth of a son, Michael Alan, born May 21. Mrs. Carlson is the former Karlene Stokes. Both parents attended Graceland College.

Mr. and Mrs. Wallace A. Jackson of Wilburton, Oklahoma, announce the birth of a daughter, Phyllis Susan, born May 23. Mrs. Jackson is the former Donna Virginia Murray of Valley Center, Michigan.

Mr. and Mrs. Myron E. Beebe of Lamoni, Iowa, announce the birth of a daughter, Gil Ann, born May 27. Mrs. Beebe is the former Jean Wintermeyer. Mrs. Beebe is an instructor at Graceland College.

Twin sons, Jerry Carl and Gary William, were born on May 25 to Mr. and Mrs. William Webb of Elmira, New York. Mrs. Webb is the former Carol Wenzholz. Both parents are graduates of Graceland College.

DEATHS

GRICE.—Annie, daughter of Luke and Mary Grice, was born October 28, 1857, at Aldershot, Ontario, and died May 1, 1953, in Harrison, Ontario. She had been a member of the Reorganized Church since June 28, 1892.

She was the sole survivor of a family of eight daughters and two sons. Funeral services were conducted by Elders D. B. Perkins and Aubrey Mason. Interment was in Harrison cemetery.

MCANINCH.—John A., a native of Stirling, Ontario, died May 3 at the age of sixty-nine. He had been a member of the Reorganized Church many years and held the office of elder. He was also active in civic affairs and served as an alderman for twelve years. He was a loyal Orange man of the highest order of the Black Knights, L.O.L. 998. For forty-four years he worked as a railway engineer, retiring two years before the appointed time because of ill health.

He is survived by his wife, Florence; four daughters: Mrs. Arnold Ware and Mrs. Gordon Garrett of Niagara Falls, Ontario; Mrs. Alex McCormack of Toronto, Ontario; and Miss Mazie McAninch of the home; a son, Ashley McAninch of Hamilton, Ontario; and nine grandchildren. Funeral services were conducted by Elders Charles Tomlinson and Al Pelletier. A memorial service was held by members of the L.O.L. in the chapel previous to the funeral.

Camp Schedule 1953

STEELE.—Mary Louise, daughter of Mr. and Mrs. Logan Ryan, was born April 13, 1907, in Lucas, Iowa, and died May 22, 1953, in Des Moines, Iowa. She was married on July 24, 1923, to Vernie S. Steele, who survives her.

Besides her husband she leaves four sons: James, Jack, Richard, and Robert, all of Des Moines; six daughters: Betty Kinshaw, Ren Hollingshead, Patty Jo, Francis Nadine, Dana Lee, and Carolyn Kae Steele, also of Des Moines; two sisters: Mrs. Josie Duffield and Mrs. Joe Baze of Chariton, Iowa; four brothers: Clifton, Harold, David, and Gene Ryan; and four grandchildren. Funeral services were held in Des Moines, Pastor Herbert Scott and Deacon Clarence Carlson officiating.

ATKINSON.—John, was born May 30, 1876, in Essex County, Ontario, and died February 11, 1953, in Wheatley, Ontario. In 1904 he was married to Jessie Hackett, who preceded him in death. He had been a member of the Reorganized Church since September 13, 1903.

Surviving are three daughters: Mrs. Herbert Hegg and Mrs. Fred Shearer of Detroit, Michigan, and Ada of the home; four sons: Glen of Raleigh Township, Elbert and Reid of Romney Township, and Clayton of Leamington; six sisters; four brothers; and nine grandchildren. Funeral services were held at the Merlin Church, Evangelist Robert Brown and Elder John Banks officiating. Interment was in Evergreen Memorial Cemetery at Leamington.

BURWELL.—Ella LaBar, was born October 2, 1865, in Oxford, Michigan, and died April 26, 1953, in Louisville, Kentucky. She was married on October 13, 1889, to Robert N. Burwell; two sons were born to them. She had belonged to the Reorganized Church since July 5, 1889, and was a charter member of West Pullman Branch in Chicago.

Surviving are two sons: H. W. of Louisville and E. N. of Chicago; eight grandchildren; and fourteen great-grandchildren. Funeral services were conducted by Elders James B. Welch and Chester B. Metcalf.

CLARK.—Mabel, daughter of Alexander and Mary Clark, was born on March 28, 1877, in Waldemar, Ontario, and died May 21, 1953, at the home of her niece, Mrs. Reginald Wilson in Port Credit, Ontario. She had belonged to the Reorganized Church since 1895 and had been a member of the Toronto, Ontario, Branch for fifty-six years. She was a sister of Ada Clark Smith, wife of Joseph Smith III and mother of President W. Wallace Smith. Another sister was Alice McLean, wife of Bishop A. F. McLean of Toronto.

Surviving are three brothers: Forbes Clark of Portland, Oregon; Ernest Clark of Tahearn, Alberta; and Charles Clark of Burnaby, British Columbia. Interment was in Park Lawn Cemetery.

PETERSON.—Peter C., was born September 30, 1876, in Denmark and died May 17, 1953, at his home in Bismarck, North Dakota. With his parents he came to the States in 1879, settling in Hazel Dell Township near Council Bluffs. When he grew to manhood he moved to Bismarck where he operated a transfer line. He had been a member of the Reorganized Church since childhood.

He is survived by his wife, Rachel; two sons: Earl of Valley City, North Dakota, and Clarence of St. Paul, Minnesota; two brothers: Henry of Fullerton, Nebraska, and Petrus of Kimball, Nebraska; and six grandchildren. Elder V. D. Ruch conducted the funeral service at Woodring Chapel in Council Bluffs. Burial was in Cedar Lawn Cemetery, Council Bluffs.

REYNOLDS.—Porter Davis, son of Allen and Elizabeth Reynolds, was born November 6, 1875, and died at the home of his daughter, Mrs. Tom Fields, McKenzie, Tennessee, on May 11, 1953. He was married in March, 1908, to Clyde Barton, who preceded him in death a number of years ago. In March, 1918, he was married to Melie Lane, who survives him. He had been a member of the Reorganized Church since October 12, 1913. On March 26, 1933, he was ordained a teacher, and on January 14, 1934, a priest, which office he served in until his death.

Besides his wife he leaves three daughters: Liddie Barham of Henry, Lorene Horn of Gary, Indiana, and Rachel Fields, at whose home he died; a stepdaughter; a sister, Mrs. Laura Mann of McKenzie; a foster brother, C. R. Reynolds of McKenzie; nine grandchildren; and three great-grandchildren. One daughter, Pauline, died in infancy. Funeral services were conducted by Elder B. F. Ross at the Dickson Grove Church. Interment was in McBride cemetery.

Date	Camp	Location	Camp Director or Registrar
July 3-5	Young Adult Camp	Northern California Happy Valley	LeRoy Burdick, 5014 V St. Sacramento, Calif.
June 21-28	Camp Michivoix I	Boyne City, Michigan	John Wiley, 617 S. Lansing, Mt. Pleasant, Mich.
June 24-27	Camp Hooluana	Kaaawa, Oahu, Hawaii	A. Orin Crownover 1666 Mott-Smith Drive Honolulu 10, T.H.
June 28-July 5	Nauvoo Camp	Nauvoo, Illinois	Cecil Ettinger, 302 N. Buell Ave., Aurora, Ill.
June 28-July 5	Camp Kimtah	Cornet Bay, Deception Pass State Park, Washington	Ray Sowers, 3819 N. 25th St., Tacoma, Wash.
June 28-July 5	Youth Camp	Chicago, N.E. Ill. Dist. Naperville, Illinois	Lyle Woodstock, 3031 W. Fullerton, Chicago 47, Ill.
June 28-July 5	Camp Ontagin	Port Elgin, Ont.	L. W. Kohlman, 7 Hill- crest Rd., Guelph, Ont., Canada
June 28-July 5	Camp Mivaca	Kiwanis Boys' & Girls' Camp Big Island, Fremont, Neb.	Sylvester R. Coleman, 112 N. Maple, Logan, Iowa
July 5-11	Youth Camp	Pocatello, Idaho	Russell Ralston 336 S. 4th East Salt Lake City, Utah
July 5-12	Camp Hillsdale (Jr. and Sr. High)	Hillsdale, Michigan	Loyd Adams, Route 2 Willoughby, Ohio
July 5-12	Camp Michuron	Lexington, Michigan	Robert Flanders 8999 Grayfield Detroit 28, Michigan
Aug. 9-16	Camp Tonadoona	Chetek, Wisconsin	Cecil Ettinger, 302 N. Buell Ave., Aurora, Ill.
Aug. 9-16 or 16-23 ? Aug. 16-20	Camp La Hacienda	Bandera, Texas	Wayne Simmons, 423 S. Kansas, Westlaco, Texas
Aug. 16-23	Youth Camp Des Moines District Youth Camp	Springbrook State Park Guthrie Center, Iowa Camp Canter's Cave Near Jackson, Ohio	Charles Neff, The Audi- torium, Independence, Mo. Calvin French, 225½ S. Main, Middletown, Ohio
Aug. 16-23	Camp Kiondashawa	Transfer, Pennsylvania	Loyd Adams, Route 2, Willoughby, Ohio
Aug. 16-23	Youth Camp	Deer Park New Hope, Pennsylvania	W. T. Guthrie, 64 Silver- mine Ave., Norwalk, Conn.
Aug. 16-23	Youth Camp	Methodist Center (Junct. High- ways 2 & 31) Parkersburg West Virginia	James S. Menzies 2606 23rd Street Parkersburg, W. Va.
Aug. 23-30	Camp Alleghany	Camp No. 5, Red House, N.Y. c/o Alleghany State Park	S. W. Johnson, 157B Ken- ville Rd., Buffalo 15, N.Y.
Aug. 23-30	Camp Liahona	Brewton, Alabama	Ed Barlow, 211 Armstrong Ave., Bay Minette, Ala.
Aug. 29-Sept. 5	Youth Camp	Los Angeles Stake	Garland E. Tickemyer 1330 S. 10th, Arcadia, Calif.
Aug. 30-Sept. 6	Camp Roosevelt	Idyllwild, Calif.	Arthur H. Kensler 129 Arthur Ave. Santa Paula, Calif.
Aug. ?	Camp Winiawgamauk	Brooksville, Maine	Wm. Guthrie, 64 Silver- mine Ave., Norwalk, Conn.
Junior-Junior High Camps			
June 21-28	Camp Oececa	Lake Doniphan	Edna Easter, The Audi- torium, Independence, Mo.
June 23-July 5	(Oricle Girls)	Excelsior Springs, Missouri	John Wiley, 617 S. Lan- sing, Mt. Pleasant, Mich.
June 28-July 5	Camp Michivoix II	Boyne City, Michigan	Sylvester R. Coleman, 112 N. Maple, Logan, Iowa
July 5-11	Camp Mivaca	Kiwanis Boys' & Girls' Camp Big Island, Fremont, Neb.	Loyd Adams, Route 2, Willoughby, Ohio
July 5-12	Camp Hillsdale (Jr. and Sr. High)	Hillsdale, Michigan	Edna Easter, The Audi- torium, Independence, Mo.
July 6-9	Camp Loieachi Skylark Girls (3 Overnight)	Lake Doniphan Excelsior Springs, Missouri	John Rogers, Port Hope, Michigan
July 12-19	Camp Michuron (Boys 12-14)	Blue Water Reunion Grounds Lexington, Michigan	Aleah Koury, 2210 Frank- lin St., Bellingham, Wash.
July 12-19	Camp Wasila (Jr. High)	Silver Lake, Everett, Wash.	Mrs. Charles Stark, Route 3, Westley, Calif.
July 26-Aug. 2	Children's Camp (No. Calif.)	Happy Valley	Garland E. Tickemyer 1330 S. 10th, Arcadia, Calif.
Aug. 1-15	Los Angeles Stake Jr. High (Ages 10-13)	Deer Park New Hope, Pennsylvania	J. T. Conway 1014 N. Madison Street Arlington, Virginia
Aug. 9-16	Jr. Camp	Los Angeles Stake	Garland E. Tickemyer 1330 S. 10th, Arcadia, Calif.
Aug. 15-29	Jr. Camping School (Ages 8-10)	Brewton, Alabama	Ed Barlow, 211 Armstrong Ave., Bay Minette, Ala.
Aug. 18-22	Camp Liahona (Jr. High)	Blue Water Reunion Grounds	John Rogers, Port Hope, Michigan
Aug. 23-30	Camp Michuron (Girls 12-14)	Transfer, Pennsylvania	Loyd Adams, Route 2, Willoughby, Ohio
Aug. 23-30	Camp Kiondashawa (Jr. High)	Pinos Altos	John P. Davis, 2235 243rd St., Lomita, Calif.

Introducing

ENNA NIELSON JAMES (page 14) was born in Denmark, the daughter of Jens and Catherine Nielson. At the age of two, she came with her parents to America, settling in South Omaha. There, in 1907, she married Jesse Leroy James. They are the parents of three sons and one daughter, all now married and with families of their own.

Many years ago while living on a farm in Minnesota, Mr. and Mrs. James heard and gladly accepted the Restoration message. They now are members of the Omaha Branch.

Mrs. James's hobby is writing. She has recently published a book entitled *The Lost Faith*, in which she traces the similarities between the ancient legends as found in Longfellow's "Song of Hiawatha," and the history, incidents, and philosophy of the Book of Mormon peoples. She believes the American Indians originally had a high religious culture, which included a knowledge of Christ and his people.

Mrs. James has been active in women's clubs in Nebraska, serving two years as district and two years as state chairman of legislation for the Federation of Women's Clubs. She is interested in writing poetry and short stories, and is at present working on a novel based on homesteading experiences in Montana.

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

M
h

SECURITY

In the passing of millennium of time men have tried in many ways to abrogate the ancient laws of life. They have been afraid of insecurity and have tried to overcome it. Yet the statement of the Lord in the Bible is still there, and it still seems to apply. The soil still brings forth "thorns and thistles" as well as good food, and there are the thorns of loss and the thistles of disappointment in life too. "In the sweat of thy face shalt thou eat bread" has not changed since the beginning of history.

Perhaps it is because we need the driving necessity of hunger and want to keep us from getting lazy. We need effort to keep us strong and well. Work, that seems a curse to the thoughtless, is one of our best blessings. Our security lies in strength. L. J. L.

TRUST

The day is bright and the air is filled
With the singing of birds,
Yet I, thy child, walk in darkness,
I cannot see one step ahead.
Take my hand, O Lord,
And lead me gently,
For I am heartsick and weary
In body and mind;
I stumble often.
Keep me close to thy side;
Show me the way;
Give me strength to go on
With head held high and eyes clear
To see the light.
Amen.

May Moler Worthington

A FEW WILD SHOTS

A woman spends her first eighteen years waiting for a man to come. Then the man spends the next forty years waiting for her to come.

Necessary eating never hurts anyone. It's the recreational stuffing that wrecks the figure. If men could devote to their businesses the same zeal, interest, and enthusiasm that they give to golf, fishing, and other sports, more of them would succeed.

Why is it that so many people become sad when they discuss religion? Perhaps it is because of the poignant reflection that their sins will be catching up with them before too long.

Don't delay repentance too long. If you miss the glory train you miss it, because there won't be any more going that way. L. J. L.

INFRINGEMENT

Liberty is not license. It does not give anyone the right to infringe upon the rights and privileges of others. H. L. Whipple

GIVE AND GET

Zion will not be established until there are enough of the right kind of people—those who do not ask what they can get out of it, but the bigger question, what can they give to it. There will never be a time when God's people are not called upon to help each other.

The most important part of the Scriptures is that dealing with service. L. J. L.

Reunion Material for 1953

for women's groups

Women Accept the Challenge of the Restoration

This course is a study for Reorganized Latter Day Saint women as they accept the challenge of the Restoration in every part of their lives.

15c

for the youth

Restoration Challenges for Youth

The six lessons included in this text for youth have been prepared by seven well-qualified writers in the church. The lessons concern specific challenges presented to youth in the message of the Restoration Movement.

35c

for adult classes

Challenges of the Restoration

Eight lessons about definite personal challenges presented everyone by the gospel of the Restoration. Prepared by F. Henry Edwards and others.

50c

order from

Herald House

Independence, Missouri

Contents

EDITORIAL:

Lectures on Faith	3
Across the Desk	4

OFFICIAL:

Nauvoo Memorial Service	4
-------------------------	---

ARTICLES:

Freedom Unlimited, by Paul Wellington	5
Be Not Afraid, by Roy A. Cheville	8
The "San" Chapel, by Faye Franklin	10
The Mission of Jesus, by John Sheehy	10
Question Time	11
Pre-existence—But How? by Ray Whiting	12
Mothers on the Firing Line, by Enna Nielsen James	14
Conspicuously Christian, by Josephine Montgomery	16
Young People in the News: Frank Church, by Bob Akers	17
Octogenarian Honored, by Lily A. Oakman	18
Seattle District Promotes "Ways of Teaching"	18

WEDDING ANNIVERSARIES:

Mr. and Mrs. Guy Randall	20
Elder and Mrs. Josiah E. Matthews	21
Briefs	20
Bulletin Board	22
Camp Schedule	23

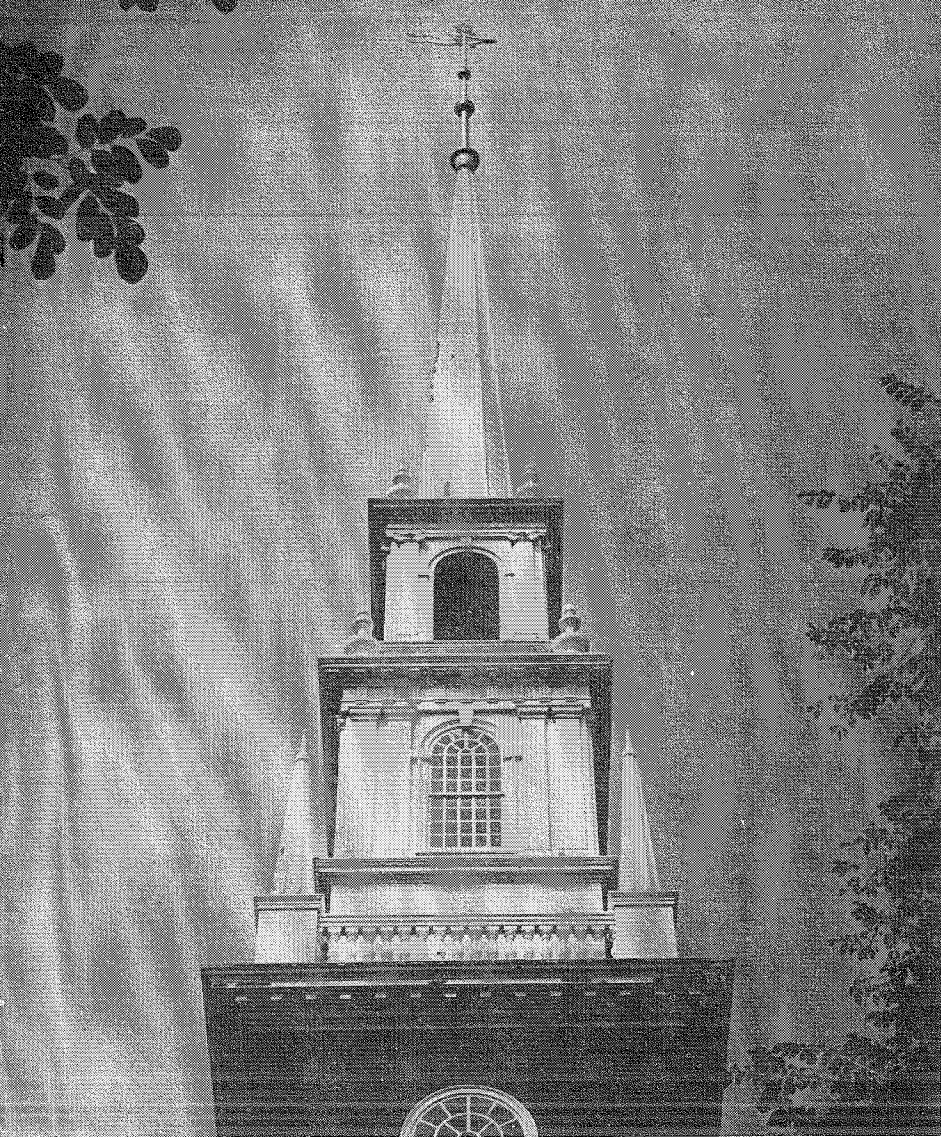


Photo by Wayne Holmes

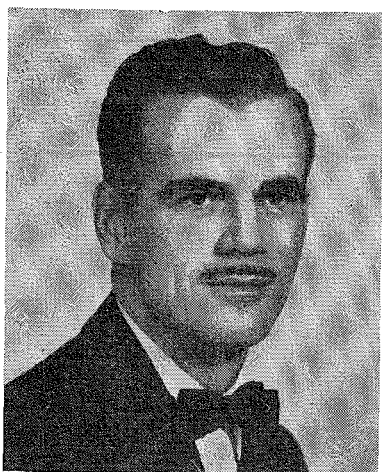
Let Freedom Ring
(Harvard Chapel)

the Saints' Herald

June 29, 1953
Volume 100

Printed in U.S.A.





We'd Like You
to Know . . .

Elroy Edward Hanton

IN THE FALL of 1936 at a prayer service with the Saints, Elroy E. Hanton presented his first public testimony of God's goodness to him. He was a member of the Methodist Church at that time and was known for his leadership in church school, music, recreation, and activity among young people. Fourteen years passed before he made any other public testimony. During these years he was engaged in night school work at the Port Huron Junior College in connection with the Civilian Pilot's Training Program. He crossed the border into Canada and answered a call of volunteer duty as an instructor in the Royal Canadian Air Force. Three years later he transferred to the United States Air Forces and served with the Ferry Command in the United States, Canada, and Alaska. As a pilot and officer for both countries he was able to attend a great number of special schools for advanced training in the field of aviation.

In 1942 he was married to Wanda Eileen Grice, Port Huron, Michigan. When he was released from active service, they made their home in Port Huron where he was employed by the Mueller Brass Company as senior product designer of the Development Engineering Department.

At Erie Beach, Ontario, in 1950 he presented his second testimony and was baptized by Patriarch John R. Grice. Later he was confirmed by Brother Grice and Apostle Percy Farrow. He became actively engaged as Scoutmaster, solicitor, custodian, church school teacher, choir member, and associate pastor. He was ordained to the office of priest in 1951 and to the office of elder in 1952. He was called to full-time ministry in November, 1952, and assigned as missionary-pastor to Eastern and Central Michigan Districts.

Brother Hanton and his wife occupy the parsonage in Sandusky, Michigan, with their two sons, Dan Edward, 10, and Donald Elroy, 7.

His hobbies are chess, golf, music, and hunting. He was graduated with an honor award in debating from high school in 1936. He is especially interested in worship services in the church.

The Saints' Herald

Vol. 100 June 29, 1953 No. 26

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

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

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

News and Notes

FROM HEADQUARTERS

PRESIDENT AT CEREMONY

President Israel A. Smith turned the first spadeful of earth in the ground-breaking ceremony of the new Walnut Park Mission in the Center Stake on June 14. Elder Glaude Smith, pastor of the Stone Church, represented the stake presidency. In the evening, Brother Israel Smith presided at the service at the Campus.

AT WALNUT PARK

President F. Henry Edwards preached the Children's Day sermon at Walnut Park in the Center Stake.

IN ILLINOIS

President W. Wallace Smith and Sister Smith were at Mt. Vernon, Illinois, for a women's institute held June 13. Mrs. Smith taught the women's classes. Brother Smith also taught a class and preached. Mrs. Donald Kyser is the district women's leader. On Sunday, June 14, Brother Smith spoke to the southeastern Illinois branches gathered at the Brush Creek reunion grounds. Elder Jack Wight preached in the afternoon. W. W. Colvin is the district president. On Sunday night Brother Smith preached at the Centralia, Illinois, Branch where Elder Charles Wesner is the pastor.

AT DISTRICT CONFERENCES

Apostle D. T. Williams attended a district conference at Youngstown, Ohio, on May 16 and 17. The following week end he was at Beckley, West Virginia, with President Israel A. Smith and Bishop G. L. DeLapp for the opening of the new church there. On May 30 and 31, he was in Pittsburgh, Pennsylvania, for a district conference at which Don R. Ross, Sr., was ordained to the office of high priest. Brother Ross is the district president. On June 13 and 14, Brother Williams was at Wellsburg, West Virginia, where a district conference was held. Five men were ordained at this conference.

SPEAKS AT CAMPUS

Apostle Charles R. Hield was the speaker at the Campus on June 14, for the evening service. On June 10, he addressed the Independence Optimist Club.

PREACHES ON CHILDREN'S DAY

Apostle Reed M. Holmes preached the two morning sermons at Stone Church on Children's Day.

NEW BRANCH ORGANIZED

Apostle Percy Farrow was at Jack's Creek, Tennessee, on June 10, when the new branch was organized. Seventy J. H. Yager assisted Brother Farrow. C. B. Bailey was continued as pastor of the branch. Brother Farrow reports that Elder Franklyn Weddle of the General Church Radio and Music Department has just completed a trip through Tennessee, Arkansas, and Louisiana, holding institutes at Paris, Tennessee, and Hot Springs, Arkansas. On June 9, Brother Farrow and Brother Weddle were in Bald Knob, Arkansas, where two young men, Jack Willis and Gillan Emde, were ordained to the office of priest. Brother Farrow also reported that the Kentucky-Tennessee District is negotiating for the purchase of reunion grounds.

CHILDREN BAPTIZED

Eighty-two children were baptized on Children's Day in the Center Stake. That brings the total baptized this year to 166.

(Continued on page 21.)

Proclaim Liberty

"Proclaim liberty throughout all the land unto all the inhabitants thereof."—Leviticus 25: 10.

THE CONCEPT OF LIBERTY has been a growing thing with me since childhood. Never has there been a time when I was not fond of "having my own way." Like all children, before I could argue for the freedom to do what I wanted the way I wanted to do it, I tried crying for it—and sometimes won. But that was in a small world of little ideas within a very young and immature head. The Statue of Liberty, the Declaration of Independence, and "befriending that law which is the constitutional law of the land" had no meaning.

On July 1, Canada celebrates its Dominion Day; three days later comes Independence Day for the U.S.A. Both of these great democracies won their liberty to govern themselves through fratricidal struggles. Today many of us take our liberty for granted—it always has been, hence it always will be. Yet the advances made toward individual freedom have been slow and painful. It is always in danger of being diluted or dissolved. John P. Curran once wrote, "The condition upon which God hath given liberty to man is eternal vigilance; which condition if he break, servitude is at once the consequence of his crime and the punishment of his guilt."

THE IDEA of social responsibility develops slowly in race or ethnic group. Under the impact of Christian democracy this social consciousness has been somewhat accelerated. At many spots in the civilized world, individual liberty is a thin veneer which has cracked and peeled. The theory that "might makes right" and belief in the "divine right of kings to rule" still live, though stated in other terms. Statism, which has grown up in the communist empire, is at war with personal conscience and the divine law of human agency. The antidote is not to hope that things will work themselves out, nor yet to resort to the arbitrament of war. It lies wholly in practicing and preaching liberty under law and respect for personality.

Lincoln once stated the case this way: "Among freemen there can be no suc-

cessful appeal from the ballot to the bullet, and . . . they who take such appeal are sure to lose their case and pay the cost."

In 1951 some distinguished Americans, including the Honorable Herbert Hoover and Douglas MacArthur, organized Spiritual Mobilization, a group to carry on their work "to emphasize our religious heritage and its relationship to our freedom" through its "Committee to Proclaim Liberty." This committee has urged the clergymen of America to observe Independence Week (June 28 - July 5, 1953) by emphasizing some phase of the subject, "Freedom Under God." The program is not confined to the churches. Civic clubs, newspapers and magazines, radio and TV stations, businessmen and individuals are asked to support the idea that freedom cannot stand without a spiritual foundation.

THE YEAR OF JUBILEE in ancient Israel had much social and economic significance. Every seventh year "shall be a sabbath of rest unto the land." And after seven such sabbaths had passed, or every fifty years, "ye shall return every man unto his possession." Men who had become dispossessed by debt, sickness, or sale were permitted to come back into their heritage through this process of jubilee. Thus Israel was commanded to "proclaim liberty throughout all the land."

Much valuable city business property is now being built on other men's land by the purchase of a long-time lease. It is hard to understand how such costly buildings will pay out in ninety-nine years, but when the leasehold expires the landowner gets the building free from encumbrance. The Israelites' system made the change of owners just half as long. Walt Whitman once explained his love for animals by saying, "They have no mania for owning things."

MANY YEARS AGO Oliver Goldsmith made this observation: "I have traveled in many countries, yet everywhere I find riches just another name for

freedom. In no country have I found that men love liberty so much as not to be willing to subject the liberties of other men unto their own."

Everywhere today men are talking about security for themselves and their families. They want economic security without the loss of personal liberties. What usually happens is that they start by trading the latter for the former with a good chance of eventually losing both. Men are easily misled by promises and do not examine the hidden costs for these uncertain securities.

It is necessary that mature persons proclaim liberty lest they lose some of the precious heritage of freedom. If people become concerned only when those liberties are impaired, if like children they do their crying or proclaiming only when their own way is blocked, they are unworthy of freedom. Likewise they need to remember that liberty is not a one-way street. Unless they are concerned enough to support and uphold the constitutional rights of every other citizen, regardless of his wealth, creed, or color, they are sure eventually to lose their own. Freedom under God implies sharing the costs of liberty.

TODAY I HELD in my hand each piece of American coin. The word "liberty" is printed on each, from the lowly penny to the silver dollar. It does not follow that the more of these coins one has to his credit the more he proclaims liberty. They also have stamped on their sides, "In God we trust." Yet Americans are not outstandingly people of mighty faith—except in the power of the dollar to give them security. Riches still mean freedom to do pretty much as one pleases. If men are to be really secure and happy, they had best take Paul's advice, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5: 1).

Independence Day is upon us. While we thank God for the blessings of national liberty, we need to be reminded that he has designed that this freedom shall be for all men. As Lincoln said of this nation, the world is now facing a grave issue. Can it "continue to exist half slave and half free?" Let's use our power and influence, small though it be, to free those in bondage by proclaiming liberty.

C. B. H.

Editorial

Across the Desk

THE FIRST PRESIDENCY

From a letter written by Edwin L. Crosby, M.D., Director of Joint Commission on Accreditation of Hospitals, to A. Neal Deaver, Administrator of the Independence Sanitarium:

On April 19, 1953, the Board of Commissioners of the Joint Commission on Accreditation of Hospitals approved the recommendation that the Independence Sanitarium and Hospital receive full accreditation. As you know, this is a result of the evaluation of the hospital survey conducted on March 20, 1953, by Doctor Gaylord R. Hess, a field representative of the Joint Commission.

Full accreditation will continue until such time as another survey conducted under the auspices of the Commission indicates that it should be changed.

You will find attached recommendations for the improvement of the quality of patient care made as a result of the survey. These warrant your attention, insofar as possible, before the next visit of a representative of the Joint Commission. In the meantime, we should appreciate your keeping us informed of progress made.

The Board of Commissioners also approved the format of a Certificate of Accreditation which we will send you as soon as it is available from the printers.

If you have any further questions, please let us know.

We received the following from Appointee L. S. Troyer concerning the new church at Nampa, Idaho:

The Nampa church is very beautiful inside and outside. The state inspector told Elder J. C. Ford, who is the pastor, that it was the nicest church building he had ever seen erected by volunteer laborers.

Brother Earl Shortridge of Boise Branch drew the plans for the building, and much of it was erected by members of the Nampa congregation.

We offer our congratulations to the congregation and trust that all who attend shall have a fine spiritual experience in this new church as they continue to worship in it.

Reuben Polton Atkins, a well-known citizen of Independence and a member who had reached his ninety-th birthday, recently passed to his reward. A patriarch in years, he was typically patriarchal in appearance. In our presidency files we have Brother Atkins' affidavit that, as a youth, he heard Brigham Young say to members of a congregation in the Salt Lake Tabernacle that if they would but follow him he "would lead them past Christ in glory."

Apostle Oakman informs us that Elder Floyd F. Engstrom, Post Chaplain at Kaiserlautern has been promoted to the rank of Major. Major Engstrom has been doing excellent work, and we are very proud to have him represent the church in his Army duties and in his relations with the Saints of Germany and the GI's stationed there.

REUNION MATERIALS

Supplementing our announcement in the *Herald* of May 11, we are showing below a complete list of the 1953 reunion study materials and prices.

GENERAL CLASSES:

Challenges of the Restoration, by F. Henry Edwards, Herald House, 35c.

Progress in Temporalities, by Henry Livingston. Herald House, 25c

MEN'S CLASSES: (Select One)

Methods in Evangelism, by Maurice L. Draper. Herald House, \$1.00
"The Kingdom-building Program." *Order outlines from Director of Priesthood Education*, The Auditorium.

Ways of Teaching, by Karen Andersen. Herald House, 90c.

WOMEN'S CLASSES:

Women Accept the Challenge of the Restoration, by General Council of Women, Herald House, 15c

YOUTH CLASSES:

Restoration Challenges for Youth, by the Youth Office. Herald House, 35c

CHILDREN'S CLASSES:

Stories of the Restoration, Herald House \$1.50, paper; \$2.25, cloth.

Children Are in Danger

Many editors and public officials have joined in the safety campaign in recent months. Highways are becoming more crowded, and the accident rate has been increasing nearly every year. There seems to be little hope that the memory or judgment of small children will be lengthened or improved by these campaigns; therefore, it is up to the adults to think for children who are likely to cross the street quite unconscious of the traffic that is bearing down upon them. Running from behind parked cars is especially tempting to children who want to recover a ball or get across the street.

The *Metropolitan Life Insurance Bulletin* of May 19 points out that there are 21,000,000 cyclists now on our streets and roadways, and that 600 of these lose their lives annually. About two thirds of these fatalities occur between the months of May and October, and nine out of every ten are boys between the ages of 5 and 19.

The fact that the injury is due to the fault of the bicyclist will not relieve the heartache to the parents of the victim or to the one who has caused the fatality. Children are quite apt to get in front of motor vehicles and cross from one lane to the other. This is the most common violation of safety practices according to this bulletin. Carrying an extra passenger on the bicycle has also been responsible for many deaths. Each one could or should join this safety campaign to try to save the lives of children. C. B. H.

By the Same Spirit

By Robert J. Miller

But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.—I Corinthians 8: 6.

THIS IS THE TESTIMONY of the disciples of Christ who have received a witness through his Spirit and acknowledge the existence of but one God, the Father of all things which are eternal. For of God are all things eternal, even Jesus Christ. This we must believe or our faith is vain.

We believe in a God who was not created or made, who was before all things and of whom all things consist. He is God, the Father, from eternity to eternity, whose highest attribute is the divine mind, and whose glory is intelligence; and intelligence is something which cannot be created or made; it is the light of truth (Doctrine and Covenants 90: 5).

With God all things are of eternal value, for their light is truth; and their living power is a portion of divine intelligence which God has placed therein to remain forever, independent and free to act in its apportioned sphere (Doctrine and Covenants 90: 5). All matter has life; and because of the kinship which exists between God and all things, all things eternal are subject to his power. That which is of God is his to command.

The spiritual creation of all things is of God and is the assignment of aspects of divine mind and intelligence to the countless things which God has said shall make up the sum total of his works. Thus he was able to say in the days of creation, "Let there be light. . . . Let there be a firmament. . . . Let us make man in our image, after our likeness; and it was so" (Genesis 1). This was the testimony of God to Moses: "I am the Beginning and the End; the Almighty God. By mine Only Begotten I created these things" (Genesis 1: 2, Inspired Version).

The testimony of the disciples of Christ continues with the affirmation that there is but one Lord, the Only Begotten of the Father who was with God from the beginning (Genesis 1: 2, 27; John 1: 1-10; Doctrine and Covenants 90: 4) "by whom are all things, and we by him." For by Christ all things acquired their spiritual and physical form, which were so ordained of God; even we, the choice creation of the Father (Genesis 2: 5-9, Inspired Version).

Two apostles in the early days of the church gave clear testimony concerning the high calling of Christ, the Only Begotten of the Father. Paul said:

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him; and he is before all things, and by him all things consist.—Colossians 1: 16, 17.

John said:

In the beginning was the gospel preached through the Son. And the gospel was the word, and the word was with the Son, and the Son was with God, and the Son was of God. The same was in the beginning with God. All things were made by him; and without him was not anything made which was made.—John 1: 1-3.

The worlds were made by him. Men were made by him. All things were made by him, and through him, and of him. And I, John, bare record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth; even the Spirit of truth which came and dwelt in the flesh, and dwelt among us.—Doctrine and Covenants 90: 1f, g.

These testimonies acclaim the fact that all things are of God, by his Only Begotten, Jesus Christ—



Who, being in the form of God, thought it not robbery to be equal but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.—Philippians 2: 6-11.

Jesus, by whom all things exist, was obedient to the will of God in all things. He never sought to take the glory, but was faithful in giving unto God all credit for his authority and power. His acknowledgment was recorded by John, the beloved disciple: "The Son can do nothing of himself but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise" (John 5: 19). "The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works" (John 14: 10).

Jesus is the Master workman in whom God brought into being the things he proposed and commanded should be. Jesus exercises the power and authority and gives diligent attention through the ages to the

great work of God. Jesus consecrated himself to the work of God and was "given a name which is above every name."

Yes, it was Jesus who dared to aspire to equality with God yet "made himself of no reputation," was made in the likeness of men, and became obedient unto death. It was Jesus who was the Only Begotten of the Father, because in him did all fullness dwell (Doctrine and Covenants 90: 2). In him God came as the spirit of truth, and by the Holy Spirit of truth within him he became the creator, lawgiver, counselor, our advocate with the Father, and our Salvation.

"The Spirit of truth is of God" (Doctrine and Covenants 90: 4c). It is the Spirit which was born in the mind of God through divine intelligence, the Spirit which gives life to all things, and meaning to existence (Doctrine and Covenants 85: 3b). *Truth* is the only Spirit born of the mind of God.

Jesus bore testimony many times that he is the Spirit of truth (Doctrine and Covenants 90: 4c; John 14: 17). In him the Spirit born of God dwelt in its fullness. Consider the words of the prophet Abinadi:

God himself shall come down among the children of men, and shall redeem his people; and because he dwelleth in flesh, he shall be called the Son of God: and having subjected the flesh to the will of the Father, being the Father and the Son; the Father because he was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son: and they are one God, yea, the very eternal Father of heaven and of earth.—Mosiiah 8: 28-31.

BY JESUS CHRIST are all things, "and we by him," for all things owe their existence to the Spirit of truth, which is of God. Herein lies the answer to the "fellowship of the mystery" (Ephesians 3: 9) mentioned by Paul and stated by Jesus when he talked to the Father: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us" (John 17: 21).

By Jesus Christ, we are.

He is the greatest personality in worlds without end, because in him was caught up all the truth of God; in him all truth was perfect in its expression; in him we see the true picture of what God can do in the lives of men. Our personalities become as great as the amount of truth we exercise in our lives. In Christ we see it operating in its fullest sense.

"If there be no Christ, there be no God; and if there be no God, we are not, for there could have been no creation."—II Nephi 8: 13.

By the Word all things came into existence. Had there been no spirit of truth (law) to bring things to pass, to govern the behavior of created things, to create intelligent beings, all would have been void; and there would be no God, for there would have been nothing created, or no one to acclaim him God.

But there is a spirit of truth (law), and it is personified in Jesus Christ, the Only Begotten of the Father. "There is a God, and he is Christ; and he cometh in the fullness of his own time."—II Nephi 8: 14.

IN GOD AND CHRIST we see two distinct personalities; but they are so identical in purpose, thought, behavior, and attributes that they are as one. This is clearly expressed by Christ in his words to the Father as he prayed for those whom God had given him from among the children of men, and also for those who shall believe on him through their words (John 17: 17-26).

God and Christ are not only united in all things, but it is the will of God that man also share his close fellowship through eternity. For God "hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."—Ephesians 1: 4, 5.

God has not created us of himself, by Jesus Christ, and then cast us aside and forgotten us. But rather

it is his work and his glory, "to bring to pass the immortality, and eternal life of man" (Doctrine and Covenants 22: 23).

Paul, whose commission it was to help in this divine purpose, said:

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace, in one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ.—Ephesians 4: 1-7.

Paul, who received his understanding of the divine plan direct from Christ (Galatians 1:12), often emphasized the fact that all the work of God and his Christ is caught up through the workings of one spirit—the spirit of truth. For it was by this one spirit that all things have been created or made. *And the spirit which brought them into being must also preserve their existence.*

We do not walk after our own ways and bring to pass righteousness, but by unified endeavor, having "one Lord, one faith, one baptism, one God and Father of all," we seek and shall arrive at the same end—eternal peace and fellowship in the family of the Father.

THE CHURCH, or the body of Christ, has many functions, and "unto every one of us is given grace according to the measure of the gift of Christ" (Ephesians 4: 7).

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we, in the unity of the faith, all come to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the

whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.—Ephesians 4: 11-16.

To the Corinthians Paul said,

Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal.—I Corinthians 12: 4-7.

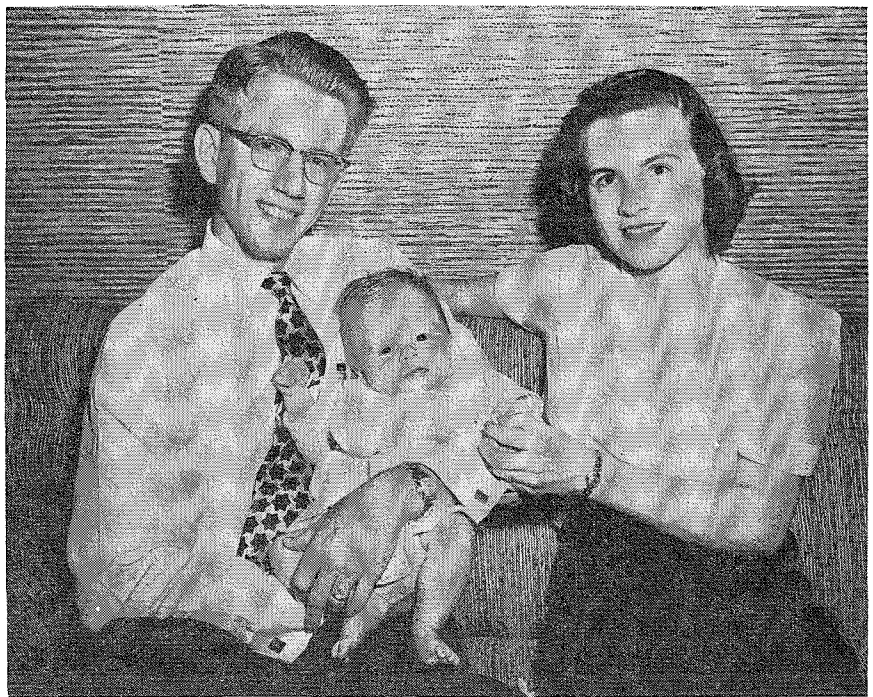
Then Paul goes on to enumerate different gifts given to different people but says they are all by the same spirit. He concludes by saying:

For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many.—I Cor. 12: 13, 14.

Concerning the different gifts of the Spirit, Moroni makes this observation: "There are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the Spirit of God unto men, to profit them."—Moroni 10: 9.

"As many as are led by the Spirit of God, they are the sons of God" (Romans 8: 14). For "he that is joined unto the Lord is one spirit" (I Corinthians 6: 17). Those who are joined unto the Lord are of the household of faith; they are those with whom God is well pleased; they are those who will help build Zion.

JESUS SAID on one occasion, "Who-soever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matthew 12: 44). The obedient are heirs of the kingdom, because they obey the law. They will be members of the family of God, for it is they who love the Lord their God. Jesus was given a name which is above every name because of his humility and perfect obedience. By obedience we can enjoy the same



Assigned to Tahiti

Elder Alan Tyree, his wife, Gladys, and their three-month-old son, Lawrence Wayne, left Independence on May 16 for Los Angeles on the first lap of their 9,304-mile trip to Tahiti. Elder Tyree, who has been under General Church appointment since September, 1950, is replacing Elder Allen Breckenridge who returned from the South Sea Island Mission last year.

Mrs. Tyree, the daughter of Mr. and Mrs. M. B. Omohundro of Glendora, California, was a secretary in the Council of Twelve office before her marriage.

Spirit which Jesus enjoys and become members of his body. We can take upon us his name.

Jesus said: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him" (John 14: 23). "We will come" (Father and Son) in the Spirit and dwell within, that by this one Spirit there may be harmony and a fullness of joy.

By one and the same Spirit the purposes of God will be fulfilled. This spirit harmony will be achieved between the two eternal, spirit and element, and there will be a fullness of joy (Doctrine and Covenants 90: 5). And by these forces—this Spirit in the hearts of men, man's love for his God and his fellow man will surmount all barriers and overcome all things; Zion will

come, and Christ will reign in his kingdom among his own.

Behold, that which you hear is as the voice of one crying in the wilderness; in the wilderness, because you can not see him; my voice, because my voice is Spirit; my Spirit is truth: truth abideth and hath no end; and if it be in you it shall abound.

And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you, and that body which is filled with light comprehendeth all things.—Doctrine and Covenants 85: 17, 18.

The light shineth in darkness, and the darkness comprehendeth it not; nevertheless, the day shall come when you shall comprehend even God; being quickened in him, and by him. *Then shall ye know that ye have seen me, that I am, and that I am the true light that is in you, and that you are in me, otherwise ye could not abound.*—Doctrine and Covenants 85: 12e, f.

The Solemnities of Eternity

By Edwin Spargo

Treasure these things up in your hearts, and let the solemnities of eternity rest upon your minds. Be sober. Keep all my commandments. Even so. Amen.

(See page 23.)

—Doctrine and Covenants 43: 8

LET THE SOLEMNITIES of eternity rest upon your minds" was good advice in the year 1831, and after 122 years this advice is even more important to us now, though we live in a world much different than when this revelation was given.

We are members of a unique church in that we believe God speaks not only in natural phenomena but in an orderly manner to man. The men through whom he speaks are known to us as his servants, the prophets. We believe that when God speaks all controversy should cease. His revealed word becomes law and must be obeyed if we are to be worthy of his blessings.

In Old Testament times, it was considered an unpardonable sin for a prophet to speak and say *nothing*, for that meant God had not spoken through him. It is still a sin for a man to speak in the name of God and say things that fail to express divine authority. We are living in a day when men refuse to believe that God speaks. And if he does, why listen to him, they ask. Men think they are able to manage without his help.

Jesus asked his listeners, "Which of you by taking thought can add one cubit to his stature?" Yet, in spite of this statement, man has tried to add to his stature by his thinking, his learning, and his skill in the field of science. He has tried several times to build towers of Babel. Today, he believes he stands head and shoulders above his predecessors. He looks back upon his grandfather's day with disdain, because he feels he knows and has achieved more than his forefathers. He cries out, "Man has conquered land, sea, and air. He has raised himself many cubits and in time shall be heir to all things, without God."

RECENTLY I SAW A FILM produced by the Canadian government on the dairying industries. It began with a picture of a cow eating hay; then it showed the farmer's wife making butter in the old-fashioned way. The film went on to show how butter, cheese, ice cream, and the multiple varieties of milk foods are now produced by modern methods. Yet the picture closed with the cow still chewing hay. Man must still receive his milk supply from the source God gave—the humble cow—the same as his forefathers did in ages past.

I was interested in Brother George Njeim's statements in his recent series in our branch. He said that in the early centuries after the apostles, men had faith in God, but in the course of time the age of reason began to be ushered in, forcing faith to the background. This was followed by the age of materialism and humanism, and faith in God was pushed farther back. In the early part of the eighteen hundreds such men as Marx, Engels, and Darwin began teaching their philosophies; with their advent, faith in God as a Creator and source of all things was a belief to be destroyed.

About the same time another young man, Joseph Smith, came upon the scene. He declared that God *is*, and that Jesus Christ *lives*. He declared that this same God created the heavens, the earth, and all flesh in the air, in the sea, and upon the earth. He required that man should serve God and love his neighbor as himself. Among other things, God told Joseph Smith, "I will proceed to do a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent shall be hid." Before this prophet, these and other wise and learned men have perished. They even perish before their own

philosophies, for they have not the answers to the problems which they have created. Today we are faced with the calamities of wars, revolution, famine, and internal strife. Every day sixty-five thousand babies are born, with the food supply getting less and less. Man's inhumanity to man still makes countless thousands mourn.

GOD KNEW that these conditions would come upon the earth. Because he did he called forth his servant Joseph Smith and spoke to him from heaven. He also spoke for a reason other than prophesying of physical sufferings that were coming. He showed that they had their counterpart in the spiritual conditions among men. These come under the condemnation of God, for "they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world."—Doctrine and Covenants 1: 3.

We, as a church, are living in a world today where men's hearts are failing them for fear of the conditions that are upon the earth. In order that our minds would transcend above the sorrow and strife caused by unrest, instability of nations, crime within our own nation, the breakdown of morals among adults and youths, competition in business and employment, the Lord spoke through his servant and said, "Let the solemnities of eternity rest upon your minds."

Statements like this convince me that they are the words of an inspired prophet. Joseph Smith was not able to give such a tremendous statement out of his own wisdom.

"Let the solemnities of eternity rest upon your minds." In other words the Lord was saying, "Let the solemn events that are coming, of infinite duration, free you from worries that trouble you now!" The prophet was telling us to observe all the formal ceremonies of the gospel which will eventually lead up to the judgment day. This is a very solemn event which we must face, when we will be required to give an account of our lives. At this time some will receive eternal life and others eternal punishment.

THIS SOLEMNITY of eternity was stated by the Master in the following words, "He that believeth and is baptized *shall* be saved, and he that believeth not shall be *damned*." Those who have believed and been baptized have their minds at rest, for it is only those who have been obedient who will be able to stand unashamed and unafraid in that great Day of Judgment. Those who don't believe, whether they were immersed or not, will never have peace of mind, nor rest to their souls.

Paul put it in a very concise way in Philippians 4: 9: "Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you." We have learned, received, and heard many things that give us rest, assurance, and peace, which can come only through Jesus Christ. We have learned that it is the purpose of God to bring to pass the immortality and eternal life of man. We have received through his Spirit the divine assurances of the truthfulness of the gospel.

We have heard the testimonies of those who have tried and tested the words of Jesus Christ and of those who *know* that this church was brought into existence through direct command from heaven to Joseph Smith, giving him a commission to organize the church in harmony with the biblical pattern. One hundred and twenty-three years now prove the divine calling of this man, for he was not a theologian, nor a scholar, nor did he know doctrine. Time

has proved that the Holy Spirit directed him, that the angels taught him the mysteries of the kingdom. Time has proved he was inspired to bring forth the Book of Mormon and the Holy Scriptures, giving us a source of information concerning divine things. These testimonies cannot be received by those who do not believe and obey.

Throughout the years since 1830, the church has grown from an audience of one, who worshiped God in order that he might come to know a better way, to a church with a worldwide mission. Japan is the latest field of endeavor. There the Communion is being served; men are being ordained; church services are being held; the frontiers of the church are extending. We are to think upon these things—these solemnities of eternity—for as we think of them we have peace of mind, and we are not tossed about by every wind of doctrine. Solemnities are great events, the great days of infinite duration which are coming. We are to think upon these things, then even in this turbulent world we shall have peace of mind, because they are coming through the divine will of God.

These are some of the solemnities of eternity which are coming: Zion will be, the Holy City will be peopled by those who are righteous. The church of the first-born, including the City of Enoch, will return to the earth. Christ himself will return with the righteous. With him shall come the group of men redeemed from among men, who became perfect through the gospel. Christ will reign in the millennium following the first resurrection; then comes the second resurrection, the binding of Satan, the destruction of death and hell, with no more pain, no more sorrow, no more tears, and finally God himself shall dwell with his people. As we think upon these things our minds are at rest. We must make sure our lives are in rapport with divine things so that we may be prepared for these great events and great days.

"Let the solemnities of eternity rest upon our minds."

Books

Angel Unaware, by Dale Evans Rogers, Fleming H. Revell Company, price \$1.00.

The author of this appealing little book is a mother who has been faced with a tragic experience. She gave birth to a child with an appalling handicap. How the family accepted this experience will be a challenge to every reader.

The story is told by Robin Elizabeth Rogers as her mother believed she lived it in her brief sojourn on earth. Robin called it her "earthly mission," and she relates what she accomplished in two short years before her death on August 24, 1952. Shortly after, she tells her Heavenly Father the story of her life as a member of the Rogers family. Throughout the book Robin speaks of God being there to comfort and strengthen her in pain and suffering. The unique style in which the story is told will be a comfort to many parents with similar experiences.

Robin had two sisters and a brother who were very much concerned about her. Their prayers were always in her behalf. They learned to be thoughtful and unselfish and were brought closer together through their love for her.

The author had faith that Robin could be healed, but as time went on she realized that it was not God's will, and she accepted the fact. Her attitude and that of her husband changed completely as they loved and cared for this little girl.

Roy and Dale Rogers are nationally known in the entertainment world and are loved by both young and old. Their lives were enriched by what seemed at first to be an overwhelming tragedy.

This is a story of faith and courage. In the troubled world of today we need to have a deeper appreciation of the victories won in the lives of people all around us. This book should be a help and an inspiration to all who read it.

RUTH MCFARLANE

Summer Phantasy

By Courtney Hunter

(See page 23.)

THE TRAIN STATION was bubbling with a concentrated activity. The burning heat of midsummer had cut a wide swath through the town and deposited its ripe and sweating harvest all at once into the midst of the rickety little building the townspeople called a "station." The cause of all this confusion was the appearance of three streamline trains which had roared in on the single track, one right behind the other. They were quiet now, but the engineers were still in their seats and the porters were hurriedly helping people on board.

On the blackboard inside, the station master had scrawled in chalk:

Train One—Sun Valley—2 p.m.

Train Two—Luna Hills—3 p.m.

Train Three—Astral Park—4 p.m.

A young woman with bright eyes rushed to the end of the line at the ticket window. In one crooked arm she carried a stack of books and her glance often bent downward to caress their worn jackets. She quickly observed that it wasn't money that bought tickets for these vacation trains. With wonder and pleased astonishment she heard the ticket agent demand an answer to a question. That's all there was to it—just like a quiz show. She buttoned her ears to all sounds except the questions and answers. The local college professor of nuclear physics quite primly said, "Train One, if you please."

The ticket agent asked, "Do you believe in Jesus Christ?"

Without hesitation the professor replied, "Yes," and picked up his ticket and strode toward the track.

The pastor of the young woman's church wore a worried wrinkle on his forehead, but it quickly disappeared when he heard, "How old was Joseph Smith when the angel first appeared?"

He heaved a thankful, "Fifteen," and waved his hand as he passed.

MOST OF THE REQUESTS were for Train One. Some had been refused tickets because they couldn't answer their individual questions, but the bright-eyed young woman with the stack of books glowed with confidence as she answered each question in her mind.

One of her neighbors, the leader of the women's department, smilingly said to the ticket seller, "Luna Hills, please."

Her question, "Describe in detail the litigation of the Temple Lot Suit," she skillfully answered.

She spoke to the young woman on passing, "I've been looking forward to this trip for such a long time. Do have a good time where you're going."

The young woman thought, Why on earth would she choose Luna Hills in preference to Sun Valley? She acted as if she didn't even see the first train.

THERE WAS JUST ONE MAN ahead of her. Then a buzzing fly, quite intent on making a pylon of her head, caused her to shake her short curls in impatience, and by the time she had distracted the insect's attention from herself, she stood before the ticket agent. His eyes were weary, and when she said, "Sun Valley," he peered at her closely and then from a mouth, dry and stiff, the question fuzzed at her. "Describe the technical aspects of landscape oil painting as it might be expressed through the lips of Van Ruysdael."

Stupidly she complained, "I'm no artist. I've never had any interest in painting. Surely you could ask me something with which I am familiar. I could answer all the questions of those before me."

The ticket agent flipped a page in his book and then said, "Yes, I do have an alternate question here for you. What is humility?"

The words fled from her lips, yet she knew with sinking desperation that they wouldn't be enough. "Humility is recognizing God as the knower of all things. Humility is to be always seeking the truth. Humility is a willingness to learn and a realization that one never can know everything."

He shook his head from side to side and said, "Yes, that's right, but it isn't enough. Didn't you hear the man right before you? I asked him the very same question."

She clicked the heel of her shoe against the rough board floor and fought the chaos inside her mind. "What is missing? What is missing?"

The man spoke gently, "The line behind you is long. Please step aside until you think of it."

SHE WALKED TO THE BENCH and slipped her firm young body down against the time-eaten planks. She scratched the cracked varnish with a well-kept fingernail and watched the screen inside her head flash pictures from a huge projector. She saw Jesus, with a towel looped around his waist, bend over and wash Peter's feet. She eyed a little wonderingly the picture of Christ, with his wrists tied, standing forlornly before the Sanhedrin. Passages of Scripture blinked off and on as a robot neon sign. She felt herself on a school gym floor of many years ago and it was with much elation that she tossed the basketball through the net to win the county championship for her team just as the closing whistle blew. She turned abruptly to join in the celebration and collided heavily with a dark-skinned guard on the other team. Her lip curled a little, and then in a burst of fellowship and sympathy and keen understanding she blurted, "Pardon me, Katie. Let me help you up."

Then a pair of jumping quotation marks settled down and compressed a few words into bold relief on the white screen. "And though I have the gift of prophecy and understand all mysteries and all knowledge;

Two Prophets

By Ella Lambkin

THE BIBLE tells us about two prophets, interesting because their work is so similar that we are apt to ask, "Now was that Elisha or Elijah?" Yet their lives and methods of work were so very different that we wonder if they could have been serving the same God.

Their names are confusingly alike, but the contrast in the two men begins immediately and continues through their lives—Elijah startling and spectacular, Elisha neighborly and homey. Elijah comes out of the nowhere into the here and appears before the king, denouncing him bitterly and proclaiming a drought. Then he disappears. The first mention of Elisha is of his life with his father and mother, doing their plowing for them.

Each of two women had a son. Each son died and each was treated by Elijah and Elisha. The differences were typical. Elijah appeared one day at the home of a widow and demanded food. He had been fed by the ravens, but the brook from which he drank had dried up. At his insistence the woman gave him an upper room and fed him through the period of the drought. The mother

and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

The lump in her throat dissolved, and she raced to the window. The ticket agent looked at her again and said, "I know. You know now that others are learning, too, and their learning, though it be but two and two are four, is as acceptable to God as your knowledge of the most intricate mathematical equation an Einstein mind could evolve. It's too late. The train for Sun Valley just pulled out. Perhaps next summer"—

She interrupted, "There won't be any more summers like this one," and she tucked the books tightly under her arm. Already her thoughts were dwelling on the air-conditioned drugstore and a coke.

of the boy Elisha healed was a friend. In his travels he often passed their place. Because she and her husband enjoyed his visits so much they prepared an upper room for his comfort and begged him to stop whenever he passed that way.

While Elijah stayed with the widow her food supplies never failed as he had promised her, and the words have brought comfort to Christians throughout the ages: "And the barrel of meal wasted not, neither did the cruse of oil fail."

Elisha's experience of increasing a supply of oil miraculously is such a neighborly, quiet experience it is little known. A woman's husband had died. His creditors had come to take her two sons into slavery to satisfy his debt. In her trouble she came to Elisha. What should she do? All she had in the house was a pot of oil. Elisha told this worried mother to borrow all of the vessels she could from her neighbors and pour oil from her pot into all of the vessels. She did as he suggested, and all of the vessels were filled. From the sale of the oil she paid her husband's debts and saved her sons.

MOST OF US ARE familiar with Elijah's contact with the government—how he denounced the king and told him that a famine was coming upon his people because of their wickedness. The famine lasted for three years and closed with that spectacular scene on Mount Carmel when four hundred and fifty of the priests of Baal held a contest with Elijah. The prophet introduced the contest with the dramatic cry, "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him." After the contest was over Elijah condemned the four hundred and fifty priests of Baal to death and assured the king that the drought would be broken. A little cloud only as large as a man's hand appeared over the mountaintop from the Mediterranean, but Elijah warned the king and his people to

get home as fast as possible. Elijah himself ran ahead of the chariots.

How familiar the spectacular story of Elijah, but how many know the interesting story of Elisha and his dealings with the government? Israel was at war with Syria. The prophet Elisha told the king where the Syrian army was going to attack each time so that the Israelite army was at the right spot and was prepared to fight. So consistently did this happen that the Syrian king decided he had a spy in his army who was informing the Israelites. When he discovered that Elisha was the informer, he sent a large army down to Dothan to get one man. One morning Elisha's servant came running to tell him that they were surrounded by the enemy with horses and chariots. Elisha prayed, and the servant's eyes were opened so he could see that the mountains were full of horses and chariots of fire—a greater army than that surrounding the city. Again Elisha prayed, and when he went out to the Syrian soldiers to ask them what they wanted, their eyes were so closed that they did not recognize him. He offered to lead them to the person they wanted and when their normal vision was restored they found themselves surrounded by the Israelite army. Naturally the Israelites wanted to take advantage of their good fortune and kill the Syrians. That might have been Elijah's way, but Elisha told the Israelites to feed the Syrians and let them go.

Even in death we find this typical contrast. Elijah ascended to heaven in a chariot of fire. Elisha died in his bed. Soon after Elisha's death and burial some soldiers were preparing to bury a comrade. They saw their enemies coming and, not having time to finish their work, they threw their comrade into Elisha's sepulcher. When the dead body touched the body of Elisha, life came back and the soldier sprang up.

These two prophets were very different in disposition and methods of work, yet each served God acceptably and powerfully.

E. C. Briggs The First Missionary to Utah

By Addie Spaulding Stowell

JESUS SAID, "He that putteth his hand to the plow and looketh back is not worthy of me." The building of the kingdom of God should always be uppermost in our minds. But in our building let us not forget we are drawing on spiritual resources of those who laid the foundation for our structure—those who bore the burden of mobocracy and persecution in the early days of the Restoration.

There are many whose image lingers in our memory as the bulwark of our faith, and we are grateful for their good works and sacrifices. Many good people have had a spiritual influence over my life, but there is one I would particularly like to tell about because he, Edmund C. Briggs, was one of the pillars that held the gospel banner aloft when the Saints were numbed by the loss of their leader.

After the prophet, Joseph Smith, Jr., was killed, many were deceived by ambitious leaders, but there were others who remained steadfast in their faith. E. C. Briggs was not only firm in his convictions, but he proclaimed them to the world.

I was closely associated with Brother Briggs and his good wife during his declining years, and I should like to pay tribute to his memory.

EDMUND C. BRIGGS was born in February, 1835. He was seven years old when he first heard about the restored gospel. Although a young child, like Samuel of old, he was interested in the gospel message. When he learned to read he read the *Times and Seasons*, and others read the paper to him. His mother, Polly Briggs, was a close companion during his growing-up years, and from the *Times and Seasons* they both received much of their knowledge of the church.

They lived at Beloit, Wisconsin, where Jason W. Briggs, a high priest, was president of the Beloit Branch. He had organized the Beloit Branch in 1843, and it had never been disorganized. He continued as president and the branch continued functioning as a body of the church organized in 1830 by Joseph Smith, Jr. They were biding their time until the legal successor, the prophet's son, should take his place as leader of the church.

It was at Beloit that the faithful followers of Joseph Smith, Jr., met together for a conference in June, 1852, to reorganize the church which had been so ruthlessly disrupted after Joseph's death.

Jason W. Briggs was in charge of the conference. Although Edmund was only seventeen at that time, he did not miss any details, and during the years that followed he was alert to all their activities.

In November, 1851, prior to the memorable conference of 1852, Edmund Briggs was ill and given up to die. He was staying with his brother, Silas Briggs, in Jefferson County, Wisconsin. A messenger was sent to his mother saying she should come at once if she wanted to see him alive. On November 18, 1851, while he was in this stricken condition, a prophecy was given that he would live and come into the church and stand with his brothers in the Restoration Movement. Soon after the conference of 1852 he was baptized and shortly after ordained to the priesthood.

At a meeting of the church on November 20, 1856, Brother Briggs was appointed to his first active mission. At the conference of April 6, 1860, he was ordained president of the Seventies. On October 6, 1860, he was ordained an apostle at the semiannual conference. In 1863 he was sent on a mission to Utah. His life there was one long unhappy experience. There were times when he stood his ground and faced his murderous enemies, and times when he thought it best not to be found. During his years of ministry he labored in thirty-five states and territories, and in Canada.

I WAS ASSOCIATED FIRST with Sister Briggs. She owned a horse and buggy and often we took rides together on the roads around Lamon. When Brother Briggs came home finally to settle down to retirement, he and his wife visited us frequently, and he got a taste of my apple pie. That was his weakness—he liked pie.

"Sister Addie," he begged, "will you make pies for me if I bring you the ingredients? Emma doesn't like to make pie."

I refrained from telling him I didn't like to make pie either. At that moment I believe I felt something like the widow woman who made the little cake for Elijah. I was reluctant to obligate myself to such a task, yet I felt it would be serving one of God's noble servants and that would be a small way to show my appreciation for his life of sacrifice. From that time until his death I made pies for him.

He had apple and cherry trees on his place. He stored the apples in his base-

ment. In cherry season he picked the cherries and brought them with his cherry pitter, sugar, and jars out to my house, and he would pit while I canned them. He was like a little child in his expressions of joy at the pretty red cherries as they sat in rows of gleaming jars on the kitchen cabinet.

I was well paid by the spirituality he brought to my life and the lives of my children as they listened attentively while he told of his experiences.

One Saturday evening he came out to get his pies, and the children and I rode back to town with him. Joseph, my husband, worked in a grocery store in town, and grocery stores remained open until the band quit playing. Nearly every Saturday night the children and I went downtown to be with him and hear the band play.

This particular Saturday evening as we were riding along we faced the west, and some black thunderheads loomed up above the horizon. Brother Briggs had been talking and explaining the Scriptures to me, but all at once he pointed to those clouds and exclaimed, "When I see a magnificent display of nature like that I begin to visualize the magnitude of God's power and might, and his Spirit descends upon me in great abundance. I can feel it at this moment to such a degree that I can testify of a Supreme Being, for I know that he is."

I looked toward him and his countenance shone. A brightness was about him like a halo. I felt it as a power within my soul.

His recital of some of his experiences was amusing because he could see the humorous side of life. He would laugh heartily when telling of how sometimes he evaded the question when asked how many missionaries the church had in the field. "You know," he would chuckle, "I didn't want to tell them I was the only one, and I had to get around it somehow."

EDMUND C. BRIGGS stood firm through all the conflicting turmoil, and he launched out into a hostile world alone to carry the message of the Restoration—crying repentance. In his faith he strengthened the Saints with the assurance that in God's own due time the son of Joseph Smith, Jr., would come forth and take his rightful place as prophet, seer, and revelator by order of his lineage and the blessing and appointment of his father.

When the time came to lay his physical body down we had the assurance that the spirit, which was Edmund C. Briggs, would find rest with those who had faithfully borne their burdens in "the testimony of Jesus."

Question Time

Question:

What are the unpardonable sins?
Wisconsin E. E.

Answer:

All sins which men have committed, when they repent, shall be forgiven them; for I came to preach repentance unto the sons of men. And blasphemies wherewith soever they shall blaspheme, shall be forgiven them that come unto me and do the works which they see me do.—Mark 3: 22, 23, I. V.

In the light of this teaching there is no set list of sins which can be termed unpardonable. All sins are pardonable when men repent. But on the other hand any and all sin is unpardonable so long as it remains unrepented of. Jesus goes on to say:

But there is a sin which shall not be forgiven. He that shall blaspheme against the Holy Ghost, hath never forgiveness; . . . and they shall inherit eternal damnation.

When by the gospel accompanied by the Spirit of God, a man is called upon to repent of his sinful ways, the Spirit carrying that command into his heart inasmuch that he recognizes it as being of God, there is offered the greatest and highest opportunity that can come in his life; if he heeds the call and turns to righteousness he is accepted of God and will receive eternal life. But if, allowing time for deliberation, he decides to reject that call, and continue apart from God in his life of sin, there is nothing more that God can do for that man. The Spirit is withdrawn and that permanently, and there is no desire to repent. That man has sinned against the Holy Spirit by which salvation might have been gained and cuts himself off from its saving power, leaving himself exposed to the spirit of the adversary. This is sinning against the Holy Ghost.

CHARLES FRY

Question:

Please explain Psalm 15: 5 concerning the borrowing and lending of money.
Oklahoma R. H. C.

Answer:

Psalm 15: 5 reads: "He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

I suppose that the question in mind is whether or not it is wrong to lend money or goods to another and charge for the use of it. This charge is called interest. Let us not become confused in the use of the words "interest" and "usury."

Webster's new Collegiate Dictionary gives the following definition of usury:

1. A premium paid for a loan of money or goods (obsolete).
2. The lending out of money for the use of it.
3. An unconscionable amount of interest. Law—in excess of the legal rate charged the borrower for the use of money.

The first definition, marked obsolete, is probably ruled out because a premium could mean any amount. It might be the legal or lawful rate or it might be an exorbitant or unlawful amount.

Most states in the United States fix by statute the lawful rate that may be charged for the use of money; beyond that percentage is considered usury.

In Deuteronomy 23: 19, 20 it is suggested that if you lend something to your brother it should be without charge, but "unto a stranger thou mayest lend upon usury."

If we interpret this to mean that this interest charge that may be made to a stranger is only the legal rate, well and good, but if we say that in dealing with a stranger we are privileged to stick him for all we can, that is a most unchristian attitude and very wrong.

In the parable in Matthew 25: 13-27 the servant is commended for having increased his talent by investing it for lawful gain.

JAMES F. KEIR

Question:

Has the so-called healing in this church ever restored the disfigured body as before? If your answer is "yes" then I question, was it immediately as when Christ healed, so those present could see?
Oregon Mrs. V. B.

Answer:

An instance is recorded in the biography of Elder Joseph F. Burton, of the little son of Thomas Carter, who was afflicted with a severe curvature of the spine and intense suffering. After administration by Elder Burton and another elder the child fell into a peaceful sleep, and later was found to be entirely healed. (See *Journal of History*, Vol. 7, p. 147.)

I have had the personal experience of having a twisted foot and crushed ankle with great pain, of a character as to insure a lifelong crippling deformity, healed in answer to prayer; relief came instantaneously, though complete healing required a few days.

If similar cases known to various Saints were gathered up they would fill a volume, but it has been a policy of the church not to publicize or emphasize the matter of healings, such being incidental to the major work of healing the soul. I could tell of blind eyes restored to sight, and other healings, some immediate and some more slowly. Such things are given of God not to boast of, or to display before the world, but for the benefit of the Saints and the confirming of their faith. Jesus diligently avoided publicity, often telling the healed ones to "tell no man." When Jairus sought him to come and heal his daughter, he forbade the crowd to follow him. Upon arrival at the home the house was filled with mourners, for she had died, but he put them all out and then raised her to life.

Because occasionally healing was instantaneous it is not to be supposed that such was or is the rule. Jesus never promised instantaneous healing, the promise being "they shall recover."

CHARLES FRY

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald Editors* rather than panel members. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Building Spiritual Reserves Through Prayer, Faith, Study

By Mrs. Lyle Woodstock

WOMEN OF THE Reorganized Church are seeking ways to build spiritual reserves in their homes to meet the needs of a constantly changing world. They are concerned with teaching their children that God will be able to strengthen, guide, and direct them in paths of righteousness and truth. They sense the need for a growing faith, ever building the family into a Zion unit which has spiritual strength and reserves to meet the problems and trials that face families today. They know how greatly direct communication with God is needed—how much they need to know his will, his love, and his purpose for mankind.

Prayer is the vital, compelling experience with God which enables us to fulfill his purposes in us. Apostle Hield has said, "Following a straight course to the accomplishment of God's purposes for us is possible only through asking his direction and then obediently following the instructions." God entices, invites, and even commands us to pray. We are admonished in II Nephi 14: 11, "For if ye would hearken unto the spirit which teaches a man to pray, ye would know that ye must pray: for the evil spirit teaches not a man to pray, but teacheth him that he must not pray."

THE SCRIPTURES give us instruction on how to pray as evidenced in the Lord's Prayer. We are to "pray without ceasing" (I Thessalonians 5: 17). In Luke 18: 1 we find,

"And he spake a parable unto them . . . that men ought always to pray, and not to faint." There is nothing too small to pray about; in our homes we need constant prayer as a guide to keep us in tune with the eternal laws of God.

We are told to pray in secret: "But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father who is in secret; and thy Father who seeth in secret shall reward thee openly" (Matthew 6: 6). It is good always to have a prayer in our hearts. We need often to go off by ourselves and humbly commune with God and Christ. We need to take time for meditation, for in silence we sometimes hear the still small voice that comes to minister to our needs.

First we have a desire to pray, then we learn to have a prayer in our hearts. This leads to the experience of prayer and communion with Him which we have when we seek him in secret.

As we grow in understanding of prayer we follow another step and offer prayers to our Heavenly Father in public. This is not always easy, but it makes us think more about why we pray and for what we pray. When we publicly witness for the Master, we realize we must walk on a higher plane than we have walked before. We receive much strength as we listen to the instruction of God in this respect, for he tells us in Doctrine and Covenants 18: 4: "And again, I command thee that thou

shalt pray vocally as well as in thy heart, yea, before the world as well as in secret; in public as well as in private."

One of the most comforting experiences we mothers can have is to go to God in prayer for our children when they are ill. Somehow we know that they are in God's hands, that he will care for them, and that his love and guidance will be with them. Most children have great faith, and they are blessed through our prayers. Sometimes it is wise for us to request administration by the priesthood; children are helped to grow in faith and understanding of God's purposes on such occasions.

Perhaps the most difficult prayers to offer are for those who have wronged or hurt us. Yet God has told us we must do this if we are to be his children. In Matthew 5: 46 we read, "But I say unto you, love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you and persecute you." We grow in the likeness of Christ when we teach our children to pray sincerely and humbly for those who have hurt them. When our families learn how to pray, what to pray for, and to pray without ceasing, Zion will prosper, and God's eternal laws will be our daily guide and strength.

WE BUILD SPIRITUAL RESERVES as we consistently seek to increase our faith. Our faith is tried many times when we hear disturbing news of our national leaders, when we see the truths of God being denied daily in the lives of those about us. How, then, can we have a growing faith? Faith is one of the gifts of the Spirit, but it is necessary that we *want* to have it. God has many blessings for us, but he wants us to seek them. In the Book of Mormon we read,

Home Column

But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and exercise a particle of faith; yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words.—Alma 16: 151.

God's promises are sure, and we must have a growing faith if we are to rise up higher. In his letter to the Hebrews (11: 6) Paul says, "Without faith it is impossible to please him," but He rewards those who "diligently seek him."

If we have faith we have no need to fear, for God will direct our paths. Our children need to learn of God's word. They meet many temptations daily, and sometimes their strength fails them. What a strength we can give them through the Scriptures. In Proverbs 3: 5, 6 we read, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." In latter-day Scripture another promise is given us:

Verily, verily I say unto you, I will impart unto you of my Spirit, which shall enlighten your mind, which shall fill your soul with joy, and then shall ye know, or by this shall you know, all things whatsoever you desire of me, which is pertaining unto things of righteousness, in faith believing in me that you shall receive.—Doctrine and Covenants 10: 7.

OUR CHILDREN have a great need for a demonstration of faith on the part of the adults of the church. The greatest impact my mother has had on my life is her unwavering faith. It burns in her life regardless of the trials or discouragements that come. It touches all who know her. Such a faith is a rock on which to build lives of dedicated service to the Master. The faith of elderly people can be a beautiful thing and an inspiration to those who are just beginning their service to God and his church. As we try to build spiritual reserves we must keep faith with God and with our fellow men, for faith builds; lack of faith destroys. A growing faith is demonstrated by

a life of increasing service to God through his church.

The restored church always has been distinctive for its emphasis on education and study. In June, 1831, the Lord spoke to Oliver Cowdery and William W. Phelps, giving them instruction concerning the printing and selecting and writing of books for schools that little children also might receive instruction. The first schools in Kansas City and Independence were erected by Saints.

If we are to be wise stewards, we must know God's plan and be able to teach it to others. There are many scriptural references pointing out that God intends us to study so that we will know for ourselves his eternal purposes. The Book of Mormon tells us in II Nephi 14: 4, 5: "Feast upon the words of Christ; for behold the words of Christ will tell you all things what ye should do . . . if ye can not understand them, it will be because ye ask not, neither do ye knock." In Doctrine and Covenants 10: 10 we are admonished: "Study my word" but "first seek to obtain my word," and in 85: 36, "Seek ye out of the best books words of wisdom; seek learning even by study and also by faith." God calls today for workers qualified for the great task of building the kingdom. He has given us the plan; he also gives us the strength and help to use his plan. If we are faithful, God promises eternal life.

He speaks to us today through the Doctrine and Covenants: "Keep my commandments, and seek to bring forth and establish the cause of Zion. Seek not for riches, but for wisdom, and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich; behold, he that hath eternal life is rich" (10:3).

Through prayer, faith, and study we can live spiritually today and build spiritual reserves for tomorrow in our individual lives, in our homes, in our church, and in our community. As we build let us remember that true prayer, faith, and study are given expression by service for the Master in the building of the kingdom of God here on earth.



ROSA PARKS PITT

Sister F. G. Pitt recently celebrated her eightieth birthday. For many years she traveled with her missionary husband in this country and abroad. Her piano accompaniment to his singing contributed greatly to his effective ministry. A letter from her will be found on page 19 of this issue.

(See page 19.)

In Light or Shadow?

This morning I was scanning an editorial about summer camps which are available to the crippled and palsied children. "The camp program," said the writer, "is designed to challenge the youngster *to live in the light of his capabilities, not in the shadow of his handicaps.*"

This phrase struck me forcibly. What an opportunity for those youngsters! What a valuable lesson for them to learn. Many of us, fortunate to be normal in every respect, have not taken to heart this important truth, and are at this moment living in the shadow of our handicaps instead of in the light of our capabilities. Too many of us reach out for the convenient excuse, "I can't," and hide behind its flimsiness rather than honestly evaluating our possibilities and building upon them.

Living is *now*, not tomorrow. How much can we do today? What more can we accomplish? How can we reach higher, stretch taller mentally and spiritually? Shall it be light or shadow? It is up to us.

LOUISE WRIGLEY



A Look at the Institute

By Fred Howes

On College Student Conferences

In keeping with the practice of our holding conferences and institutes for various interest groups such as women, priesthood, and young people, the church is now seeking to minister to the peculiar needs of college students by encouraging conferences for them, too.

In addition to the annual Fall College Student Conference, such as that to be held at Rochester, New York, September 5 to 7 this year, there have sprung up regional gatherings of students interested in the church. This spring, two such conferences were held—one on the campus of Michigan State College at Lansing on April 11 and 12, and the other at Central Missouri State Teachers College, Warrensburg, on April 25 and 26. Each gathering, arranged largely by the student group of the host campus, served several of our thirty church campus groups.

From the College Student Institute at Warrensburg, Missouri, the theme of which was "Education for Service," came the following brief articles written as reactions by students in attendance. We hope that next year there will be more such institutes to serve a larger number of our church campus groups and their friends.

CARL MESLE, Secretary,

Committee on Ministry to College People

HOW CAN I SERVE the church? Where will my profession fit in? Can I witness for the church as a doctor, a teacher, a journalist? These were some of the problems faced at the College Student Institute. Right at the very heart of this institute was this challenge: I am a student who wants to serve the church. How can I use my educational opportunities as a means of serving?

We talked about the problems involved in preparing for our professions. Our thoughts were directed to the educational influences in our daily lives. We attempted to find ways to use our professions in giving service to the church. In the discussion groups we saw and heard young men and women who were deeply concerned about their field of vocation. We were students who had a vital interest in the Restoration Movement but did not know how we could best contribute to it.

I think we felt the call of service as much as Peter, Matthew, or Paul did in an earlier day. Our Heavenly Father needs men and women who have desires to serve, and this counsel has come to the church in our day: "If ye have desires to serve God, ye are called to the work, for, behold, the field is white already to harvest."

We were filled with all the usual aspirations of and needs for young

people, but we sensed an awareness of responsibility and opportunity that is probably unparalleled in the church. We college students have access to the latest developments in business, agriculture, engineering, and medicine. These can help us to serve mankind and, in turn, the church—but we need more. We need a deep faith in God and a knowledge of his purposes for man. We must know about the church. We need to put on the cloak of Christ's gospel and wear it always.

In this world of books we can become educated to serve. We should desire to excel in scholastic achievement, to participate in campus activities, to be responsible citizens.

These are definitely formative years for us. As we grasp new concepts, gain bits of knowledge, and find ways to cope with problems, we will largely form the foundation for all our later actions.

We realize that our stewardship involves everything we possess in the way of talents and time. It is our opportunity to make these college years productive ones, both for ourselves and for the church.

WE SEE THE NEED to locate in our profession where there is also available a church relationship. We

understand the desirability of wisely choosing our profession. In the light of these things, it seems most important that, regardless of our choice, we go all out for the profession we do choose, and we know that there is some opportunity in every field.

We are all called to serve, and we present ourselves to the church for service. Perhaps we can be pioneers in a movement that will help young people to see their stewardship in educational aspirations, that will inspire them to seek stronger church ties in their college days, that will aid them in visualizing the closeness of their professional fields and church activity.

Education that is motivated by a desire to serve is what we vision. We see a vision of books and faith combined. We see the vision of students of chemistry, nursing, law, and music who are saying, "Here am I, O Lord, send me."

As we take a look back at the institute we are aware that there were no world-shattering problems solved, but our eyes *were* opened to the endless possibilities that young people, especially college students, have. There is a need for service, and with an education we will be better able to serve. From this institute we move out to serve.

Needed: A More Adequate Program

By Mary Cooper

LIFE CAN GET mighty tedious sometimes, especially for college and university students. And it takes something such as the College Student Institute held at Warrensburg this spring to get them out of this rut of busy-busyness with no regard to other important and worth-while contributions.

Too often students lose contact with God while involved in university life, and many times it's a hard old road to get back in tune with Christ.

Highly respected professors and their disbelief tend to make students question, as do situations and problems encountered in laboratory and texts which do not prove, so to speak, biblical teachings.

It is at this point that students need someone who understands to exercise the art of listening and give much-needed guidance and advice. And this is where the college student groups at each of the universities enter the picture. By conversing together, worshipping together, studying together, serving together, and recreating together, they gain a feeling of unity and closeness to God in a period when doubts tend to reign supreme.

All this is just a preliminary or background to the point that student groups are invaluable. But they would render a much greater service if they were better organized and had some continuity which carried over from year to year.

IT SEEMS TO ME that not only do we need student groups at university and college centers throughout

the country, but we need an active, progressive, and continuous program at each school. For this is the point at which many students drop by the wayside. It is here, so it seems to me, that the church needs to establish a strong foothold for students to hang to.

Also, here is the point and place where many are searching for truth, which presents a splendid opportunity for evangelism. Busy students who double as leaders for their group—and often for the branch—need support to cope with such situations.

I feel that to meet adequately and successfully the needs of a college group—individually and collectively—each individual must contribute as



much as possible. But due to school work, this contribution is limited, so I believe college groups need more help. Other church student groups on campuses have full-time leaders who provide continuity in addition to many other valuable services. Why shouldn't we?

GRACELAND GAZETTE

■ The residents of Gunsolley Hall extended an invitation to the public to attend the second annual open house of their dormitory on Sunday, May 17. The "dorm orchestra" provided music for the visitors during the course of the afternoon. Refreshments were also served.

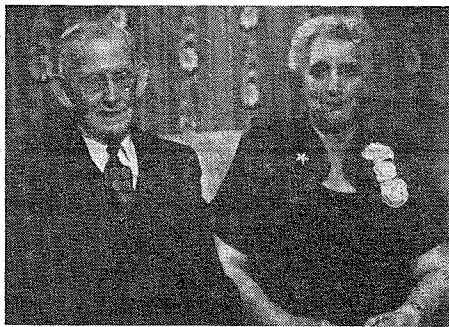
■ Jim Clark, a freshman from Seattle, Washington, was elected Student Council President for the school year 1953-54. He will begin his duties as president with the opening of the fall semester.

■ Correction: Kathy Frisby is the Crescent secretary, not Janis Williams as formerly stated.

Bill Higdon Awarded a Fellowship

Bill Higdon, son of Bishop and Mrs. Earl T. Higdon, has been awarded a fellowship by the National Science Foundation. The National Science Foundation, the directors of which are appointed by the President of the United States, is an organization which functions to control and co-ordinate scientific inquiry in the United States, especially as it relates to national defense, and to encourage young scholars in science. Its funds are appropriated by Congress. Bill was awarded the fellowship to study toward his Ph.D. in the field of soils at the University of Missouri. His wife, the former Barbara McFarlane, is also working toward a doctorate in the field of speech. She is an instructor in speech at the University of Missouri. The Higdon's have a year-old daughter, Miriam.

New Horizons



Golden Wedding Anniversary

Mr. and Mrs. William J. Lewis of Archbald, Pennsylvania, celebrated their fiftieth wedding anniversary by holding a reception at their home. They were married January 17, 1903, at Merthyr Tydfil, Glamorganshire, South Wales. Brother Lewis has been a member of the Reorganized Church for sixty-five years and holds the office of priest; Sister Lewis has been a member about forty-three years. They are active workers in Archbald Branch. Brother Lewis is choir director; he also has led bands and taught music.

The Lewises have four children: Leonard of the home; Gilbert of New Castle, Delaware; Edward of Binghamton, New York, and Mrs. Stanley La-Polt of Springfield, Ohio; ten grandchildren; and six great-grandchildren.

Note of Thanks

Since my accident on January 4 I have received many cards and letters, as well as reminders that I have been the subject of special prayers. I am thankful for these and pray that God may continue to manifest his interest in his people. He has been mindful of my needs and blessed me richly. Soon I hope to discard my crutches, as I am much better.

JOHN P. MORGAN

Minburn, Iowa

True Vowkeepers

In these days when the breakup of homes seems to be so common, and lurid stories of incompatibility and faithlessness are found frequently in newspapers and magazines, the *Herald* is glad to note that a Kansas City couple, Mr. and Mrs. W. D. Aurand of 4915 Baltimore Avenue, invited couples throughout the United States who have celebrated their fiftieth wedding anniversary to join with them in an annual celebration.

The following clipping, sent by Sister R. L. Fulk of Holt, Missouri, is taken from the *Kansas City Star*:

"There still are many more folks making a go of their wedding vows than there are divorced persons," Aurand commented. "People are living longer and happier together through better medical knowledge and Christian education.

"We believe the world is growing a little better year by year. The stable marriages of yesteryear have helped to make it that way, and these successful couples should be honored."

C. B. H.

THE PATTERN

Dear friend . . . what lovelier words than these
Have fallen from the lips of man?
What depth of beauty lives within
The heart of God's great plan!

The love for friends that grew from out
The great and burning love of him
Shall warm us with its steady glow
When every earthly hope grows dim.

There is no friend like him who lived
Beneath the shadow of the cross.
None took his life—he laid it down—
Nor ever counted it a loss.

And so because the love of God
Forever was, and will not end;
Man finds it in his heart of hearts
To gently whisper, brother . . . friend.

HAZEL CHAMBERS

Letters

A Testimony of Faith

I am very young in the church, having been a member only two years, but I have received assurance of the authenticity of the restored gospel. My companion and I were of another faith, yet he always defended the Reorganized Church even when he knew little about it.

When we were considering buying a home in Fanshawe, I got down on my knees and prayed that if it be God's will for us to have this house we would be able to buy it in the near future. In less than a month we were living in it (the house had belonged to a member of the church). We began attending services with the Saints, and in March Elder Bill Haden conducted a two weeks' series of meetings. At the close of the series my companion and I and four of our five children were baptized; the fifth was blessed.

When I became skeptical about some of the divine claims I prayed for God to make known to me in some way if they were true. As I prayed a voice spoke to me, "Didn't you pray for this home?" All doubts were immediately removed from my mind. I am very grateful for this.

God's Spirit was constantly with me during the death of my husband on March 30 and also at the death of my mother on May 2. Had it not been for the heartfelt sympathy and kind deeds of the good people here and elsewhere, as well as the "touch of the Master's hand," I could not have endured these experiences. Now I have a greater desire than ever to direct my life that my children may, through my influence, qualify for citizenship in God's kingdom.

May I have your prayers?

MRS. J. DEAN BRANNON

Fanshawe, Oklahoma

Pennies for Graceland

I have just finished reading *Feather in the Wind*. Madelyn Galbraith is a very interesting writer—there was not a dull chapter in the book, and I enjoyed every page. I was glad that she gave the Book of Mormon such an important place—to me it is the most wonderful book in the world. I spend much time marking what I think are important passages and sending copies of the book to persons I think might be interested in ancient American history. I don't think we can ever thank our Heavenly Father enough for revealing it to us. When we read how God has never forgotten his covenant with Abraham and his seed (Acts 3:25) and his promise to the Gentiles of salvation through obedience to the gospel, we should be truly thankful. The covenant God made with the house of Israel must have been considered important by the prophets of the Book of Mormon, as it is mentioned over thirty-five times. The Book of Mormon certainly teaches that God is the same yesterday, today, and forever.

I celebrated my eightieth birthday on June 1. I have been a member of the Reorganized Church for over fifty-five years. During this time I have seen much progress in the work. I was an active worker until the last five years, which I have spent in a wheel chair.

When I read L. S. Wight's article in the June 9 *Herald* I decided I wanted to help Graceland. My means are limited, but I have started a "penny a day fund for Graceland" which, at the end of the year, will be \$3.65. If a thousand or two thousand people would do this, it would add a lot to the regular Graceland Day offering. I keep my penny jar where everyone can see it. If I get some donations, I shall be able to give even more.

BERNICE GRIFFITH

Independence, Missouri

New Light From Old Lamps

by Roy L. Smith

This stimulating book focuses the "new light" of the Revised Standard Version of the Holy Bible upon the needs of the modern world. Each of these 232 essays explores a text quoted from both the new Revised Standard and the King James Versions. 256 pages. An Abingdon-Cokesbury book.

\$1.75

Herald House

Independence, Missouri

Greetings From

Mrs. F. G. Pitt

I have been thinking of the many years of happiness I have had in telling the gospel story, and today I would be so happy to rededicate in an active way my life to the service of the Master. I realize I do not have much longer to serve, so I wish to make the most of the opportunities given me.

My travels have been limited in the past few years, but I have taken especial notice of our faithful Sunday school teachers, some of whom I recall through the years, always to be found at their post of duty. I feel certain their reward will be great.

As some of you may recall, Brother Pitt and I represented our church at the World's Exposition in San Francisco, California. Most of the religions of the world were there represented. Many had large reception rooms with comfortable chairs, etc., while we stood in the great aisle space from around ten in the morning until six or seven or later each evening except Sundays. We had a long table with our church literature and a chair at either end and a sign above saying, "Reorganized Church of Jesus Christ of Latter Day Saints—our literature is free."

Many hundreds passed through this aisle each day. There was a constant stream of people at times, and we were busy. Some were very interested and would seat themselves to hear more. I recall many who returned several times to ask questions and to listen as we explained to others. In leaving some said, "You have the most reasonable explanation of the gospel we have heard." I cannot forget two ladies who seated themselves to hear more, and when Brother Pitt walked over where we were they said, "Mr. Pitt, your wife is sowing seed here that may bear fruit in Atlantic City."

One of my outstanding experiences was this. A lady came along at the noon hour, stopped, read the sign, and began to look through our literature. I did not approach her at once, as I wished her to make her selections first. When she had done so and was about to walk away weeping I went to her and said, "Our literature is free. We'll be glad to have you help yourself." She replied, "This is all I want," and left. She had picked up the *Zion's Hope*, and on it was the picture of Jesus—the one I had liked so much when I was a little girl. I looked after her and my prayer was that there might be something in that copy which would touch her heart and bring her back to the fold. I felt she had wandered away from the tender Shepherd's care, but now this little Sunday school paper of better days gone by had brought memories to her.

I am truly appreciative of all the privileges that have been mine in traveling throughout the world with the gospel message, walking along the shores of Galilee, and through the many villages where Jesus walked and taught. I am grateful that I was able to assist Brother Pitt in his work as Temple attendant. There in the "House of the Lord" we spent each day telling the gospel story to the many hundreds who visited Kirtland each season. Before we were to leave at the close of the season, I had this experience. A party of four—two ladies and two gentlemen—came in and registered; one was a clergyman. After we told them the gospel story and the history of the Temple, they left. In a few days the clergyman returned and asked me if I would tell the same story to a party he would bring the next day. They came, and then the following day this gentleman returned alone. He was very interested and said, "I believe what you have said.

I feel I am preaching for a salary and parsonage while my heart is here with you people." Then he asked "What can I do?" I replied, "I wish Mr. Pitt were here to talk with you, but he is in Willoughby today; however, I will tell you this. You know Jesus said, 'I am the way, the truth and the life. No man cometh unto the Father but by Me.' What did Jesus do? Well, first he went away to the River Jordan to be baptized. Why did he go so far? I know it is quite a distance, for I have gone there several times when in Jerusalem. He went for two reasons: One was, his servant John was there baptizing. The other was, 'there was much water there.' Water was scarce around Jerusalem when we were there, but had just a little in a bowl been sufficient for baptism, Jesus would not needed to have gone so far. He who is our leader, our witness, and our example, went to John and was immersed in water. Inasmuch as that was his way, it is our way, our mode of baptism."

I told him, "Sometimes when one obeys he may lose a friend or loved one by so doing, but in his choice he has preferred to heed the voice of the Good Shepherd who said, 'My sheep know my voice and a stranger they will not follow.' We saw in Bethlehem and other parts of the Holy Land how the sheep and little lambs recognized only their shepherd's voice. Now you ask what can you do. Well, I can safely tell you to take it to the Lord in prayer, asking for guidance with a determination to follow where he leads, for the promise is 'Ask and ye shall receive. Seek and ye shall find. Knock and it shall be opened unto you.'"

I am more than appreciative of the wonderful companionship I had with Brother Pitt. I find consolation now in the thought that I cannot recall a time or opportunity I did not accept in the gospel work. I appreciate also my loved ones and many dear Saints and friends in all parts of the world with whom we visited and whose hospitality we shared.

At this writing I am in "City Beautiful"—Orlando, Florida—where I now make my home. Many evenings as I sit on the veranda I look up into the starry heavens and marvel at the handiwork of God. As I look up I recall the statement in the Bible, "There is one glory of the sun, one of the moon, and one of the stars, and as one star differeth from another star in glory, so shall it be in the resurrection" (I Corinthians 15: 41, 42). How kind and wonderful and just is our Heavenly Father who will reward all for the good they have done. Even a cup of cold water given a disciple will carry its reward. Then I look at the moon. It is beautiful, but it is a reflected glory compared to the sun.

We of Orlando were made happy recently by a visit from President Israel Smith who spent a few days with us as the guest of his niece, Doris Fredrick, and her family. Brother and Sister Velt of Independence, Missouri, also visited Orlando and spent an afternoon with me. I remember Sister Velt when she was a girl in Sydney, Australia. My nephew, Harlow Fredrick, and his wife are kind to me in every way. The family—Audentia, Bettye, Buddy, and Janet with their companions—all see that "Aunt Rosie" has every attention.

I celebrated my eightieth birthday recently. I realize the years are passing, though I do not dwell upon that, for such is life for us all.

I wish to thank all who have remembered me with cards or messages through the years. In closing I say from the depths of my heart

I love to tell the story
'Twill be my theme in glory
To tell the old, old story
Of Jesus and his love.

ROSA PARKS PITT

3319 Pelham Road
Orlando, Florida

America's Ancient Civilizations

by A. Hyatt Verrill
and Ruth Verrill

This is a brand-new book that discusses current theories and discoveries about the fascinating civilizations of the Mayas, the Aztecs, and the Incas. The authors suggest several possibilities in connection with the influence of Asia upon these civilizations and vice versa. The Book of Mormon student will find this an excellent book.

\$5.00

Herald House

Independence, Missouri

Briefs

Restoration Banquet at Chico

CHICO, CALIFORNIA.—A candlelight portrayal of the Lord's Last Supper was the special observance for Maundy Thursday evening at the church, with Ira Sliger, Harold Plumb, H. M. Brown, Leon Ultican, Paul Hurst, Robert Lowry, and the pastor taking part.

Representing the church at the Good Friday services sponsored by the local ministerial alliance, the pastor spoke on the theme, "It Is Finished." Following the service the new film of the resurrection story, "I Beheld His Glory," sponsored by the Chico Council of Church Women received an enthusiastic audience. A member of the local branch was publicity director for this project.

Stake Bishop J. Stanley Kelley of Los Angeles delivered the Easter morning service, using the topic, "New Horizons." This was the second visit to Chico for Bishop and Mrs. Kelley. He also presented the evening message.

On April 6 the Zion's League presented the Restoration Banquet. A tableau of early scenes from church history was portrayed which included "Joseph Praying in the Grove," "The Translation," "The Martyrs," and "A Typical R.L.D.S. Family of Today."

Playing the lead part in a three-act play at Aymer Jay Hamilton school on April 10 was eleven-year-old Glenn Selby.

The baptisms of Robert Lowry and Loren Plumb were conducted by the pastor, H. D. Hintz, in Chico Creek, Sunday, April 12.

Dr. William Stegeman of Chico State College spoke to the congregation on "Children and the Community" the evening of May 14.

On May 15 a combination farewell and bridal shower was given for Miss Marjorie Hintz, bride-elect of John A. Muceus of Fresno, in the patio garden of Mr. and Mrs. G. F. Albertson.

Approximately \$120.00 was cleared by the women's department at the District Fair May 20-24.

David Gene, son of Mr. and Mrs. Robert Copper, and Kathleen Rose, daughter of Mr. and Mrs. Dean Crawford, were blessed by Elders George C. Price and H. D. Hintz on May 31 at the eleven o'clock service.—Reported by HELEN E. HINTZ.

Church School Has Open House

SACRAMENTO, CALIFORNIA.—On March 8 District President L. A. MacDonald gave a report on the priesthood conference which he attended in Independence February 11-14.

A men's retreat was held at Happy Valley March 20-22. Many from the branch attended. A meeting of young adults of the district was held in Sacramento in April.

Special services were held in the morning on Palm Sunday with Communion service in the evening. Two identical services were held on Easter morning. In the evening a play entitled "He Lives" was presented under the direction of Mabelle Nephew.

A business meeting was held on April 1 to consider the report of the committee appointed to study proposed bylaws for governing Happy Valley.

The Northern California Graceland Association presented a talent show at the church on April 10.

Mother's Day observance included special music by the choir and a sermon by the pastor in the morning. A play was presented in

the evening under the direction of Jewell Dawson.

On May 17, Elder R. H. Porter of San Jose was guest speaker.

A home talent program directed by Phillipa Gann was presented at the monthly branch dinner May 15.

The women's department held a rummage sale May 21-23.

A number from the branch participated in the work camp at Happy Valley during the Memorial Day week end.

Babies blessed recently were Cynthia Rae, daughter of Mr. and Mrs. Dallas Glauner, April 26; Lorrie Lavina Vincent, daughter of Mr. and Mrs. Joseph Vincent, May 4; Janet Kay, daughter of Mr. and Mrs. Richard Ferris, May 17; Susan Elizabeth, daughter of Mr. and Mrs. Donald Damron, May 10; Jeri Diana, daughter of Mr. and Mrs. Al Gilding, May 24.

The church school held open house on June 7. Parents especially were invited to visit their children's classes and observe the work being done. Pastor Myron R. Schall presided at the Communion service in the morning and preached his farewell sermon in the evening before leaving for an absence of two months. He and Mrs. Schall plan to visit their son, Myron R., Jr., and wife in Seattle, Washington, then go to the pastor's former home in Colorado, visiting several branches en route.—Reported by LENA SWANEY

Hanton Holds Series

WEST BRANCH, MICHIGAN.—Elder Hanton of Sandusky, Michigan, held a two-week series of meetings March 22-April 3. The closing day, Good Friday, four young boys—Billy and Richard Hamilton, Glen Goff, and Andrew Goulder—were baptized. They were confirmed Easter evening by Elder Ben Ouderkirk, pastor. A Communion service followed.

Easter morning John Blackstock, district president, was the speaker. Attendance was 101.

The annual bazaar and bake sale was held May 2 to raise money for the building fund. The Junior Zion's League, under the leadership of Sister Viola Spencer, has also been

active in raising money for this fund.

Sunday, May 3, Bishop Beck was the guest speaker.

Louanne Lee, infant daughter of Sgt. and Mrs. Lee Selms, was blessed on Sunday, May 3, by Elder Ouderkirk and Bishop Beck.—Reported by EDNA MATTHEWS

Baptisms in Branch

GRAND VALLEY, ONTARIO.—On Children's Day, June 14, Gerald Clark, Donna Graham, and Marlene Ferns were baptized by R. J. Farthing, pastor, with the confirmations at the ten o'clock service following. The officiating ministers were Elders John H. Taylor, Walter Clark, and R. J. Farthing.

At this service the same elders blessed three infants: Janis, daughter of Alvin and Nelda Taylor; Douglas, son of Grant and Mildred Taylor; and Marylin, daughter of Willard and Lenora Taylor.—Reported by R. J. FARTHING.

Improvements Made on Building

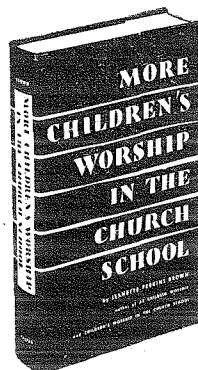
AURORA, ILLINOIS.—Apostle D. O. Chesworth was guest speaker February 4. Once a month Seventy Cecil Ettinger has presented messages to near capacity crowds. The efforts of these brethren were highlighted during the Easter week end when the spring conference of the Northeastern Illinois District was held. Three priesthood lectures were given in connection with the theme of Christ's death and resurrection. Out-of-town speakers have been Burdette Huen and William Pike from Plano Branch and Buren Lenox of Chicago.

The Zion's League activities have been continuing with good attendance. Fourteen young people attended the district Restoration Festival held at Mission Branch in March. A number of speakers have lectured to the Leaguers and also have taken part in panel discussions on questions of faith and the church. A number of projects have been undertaken, such as painting the church floors and assisting in raising funds on the building project under the direction of Brother and Sister Vernon and Anne Pettit.

The work on the church basement has been progressing. The ducts for the furnace have

More Children's Worship in the Church School

by JEANETTE PERKINS BROWN



This brand-new book discusses different areas of experience from which worship may emerge, illustrates them with abundant examples of children's contributions, and supplies a number of actual services of worship.

\$3.00

HERALD HOUSE

Independence, Missouri

been installed and most of the kitchen equipment has been set into place. The lawn has been landscaped and seeded, and bushes planted along the outside stairway.

The women's council hold their meetings every two weeks. Three special speakers, Sister Ruth Wildermuth of Plano Branch, Sister Doris Woodstock of Chicago, Illinois; and Apostle D. O. Chesworth of Lamoni, Iowa, presented different viewpoints on the church work.

The council has sponsored a covered dish supper once a month with the proceeds given to the building fund. Each family drew the name of another family to be entertained at dinner, the donation to be added to the building fund.

Priesthood classes are held every two weeks with Charles Homuth as teacher. Nonpriesthood men have been attending all meetings. A worship class hour designed to learn methods to improve the services of the church has been taught by the pastor, Paul Gouty, each Wednesday evening. The worship service is conducted each Sunday by guest leaders.

The social activities of the Aurora group have been well supported. All organized groups meet regularly once a month for some form of recreation. The children had a Peter Pan party at the Paramount Theatre. The children's robed choir sang on April 19, observing Sanitarium Day.

The branch extends a cordial invitation to all Saints, especially those traveling around during their vacation, to attend services at the church located at Cedar and Locust Streets, three blocks north of Lincoln Highway Number 30—west side of city.—Reported by CHARLES REEDY

Children Baptized

JOPLIN, MISSOURI.—Evangelist Ray Whiting held a series of meetings April 19 to May 1, with an average attendance of about one hundred persons. On Wednesday night, April 22, a fellowship was held in honor of the nonmembers attending the services. The choir sang each night with the exception of April 27 when the Carthage choir sang. Sister May Gray directed the Joplin choir, assisted by Dale Swall and Robert Leslie. Special

numbers were given by Mr. and Mrs. Robert Trimble of Pittsburg, Kansas, accompanied by Kenneth Cooper of East St. Louis. Sandra Trimble of Webb City and Mr. and Mrs. Harry Shank of Carthage also gave special numbers. The two groups of the women's department met at the church on April 28 for a covered dish luncheon. The program featured a devotional by the pastor, Elder Stephen Black and Sister Black. The speaker was Brother Whiting.

On May 2, Brother Black baptized Truman Siler, Mrs. Charles Treece, and Mrs. Carl Simpson. On Sunday afternoon, May 3, six people were baptized at the Joplin church. They were Charles Caywood, a former Baptist minister, and his wife and daughter, Mrs. Mary Caywood and Schyrle Caywood. Elder L. D. Alridge of the Noel, Missouri, mission baptized them. The other three candidates baptized by Brother Black were Alison Nichol, Mary Watkins, and George Siler. The confirmation service was held that evening with Elders Black, Seth Spangler, and David Lohr confirming. On May 8, the young matrons of the Joplin and Webb City Branches sponsored a mother-daughter party. Those in charge were Mary Cochran, Lois Leslie, and May Gray. Four gifts were presented. One was to Emma Carter as the only charter member of the branch now living, and three were given to mothers who had sons now serving the church in the office of Seventy.

A Mother's Day program was given by the children at the church school hour. Karen Lekan, infant daughter of Mr. and Mrs. Donald Kingore, was blessed by Elders Black and Lohr.

The Social Workers' Class met May 14 and voted to buy six signs to be placed on the highways directing people to the church.

The Joplin radio program time is changed from eight forty-five to ten-thirty on Sunday morning over the same station.

The study group and young matron's group of the women's department elected officers for the coming year. Those elected were study group president, Ina McKinley; vice-president, Pauline Tedder; secretary and treasurer, Inez Benton; young matron's president, Mary

Frances Grett; vice-president, Helen Siler; secretary, Phyllis Nichol; treasurer, Ruth Guinnee; and reporter, Lorine Irvine.

Vacation church school was held June 1-12. An average of forty-five children attended. Mary Cochran was in charge of the school. Other workers were Brother and Sister Black, Brother Spangler, Mary Spangler, Mae Nash, Margaret Skileo, Margo Irvine, Lois Leslie, Mae Smith, Ada Gurley, Jean Loah, Gwen Rolleg, Minnie Goodman, Phyllis Nichol, Elsie Grossman, Nellie Lasalle, Linda Irvine, and Vera Karlstrom.

High school graduates are Delores Bone and Gary Benton. The boys in service who visited home in May were Jay McKinley, Don Nash, and Harold Mink.

On June 12, a picnic was held for Bible school workers, and on June 14, an achievement program was held. Four children were baptized at a service following. They were Sherryl Giet by her grandfather, Elder Fred Graves; Christopher Black, Richard Junke, and Douglas Brooks were baptized by the pastor. Sherryl was confirmed by Elders Black and Graves; Chris by Elders Lohr and Black; Douglas by Elders Graves and Lohr; and Richard by Elders Black and Lohr. The junior class sang "Jacob's Ladder," directed by Margaret Skiles. Lorine Carrows accompanied them. Michele and Lauren Black sang a duet. The pastor and Elder Graves were in charge, and Brother Lohr gave the confirmation message. This brings the baptism total for the year to ten.—Reported by MRS. RACHEL M. TROYER

Officers Elected

PENSACOLA, FLORIDA.—The branch held its business meeting on June 5 and the following officers were elected: pastor, Elder Lee Oliver; church school director, Loyce Grimsley; women's leader, Freda Rogers; young people's leader, Sam Dixon; branch secretary, Winnie Stevens; treasurer, Floyd Willis; auditor and bishop's agent, Don Willis; finance committee, Lee Oliver, Don Willis, Bruno Rogers, Bruce Jones, Floyd Willis; branch solicitors, George Bovee and James D. Hall; flower committee, Blanche Sandiford; music director, Callie Barnes; publicity director and book steward, James D. Hall; historian, Blanche Merron; branch recorder, Ralph Roberson.—Reported by JAMES D. HALL

Puppets and Bible Plays

by Josie Robbins
and Marjory Louise Bracher

Have you tried puppetry in your church school? Puppets are educational and also provide a creative activity for children. They are appealing to all ages, inexpensive to make, and teach children the joy of working together. This book is a complete guide to making and using puppets in the church school. A Muhlenberg Press publication.

\$1.25

Herald House

Independence, Missouri

News and Notes

(Continued from page 2.)

SPEAKS IN KANSAS

Seventy Eugene Theys preached at Prairie Village, Kansas, on June 14 at the morning service. That evening he spoke to Zion's Leaguers of the Center Stake following the service at the Campus. On June 21, Brother Theys spoke at First Church in St. Joseph, Missouri, in the morning and at the reunion grounds in Stewartville in the evening.

PROGRAM PROGRESSING

Dr. Floyd M. McDowell reports unusual interest in the Kingdom-building Program for priesthood visiting. He has been very busy preparing material to be available for classwork at reunions and for use by administrative officers who desire to make a study of the program with a view to its adoption in stakes, districts, and branches.

ADDRESSES WOMEN

Mrs. Pauline Arnsion addressed women's groups of the Far West Stake at Osborne, Missouri, on June 11.

Bulletin Board

Notice to Black Hills Vacationers

All persons vacationing in the Black Hills of South Dakota are cordially invited to worship with the Saints at Rapid City, South Dakota. The address is Elder George Mefferd, east of city on Air Force Base Highway, Rapid City.

Also those visiting the Black Hills July 12 through July 19 are invited to worship with the Saints at their Black Hills Reunion near Custer, South Dakota, at the Bob Marshall Camp.

CHANGES OF ADDRESS

James C. Phillips
1011 Dickinson St., S.E.
Grand Rapids, Michigan

SERVICEMAN'S ADDRESS

Pvt. Dale E. Minkler
U. S. 52200491
512 M. P. Co.
7th Transportation Major Post
A.P.O. 59, c/o Postmaster
San Francisco, California

ENGAGEMENTS

Gardner-Wallace

Mr. and Mrs. A. M. Wallace of Bald Knob, Arkansas, announce the engagement of their daughter, Ava Ann, to Arthur Leslie Gardner, son of Mr. and Mrs. E. H. Gardner of WallSEND, New South Wales, Australia. Ava is a junior student at the Independence Sanitar-

We're on the Air . . .

ALABAMA, Mobile.—WKRK, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

ARKANSAS, Searcy.—KWCB, 1300 on the dial, 4:30-4:45 p.m. (CST) Sunday.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

IOWA, Lamoni.—KGRA, 690 on the dial, 9:30 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFBS, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MONTANA, Kalispell.—KGEZ, 600 on the dial, 1:15 p.m. (MST) Saturday.

OHIO, Ashtabula (Cleveland area).—WICA, 970 on the dial, and WICA FM, 103.7 megacycles, 9:15 to 9:30 a.m., Sunday, July 14-December 6.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 9:30 a.m. (EDST), Sunday.

TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

ium and Hospital School of Nursing. Les, a Graceland graduate of 1952, is under General Church appointment. No date has been set for the wedding.

Young-Franks

Mr. and Mrs. G. H. Franks of Canton, Missouri, announce the engagement of their daughter, Jean, to William R. Young, son of Mr. and Mrs. Frank Young of Wellsburg, West Virginia. The wedding will take place August 14 in Independence.

WEDDINGS

Millsap-Robinson

Ardis Robinson, daughter of Bishop and Mrs. Stephen Robinson of Des Moines, Iowa, and Carl Millsap, also of Des Moines, were married June 7 at Central Church in Des Moines, the bride's father officiating.

Ross-Pack

Lois Lavern Pack and John S. Ross, both of Kansas City, Missouri, were married June 8 in Des Moines, Iowa, Pastor Herbert M. Scott officiating. They are making their home in Kansas City.

Howard-Peavy

Barbara Peavy, daughter of Mr. and Mrs. C. E. Peavy of Mobile, Alabama, and Richard Perry Howard, son of Mrs. Audrey P. Howard of Independence, Missouri, were married June 7 at the Walnut Park Church in Independence, Missouri, by Elder Charles D. Neff. Both are graduates of Graceland College, and the groom is a student at Kansas University in Lawrence, Kansas, where they will reside after the first of September.

Johnston-Hampton

Marcia Ann Hampton, daughter of Mr. and Mrs. Roscoe F. Hampton of Cameron, Missouri, and Richard Wallace Johnston, son of Mr. and Mrs. Glen Johnston of Hollywood, California, were married May 31 at the Reorganized Church in Cameron. Elder Henry P. Hampton, uncle of the bride, performed the double-ring ceremony.

Lancaster-Russell

Reta Russell, daughter of Elder and Mrs. R. Melvin Russell, and Richard Bailey Lancaster, son of Mr. and Mrs. J. E. Lancaster, were married June 14 in Flint, Michigan, the bride's father officiating. Both are graduates of Graceland, and the bride received her degree from Michigan State College. The groom, who received his degree from Wayne University, will do graduate work at Florida State University in the fall.

Stevenson-Wise

Jo Ann Wise, daughter of Mr. and Mrs. Norman Brooks of Independence, Missouri, and Robert L. Stevenson, son of Mr. and Mrs. H. H. Stevenson of Fowler, Indiana, were married May 16 at the Enoch Hill Church in Independence, Bishop H. W. Cackler officiating. The bride is a 1950 graduate of Graceland College. The groom recently received his discharge from the Navy after four years of service. They are making their home in Lafayette, Indiana, where he will attend Purdue University.

Births

A son, Jeffrey Allen, was born at the Independence Sanitarium on April 17 to Mr. and Mrs. James G. Jones. He was blessed on June 14 at the church in Atherton, Missouri, by his great-grandfather, High Priest Gomer Wells, and an uncle, Elder Wendell Van Tuyl. Mrs. Jones is the former Mona Van Tuyl.

Twin daughters, Kathy Lynn and Karen Leigh, were born on June 11 to Mr. and Mrs. Fred A. Olson at Herman Hospital, Houston, Texas. Mrs. Olson is the former Barbara Weeks of Independence, Missouri. Mr. Olson is employed as a chemical engineer for Shell Oil Company.

A daughter, Cara Sunshine, was born on May 9 to Mr. and Mrs. Tommy Racine of Nashville, Illinois. She was blessed on May 24 by Pastor W. W. Colvin and her uncle, Elder Ralph Rockett. Mrs. Racine is the former Virginia Jackson.

A son, Neil Donald, was born on May 25 to Mr. and Mrs. N. Donald Ross of Jeddo, Michigan.

A son, Dennis Paul, was born on March 1 to Dr. and Mrs. Robert A. Carr of Elkton, Maryland. Mrs. Carr is the former Lillian Henderson of Washington, D. C. Both parents attended Graceland College, and Dr. Carr is a graduate of the Baltimore College of Dental Surgery, University of Maryland.

DEATHS

WHITE.—Miranda Jane, daughter of William and Margaret McCullough, was born September 27, 1870, in Iowa and died June 1, 1953. In 1887 she was married to Samuel Lee White, who preceded her in death. Two daughters, Neola Hatcher and Enid Baird, and a son, Reid White, also preceded her in death. She had been a member of the Reorganized Church for thirty-five years.

Surviving are four daughters: Reba Burditt and Evalena Mueller of Hugoton, Kansas; Allie Milstead of Aberdeen, South Dakota; Erma Cooter of Salinas, California; a son, Mahor Rex White of Fort Riley, Kansas; three sisters and one brother, all of Osgood, Missouri; twenty grandchildren; and thirty-four great-grandchildren. The funeral was conducted by C. E. Owen and Dale B. Coen.

ATKINS.—Reuben Polton, was born September 15, 1862, at Salt Lake City, Utah, and died March 31, 1953, at the Independence Sanitarium. With his parents he left Utah at the age of seven, moving to Illinois. In his youth he traveled for the Elliott and Beasley Publishing Company of Chicago. On one of his trips he met Karen Marie Jensen to whom he was married on October 16, 1887; six children were born to them. Two daughters preceded him in death. He had been a member of the Reorganized Church since December 4, 1870, and always bore a strong testimony of the divinity of the Restoration Movement. One of his outstanding experiences was when he met David Whitmer who, with upraised hand, repeated from memory his testimony in the Book of Mormon. Brother Atkins spent most of his life in Independence.

He is survived by his wife; three daughters: Mrs. Helen Atkins of the home; Mrs. Florence M. Moore of Independence; and Mrs. Dottie Short of Republic, Missouri; a son, Clarence Roy Atkins of Independence; six grandchildren; three great-grandchildren; and one brother, Henry Atkins of Los Angeles, California. Funeral services were held at Speaks Chapel in Independence, President Israel A. Smith and Elder Paul Kelsey officiating. Interment was in Mound Grove Cemetery.

McKIM.—Burton L., son of William and Carrie McKim, was born January 3, 1881, in Deloit, Iowa, and died May 17, 1953, at the Independence Sanitarium. He was baptized into the Reorganized Church on September 18, 1892, ordained a priest on February 9, 1910, and an elder on November 12, 1911. He served as a missionary several years, his first mission being to Hawaii. He also was assigned to the Utah Mission. On November 25, 1914, he was married to Floy Wind, who survives him.

Besides his wife he leaves a daughter, Mrs. Viva Ellen Higdon of Oakland, California; two sons: William W. of the home and Robert L. of Kansas City, Missouri; and four grandchildren. Funeral services were held at West College Church in Independence, Elders Evan A. Fry and William F. Bolinger officiating. Interment was in Mound Grove Cemetery.

McMILLAN.—William, born November 15, 1882, at Lesmahagow, Scotland, and died May 3, 1953, at Victoria, British Columbia. He had been a member of the Reorganized Church since May 20, 1917. Funeral services were conducted by Elder Henry Piedt. Interment was in Royal Oak Cemetery.

ADEY.—Elizabeth, was born January 25, 1869, in Leicestershire, England, and died May 31, 1953, in Des Moines, Iowa. She was married on November 5, 1887, to Matthew Adey. Since her youth she had been a devoted member of the Reorganized Church. Surviving are four daughters: Mrs. Laura Backlund of Des Moines; Mrs. Frank S. Nelson of Oklahoma City, Oklahoma; Mrs. C. M. Childers of Chicago, Illinois; and Mrs. Marvin Brown, Cedar Rapids, Iowa; and a brother, Homer Hull of Des Moines. Funeral services were held in the Des Moines Central Church, Pastor Herbert M. Scott officiating.

EMMETT.—William J., son of Joseph and Francis Emmett, was born November 16, 1877, in Reed City, Michigan, and died May 27, 1953, in Kansas City, Missouri. His wife, the former Valla Crayne, preceded him in death in 1928. He had been a member of the Reorganized Church since he was eight years old.

He is survived by a daughter, Mrs. Catherine Colgan of Kansas City, Missouri, and two brothers. Funeral services were held at the Willert Chapel in Kansas City, Elder E. W. Lloyd officiating. Burial was in Mt. Moriah Cemetery.

HEAD.—Madge E., was born September 17, 1881, at Creston, Iowa, and died May 14, 1953, at her home in Stewartville, Missouri. She had been a member of the Reorganized Church for many years and its progress was her first interest.

Surviving are two brothers: Walter W. Head of Stamford, Connecticut, and Alfred Head of Honeywell, Kansas; and two sisters: Mrs. Bruman Bowen of St. Joseph, Missouri, and Mrs. B. R. Rollett of Stewartville. Funeral services were conducted by Elders Emery E. Jennings and Frank L. Henderks. Interment was in the Stewartville cemetery.

LONG.—Frederick George, was born in 1888 at Toronto, Ontario, and died May 22, 1953, in Toronto. He was baptized into the Reorganized Church many years ago and held the office of elder.

He is survived by his wife, Charlotte Elizabeth Clark; five daughters: Luella Glandon of Wayne, Michigan; Margaret Scott and Betty Davis of Scarboro; Ruth Flint of Toronto; and Patricia of the home; five sons: Frederick of Severn Bridge; Harold of Nobleton; Charles of Trenton; Frank and David of Toronto; two sisters: Nellie Christie and Ethel Thorpe of Toronto; and two brothers: Stanley and William Long of Toronto. Two sons, Norman and William, preceded him in death. Funeral services were held at the William Sherrin Chapel, Elder J. L. Prentice officiating. Interment was in Pine Hill Cemetery.

SKINNER.—George Edward, was born October 1, 1894, near Hersey, Michigan, and died May 12, 1952, at the Wainwright, Alberta, Hospital. He was married in November, 1914, to Mary Hager, who survives him. He had been a member of the Reorganized Church since August, 1914.

Besides his wife he leaves ten children: Mrs. J. A. Merriman, Mrs. J. E. Deans, Mrs. R. Cobourne, Arvid, George, Kenneth, John, Edward, Donald, and Stewart; a brother, Joe; two sisters: Mrs. A. L. Kilpatrick and Mrs. Charlene Hamilton; his mother; and sixteen grandchildren. Funeral services were conducted by Elder William Cornish. Burial was in Long Lake Cemetery.

STEPHENS.—Arminia May, was born December 23, 1874, in Boomer Township, Iowa, and died May 30, 1953, at the Jennie Edmundson Hospital in Council Bluffs, Iowa. She spent her entire life in Pottawattamie County, managing a cafe at Neola for twenty-eight years before moving to Council Bluffs in 1939. She had been a member of the Reorganized Church since her youth.

She is survived by a son, O. L. Stephens of Great Falls, Montana; a sister, Mrs. Myrtle Goodwater of Mesa, Arizona; and a brother, R. J. Burbridge of Council Bluffs. The funeral was held at Woodring Chapel in Council Bluffs, Elder V. D. Ruch officiating. Burial was in Grange Cemetery near Council Bluffs.

WINN.—A 2/c Ted V., was born April 21, 1933, at Jonesboro, Arkansas, and was killed September 30, 1952, while serving in the Armed Forces at March Air Force Base, Riverside, California. Before enlisting on April 13, 1950, he attended Sacramento High School. He had been a member of the Reorganized Church since June 8, 1941.

He is survived by his mother, Mildred Simmonds; his stepfather, Bill Simmonds, and a sister, Mrs. Lila Venell Howard, all of Sacramento; and his maternal grandparents, Mr. and Mrs. George Elrod of Independence, Missouri. Funeral services were held at Klump's Chapel of Flowers in Sacramento, Elder L. A. MacDonald officiating. Interment was in the Odd Fellow's Cemetery, Sacramento.

ROBERSON.—Kenneth Duane, died June 1, 1953, at the Escambia General Hospital in Pensacola, Florida, at the age of six. He is survived by his parents, Mr. and Mrs. Ralph Roberson; a brother, Larry; and a sister, Dianne, all of Pensacola; and his grandparents, Mr. and Mrs. D. M. McCurdy of Jay, Florida. Funeral services were held at Coldwater Cemetery by Elder A. D. McCall.

FISHER.—William Rice, was born June 13, 1886, in Indiana and died March 10, 1953, at Tolfree Memorial Hospital in West Branch, Michigan, after a lingering illness. He had lived in Michigan since his youth and was engaged in farming. He was baptized into the Reorganized Church on May 6, 1917, ordained a teacher on October 17, 1917, and an elder on September 22, 1918. Throughout his life he was active in church work.

He leaves his wife, Eva; a daughter, Mrs. Tulalia Boomer of Wayne, Michigan; and four grandchildren. Funeral services were

held at the Steuermol Chapel, Elder John Humphrey officiating. Burial was in Brookside Cemetery.

DAMRON.—Milton Wesley, was born November 6, 1864, in Kaufman County, Texas, and died June 1, 1953, in southern California, where he was a well-known rancher. Surviving are three daughters: Margaret Knapp, Lola Wiekler, and Mamie Tyler; and a son, Don Damron. Funeral services were held at the Wee Kirk O' the Heather in Forest Lawn Cemetery in Los Angeles, Elder G. E. Tickeymer officiating.

GRAVES.—Ernest Oscar, son of Samuel and Cora Graves, was born January 23, 1879, at Cherokee, Kansas, and died May 21, 1953, at his home in Springfield, Colorado. On September 28, 1902, he was married to Eva Fall, who survives him. Two sons, Ernie and Glen, preceded him in death. Later in life he was baptized into the Reorganized Church and remained a faithful member until his death.

Besides his wife he leaves a daughter, Lois Lee Shane of Pueblo, Colorado; a son, Max F. Graves of Redwood City, California; six grandchildren; three great-grandchildren; a sister, Mrs. Alice Wentworth of Stillwater, Oklahoma; and a brother, Arthur Graves of Kansas City, Missouri. Funeral services were conducted at Springfield by Lemuel Dyke and at Buffalo, Oklahoma, by Clarence Owen.

DIEM.—Ernest James, son of Mr. and Mrs. Edward Diem, was born January 24, 1900, in Carsonville, Michigan, and died June 10, 1953, at his home near Carsonville. He was baptized into the Reorganized Church on July 3, 1909, and since August 27, 1933, had served in the office of priest in Sandusky Branch.

He is survived by his wife, Sarah; five sons: Kenneth, Floyd, Ralph, Robert, and Howard; a daughter, Lenor, all of the home; his parents; and his twin brother, Earl. Funeral services were conducted by Elders Elroy Hanton and Alma Campbell. Interment was in Washington Cemetery, Carsonville.

Introducing

COURTNEY LEE HUNTER, Columbus, Ohio (page 10), has a "... dream to see the artful use of fiction emerge as a powerful influence in the evangelistic ministry." She was born thirty years ago in Cleveland, Ohio. Ten years ago she was married to Richard F. Hunter. While he was in military service, she took on the job of driving a four-wheeled tandem army truck for the mess hall.

She was graduated from the Glassboro, New Jersey, high school in 1941. She studied in Ohio State University from 1941 to 1943. Her hobby is raising flowers. She has a special interest in the religious education of children.

The Hunters have three children: Michael, 6; Jody, 5; and Cinda, 7 months. Sister Hunter has belonged to the church five years.

EDWIN SPARGO, Vancouver, British Columbia (page 8), seems to operate his retail food business, with his brother Stanley, so as to pay expenses while promoting the work of the kingdom. He is counselor to the pastor of Vancouver Branch and to the president of the British Columbia District. He is also nonresident pastor for the district and district historian. He has a preaching schedule which takes him all through the district. He has just been appointed as the official representative of the church as incorporated in Canada.

Brother Spargo was born in Wiggan, Lancashire, England, in 1899. He moved to Canada in 1910 and has conducted his business in the same location for forty years. He was educated in the schools of England and Canada. He also took night courses in theology, church history, and New Testament in Greek.

His hobbies are visiting the sick in hospitals and homes and visiting the aged. Brother Spargo is a member of the British Columbia Art and Historical Society. He was ordained a deacon in 1930 and an elder in 1934. He comes from a long line of Latter Day Saints; even his great grandparents were church members.

Reunion Schedule

REUNION	PLACE	DATE
W. Va.-Columbus-S. Ohio	Bethesda, Ohio (Epworth Park)	June 27-July 5
Wisconsin-Minnesota	Chekek, Wisconsin	June 28-July 5
Des Moines	Des Moines, Iowa	July 4-12
New York-Philadelphia	Deer Park (New Hope, Penn.)	July 4-12
Northern California	Happy Valley	July 5-12
Center Stake of Zion	Lake Doniphan, Excelsior Springs, Missouri	July 11-19
Owen Sound-Toronto	Port Elgin	July 11-19
Central, South Michigan	Liahona, Sanford, Michigan	July 11-19
Southern New England (Onset)	Onset, Massachusetts	July 11-19
Black Hills	Custer, South Dakota	July 12-19
Western Colorado	Delta, Colorado	July 16-19
Manitoba	Winnepeg	July 17, 18, 19
Kansas	Salina, Kansas (Camp Webster)	July 18-26
Ozarks	Racine, Missouri	July 18-26
Oregon	Lewis River, Washington	July 18-26
Maine	Camp Winniagwamak, Brooksville, Maine	July 18-26
Arkansas-Louisiana	Camp Clear Fork, Hot Springs, Arkansas	July 19-26
Kansas City Stake	Lake Doniphan, Excelsior Springs, Missouri	July 25-Aug. 2
Blue Water (Flint-Port Huron)	Lexington, Michigan	July 25-Aug. 2
Nauvoo	Nauvoo, Illinois	July 25-Aug. 2
Saskatchewan	Saskatoon	July 26-Aug. 2
Lamoni Stake	Graceland College	July 26-Aug. 2
Chatham-London (Erie Beach)	Erie Beach	July 31-Aug. 9
British Isles Mission Reunion	Enfield, England	July 31-August 4
Northwest (Silver Lake)	Everett, Washington	Aug. 1-9
Rock Island	Camp Milan, Milan, Illinois	Aug. 1-9
Kirtland	Kirtland, Ohio	Aug. 1-9
Hawaii	Mokuleia, Oahu	Aug. 2-9
Alberta	Sylvan Lake	Aug. 3-9
Far West Stake	Stewartville, Missouri	Aug. 6-16
Southeast and Central Illinois		
St. Louis (Brush Creek)	Zenia, Illinois	Aug. 7-16
Eastern Michigan (Cash)	Cash, Michigan	Aug. 8-16
Northern Michigan (Park of the Pines)		
Missouri Valley	Boyne City, Michigan	Aug. 8-16
Blue Water (Detroit-Internat'l)	Woodbine, Iowa	Aug. 8-16
Oklahoma	Lexington, Michigan	Aug. 8-16
Utah-Idaho	Wilburton, Oklahoma (Robber's Cave)	Aug. 8-16
Arizona	Hagerman, Idaho	Aug. 9-16
Western Montana	Mount Lemmon, Arizona	Aug. 9-16
Spokane	Deer Lodge, Montana	Aug. 9-16
Eastern Colorado	Spokane River near Spokane, Washington	Aug. 15-21
Southern Indiana	Palmer Lake (Pine Crest Camp)	Aug. 15-23
Chicago and Northeast Illinois	Rivervale Park, Mitchell, Indiana	Aug. 16-23
	Naperville, Illinois (Camp Seager)	Aug. 23-30

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

M
h

THOUGHTS

Our deeper religious life has its real beginning when we wonder about God.

We can learn about God in two ways. We can read or hear what others have to say about him, or we can have our own experience. Most people find that it is best to have some of both.

The contemplation of God is something like listening to great music. We may not understand all of it, we may not know very much about it, but we can appreciate it.

If you have any doubts about him, just look around and you will find his fingerprints nearly everywhere in nature—little signs and evidences that he has been here. And if you look in the right way you may even see him in the glory of dawn, in the radiance of a star, or in the beautiful love of a human soul.

It is probable that we learn more about God in times of trouble, because then we have greater need of him and try harder to draw near to him.

When we pray we expect immediate answers and assurances. If they do not come soon, we wonder and doubt. But if we are patient, we will notice slight changes in the course of events, or in our power to meet them. These things remind us that he has not forgotten.
L. J. L.

QUALITIES OF GOD

What marks God as being God? Here are sixteen qualities that mark him as being divine: His love for humanity, his unchangeability, his faith, his patience, his success, his perfection, his order, his eternity, his intelligence, his concern for the individual, his omnipotence, his creativeness, his recognition of man's co-creativity, his omnipresence, his truth and beauty, and his holiness. The biggest thing about God is that he is holy—unchangeably and all-powerfully good.
Cheville

FOCUS

What the mind dwells upon is what makes the man. If he watches for iniquity he may commit iniquity. If he centers his attention on evil he will become evil. How important it is for man to have his mind saturated with the things of the kingdom! If we look at Christ, we will become like him.
Arthur Oakman

CRITERIA FOR JUDGING

That which is good will show itself with certain merit. If it is bad, that too will show in certain ways.
L. F. P. Curry

RESPECT

True freedom exists only so long as the people recognize the rights and privileges of others and control their own acts accordingly.
H. L. Whipple

PROOF

The only way to "prove" that this is the true church is by the way the members conduct themselves.
Thomas Worth

Reunion Material for 1953

for women's groups

Women Accept the Challenge of the Restoration

This course is a study for Reorganized Latter Day Saint women as they accept the challenge of the Restoration in every part of their lives.

15c

for the youth

Restoration Challenges for Youth

The six lessons included in this text for youth have been prepared by seven well-qualified writers in the church. The lessons concern specific challenges presented to youth in the message of the Restoration Movement.

35c

for adult classes

Challenges of the Restoration

Eight lessons about definite personal challenges presented everyone by the gospel of the Restoration. Prepared by F. Henry Edwards and others.

50c

order from

Herald House

Independence, Missouri

Contents

EDITORIAL

Proclaim Liberty	3
Across the Desk	4

ARTICLES

Children Are in Danger, by Chris B. Hartshorn	4
By the Same Spirit, by Robert J. Miller	5
Assigned to Tahiti	7
The Solemnities of Eternity, by Edwin Spargo	8
Books, by Ruth McFarlane	9
Summer Phantasy, by Courtney Hunter	10
Two Prophets, by Ella Lambkin	11
E. C. Briggs, The First Missionary to Utah, by Addie Spaulding Stowell	12
Question Time	13
Building Spiritual Reserves Through Prayer, Faith, Study, by Mrs. Lyle Woodstock	14
In Light or Shadow? by Louise Wrigley	15
A Look at the Institute, by Fred Howes	16
Needed: A More Adequate Program, by Mary Cooper	17
Golden Wedding Anniversary: Mr. and Mrs. William J. Lewis	18
True Vowkeepers, by Chris B. Hartshorn	18
The Pattern, by Hazel Chambers	18
Letters	18
Greetings From Mrs. F. G. Pitt	19
Briefs	20
Bulletin Board	22
Reunion Schedule	23

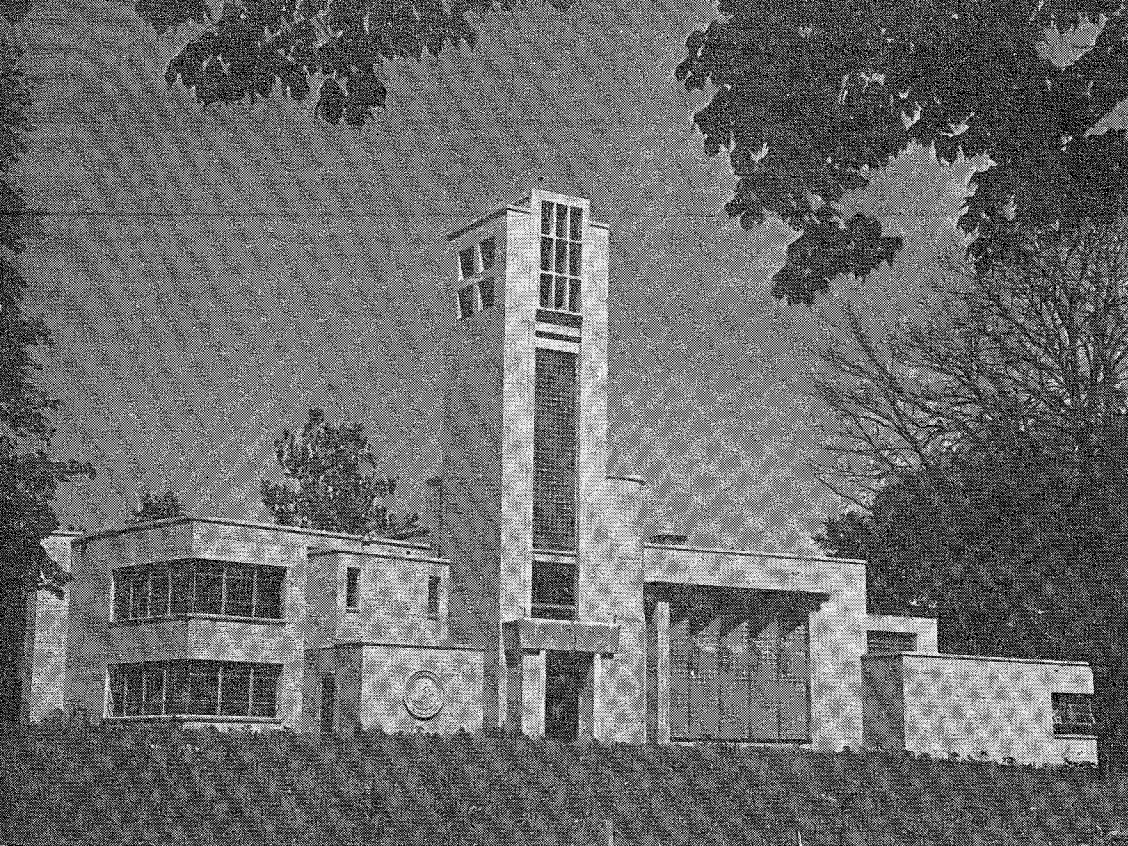
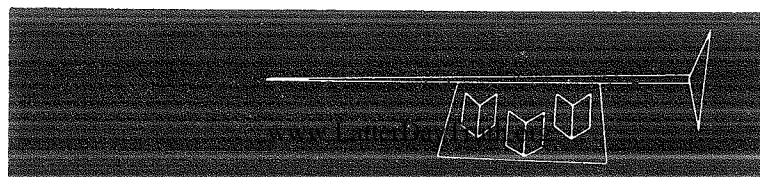


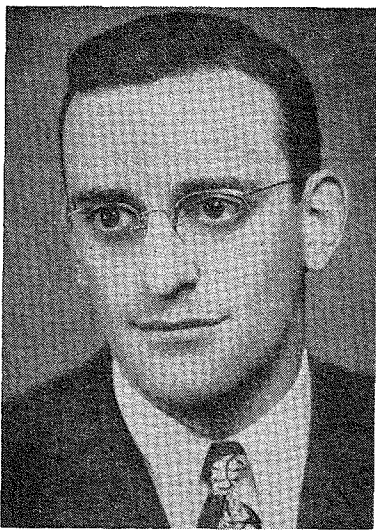
Photo by William Graves

New Church at Lamon, Iowa

the Saints' Herald

July 6, 1953
Volume 100





We'd Like You to Know . . .

Gilbert Wayne Smith

I HAVE ALWAYS FELT that God guided and directed me to prepare for the work of a church appointee." With assurance G. Wayne Smith thus ministers effectively in his present assignment as missionary in the Idaho District.

Wayne said he was so shy during his school days that he didn't go out for activities that he would have enjoyed. Rather he found his major field of expression in the work of the church where he sang in the choir, worked in the church school, and shared in other activities of the branch. That shyness was later overcome in part by working in a retail grocery store as a clerk.

Wayne was born in Knoxville, Iowa, in 1921 and was graduated from school there in 1939. He was baptized when he was nine years old at Des Moines, Iowa. The war years he spent in the aviation branch of the United States Marine Corps. After being discharged he was employed in St. Louis as a cashier for a large corporation, studying accounting at night school. It wasn't until after he received church appointment that he received some formal college credits, those being from North Central College at Naperville, Illinois.

In 1946 he married Rosaleene Coumerilh. Of her he has said, "She shared my hopes of being of greater service to the church." They have three children: Barbara Jean, 5, David Wayne, 2, and Cheryl Lynn, 1.

In 1947 he was ordained a priest; in 1948 an elder; and in 1951 a seventy. Wayne's special interest is the advancement of the work of the church. He likes to sing and read. His hobbies are collecting good religious books and doing odd jobs at home for his wife.

The Saints' Herald Vol. 100 July 6, 1953 No. 27

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

The *Saints' Herald* is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 108 South Osage Street, Independence, Missouri.

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

News and Notes

FROM HEADQUARTERS

IN ST. LOUIS

President Israel A. Smith addressed the Men's Club of St. Louis, Missouri, on June 19 and was the guest speaker at the branch on June 21. He left Independence on June 26 to be at the final week end of the Gulf States Reunion.

PREACHES IN CENTER STAKE

President F. Henry Edwards preached the two morning sermons at the Stone Church on June 21.

AT DISTRICT CONFERENCE

President W. Wallace Smith attended the semiannual conference of the Northwest Iowa District at Tabor, Iowa, on June 21. A fellowship service, preaching service, and afternoon classes were held, followed by a business meeting. Brother Smith preached in the morning and taught the men's class in the afternoon. Sister Smith taught the women's class. Sylvester Coleman is the district president, and John Loren is the district missionary.

RETURNS FROM MICHIGAN

Apostle C. George Mesley has returned from a series of contacts with smaller branches in Michigan and Ontario and two religious education institutes, Michigan-wide in Flint and Ontario-wide in London, in association with Apostle Reed M. Holmes and Elder Arthur Rock. Brother Mesley was at the first anniversary services at the new church in Grand Rapids.

BLESSES GRANDDAUGHTER

Apostle D. T. Williams blessed his granddaughter, Julie Anne Brown, at the Stone Church on June 21. The child was born on February 2, 1953, which was the birthday of President Israel A. Smith. Brother Williams' other granddaughter, Janie Banks, was born on January 21, 1947, which was the birthday of Frederick M. Smith, former president of the church.

PROGRAM PROGRESSING

Dr. F. M. McDowell spoke at Slover Park in the Center Stake on June 21. He reports that his department is mailing the first edition of the mimeographed workbook on "The Kingdom-building Program" to reunion workers during the week of June 24.

IN KAW VALLEY DISTRICT

Elder O. Kenneth Byrn, assistant to the Center Stake Presidency, was the guest speaker at a young adult retreat held at Topeka, Kansas, for the Kaw Valley District, May 16 and 17.

TEACHES AT REUNION

Mrs. Benjamin F. Moats, of the General Church Council of Women, left Independence on June 20 to attend the Gulf States Reunion at Brewton, Alabama. She instructed the women's classes.

An Everlasting Light

"The Lord shall be unto thee an everlasting light."
—Isaiah 60: 19.

THE WORKING OUT of the purposes of God in history may be symbolized in two short statements from the Bible.

The beginning of the world was chaos enveloped in shadows. "Darkness was upon the face of the deep," says Genesis. Then millenniums passed and we look into the future clear down to the end of time. The scene is heaven, and among the many details of description given in Revelation we find this: "There shall be no night there."

In between these two extremes, there is the long story of man's slow and painful advancement, with many a detour, much losing of the way, and frequent regressions. We are on the way and, as it appears from where we are, not very far along. Spiritually and intellectually, literally and figuratively, the human race is engaged in an effort to emerge from darkness into light.

HOW OFTEN WE FEEL that we are walking in darkness. Our skies of hope are heavy and overcast. Little clouds of worry obscure our sunlight. Tensions and fears make us feel that God is far away, that our prayers do not go through the mists that lie between us and his throne, that we are strangers to grace, orphaned from the divine love.

Whatever the adversary may be, he lives and works and exercises his greatest power in darkness. Paul in the Ephesian letter mentioned significantly "the rulers of the darkness of this world."

On the other hand, John assures us, "God is light, and in him is no darkness at all." Good is identified with light, as evil is identified with darkness. These are the extremes,

and all the variations and shades of difference lie between them.

WHAT ARE THE THINGS that can turn the light to darkness for us? For one thing, we may turn our backs on God. "I stood with my back to the light," St. Augustine wrote in his *Confessions*. Faced in the wrong direction, the darkness in which we walk may simply be our own shadows.

A cloud of hatred or dislike for any other person will not only come between us and those others but it will also come between us and God. "He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth" (I John 2: 11).

Selfishness can turn our light to darkness. For as soon as we yield to selfishness, we begin to conspire against others, plan ways to deal to their disadvantage, and become furtive because we must hide our true thoughts and motives. Only in darkness can anything be hidden. The man who has something to hide will seek darkness of one kind or another.

It is notable that one of the preventives of crime is to have a city well lighted. Store owners are advised to keep lights on at night. Criminals are afraid of being seen. Darkness is the habitat of evil. And it may be said that the principle of evil is darker than any physical darkness in this world.

So, also, the principle of goodness is the essence of light. The faces of good people are often radiant with light. If you have watched, you have seen shadows playing across the faces of persons whose emotions were changing.

Light and darkness are subject to the conditions of mind and spirit. The soul has control of them.

WHAT CAN WE DO to bring a return of light? Certain things are necessary.

The first step is prayer. If we have wandered, we must look for God. We must try to get back on the path from which we have wandered.

Second, we should read the Scriptures. Which ones to read will be determined by our need. If we are not strangers to the books, we will remember our favorites and turn to them.

Third, we must forgive anyone against whom we have any resentment or dislike whatever. We simply cannot carry hatred into the presence of God. And if we will not drop our hatred, we cannot go. That is why Jesus admonished, "First be reconciled to thy brother, and then come and offer thy gift." We can't give God anything he would care to have if we carry hatred in our hearts.

LET US NOW RETURN to the promise of our text. "The Lord shall be unto thee an everlasting light."

In the old days, all lights burned out. They still do. The oil is consumed, the wick is charred, the lamp is bare. The flame flickers low and is finally extinguished. Even some of the war memorials were dedicated with torches that were to "burn forever, never to go out." But when a new war came and security was at stake, they went out with the rest. A new generation does not fulfill promises made by ancestors.

But the promise of God is different. It is an unfulfilling promise. The light is there forever. It does not go out. We may become separated from it; we may turn our backs to it; but it is always there. And when we turn to God again, we will find his light still burning.

L. J. L.

Editorial

Official

Official Statement

At recent meetings of the Council of Presidents of Seventy, the matter of releasing men from the Quorum of Seventy was considered. As a result of our consideration, and with the approval of the First Quorum of Seventy, the following brethren have been honorably released due to age:

- Ernest N. Burt
- J. D. Curtis
- B. H. Doty
- James Pycock
- W. E. Shakespeare

We feel that these men in being released from the Quorum of Seventy leave a challenge for the rest of us. We pray that individually and as a Quorum we may as efficiently serve God and his church.

THE COUNCIL OF
PRESIDENTS OF SEVENTY

By *Russell F. Ralston, Secretary*

Across the Desk

THE FIRST PRESIDENCY

From Elder Carl Crum, Tokyo, Japan, June 15:

I have just returned from Korea where I attended the servicemen's conference held in Seoul, Korea, June 8 to 11. The meetings had been scheduled for an earlier date but had to be postponed because of difficulties in getting billeting facilities. The attendance was not as large as had been expected, due no doubt to restrictions on leave and misunderstanding as to dates of the conference.

The theme was "The Available Kingdom," with emphasis on the desire and willingness to assist in making the kingdom available. All the fellows were grateful for the opportunity to get together and worship. Their main concern seemed to be to pray, get close to God, and bear testimony of his goodness. There was abundant evidence of the presence of the good Spirit, and words of encouragement and council were given, by the Spirit, to Brother Caldwell; the message was well

received. He requested that I convey to you the fact that he accepts the challenge of assisting in making the kingdom available wherever and whenever his talents and ability are required.

We were disappointed that Col. D. A. Gough and Capt. John Farout could not be present. I am grateful for the assistance given by Brothers Gough and Caldwell in making possible my attendance. I hope my contribution toward the success of the conference will in some way repay them for their faith and efforts in my behalf. I was glad to go and doubly glad that I could be of service.

We have just received a copy of the June 15, 1953, issue of *MacLean's* which is described as Canada's national magazine. The leading article is concerned with "Vitamin E, The Great Heart Controversy." This article tells the story of the struggle made by Drs. Evan and Wilfrid Shute and their associates for recognition of Vitamin E as a valuable agent in the treatment of diseases of the heart and blood vessels. We are not competent to pass on the merits or demerits of the issues in question, although we are interested to note that the article is by no means adverse to the Shute claims. But we do find ourselves interested, as *Herald* readers will probably be, in the following quotations:

The private lives of the Shutes are the reverse of their stormy professional careers. Evan, forty-seven, is an ordained minister of the Reorganized Church of Jesus Christ of Latter Day Saints. This is not the Mormon church, he is careful to point out, but the original group which remained in the East when the pioneers who were to become the Mormons headed for Utah.

Evan not only preaches regularly, but is a poet and essayist who has published seven volumes under the name "Vere Jameson." He was something of an infant prodigy. He had his high school entrance at nine and his medical degree at twenty-one.

Evan gave up one of the biggest obstetrical practices in western Ontario to work for the foundation. What's more, he donated all his outstanding fees, amounting to ten thousand dollars, to the foundation. Wilfrid worked for months without salary until the new foundation was on its feet. If there's one thing the Shutes have, it is complete sincerity and belief in their work.

Herald readers will be interested in the following excerpt from the current *Center Stake News* over the signature of Stake President Charles V. Graham:

We are happy to show the results of our missionary efforts in the Stake during the past six months. These figures show those baptized prior to Children's Day by cottage-meeting effort and Children's Day baptisms.

Congregation	Reported	Children's	
	Before Day	Day	Total
Blue Ridge	9	6	15
Eden Heights	0	5	5
East Independence	0	2	2
Englewood	0	12	12
Enoch Hill	9	2	11
Gudgell Park	8	1	9
Liberty Street	4	3	7
Mount Washington	3	3	6
Second Church	3	2	5
Slover Park	4	8	12
South Crysler	10	5	15
Spring Branch	6	5	11
Sugar Creek	3	8	11
Stone Church	10	15	25
Walnut Park	2	7	9
West College	13	3	16
	84	87	171

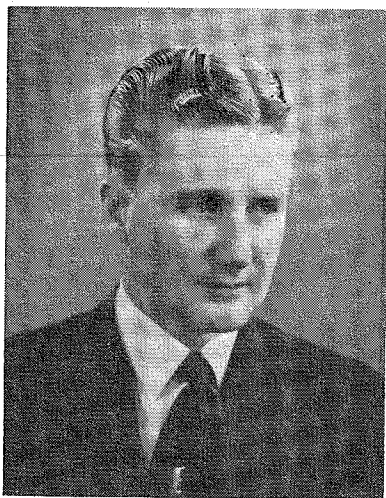
Since the writing of this article several more baptisms have been reported due to the cottage and family meetings being held in the Stake. We trust that during this next six months more of our local priesthood will show an interest in this phase of work and join the missionary forces in the Stake under the direction of our Stake Missionary Co-ordinator.

Our congratulations to the Center Stake officers and to missionary co-ordinator E. A. Theys of the Seventy.

From John W. Blackstock, president of Central Michigan District, June 16:

I thought it would be of interest to you to know we held our first services in the new Houghton Lake church this past week end.

Everyone who sees the building feels that we have a lot of church for the amount of money invested. It is 32 by 76 feet, and I think we'll be able to complete it for less than \$8,000. If I were a prophet, I would say this is but the beginning of the growth of the church in this area. With good district supervision we should need another church at Prudenville in five years.



The Cost of Discipleship

By C. R. Ettinger

I am come that they might have life, and that they might have it more abundantly.—John 10: 10.

IN THE BEGINNING God created man in his image. In the process of creation God gave to man his agency, the right of choice. Man might have been created without agency, but without it he could not have been created in the Father's image; he could not have shared with the Creator; he could not have been a creature of eternity. Man chose the selfish way, rather than making the Father's will his. However, seeing this possibility, Jehovah ordained the plan of salvation from the beginning, whereby man might again come into the light of truth.

Jesus said, "I am come that they might have life, and that they might have it more abundantly." He saw the poor, narrow, fettered, impoverished life of man, pitied it, and then sought to broaden, emancipate, and enrich it. Man had forged his own fetters with the bonds of selfishness, greed, hate, and lust. He was so mired in the clay of self-content and ignorance that only help from above could accomplish the miracle of regeneration. The poet, reformer, and philosopher have called men upward. The prophet revealed light and truth through the inspiration of God. Yet it was like putting new paint on a rotted post. The abundant life could come only as regeneration began from within. The Master said, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." He saw the stubborn, stony heart of man and was willing to give his life for it. The lowly

Nazarene did not have to die. He was the Son of God. He was sinless. "The wages of sin is death." He did not have to die, but he saw that in dying he could show men two things: (1) the ghastliness of sin because He was sinless, yet the unbending will and sinfulness of man had placed him upon the cross; and (2) not even death could overcome him. He allowed himself to become encompassed by the tentacles of death, but death could not hold the Captive captive. Because of his sonship, because of his sinlessness, because of his saviorhood, he burst the shackles of death and showed to us the enlargement of life. By walking in his light, by partaking of his righteousness we can share the more abundant life.

LIFE MEANS MORE to man now than it has in any period of history. Copernicus, Galileo, Gutenberg, Columbus, Watt, Franklin, Marconi, Fulton, Livingstone, Edison, Ford, and a host of others have added much to material life. With the advent of modern technology, living has become much easier, much richer, much fuller. However, the good life is still limited by those who would prey upon their fellow men, limited by inconsistencies, limited by physical and mental incapacities.

Life is most limited, however, by our lack of spiritual growth. It has been said that Christianity impairs life because it warns us to refrain from the "pleasures" of the world. It is the message of Jesus that only by his truth can we be truly free. His way is not the way of restriction but the way of freedom and exaltation. By him we can be free of the crimes of violence and passion that

bind the mind and warp the soul. By him we can be free of avarice and greed that would destroy our sense of happiness. By him we, too, might feel the embrace of death and conquer. This is the secret of power, of self-conquest, of world conquest—to live a life so large it cannot be defeated by the ills of time.

Yet we must ask, "What is the cost of this discipleship?" In the present age some of us are very conscious of costs. When we go to purchase an article, one of our final questions before purchase must necessarily be "What does it cost?" We are now engaged in the task of completing the Auditorium and are confronted each day with the cost of steel, brick, stone, and a number of other materials that go into its construction. Still can we say that these combined costs represent the cost of the Auditorium? Can we say that the skills of the workmen and their devotion to the task would contribute to the total cost? We must add the lives of the people—the widow who gives her mite and the rich man who gives his thousands. Their dreams, their devotions, and their faith are couched in the total cost.

HOW DO WE really define cost? We are rightly proud today of the church's Christmas gift to the nation. We thrill with inspiration as we share in listening to *The Messiah*. For a moment let us estimate its cost. Many would say that it is represented by the money paid to the Columbia Broadcasting System for the radio time to present this program. Others would hasten to add the hiring of musicians from the

Kansas City Philharmonic Orchestra. Still others might think of the hours of devoted practice by the chorus and add that to our mounting cost. A musician would add the skill of Franklyn Weddle in directing, encouraging, and interpreting as a major factor of cost. Still, do we know the total cost? Recently I purchased recordings of *The Messiah* for \$10.50. To me that was the cost—until I listened. As I listened, I realized that I had not purchased *The Messiah*. I had purchased only the phonograph records. Only if I could sense the inspiration that came to Handel, if I could understand his sacrifice for his inspiration, if I could, through the instrumentality of music, live the message that he wanted to give to the world, then only could I pay the cost of *The Messiah*.

The rich young ruler came to Jesus to ask him the cost of discipleship. As the Master outlined some of the costs, the young man answered, "All these have I kept from my youth up." Jesus replied, "Yet thou lackest one thing; sell all that thou hast and distribute unto the poor, and thou shalt have treasure in heaven, and come, follow me." This was the cost to the rich young ruler. He had built a God of riches. He had placed his whole trust in material gain. Unless he could destroy this false ideal, it would be a cancer to his soul. He looked to riches merely for possession, placing the love of money foremost in his life. The cost to him was to "sell all that thou hast, and distribute unto the poor"; but the cost was too great. The rich young man went away sorrowing.

Recently I had the privilege of telling the story of the Restoration to a very fine young lady. It was a thrilling experience, because she and others in the cottage meetings thrilled to the confirming witness of God's truth each evening. Toward the end of the series of meetings she told me that she knew the spirit of truth had been guiding her all of her life toward the restored church;

however, if she accepted this truth it might cost her her fiancé, a very personable young man. I drove home Friday evening to prepare for the baptismal service to be held on Sunday. My heart was heavy, for this young lady had not yet asked for baptism. As I drove, it seemed that the car began to be filled with light, and for nearly five miles I wept unashamed, for I knew that I had shared in an experience with Christ. The next evening I received a call from this lady. Her words were, "Brother Ettinger, is it too late for me to be baptized?" My heart rejoiced, for I knew that no price was too great, and she recognized the value received.

WHAT IS THE COST of discipleship? Is it the money that we give in tithes and offerings? In our present world, money is very necessary in sending out those whose calling it is to preach the gospel. Money is necessary in maintaining our local churches. We share in the worldwide ministry of Christ as we give of our tithes and offerings, but they do not represent the total cost of discipleship. There is one final cost, however, that we all must pay for true discipleship. We must give to Christ our souls, for only in giving our souls can we truly possess them. Halfway measures will not be sufficient. Even as halfhearted practice cannot produce a musical masterpiece, so also halfhearted devotion cannot help us to grow in the spiritual nature of our Savior. The cost of discipleship involves our entire being—using our time, talent, and the material opportunities to build the kingdom of God.

One final question must enter our thinking. What is the value received? In the words of the Advocate, "I am come that they might have life, and that they might have it more abundantly." The promise of the more abundant life in this world and in the world to come is marvelous recompense for our endeavors. In the twentieth and twenty-first chapters of Revelation we find:

Blessed and holy are they who have part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ. . . . And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

What joy, what eternal bliss we find in these words! The floodgates of our soul should burst with rapture at the grace of God who in these last days has restored light and truth to the world. In our day he has set his hand the second time. He "has set up an ensign for the nations." We live in an age when everyone looks for bargains. Here is the greatest bargain in the world—eternal life in return for our devotion in building that life in the cause of the kingdom of our Lord here upon the earth. With such a song of redeeming love, who can fail to sing that the world might hear?

Sunday School Theaters

Church observers in Washington are smiling over the ironical fact that many of the hundreds of theaters now closing in all parts of the nation because of the television competition are being sold to religious groups, to be used for Sunday school meetings or for actual church services. The National Association of Real Estate Boards, with headquarters here, reporting on the depressive effect theater closings have on real estate in suburban and semidowntown areas, says that the use of such buildings for religious purposes seems to be a prime stimulus in business for the depressed adjoining properties. For decades, many ministers have preached against having movies open on Sundays. Now, hundreds of them are closing for good, and the buildings are being used by religious groups.—The Washington *Religious Review*

Swen Swenson

Prepared by Sadi Moon Nagel

Part I

SWEN SWENSON was born on March 4, 1853, the second child in the home of poor parents near Helsingfors in the southern part of Sweden. He started to school at six and fulfilled the required eight years of schooling. During the summers he herded sheep, wandering the hill-sides in his wooden shoes, wearing the simple clothing made by his mother, and meditating on the goodness of God in whom he had a deep faith.

Because they were poor and food was scarce the Swensons learned gratitude to God and frugality in the use of that which was theirs. At fifteen, after his schooling which was required by law was completed, Swen was employed by a wealthy man who had paid his mother ten dollars for his year's work. Because he had found Swen honest and dependable, the next year the man gave Swen's mother, now a widow, twenty dollars for Swen's services.

Swen worked the following four years at mining. At twenty-one he had saved five hundred dollars from his small earnings and was determined to go to America, the land of opportunity. So it was that in 1874 he bought second-class passage on a ship bound for America, paying one hundred dollars. He went to Indiana and Illinois, where he first spent time with relatives and then found employment with other businessmen and farmers.

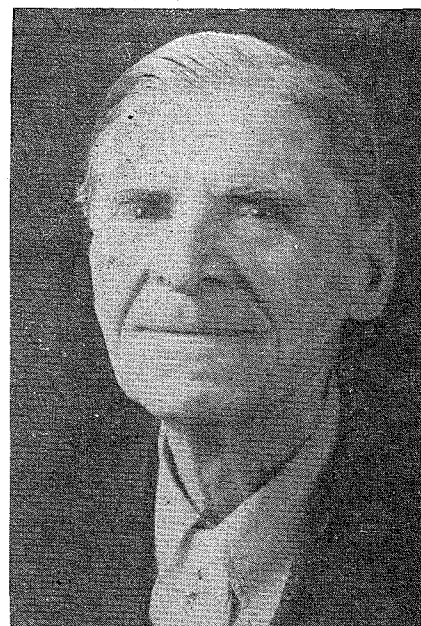
DURING THE NEXT YEAR he saw a young lady in a dream and sensed that she was the girl he would marry. He had never seen her. One day his employer sent him on an errand to the home of the town banker. He was told to take the package to

the back door and give it to the servant who would answer the door. When the door opened the young lady Swen saw was the same one he had seen in his dream. They became acquainted and after three years were married. Cecilia and Swen were both twenty-four years old.

They moved to Missouri where they rented farms for a few years and finally purchased one of their own near Lebec. There were a few Reorganized Latter Day Saints who were neighbors to the Swensons. On one occasion some of them were helping Swen put up his hay. Swen, wanting to get it all in, offered to pay them if they would keep at it until the job was finished. They refused because a minister of the Reorganized Church was holding a debate in the community with a Christian minister. These church members wanted to go hear him and invited Swen to come too. He assented, and his wife agreed to go too if "they preached from the Bible." If not she "just wouldn't listen."

The minister was I. N. White. Cecilia Swenson sat near the front of the church during the debate. While Brother White was talking a voice spoke to her saying, "This is my church which you have been praying to find for many years. You and your husband both shall join it." Cecilia didn't tell Swen of her experience. After three months, during which time they both regularly attended meetings at the Reorganized Church, Cecilia said to Swen, "The Lord has revealed to me that this is the true church of Jesus Christ. If you have no objection I would like you to go along with me and be baptized."

Swen was very angry. He stamped his foot and said, "You can go if



you want to, but as for me, I have been baptized once and I don't intend to be again." Nevertheless, both of them continued to attend the meetings. Several days later one of his Reorganized Latter Day Saint neighbors said to him, "Swen, can you prove by the Bible that God has commanded that little children should be baptized by sprinkling?" Swen was sure he could. His friend asked him to find the chapter and verse. "If you can find it," he said to Swen, "I'll buy you a new hat." After looking through his Bible without success Swen went to a Lutheran minister. The minister told him it couldn't be found in the Bible because it wasn't there. He explained that it was a tradition of the church. Swen was disappointed.

IT WAS THE WINTER of 1887 and Swen and Cecilia were still both attending the meetings. Cecilia said little of her desire to Swen. One evening the minister told the congregation that he would be leaving soon, and that the next day he would baptize anyone who wished to become a member of the church. That night at home Cecilia went out to the smokehouse where she knelt and prayed: "Lord, has not the time come that you will move upon my husband to obey the gospel?" A

voice spoke to her saying, "Ask him when you go in the house and you shall receive the desire of your heart." When she came into the room Cecilia asked Swen, "What do you think about the gospel the Reorganized Latter Day Saints preach? Do you think it is true, and do you intend to obey it?" Swen answered, "Cecilia, if God will spare my life until the morning, I will hitch up the horses and we will go and be baptized." While Cecilia had been praying out in the smokehouse a voice had spoken to Swen saying, "Swen, you are a mean man. You are killing your wife, and you are fighting God." Swen was shaken.

In the morning they went to the creek to be baptized. Cecilia had not been well. She said to Swen, "After I am baptized in that cold water, I may be sick several days."

Swen answered, "If this is the work of God, you ought to get better." It was February 9, 1887, and the creek was covered with ice. Brother I. N. White, from whom they had first heard the gospel story, broke the ice in the creek and baptized them. Swen was baptized first. When Cecilia had been baptized and had come out of the water a radiance shone around her. She cried out, "Swen, I am healed." Never again was she troubled with the affliction.

They were confirmed the same day by Elders I. N. White and Alfred White. In the confirmation, it was revealed to Swen that he was to preach the gospel to the Gentiles and to his own nation.

AFTER SIX MONTHS in the church Swen became troubled, wondering if he had received the Holy Spirit. He prayed earnestly during the night, and a vision opened to him of a narrow pathway leading to heaven. He saw many people with eyes, who yet were apparently unable to see. A voice spoke to him, "Do you see these people who are blind? I want you to preach the gospel to them and show them the narrow pathway which

leads to heaven." Again the voice spoke to him and said, "You are now baptized with the Holy Ghost." He told only his wife of the experience, after she promised not to say anything of it to anyone.

The following Wednesday at prayer meeting the gift of tongues was evidenced. Elder Abner Lloyd gave the interpretation. A part of the message was to Swen, telling him that he was a "chosen vessel," called to preach the gospel to the Gentiles and to his own nation. God had made public what he was afraid to say.

ON JULY 20, 1888, Swen was ordained an elder. The next morning he got a notice from Elder I. N. White directing him to go to Stockton, Missouri, and hold meetings. There was only one family of Saints in Stockton, but they were very enthusiastic about the church. They sent their children around among the neighbors telling them about the meetings. The people responded to the invitation, and the schoolhouse was filled. Swen prayed for help in his first sermon, the first he had ever preached. There were tears in the eyes of many in the congregation when he finished. He had preached over an hour and was afraid that he had told them all he knew.

The next day he fasted and prayed and studied the Scriptures. That night and each of the following nights he felt that he was able to say what the Lord wanted him to say.

After that first series he was joined by Daniel Tucker, a priest. Together they traveled among the people near Osceola and Lowry City, Missouri, for about a year. They traveled without "purse or scrip" and were cared for adequately. Several were baptized during that year.

The next year a Baptist preacher wrote to I. N. White asking him to come to Johnson City, Missouri, to explain the gospel. Brother White was unable to go and sent Swen instead, and Swen invited Elder Henry Way to accompany him. When Swen talked plainly concerning the

gospel, some people were offended and were going to close the schoolhouse where the meetings were being held. A professed atheist, Mr. Winchester, approached Swen after the last meeting before the school was to be closed and said, "Will you preach for me tomorrow night?"

"If the school is closed I will have no place to preach," answered Swen.

Mr. Winchester said, "I pay more taxes than anybody around here. I will have the schoolhouse open for you to preach." The following afternoon just before school was out Mr. Winchester came to school carrying his rifle and said to the teacher, "We are going to have preaching here tonight."

The teacher said he had been told to lock the school and take the key with him. "If you do," said Mr. Winchester, "I will unlock it as fast as you lock it." The children went home and told their parents what had happened and there was a large crowd there that night. Just before the service was to begin Mr. Winchester stood before the people and said, "I do not believe in God or the Bible, but if this man does not preach from the Bible I will tell him to leave. If he does he can preach here. I will leave it to you to tell me whether he does or not. If he does, I will shoot anyone who molests him."

Swen continued preaching. He had been staying with the Baptist minister but soon was invited to stay at the Winchesters. Mrs. Winchester was a well-educated woman, but she had lost her speech. She was later baptized, as were also the Baptist minister and his wife. Swen moved to another area to work, but the story of Mrs. Winchester was not yet finished. She became ill and called for elders. Rufus White came to administer to her. Mrs. Winchester not only was healed of her illness but her speech was restored. This miracle was told over the whole community. Members of the church to which she had previously belonged denounced her as a hypocrite, saying she could have spoken before if she had wanted to.

ABOUT THAT TIME a General Conference was to be held, and Swen wanted to attend. He went to the Lord in prayer about it. The Lord answered Swen's prayer by telling him, "I can pour out my spirit upon you here where you are working as well as at Independence." He was holding services at Coal Hill. On the Sunday morning of Conference, a beautiful Spirit was present at the Coal Hill meeting which extended from nine in the morning until three in the afternoon. Several spoke in tongues. One man sang in tongues, and angels sang with him. The people melted in tears under the Spirit. One woman asked for baptism during the service. God had been true to the promise he had given Swen.

Brother Henry Way, with whom Swen Swenson had been doing missionary work in Missouri, returned to his home in Minnesota. A tiny handful of Saints who met together regularly fell to talking of the many good Swedish and Scottish people there who should hear the gospel. Brother Way rose to his feet and said, "I know just the man to come preach to these Swedes in their own language. His name is Swen Swenson." Several of the people provided money to send for Swen with the promise that when he had finished his work there they would provide transportation for him to go back.

SWEN ARRIVED in Minnesota amid the heavy winter snows. He stayed at the home of Brother McCloud, a Scot, in Cormorent. With that as his headquarters he went about preaching in the area. After a while he wondered where he should go next. He prayed, "Lord, I do not know where the people are who will obey this gospel, but you do. Will you direct me where to go?" During the night he was told to go to Audubon. The next morning at breakfast Brother McCloud asked him where he thought he would go that day. Swen said, "The Lord has told me to go to Audubon." Then he told Brother McCloud that the

Lord had come and spoken to him.

"Well, after having the Lord in my house, the least I can do is to take you part way on your journey," said Brother McCloud. It was fifteen miles to Audubon. They talked the gospel as they drove and they had soon traveled twelve of the fifteen miles. Swen then took his suitcases and walked the rest of the way. He came to the home of a family of church members. The woman was very pessimistic about any prospects being found in that community. "You won't be able to get anyone to come to the services. We've already had some fine speakers who were not able to get the people out." She herself promised to come only two nights because she "knew there wouldn't be anyone there." Swen went around to the neighbors and found five families who promised to come hear him. After the first night Swen went around visiting new families each day, and the attendance kept increasing. After some time he baptized twelve people. His pessimistic hostess said, "Well, that's all. You won't be able to get any more."

A MAN AND HIS WIFE who were Congregationalists had attended the services regularly but had not been convinced of the truth of the message which Swen was preaching. His hostess declared that he'd never be able to baptize them. In a dream that night Swen saw the deacon and his wife come to him with tears in their eyes, and the deacon said, "Swen, my wife and I were greatly troubled last night and we could get no rest. We want you to baptize us." The next morning Swen told his hostess with assurance that the deacon and his wife were going to be baptized. She was doubtful. "You can write it down," Swen said, "that I said they would be."

A week later, when Swen was about to leave the area, the deacon and his wife came to the home where Swen was staying to buy some wheat for seeding. The deacon said to Swen, "Swen, last night my wife and I were greatly troubled and could

get no rest. We want you to baptize us before you leave." Swen and his converts went to a lake adjoining the property where he baptized them.

Swen next preached in Detroit, Minnesota, about twelve miles away. After a week a woman wanted to be baptized. The day chosen for her baptism turned out to be very cold—about fifty degrees below zero. The woman was not well, and her family thought the baptism should be postponed till she was better. "Not a hair of her head will be harmed," said Swen. They dug the snow away, broke the ice, and put a ladder in the water. Swen froze his fingers getting the water ready for the baptism, but the lady, after her baptism, was never afflicted again.

BROTHER MC CLOUD made arrangements for Swen to go to Pelican Rapids. Here he stayed with some people named Erickson. They had six children whom they sent to tell the neighbors that there was a "preacher from Missouri" staying with them who was going to hold services in the schoolhouse. A good crowd came, and the Spirit rested upon Swen so that he gave a good sermon. The congregation was moved deeply. Some said, "God has sent you. Never did we hear such preaching." This enthusiasm continued for several days before Swen found out that they did not know that he was a minister for the Reorganized Church.

Finally Mr. Erickson asked, "Who has sent you to us?" Swen told him it was Brother McCloud. Then he knew Swen was a Reorganized Latter Day Saint. But the news traveled slowly, and his congregation remained large. From then on, however, he was careful to identify himself. After two weeks he baptized seven people. He dreamed that he would baptize Hans Erickson, his host, but he made the mistake of telling Mr. Erickson his dream, and thus threw the man on his guard. It was three years before that happened.

(To be continued.)

The Godhead of Jesus Christ

By Arthur Oakman

A Department for Debatable Topics

The views expressed in this article are those of the writer, and neither the Herald editors nor the church are in any way committed thereby. If it relates to or impinges upon church doctrine, the reader will exercise his own judgment as to whether or not the writer is in harmony with the church. Should this article provoke others to write on the subject, their efforts should be affirmative, free from personal references, and possess literary merit.—EDITORS

In him dwelleth all the fullness of the Godhead bodily.—Saint Paul.

ALL EXISTENCE has its origin in the activity of Deity, who dwells in blessedness and light—dwells in the realm known to us as spiritual. He is personal—such a One as to reveal himself and act in special ways to order his purpose in holiness and righteousness.

In the story of the birth, life, death, resurrection, and ascension of Jesus of Nazareth we have the record of such special activity. Before this act was consummated there was long preparation in Israel through the prophets. By law and ordinance also were men taught in what manner to look for the coming of the Lord's anointed. We trace a divine superintendence of the course and special genius of nations surrounding Israel, as well as in Israel itself. Through the Romans, law, unity, and order were imposed on the ancient world, thus providing an arena in which the special act could be proclaimed. The Greeks, whose culture conquered the Romans after the Romans had conquered Greece, provided the philosophy and its genius in which the act could be interpreted and bequeathed to those who should come after. But Israel, Rome, and Greece, while each playing a part, find their pivotal significance in the act itself—the Incarnation.

Jesus—so runs the record—was born by no activity of the human will, save only the acquiescence of the Virgin Mother in the Divine will. He called men to such fellowship with God as had never before been conceived; yet such calling was not incongruous with the fellowship he himself experienced. He was killed by those he called to share his blessedness, yet prayed for them as he expired, asking forgiveness "for they know not what they do." He rose bodily from the tomb and after convincing those who sought righteousness that indeed he had conquered death, he enacted the parable of the Ascension. Thus was liberated in the world a new and transforming power. He was not understood

at first even by his intimate followers. They grew into knowledge of him, through the operation of the drama of his life as it was lived before them.

At first they thought of him as a man. Yet from the beginning there was about him something mysterious which called forth a progressive apprehension which issued in the declaration of Caesarea Philippi and ended in their adoring worship. But the confession of St. Peter is not a declaration of the deity of Jesus. It acknowledges him as the promised Messiah, and superhuman thereby.

MANY TODAY believe that there was in Jesus something more than man, and that something was divinity, and they thus identify the terms "superhuman" and "divine." The people of those early days made no such assumption. The disciples, from Caesarea Philippi on, believed the master to be more than human—superhuman, perhaps a celestial being—a special and peculiar son of God. But they did not yet conceive him as GOD the SON.

Thomas, the doubter, uttered an exclamation of devotion which certainly identifies the Lord with God. But it is an isolated utterance, the full import of which was not then grasped. It is significant that Jesus received at their hands honors done only to the invisible Jehovah, and he received these honors without protest. It is significant also that he did not stand before them and say in so many words, "I am Jehovah." To have done so would have baffled and overwhelmed them. That doctrine was to be formulated later. For it must be remembered that they were Jews, and to identify man with God—to confuse the creature with the Creator—was anathema to them. No verbal statement, therefore, would do. It would tend to defeat the full realization as to who he was. Yet his acts and sayings made possible no other interpretation of his Being, so that Paul later could say, "In him dwelt all the fulness of the Godhead bodily."

AT PENTECOST, Peter conceived Jesus as exalted, "both Lord and Christ." There seemed to be nothing in the sermon to suggest to Peter that Jesus was himself the God of Israel. Not yet had the full realization dawned upon them. But when Stephen was stoned a change took place. Not only was Stephen the first martyr, but he was the first Christian of whose death we have any record. He saw Jesus at the right hand of God. That in itself does not yet carry us beyond the Celestial Messiah common to apocalyptic literature. But the words Stephen uttered are significant: "Lord Jesus, receive my spirit"! Thus the first Christian to die commended his spirit to Jesus Christ. It was a *devotional* utterance that placed Jesus on an equality with God. It was not a dogmatic statement reached after a process of close reasoning. It was the cry of triumph and peace. What are the implications here? First comes Christian experience, then reflection upon that experience so that Christian theology is a veritable science.

Undoubtedly Stephen was the main instrumentality in the conversion of St. Paul. Paul freed Christianity from the limitations of Judaism. His conversion was different from that of Peter and the rest. Theirs was a gradual enlightenment, while he came in a sudden blaze of glory. For Paul, from the first, Jesus Christ was the Celestial Messiah. After that came the reconciliation to God which he experienced through fellowship with Jesus Christ. Then last of all came the gradual dawning realization that the whole creation and history of man hinges upon the revelation and atonement of Jesus Christ.

IT WAS PAUL who stated emphatically, "In Christ dwelleth all the fulness of the Godhead bodily." He called him "the image of the invisible God," and said, "God was, in Christ, reconciling the world to himself." Upon two occasions he made definite assertions that Jesus Christ was God: "The pillar and ground of the truth is, (and without controversy, great is the mystery of godliness,) God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (I Timothy 3: 16). And again, "And the promises which are made unto the fathers; and of whom, as concerning the flesh, Christ was, who is God over all, blessed for ever. Amen" (Romans 9: 5).

Paul's frequent use of the word "Lord" indicates that undoubtedly he identifies Jesus with the Jehovah of the Old Testament. Thus it was a process of gradual enlightenment which marked the growth in the minds of the church of the full realization of the Deity of Jesus Christ.

Nowhere is this assertion more pointedly supported than in a survey of the Apocalypse. An interesting fact stands out here. In the early chapters there is close association with the heavenly Christ and the Almighty God. But in chapter 22, verse 13, Christ himself is represented as claiming to be "Alpha and Omega, the beginning and the end, the first and the last," and thus specifically claims to be, by this assertion, the *only one*. The meaning of this process is clear. After the seer experienced the whole course of human events and watched Christ exercise divine functions throughout his vision, then and then only did the Lord Jesus present himself to John as the Almighty God.

The reason for this order of emphasis in the book of Revelation is plain, when we remember the disciples were Jews. To identify any other with Jehovah, or to deify a man as the Greeks did Heracles or the Romans did their Caesars, was to the followers of Christ unthinkable. These pagan deities were man "writ large," and the process of self-hypnotism by which Caesars were exalted meant admission to a pantheon where, with other gods, they shared certain finite functions, and all had certain known defects. But the apostles came to recognize their friend and master as the One Almighty God. *There was not the slightest natural tendency for them to do this.* Even their recognition of him as Messiah made the result even more difficult to achieve, because in Jewish thought Jehovah and the Messiah were *two* beings and not *one*.

THUS, LONG BEFORE explicit statements found in Revelation are uttered, we find the experience upon which the doctrine rests. To the apostles Jesus was a superman by the time the last journey to Jerusalem was undertaken. After Stephen was killed it was realized that Christ was related to men's souls as only God himself could possibly be. Paul called Jesus, "Lord," and when John finally proclaimed the deity of Christ in so many words, he was only making explicit in formal statement what was already the substance of the faith but had not until then been formulated. Paul, also, had around him many who were frequently ready to take issue with him. But no one quarreled with him about his exalted Christology. Perhaps one may attribute this absence of strife in the realm of doctrine to the presence of the Holy Spirit, who, Jesus promised, was to guide them into "all truth." Thus the doctrine of the Godhead of Jesus is a scientific formulation of experience—a formulation of experience, that is, not in the temporal sense related to the elements but in the spiritual sense related to the moral world.

SOMETHING ELSE far more important even than the foregoing needs to be said. That Jesus Christ is the Jehovah of the Old Testament seems clear and of value. Of greater value, however, is the enlargement, the enrichment, the limitless expansion of the understanding of God which was brought to men by the life, the death, the resurrection and the teaching of Christ. Somehow, after his ascension the apostles had to make room in their thinking for a tremendous and startlingly new conception. This could not be done at once. To them it was like the dawning of a new day—a process inevitable yet continuously lawful. It was *right* that God should be like Jesus. When time sanctified their experience, they came to know that he who has the values of God was none other than God himself.

The Jews believed in the oneness or in the unity of God. For them there could not be two all-rulers. This fundamental idea of the unity of God and of his holiness blesses our Western world today—although we should always remember that it cost a thousand years of effort and suffering to bring it forth. "Hear, O Israel: the Lord our God is *one* Lord." How utterly essential when polytheism was rampant all around them that the Jews should first conceive this unity in its *mathematical simplicity*. In order of emergence and historical significance, "I am God, besides me there is none else" is totally and absolutely vital.

After Jesus came, that fundamental dogma remains. There are not three Gods, but one. But the Unity of God which before the advent of Jesus was apprehended in its mathematical simplicity was seen afterward to include within it some distinctions. God is almighty; Jesus seemed limited in his power over the souls of men by what he could persuade them to obey. God is all-knowing, but Jesus experienced frustration and disappointment. God never asks "Why?" Jesus not only asked "Why?" but asked it in such circumstances as seemed to the apostles to rob him of all authority. "We hoped," they said in disappointment, "it had been he who should have redeemed Israel."

So, then, since Jesus Christ is God in the flesh, in God are aspects or elements of being which surpass our powers of comprehension—since we are limited by our understanding of our own personality. Man cannot comprehend God. "*Ein Begriffner Gott ist kein Gott*" (A God comprehended is no God).—Tersteegen. But God can encompass man. To deny the supremacy of the Father of our Lord Jesus Christ is false. Yet to affirm on the other hand that Jesus Christ is less

than God is to deny the validity of the sources of all our knowledge of God. This problem of distinctions within the Godhead was further augmented when men experienced the redeeming and sanctifying power of the Holy Ghost. So the doctrine of the Trinity was formulated—an attempt to put into human language how God was related to himself and how constituted in his own being.

CHRISTIAN THEOLOGY and its formulation rests upon experience and is thereby scientific in its process of elucidation. But in this matter of the being and life of God, it is frankly agnostic. It could not be otherwise. God is above and beyond man. Anything man achieves is made possible by his utter dependence upon God. Science, art, and morality all inhere in him, and under the blessing of his Spirit alone they are refined and purified. The creeds were never formulated to define God but to set the limits to certain erroneous conceptions about his nature and being arising in the course of time. They are like the fences around a pasture. Within them there is food, outside there is hunger. But this does not mean that one set of words is as true as another, nor that one position is as true as another when thinking about the Godhead.

The whole of creation is presented to man in grades or stratas—"kingdoms" as they are called in Section 85—physical, chemical, vegetable, animal, and man. Corresponding with these and manifesting in part their characteristics we have inertia, motion, self-motion with consciousness, and then self-motion with self-consciousness in man; and in the human kingdom, when self-consciousness has added to it self-determination and purposive action, we have personality.

Now, personality also exists in grades. The more a man is indwelt by the spiritual realm above, the greater his sense of obligation to others. The lower exists to be indwelt in the higher. We shall think more accurately of God in terms of personality than if we make analogies on the animal or vegetable level—or indeed if we do as the Greeks, think of him as an object of intellectual contemplation rather than as one who "wants" and "loves" and "hates." Personality is the highest known expression of the *process* we know as the *universe*. God must be at least personal. Since it is true that God is seen in Jesus Christ, then the divine personality cannot be a *single individual* only. God is not "a" person in the mathematical "one" sense. But there is, on the other hand, only *one* God.

So, as a formula of elucidation, not as a *final statement of a solution*, came the

simple affirmation which assuredly is Christian: "The Father is God, the Son is God, the Holy Ghost is God. Yet there are not three Gods, but one God." As the Spirit indicates—"which Father, Son, and Holy Ghost are one God, infinite and eternal" (Section 17: 5h). The divine personality is above and beyond us. We cannot understand how one can be three, or three can be one. But such a formula accords with Christian experience. Even before Christ came, Isaiah "saw the Lord," and exclaimed "Holy, holy, holy, Lord God Almighty," thus adumbrating later Christian experience and formula.

Such a formula is supported by Scripture, and it explains as does no other how the social graces imposed on man as moral obligations, and growing out of the apprehension of God's utter holiness, were in their fullness always in the eternal God. Love, joy, and peace can have no ultimate meaning if God be, as some think, a solitary uncreated individual who somehow created Jesus Christ out of nothing so that it could be said of him, "there was a time when Christ was not."

HOW FAR CAN WE understand this amazing formula? If we asked how we, the creatures, are distinguished from each other in our separateness, some help is offered. People differ from each other partly because they have different centers of consciousness. Each man's governing and ruling principle inheres in a "body," which is related to time, and which is differentiable by certain characteristics from every other, by family, race, nation. Even identical twins must stand side by side to view the same picture, and as they do the angle of vision is distinct in each case. Even if they stand in the same place one following the other, subtle changes have taken place in the picture, in the environment, and the view is different. People differ in another regard. Each is a child of his own parents, a product of his school, a member of the community and nation in which he dwells. These differences seem accidental and arbitrary. They are a condition of our finitude. They are brought about because we are creatures, and our creation involves time and is conditioned in space. But if we could conceive a consciousness (which we cannot do) investing the whole range of creation and encompassing time and space, these differences and distinctions, it seems, would largely disappear.

In Jesus, God is incarnate, and because God is one and not many it is not *part of God* who is incarnate; certainly it is not a deity of lesser importance or power;

it is God himself. So Paul could say truly, "In him dwelleth all the fulness of the Godhead bodily." God, in one of the Three Persons, or centers of his one spiritual being, is incarnate in Jesus Christ. Although Christ is coequal in glory with God, that glory (Christ's) is derivative. He surrendered it before coming here and accepted the limitation of glory imposed by human conditions. He asked for what was rightfully his before the world was, deriving this glory from the fact that he himself was the second Person of the Trinity. Thus all the language Jesus used here on earth, saying, "My Father is greater than I," is not incompatible with his being equal with God. Certainly in latter-day revelation when speaking to Martin Harris about judgment he leaves no doubt as to his own view of his status. ". . . for behold, I, God have suffered these things for all . . . which suffering caused myself, even God the greatest of all, to tremble because of pain."

WHEN WE TURN to study the impression left on us by the figure outlined in the Four Gospels, we are amazed at the significance of what he said and did. The main concern of the synoptic evangelists is history—not theology. They desire to tell a story. There is, for example, no attempt to formulate a doctrine of the Atonement, even though the passion and death are told in minute detail. In them there is recorded no attempt on the part of Jesus to overwhelm men with his miracles. He relied on acts and words of mercy and grace. He evidenced an intimacy of communion with God unhindered by sin. Surely such an exhibition in a sinful world was as great a miracle as could have been. He claimed to be the Judge of men and nations. He called the law of Moses divine, and altered it. He said he was the mediator between God and man and invited all to come to him for rest. Who but God could utter such things and not be deemed a lunatic?

But the Incarnation was real. He who lived and died was fully man, perfect man, real man—the second Person of the Trinity dwelling in "a tabernacle of clay." It was an intensely human life he lived—yet he lived without sin. He was subjected in hope by the Father, and tempted as we are, except that he did not feel any temptation arising from any sin of his own committed in the past. He grew in knowledge and stature like others. But he knew a communion with God which he discovered other men did not share. This he knew was his calling, to be the Messiah, so after baptism he proclaimed the coming kingdom, calling men to repentance and to the life and power

that come from communion with him. He went about doing good—praying real prayers and suffering real agony, the cry of a redeeming humanity for a humanity not yet redeemed. Then came the supreme glory of the uttermost sacrifice when, on Calvary, love laid the foundation of the kingdom of God in the midst of all creation, which itself was rent in twain for the purpose. He emerged triumphant from the earth, bringing with him a redeemed natural order, first in his own body and afterward in the bodies of those whom he won by their faith in him. Thus he came fully to complete manhood and knew that he was more than man (this being part of the limitation of understanding)—more than one sent of God. He claimed for himself the glory which rightfully was his before the world was.

SO, COMING TO HIM, we may justly believe and say, "We know now that God has for us not only a sympathetic understanding, but has, in Jesus Christ, undergone a real human experience." In the Godhead, for all time and eternity, there is a record of our humanity as it should be and will be through faith; in this consciousness we may approach without fear and "draw nigh." Jesus Christ is God. Jesus Christ is man. "And unto the Lamb be glory and power, honor and dominion for ever and ever—for he is King of Kings and Lord of Lords, the Everlasting Father, the Prince of Peace."

A Good Soldier

How do you make a good soldier? Here's the prescription Chaplain Simmie P. Holland distributes to the members of his Army congregation at Fort George G. Meade, Maryland:

A Prescription for all Soldiers:

Take 5 drops of good manners, 12 ounces of common sense, 10 ounces of consideration, and 1 ounce of behavior. Boil them down to normal; add a little self-respect and general behavior. Sweeten with manhood and human pride. Take 5 drops three times a day before meals; use it with prayer. When praying, use common sense; only ask your needs and leave off your wants; and don't forget to say "Amen." Squalling and moaning is not praying. You may have this prescription filled at the house of understanding next door to reasoning.—Fact Sheet 6-105-53, Department of the Army

Question Time

Question:

What special evidence can we bring to nonmembers which will justify the additional writing in the Inspired Version of the Book of Genesis?

Missouri

L. W. H.

Answer:

The question as to the new revelation in Genesis is broad in scope and impossible of a satisfactory answer in this column. But we note a few brief points, dealing with it almost entirely on the basis of its timeliness and fitness to this modern era.

A NEW TESTIMONY OF THE DIVINITY OF CHRIST

The age has brought criticism of the Bible's testimony of Christ exceeding all that ever went before, and the faith of the Christian world in the Christ has been largely broken down. But what was written into Genesis through revelation to Joseph Smith established a new testimony of his divinity. It records God's revelation of himself to Adam and other patriarchs, and they knew him. His relation to the world as Creator, Savior, and Redeemer is declared. He was the God of all men from the beginning. The revelation harmonizes with and confirms other revealed truth, and in its essential points is adapted to the times, giving grounds for a revival of faith.

INSPIRED VERSION AND EVOLUTION

A striking fact relative to the Inspired Version is that it sets up a divine standard incompatible with evolution. Instead of man's beginning in a state of inanity, with a mind no higher than that of the beast, the new revelation describes the first man on the earth as of full capacity physically and mentally—of necessity undeveloped but capable of rapid advancement, having qualification to talk with God, receive revelation, entertain angel visitants, and commune with the Holy Spirit. Adam quickly learned through divine ministration to record for posterity the truths revealed. There were no cave men in God's creation.

Instead of evolution (Darwinian), the book shows devolution. Man declined. Through sin he became debased, retrogressing slowly into mental darkness and savagery.

In both these points revelation spoke first declaring against the coming theory of evolution.

REVELATION OR FABLE?

Modern criticism of Genesis has urged that the account is but the assemblage of myths, fables, traditions, and so forth, having no standing as truth. Before this criticism was established the new account in Genesis had been given by revelation, describing the creation, Eden, the fall, the origin of human life, and so on. It comes in the first person rather than the third, the Author being, "I, the Lord God." It is God speaking—first to Moses, then by revealed translation to Joseph Smith. Moses wrote it anciently, and Joseph Smith wrote it modernly. Folklore had nothing to do with it. It stands today as the voice of God fresh from the heavens directly to the modern world.

WHEN THE GOSPEL WAS REVEALED

Christian teaching generally attributes the coming of the gospel with its priesthood, its ordinances, and its doctrines at the time of Christ's appearing. The new revelation in Genesis shows that the whole gospel was revealed at the beginning, manifesting God's impartial concern for the whole human race. Adam was baptized and received the Holy Spirit which testified of the divine Sonship of the coming Christ. Enoch saw his resurrection and testified of it. The absence of the gospel in later times came about through sin and apostasy.

WHAT WAS INVOLVED IN THE CREATION ACCOUNT?

It was a general assumption when the Inspired Version was made in 1832—and the idea still persists—that the Genesis account of creation involved the whole astronomical universe; that all things were created at that time. On this point astronomy has struck some devastating blows upon the faith of those who believed it, casting unjust discredit upon the whole Scripture. The new revelation specifies that the account deals only with "this heaven and this earth," referring to the solar system, all of which was created by a single process. Thus it removed one of the great stumbling blocks to the Christian faith.

OTHER POINTS CLARIFIED

There are a number of other points clarified by the Inspired Version making belief easy and consistent, such as the identity and origin of Satan, the principle of free moral agency, the reality of sin, the fact of human responsibility, and the assurance that the whole creation described had in the mind of God one great

and far-reaching purpose in the development of man to a point greatly beyond the possibilities of this life. And there are others.

This revelation supplied a world's need. Neither Joseph Smith nor any other man could have written this account of himself. It is God's message to a falling world, and its greatest witness is time.

CHARLES FRY

Question:

How did the Inspired Version come to be? I have heard several different explanations. Maybe you could clear this up for me.

Calif.

SGT. K. R. S.

Answer:

In the vault of the Historian's office we have the original Bible which Joseph Smith used in his work of correcting the Scriptures. We also have the original manuscript of the Inspired Version which was preserved by Emma Smith. An examination of these sources indicate that sometimes the whole chapter was rewritten in correcting the Scriptures, as in the book of Genesis. As the work proceeded, merely the changes to be made were written and identified by the chapter and verse.

The whole work of correcting the Scriptures was directed by the spirit of revelation. It was commenced about June, 1830, by Joseph Smith, Jr., assisted by Sidney Rigdon. Technically it is not a translation, though some of our literature and custom among the Saints has given it that title. In reality it is an inspired correction and restoration of the Scriptures. Joseph did not have a manuscript in a foreign language to translate. He used a copy of the King James Version for the correction. The first edition of the Inspired Version was published by the Reorganized Church in 1867. Read the Preface to the present edition for further information.

JOHN BLACKMORE

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald Editors* rather than panel members. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

One Woman's Counsel

THIS YEAR marks a quarter of a century for me of membership in the Reorganized Church. It has been a very illuminating and strengthening experience but by no means an easy one. Through all of the trials and blessings I have tried to put my stewardship first in my life, to witness to others that this is the "pearl of great price," beside which all other jewels are mere baubles. Many times, however, in my zeal to warn others I failed to see the danger of overzealousness.

Members of the church who attend regularly are constant recipients of advice to "put first things first," to file financial statements and keep the law, to be mindful of the church's dire need of leadership and prepare in those fields of service in which we feel we may have any talent. We are also cautioned to pray constantly, to remember Sunday evening attendance is poor, to take more interest in prayer services, to learn to enjoy all the services, and not to attend only when Brother Apostle is speaking. We are warned against backbiting, encouraged to go to reunion for spiritual growth, reminded of the example we are to the world.

THE average church member needs these reminders, as is evidenced by the astounding lack of obedience to the financial law, by the tremendous loss of potential membership in our homes, and by the complacency which is typical of most of our branches. These members do not appreciate the marvelous blessings that are theirs, nor fully understand the power they refuse to utilize. If the Saints in America could see and know the conditions under which our members abroad live, and yet see their "move mountains" faith and their "do something about it" membership, they would indeed be humbled and put their hands to now rusty plows.

Of course there are those Saints—small minority though they be

—who are aware of their blessings and their responsibility of stewardship, who really seek to make each action in their lives serve some purpose toward the building of the kingdom. These are the people who are willing and eager to use whatever talents they have to assist in the work. Being willing is only the first step. The second step is to ascertain where the Lord would have us serve and in what capacity. This sometimes takes quite a bit of doing, especially if we have any preconceived ideas of what lines our service should take. Many times our most obvious talent is not the one the Lord needs the most at the particular part of the vineyard where we may be laboring.

IN MY PATRIARCHAL BLESSING, which I received in my early youth, I was told that the Lord had blessed me with the gifts of patience and tenderness that I might fulfill my mission as a wife and mother. I felt my responsibilities along this line very keenly, but apparently not keenly enough to prevent my husband from getting the idea that the church was more important in my life than he was. We had many disagreements on tithing. It took me years to realize that it would be better to pay the smaller amount he wanted to pay and agree on it than it was to pay what I felt we owed and cause friction in the home. Zion can be built only with Zion families, and Saints who would live in Zion must needs learn first to set their own homes in order. No one sees us more often than the members of our families, and even though they may be trying at times, we must learn to live like Saints at home if we are to become the light of the world. The best testimony we can offer to the truthfulness of this gospel is a flesh-and-blood example of the charity Jesus taught.

My home was almost lost before I saw that to save it I would have to withdraw from the many

church activities in which I was engaged and earnestly set about the task of showing my husband that he was important to me. To many it may seem that the life of active service demands a great deal of a person and is almost too much to ask. But I can say from experience that it is much harder to sit quietly on the sidelines when you hear the cry for leadership, and you have qualified yourself for service with leadership training, or to let the plea for choir singers go unanswered when you have trained to be a singer, or to refrain from attending prayer service when you need the spiritual comfort available there. For anyone who has an earnest conviction about his stewardship, it is much more difficult to be idle than to serve.

But perhaps I do not understand the Lord's purpose in me. It could be that all the training I took to become a teacher was necessary to impress one difficult pupil, my husband. How do I know that the Lord will not one day call him to the priesthood if he accepts the gospel, and his service to others will be far more valuable than the handful I might sing to or teach? We are told if we labor all our lives and save only one soul, our joy will be great with our Father in his kingdom. It is also possible that my husband may die a nonmember, but if he does, I don't want the reason to be that I was not valiant in my testimony. Neither do I want it to be because I was too valiant, but rather, if such a thing should happen, I would the reason should be that he exercised his agency. To some it is given to plant the seed, to some to water, and to some to gather the increase. If it is my lot only to plant, then I want to plant in the best way.

This is written in the hope that it may be of assistance to someone who may be traveling a similar road to mine, and may give that person comfort to remain faithful to the task to its conclusion. Remember that the Lord moves in mysterious ways his wonders to perform, and that all things work together for good to those who love the Lord.

Drama as a Devotional Art

By Imogene Pement

WHEN I TOOK A COURSE in dramatic production at Graceland and chose "Drama in the Church" for the title of a theme I had to write, I had no idea this would ever turn out to be my chief hobby. It is a stimulating one, and I believe it has great possibilities for helping to create a clearer understanding of God's purposes as well as happier, more closely knit groups of individuals in branches.

Source materials for some of the things I shall cover have been found in *Let Us Worship* by Chris B. Hartshorn; *Drama in the Church* by Fred Eastman and Louis Wilson; and selected readings from the monthly periodical, *Drama*. All of these will serve as excellent references for anyone desiring to pursue the subject further.

"The purpose of a pageant is not merely to entertain, although the entertaining feature is an important factor in its success. The purpose of a pageant [as far as the audience is concerned] is to convey a truth in an entertaining, attractive way; to present an appeal to eye and ear in such a manner as to make a vivid impression of the reality of a truth. . . . But there is another purpose . . . of equal importance, and that is the influence upon those taking part in the pageant. The characters should become living beings to the participants, and, furthermore, in the practicing and preparation, those taking part should be receiving training in one of the fundamental arts of life—that of getting on well with others. Added to this is the deepening of the motive of true service, as those taking part are helped to feel that they are rendering a service to the work of the kingdom in presentation of the pageant." (Henrietta Heron, *Pageants for the Year*, pages 5, 6—Quoted from *Let Us Worship*.)

ACTING OUT PARABLES, plots, historical scenes, and stories on the stage has power. Mrs. Lea discusses this subject in her article in the *Priesthood Journal*, October, 1937, as follows:

"Drama appeals to every age because the dramatic instinct is deeply rooted within us. It appears at about the age of three years and continues throughout life. The child's mind deals with the concrete. His religion is symbolic. He comprehends it by seeing it exemplified by human beings in action. When the story of the

good Samaritan is dramatized, he can understand the situation of the man from Jericho as well as the thoughts and feelings of the priest, the Levite, and the Samaritan. He learns the meaning of true brotherhood because he has seen it portrayed. Thus he is brought closer to the truth of religion and the kingdom of God.

"The youth creates characters out of his imagination that are concerned with the formation of ideals and finds comfort in his accomplishment. When he takes a part in a religious play, he enters into the life of the character and is edified by doing so. No one can participate in or witness a performance of the Christmas or Easter story without finding himself in closer contact with the divine.

"The adult lives over again many events of his own life through drama, solves his problems, clarifies his thoughts and ideas, and looks toward his future life. Thus is his soul uplifted, and he is drawn toward God." (Mrs. Lea's article is quoted from *Let Us Worship*.)

DRAMA HAS ITS PLACE in church school worship, although such is limited mostly because of the delicacy with which it must be handled. If a short dramatic sketch is used in place of a story, talk, or picture interpretation, it must be worshipful in its content, and artistically and reverently acted. If the sketch becomes a "show," its worshipful value is nil. It should be the heart of the worship service, preceded by a musical prelude, and perhaps by a hymn and a prayer. Scripture, special music, and some poetry may give the play additional support, providing all these have the theme of the drama strongly accented. Short plays or skits may be followed by a sermonette. If such a sketch is crudely done so that the mechanics are noticed by the worshiper, or if it doesn't fit in smoothly with the service and seem a part of it, the worship value is lost. The longer plays should be the climax of the worship and need only be followed by a benediction and musical postlude. If such a play is chosen to take

the place of a Sunday evening sermon, special care should be exercised in its selection. Drama has reached a phase of large quantity, but the quality of most of our religious dramas is still low. Church leaders have little vision of what religious drama might be. Churches have seen in drama only a means of visualizing their stewardship message or an activity to keep young people busy. Directors ask for simple plays which can be given with only a few rehearsals and no royalty. It isn't any wonder that people would rather go to a movie where months of painstaking care has been put on one production. A religious drama is certainly not less important than one for entertainment only! Many churches have only the "free-will" offering to meet their expenses; therefore, they cannot afford to spend more than five dollars, so those in charge choose a cheap play and get cheap results. The audience dwindles, consequently, and less offering is available. Still cheaper plays have to be purchased. This causes the players to become discouraged and give up. On the other hand, good results could come if the leaders would say, "We will choose a good play. It has higher royalty, but we will advertize and draw a larger crowd." The large audience will inspire the players, and an inspired audience will come again and again. The churches which have had the best success in play production have found that only first-class plays have the quality necessary to reward players or to make the audience want to come back for the next production.

PRAYER IS A MOST important part of the planning and production of a religious drama, for without the Spirit of God, the most carefully planned service will be empty. One should clearly define in his own mind the lesson he wants to reach the hearts of his audience and pray for wisdom and inspiration in his preparation. Then he should ask for the presence of the Holy Spirit before presenting it to the people.

Watching a religious drama unfold (which has been carefully and prayerfully chosen and directed) is a rewarding experience to the play cast and audience alike. It lifts all concerned, stirs their noblest emotions, and sends them away with a deepened sense of fellowship with God and man.

Home Column

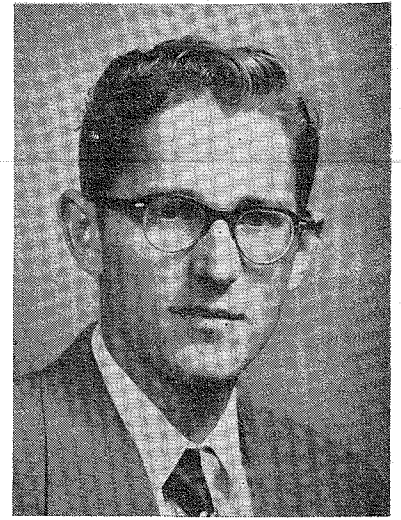
(639) 15

www.LatterDayTruth.org



Why Pray?

By Viola Velt and Lynn Ourth



WHY PRAY? That was our problem. Sometimes we felt as if we'd been merely saying words. Other times we didn't even want to pray and wondered why. We knew we should, but it didn't seem that God would be pleased with duty prayers. Somehow we had to develop a willingness to pray. These questions initiated our exploration of the meaning of prayer.

Many prayers we'd heard seemed to come under two main categories—giving thanks and asking blessings. In order to picture God's reaction to these we tried, on a smaller scale, to imagine a friend's reaction. Suppose we met a friend on the street and said, "Thanks, John, for the five dollars you gave me yesterday. You're a good friend. I wonder if you could give me six dollars now. I need it to pay the grocery bill tomorrow," and then abruptly walked away. Surely something would be lacking in a friendship if that were as far as it went.

Or sometimes prayer seemed like this: "John, would you please come and help us finish the addition to the new church tomorrow?" Then after doing it deliberately by ourselves we'd either thank him for his help (not received), or blame him for making it go wrong.

THESE TYPES of prayers didn't satisfy. True prayer, we thought, should include a companionship with God, and not only directing requests, but *doing* and *living* with him. Prayer should be opening a channel between ourselves and God. Even more so than with friends, it should be a two-way conversation. *Prayer is a conscious willingness on our part to see everyday living as God does.* It is allowing his words and truth to combine with our own thinking as we study a psychology book or discuss with a friend his personal problem. We should not separate prayer from activity but consult God as we work with him. Then we thought of the Book of Mormon, II Nephi 14: 11, 12. It clicked! Only by combining prayer with activity could we "pray always, and not faint."

No wonder we hadn't wanted to pray. We hadn't even interacted with God as we had with our friends. Difficulty in praying had risen from the fact that our concept of prayer just hadn't grown up to match our expanded concept of God. In prayer we still talked to God just as we had when we were children. We had grown in the daytime, and then every night at prayer time we had tried to crawl into a shell that fitted years ago. It was too tight! It hurt. Prayer should be enjoyable.

PRAYER IS A PRIVILEGE. We have sometimes thought how interesting it would be to talk with outstanding people in their fields—Einstein, Browning, Handel, Halliburton. Yet what greater pleasure it should be to talk with God, whose knowledge encompasses and surpasses all of any field we might explore. It was then we discovered another reason why

prayer hadn't been enjoyable. We had blamed God for our limited, boring prayers. Communication with great people would be of little value if we didn't talk their language. We'd have to build up experience which would enable us to discuss their fields with understanding and intelligence. Otherwise we would have nothing to converse about. So with prayer, we had lacked the understanding to discuss with God his purposes. When two friends have both explored common interests together, they have a good time. We found we needed to adopt more of God's interests.

PRAYER SHOULD BE an exacting experience. It should stretch us to our highest level of thinking. And this is good for us. It brings into vivid reality our highest goals and refreshes our desires. Constantly doing this, we will engage in activities that achieve our goals; therefore establishing goals in prayer defines the activities in which we engage. In taking time and effort to see God's viewpoint we will assimilate it into our lives. We will become more like God. We will be enabled to see with new objectivity and perspective insights of our own actions and growth. Constantly doing with God would indeed be life! This is why pray.

So from this exploration we emerged with a new understanding of prayer, a new appreciation for a great friend.

New Horizons

Pilgrimage to Palmyra

Special Feature of Eastern College Student Conference

A PILGRIMAGE TO PALMYRA will be one of several features of the annual fall College Student Conference scheduled this year at Rochester, New York, over Labor Day week end, September 5, 6 and 7. The conference, provided under the direction of the First Presidency, is designed primarily for college and professional people, though others interested are invited to attend.

This is the first college student conference to be held in New York, where it is expected to serve people from eastern Canada and New England as well as from other eastern states, the South, and Midwest. Previous conferences have been held in Chicago, Independence, Kirtland, and Lamoni.

Housing at University of Rochester

One of the major problems in setting up the conference, that of finding suitable housing for a large group, was solved by the University of Rochester which has generously opened its women's campus near downtown Rochester with comfortable accommodations for single students and married couples at reasonable costs. Conference headquarters will be in the YMCA (or YWCA) where all meetings can be held and meals served.

Theme

A conference theme, challenging to highly trained church members, has been selected by the General Church Committee on Ministry to College People, of which Dr. L. O. Brockway is chairman. It is "The Professional in the Kingdom." Conference fellowship, speeches, forums, and worship will center about daily themes as follows:

Saturday—"What Is the Kingdom?"

Sunday—"Who Builds the Kingdom?"

Monday—"Do I Build?"

General Church men will participate with professional and business people and students. The conference will open Saturday evening with a dinner and the keynote address, and continue through Monday noon. On Sunday afternoon the conference will move in a body to Palmyra and the scenes of early church history. There they will visit the grove where Joseph Smith went as a boy to pray over a perplexing problem and where he received the first vision which led to the organization of the church. The Joseph Smith home will be visited, as well as Hill Cumorah where a special worship service is to be conducted. While a large number of people are being invited to take part, the program is so arranged that everyone present may have some part in the discussion, fellowship, and worship.

Purpose

The purpose of the fall conference is to share a special ministry with students from our college campuses and others whose heavy responsibilities in professional or business life often tend to crowd out the normal opportunities to give or to receive ministry. The attempt is also made at such conferences to co-ordinate the thinking of highly trained people between the movements and programs of the church and the greater part they might expect to play in kingdom-building. It is hoped that every effort will be made by those concerned to take advantage of this unusual opportunity to be brought up to date on the progress of the church and to share their thinking with church leaders.

Registration

Costs of the conference are being kept as low as possible. Registration for students is \$1.00; for others, \$3.00. All those planning to attend are asked to send their registration or letter of intention to College Student Conference, The Auditorium, Independence, Missouri; not later than August 24. CARL MESLE

HONORS ROUNDUP

Valedictorians! Phi Beta Kappas! Honor Students!

It's roundup time for church students who received recognition at commencement this spring. New Horizons will carry a feature article on these honored young people provided information and pictures are received by July 15. The information requested on the following form should be mailed to New Horizons, Herald Publishing House, 103 South Osage, Independence, Missouri.

Name Age

Address

Major school honors received

.....

Place in church work

.....

Personal or family information of interest

.....

.....

Submitted by

Relation (or position)

Address

The Condition of Children in the Millennium

By D. H. Schmidt

A department for replies to debatable topics printed in the "Herald." The views expressed here do not necessarily reflect church policy nor commit the "Herald" or its editors. Limited space will not permit many articles on the same subject to be printed. The author is addressing his article to a statement recently published in Question Time that children "will be resurrected at His coming to inherit celestial glory."—EDITORS

I BELIEVE children who die before they reach the years of accountability are saved in the sense that they are under no condemnation. They are guiltless of knowingly violating any law, but their salvation at first must differ from those who inherit celestial glory.

Celestial salvation is an attainment, an achievement that must be worked out by all who inherit it, either in this life or the beyond. If dying innocent would qualify one to enter there, it would have been better for most of us to have died before we became accountable for our conduct.

Jesus said, "Strait is the gate and narrow the way and few there be that find it." I do not think he would have said this if the teeming millions who die and have died before the years of accountability are celestially saved.

It is written, "He that is not able to abide a celestial law cannot abide a celestial kingdom." When the question was asked, "Who are these arrayed in white?" the answer given was "These are they who came out of great tribulation, they have achieved, they have borne the cross, they have washed their robes and made them white in the blood of the Lamb."

I believe "he that continueth faithful to the end shall be saved" cannot include those who died without law.

Justice requires that if I walk with the white-robed throng, I shall have qualified the same as did the others. For me to inherit celestial glory without having carried the cross would be in violation of the eternal law of compensation. "Whatsoever a man soweth that shall he reap." The law of cause and effect cannot be set aside; there must be justice in judgment. Those who have not tasted the bitter can hardly enjoy the sweet.

When Jesus said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven," he evidently meant what is expressed in his saying in Matthew 18: 3: "Except ye be converted and become as little children, ye shall not enter the kingdom of heaven." He did not mean that the kingdom is composed of little children, but of people as pure in heart and as innocent as these little ones.

Those who have borne the cross and conformed to the gospel of Christ are entitled to celestial glory. Those who have died without law, including children, also shall come forth in the first resurrection. During the millennium these latter will have the opportunity of conforming to celestial law and becoming heirs of celestial reward.

Those who grow into maturity here are wonderfully privileged in having the opportunity to perfect their lives so that their sins have gone before them to judgment. Then at death they are qualified for an inheritance in celestial glory.

I do not understand why we should be careful in preserving the lives of children if they are safe, and thereby subject them to the hazard of this life's temptations. Nor can I understand the policy of civilizing and preaching to heathens to bring them to a condition where their chance for celestial life is slim, if there is no special compensation to those who go all the way with Christ.

Fun With Music

by Mary Jarman Nelson

Here is a book, with single-staffed music, and gay colored pictures, designed for the child. There are songs about his everyday experiences, some set to original music and some to folk tunes. There are musical stories, tunes to play on glasses, and a unique introduction to the piano. A Whitman Book.

\$1.50

herald house



Independence, Missouri

Misleading Cigarette Advertising

By Glen R. Sheppard, M.D.
University of Kansas Medical Center

DESPITE misleading pseudomedical claims to the contrary in national cigarette advertising, smoking is harmful to some people and is *never* helpful. Doctors who smoke do so *not* because of but rather in spite of their medical knowledge.

There is considerable evidence that your chances of having lung cancer are increased if you smoke a package or more of cigarettes daily.

Smoking constricts the arteries supplying the skin and outer muscles of the arms and legs. Therefore, those people who have such forms of artery disease as Buerger's disease or Raynaud's disease must give up smoking completely if they expect to benefit from other medical treatment designed to save their toes, feet, and fingers.

Some doctors advise people against smoking who have peptic ulcer, coronary artery disease, or frequently repeated or chronic bronchial inflammation, and for at least a few weeks following heart attacks.

When doctors advise against smoking, they regard all brands of cigarettes as having the same effect and different only in regard to flavor and packaging. This is *not* the impression you would get from the advertising of cigarette companies.

Better Business Bureaus, who work constantly to build honesty in advertising and selling and to increase public confidence in all business, have joined with the Federal Trade Commission in another move against misleading cigarette advertising. The February 18, 1953, issue of the Kansas City *Better Business Bureau Bulletin* has five full pages devoted to the case against cigarette advertising. It is well worth your reading. *You can get a copy by writing the Kansas City Better Business Bureau, enclosing a three-cent stamp for return postage.*

When a cigarette company advertises that "a medical specialist's tests" reveal that smoking their cigarettes does *not* "adversely affect the nose, throat, and accessory organs of a group of people who smoked ten to forty cigarettes a day," you should insist on answers to a number of questions. First, who is the medical specialist and what are his qualifications? Is he actually a specialist in diseases of ear, nose, and throat? Second, how many people were tested and what were these tests? The advertising agency so far has failed to release this specific information.

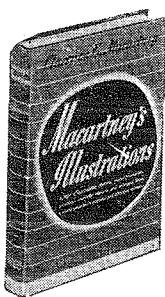
The Federal Trade Commission repeatedly has attempted to restrain the use of false or misleading claims in cigarette advertising. In 1951 the Federal Trade Commission, after a careful examination of the facts, stated that the tobacco constituents of the products of several different tobacco companies are similar.

It found that "smoking *cannot* be considered under any circumstances as beneficial to any of the body systems, that nicotine is *not* a therapeutic agent for any purpose, that it is a poison and a killing poison." It also found "that in the process of smoking, the body is invaded by other constituent elements of the cigarette, causing local irritation of the mouth, throat, and lungs."

This would seem perfectly clear and unequivocal. Yet, subsequently a cigarette company turned this statement around for its own advertising purposes. Its claim now is that "*no* other leading cigarette is *less* irritating or *easier* on the throat or contains *less* nicotine." In other words, this is reverse English on the factual claim that all cigarettes are similar and that all are irritating and contain nicotine.

The *Better Business Bureau Bulletin* has the complete story on cigarette advertising versus the real facts and medical opinion. By my arrangement, it is available to you.—Reprinted with permission from the March 25, 1953, issue of *Better Business Bureau Bulletin*, of Kansas City, Missouri.

Macartney's Illustrations



Here are 1,500 fresh, pointed, and often powerful sermon illustrations. Contents include stories, poems, incidents, parables—all carefully selected and arranged from a noted preacher's popular and effective sermons. All subject matter is cross indexed for easy reference. An Abingdon-Cokesbury book.

\$2.50

Herald House

INDEPENDENCE, MISSOURI



Church Men in the News

Dr. Floyd Skelton

Dr. Floyd Skelton, now of Prairie Village, Kansas, has received a fellowship from the American Heart Association. The following item about him appeared in the *Kansas City Star* of June 4, 1953:

Dr. Floyd R. Skelton, Stratford, Ontario, pathology instructor at the University of Kansas Medical Center, has been awarded a one-year research fellowship by the American Heart Association.

The fellowship, which begins July 1, carries with it a grant of \$4,250. It was awarded in order that Dr. Skelton might continue promising research which he carried on in Canada. He is interested in the mechanism of high blood pressure, particularly as it may be caused by certain naturally occurring chemical substances in the body.

The physician plans to study the effect on rats' blood pressure of injecting synthetic chemicals which are chemically similar to those put out by the adrenal glands and testes.

He came to the United States from Montreal, Canada, last year to further his studies in cancer and pathology. He received his medical degree from the University of Western Ontario in 1947 and received a Ph.D. degree from the University of Montreal in 1952.

Dr. Skelton holds the office of priest and attends Prairie Village congregation.

Jesse Cady—"Mr. 5,000"

Jesse Cady of East Moline, Illinois, enrolled in the International Harvester's Central School and discovered he was "Mr. 5,000." Brother Cady's prominent place in public interest was a statistical milestone for his company. Because of his devotion to the church this became an opportunity for him to witness in his professional role.

For two weeks he attended classes in the school in Chicago; a three-page pictorial feature in the *Harvester World*, the International Harvester's company magazine, told his story. The feature gave Brother Cady's position as a minister for the church a great deal of the credit for his ability to speak.

Brother Cady is an elder in the Moline, Illinois, Branch. He is one of the counselors to the branch president and is the district choir director.

Briefs

First Youth Retreat in District

ALABAMA DISTRICT.—The district youth retreat was held March 28 and 29 in Montgomery. The attendance was about 117, with 90 per cent in attendance before the first class session began.

After the morning classes along the theme of the retreat "What Seek Ye?" lunch was served at the church. That afternoon planned recreation was carried out through the local YMCA. The dining hall of the Montgomery First Christian Church was the setting for the banquet on Saturday night. The banquet was brought to a close with the Easter story presented by the district youth leader, Harry A. Engle. He used flannelgraph scenes to illustrate his talk.

A fellowship service was held Sunday morning. Following the morning worship dinner was served with the Montgomery Branch.

On Sunday afternoon, guided tours were provided by the local Zion's League to places of historic interest through the capital city. "Landmarks of the Confederacy" was the theme of the tour.—Reported by MELVIN JOHNSON

Institute Held

SOUTHWESTERN TEXAS DISTRICT.—The San Antonio Branch and mission were hosts to a priesthood and women's institute May 23-24. The staff included Apostle and Sister C. G. Mesley and Apostle Charles Hield. Brother Mesley was in charge of the men's classes and worship service. He also preached. Mrs. Mesley taught the women's classes. Apostle Hield taught the general class, and was in charge of the prayer service and the closing dedication service. In this he was assisted by Brothers Mesley and F. P. Hall. Others participating in this service were District President J. E. Wilder; Floyd E. Jett, pastor of the San Antonio Branch; Robert Wakeman, non-resident pastor; Billie Hall, priest; Wayne Jackel, leader of Brownsville group; Mrs.

Wayne Simmons of Rio Grande Valley; Mrs. Frances McCormick, district women's leader; Mrs. Emma Sasse, local women's leader; and Mrs. Florene Neely, church school superintendent. The choir was accompanied by Miss Emma Jackson at the organ.—Reported by MRS. RUTH HARP

Active Zion's League

VANCOUVER, BRITISH COLUMBIA.—At a special meeting conducted by the Zion's League, the pastor, Elder C. C. Taylor, presented the members of both the Senior League and the Junior League with the Zion's League membership cards. The Leagues have been doing many helpful things, including sending clothes and food to needy people, painting the church, and starting to raise money for a recreation hall.

On June 13, three new members were baptized. They were Archie Palmer, Richard Palmer, and Donna Ross.—Reported by DONA STANBRIDGE

Two Candidates Baptized

RAPID CITY, SOUTH DAKOTA.—On June 7, Fred and Ione Hunt of Lead, South Dakota, were baptized by Roy Shumate, Sr., of Woodbine, Iowa. The service was held in a stream near Rapid City during the ten o'clock service hour. The group then returned to the church for the eleven o'clock service where Sister Hunt was confirmed by Elder Dale Larsen of Deadwood, South Dakota, assisted by Elder George Mefferd of Rapid City; Brother Hunt was confirmed by Brother Mefferd, assisted by Brother Larsen.—Reported by DALE E. LARSEN

Youth Rally Held

OWEN SOUND, ONTARIO DISTRICT.—The Zion's Leaguers of the district held a youth rally on April 26 in the Durham Community Centre. Serving on the staff were Elders Gordon Farrow of Warton, Alex Cadwell of Guelph, William McMurray and Benson Belrose of Owen Sound, and Evan Shute of London. The district youth supervisor, Alma Leeder, was in charge of the activities.

America's Ancient Civilizations

by A. Hyatt Verrill and Ruth Verrill

This is a brand-new book that discusses current theories and discoveries about the fascinating civilizations of the Mayas, the Aztecs, and the Incas. The authors suggest several possibilities in connection with the influence of Asia upon these civilizations and vice versa. The Book of Mormon student will find this an excellent book. A Putnam book.

\$5.00

Herald House

Independence, Missouri

and was assisted by Don and Ron Richardson of Grand Valley and Howard Jack of Proton. Gloria Clark and Shirley Turner of Grand Valley and David Kohlman of Guelph assisted with the music.

The fellowship service in the morning was directed by William McMurray. The morning preaching was by Benson Belrose. A question panel was conducted by Alma Leeder in the afternoon, with the members of the panel as follows: Alex Cadwell, William McMurray, Benson Belrose, and Gordon Farrow.

The guest speaker for the day was Dr. Evan Shute of London. "Choose Ye This Day" was the theme of his sermon.

Over one hundred young people attended the rally.—Reported by A. J. V. LEEDER

Candidate Confirmed

SABINE, TEXAS.—Apostle Charles R. Hield and Seventy Norman Cox visited the Port Arthur, Texas, mission on May 11 and 12. On May 11 the meeting was held at the home of Brother and Sister Walter Tryon, and on May 12, at the home of Brother and Sister Ralph Sherrell. Brother Hield gave an illustrated lecture on the new slides he brought back from his recent trip to Central America. Brother Cox preached the next evening.

Many of the group attended the institute at Houston, May 9 and 10.

Elder W. W. Strong and family visited on May 31. Brother Strong blessed his grandson, Richard Plumlee, son of Brother and Sister Charles Plumlee of Orange, Texas.

On June 7, Brother C. W. Tischer and Brother and Sister Banta of Houston, Texas, visited the mission. Sister Banta, district women's president, gave a talk to the women of the mission. A confirmation service was held for Sister Walter Tryon who was baptized at the institute in Houston. Brother C. W. Tischer officiated, assisted by J. Henry Porter.—Reported by RALPH V. SHERRELL

Men Approved for Ordination

OWEN SOUND, ONTARIO.—A special conference was held at Port Elgin, May 31, with the district president, Gordon Farrow,

presiding. A business session was held at which the following were approved for ordination to the priesthood: George Moore, Owen Sound, elder; John Snell, Redickville; Alma Leeder, Port Elgin; MacKinnon Irvine and Stanley King, Owen Sound; Albert Reid and Layton Robinson, Wiarton, priests; Arthur John Miller, Port Elgin, and Calvin Robinson, Wiarton, teachers; Wayne Miller, Port Elgin; Clive Chisholm and Gordon Smith, Wiarton; Lowell Davis and Gerald Davis, Collingwood, deacons.

Classes were conducted for the various groups in the afternoon. Bishop L. W. Kohlman spoke to the priesthood. Elder M. J. Perkins of Owen Sound addressed the young people. Sister Anne Davis of Collingwood was in charge of the children. Sister Rosiland Reid of Wiarton spoke to the women's group about "Teen-ager's Problems as Related to the Church." Sister Aarona Kohlman's topic was "Developing Our Talents in Our Branches," and "Nursing" was the topic of Sister Edna McCarrell.

Bishop Kohlman's topic for the afternoon service was "Stewardship of Our Lives." A basket lunch was served at noon.—Reported by ELIZABETH BELROSE

Progress Made on Building

CALGARY, ALBERTA.—Howard Fisher, missionary for Manitoba, Saskatchewan, and Alberta, conducted a series from April 26 to May 10. At the conclusion of the series, Wilma Rost was baptized by Brother Fisher, and confirmed by Elders Fisher and F. L. Dickson.

Marilyn Richards was baptized December 6 by Elder F. L. Dickson. She was confirmed by Elders Dickson and A. D. McLeod. Mary Cronkhite was baptized January 25 by Elder A. D. McLeod. She was confirmed by Elders W. H. Atkinson and C. M. Miller.

Elders C. H. Hobart and Z. Z. Renfroe and Apostle Paul M. Hanson have visited the branch. Brother Hanson addressed the congregation in the morning and evening on May 24.

The lower auditorium of the church has now been completed, and plans for completion of the upper auditorium are progressing.

The women's department, under the leadership of Sister Mary Richards, has held a coronation tea, bazaar, and sale of home cooking.

A number of young people, escorted by Brother W. Hayden and Elder Fisher, attended the interdistrict youth rally at Ribstone, Alberta, May 16-18. The classes and services were conducted by Elders Fisher and Hobart.—Reported by MRS. J. R. DICKSON

Missionary Endeavor in Area

DES MOINES, IOWA.—Twenty-four people were baptized in the Des Moines Branch on Children's Day. Seven of the candidates were from the Highland Park mission, and six others were from Runnells, and Rhodes, Iowa. The largest attendance in the city of Des Moines which has ever been noted was present for the service.

The district financial observance day was held, with Bishop Stephen Robinson presiding.

Apostles Reed M. Holmes and Roscoe E. Davey, and Elder Arthur Rock presided over a regional church school institute, including the Lamoni Stake and the Northwestern Iowa, Southwestern Iowa, Rock Island, Illinois, and Des Moines, Iowa, Districts participating, with the district president, Ralph Wicker, and Mrs. Florence Freberg planning the details. A district young people's convention was held in Des Moines, under the direction of the district youth leader, Jack Ross. Charles Neff was the guest speaker. A priesthood institute was held with Dr. F. M. McDowell as guest speaker.

The annual vacation church school was held June 8-12. An average of one hundred children attended daily. The achievement program which climaxed the school was held on Friday evening.

The branch recently purchased a lot in the southern part of the city on which to erect a new church for the Fort Des Moines mission.

Within the next couple of months, the branch will replace the old opera seats now in use in the Central Church with the new pews.

Seventy Eugene Theys spoke to the Men's Club concerning the development of the German Mission. Kenneth Raveill spoke at another meeting of the Men's Club concerning new developments in South America as it touches the Book of Mormon, and Dr. McDowell spoke at the closing meeting of the club on "Success and its relation to the church."

Pauline Arnsen of the General Church Council of Women was the guest speaker at the mother-son banquet and district women's institute.

The district missionary, Seventy William Haden, conducted six weeks of missionary services in the West Des Moines and Fort Des Moines missions and Central Church.—Reported by BARBARA BLAIR

Baptismal Service Held

EVANSVILLE, INDIANA.—On June 14, Children's Day, Elmo Enlow baptized Judy Franklin, Richard A. Gregg, Mrs. Maggie Coleman, and Mr. Donald Coleman at 6:00 p.m. in Glenn Lake. Confirmation services followed at 7:30 p.m. Elder Robert Glenn used as his text, "The Witnesses Speak," displaying the Three Standard Books.—Reported by ODEE ELLEN CAMPBELL

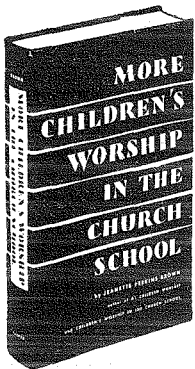
ANNIVERSARY

The first church of the Reorganization in Independence, Missouri, was dedicated on July 6, 1884, by Joseph Smith III. It stood at East Lexington and Pearl Streets. It was hailed as a great occasion signifying "the return" of the Saints as promised. We now have sixteen congregations and two missions here.

More Children's Worship in the Church School

by JEANETTE PERKINS BROWN

This brand-new book discusses different areas of experience from which worship may emerge, illustrates them with abundant examples of children's contributions, and supplies a number of actual services of worship.



\$3.00

HERALD HOUSE
Independence, Missouri

Bulletin Board

Kansas District Reunion

The Kansas District Reunion will be held July 18 to 26 at Camp Webster near Salina, Kansas, one mile east and two miles north of the junction of U.S. Highways 81 and 40. General Church representatives will be Apostle D. Blair Jensen, Patriarch Arthur Stoff, and Elders Herbert Lynn, Carl Mesle, and Myron LaPointe. Total cost for a full-time camper (eight days) is \$17.00 including insurance. Registrations (\$1.00 each) should be sent to Frank Westwood, Jr., 702 Spruce, Wichita, Kansas.

Book Wanted

Mrs. Ruby Farrell, 2307 Hawthorne, Independence, Missouri, would like to obtain one or more copies of *Zion's Praises*.

Northland Youth Retreat

The Northland Youth Retreat will be held at Fairy Lake, New Liskeard, Ontario, on September 4, 5, 6, and 7. The registration fee is \$3.50. Those attending should bring their bedding. Registrations may be made with Clair Shepherdson, New Liskeard.

DORENE MOORE

We're on the Air . . .

ALABAMA, Mobile.—WKRK, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

ARKANSAS, Searcy.—KWCB, 1300 on the dial, 4:30-4:45 p.m. (CST) Sunday.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

CONNECTICUT, Norwalk.—WNLK, 1350 on the dial, 8:30 a.m. each Sunday (beginning July 5).

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

IOWA, Lamoni.—KGRA, 690 on the dial, 9:30 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFSB, 1310 on the dial, 10:30 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MONTANA, Kalispell.—KGEZ, 600 on the dial, 1:15 p.m. (MST) Saturday.

OHIO, Ashtabula (Cleveland area)—WICA, 970 on the dial, and WICA FM, 103.7 megacycles, 9:15 to 9:30 a.m., Sunday, July 14-December 6.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 9:30 a.m. (EDST), Sunday.

TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Serviceman's Address

Sgt. Ray V. Neff
RA 37001238
Hq. Det. Pusan Repl. Depot
8069th AU APO 973, c/o PM
San Francisco, California

Pvt. Vernon G. Rasmusson
U. S. 55241757
H & S Co. 354 Eng. Const. Bn.
A.P.O. 46 c/o Postmaster
New York, New York

Pvt. Rasmusson's parents will appreciate having members at Stuttgart contact him. He is stationed at Nellingen, Germany.

Changes of Address

Mr. and Mrs. J. D. Anderson
2085 Birch Street
Des Plaines, Illinois

Dorene Moore
Box 874
New Liskeard, Ontario

Mr. and Mrs. E. E. Smith
380 East Torrence
Columbus 14, Ohio

Request for Prayers

Mr. and Mrs. George H. Kennard of Robertsdale, Alabama, request prayers for their son, Keith, who is serving with the Air Force in Germany.

WEDDINGS

Anderson-Mariott

Doris Mariott, daughter of Mrs. Georgia Mariott of Des Moines, Iowa, and Bob Anderson, son of Mr. and Mrs. S. T. Anderson of Denver, Colorado, were married June 20 at Central Church in Des Moines, Pastor Herbert M. Scott officiating. The bride has served on the staff at Graceland. They are making their home in Denver where the groom is continuing his studies at Denver University.

Ferguson-Lidford

Maureen Lidford, daughter of Mr. and Mrs. Roy Lidford of Monroe, Michigan, and A/3C David Lee Ferguson, son of Elder and Mrs. I. Ben Ferguson, also of Monroe, were married June 14 at the Reorganized Church in Carleton, Michigan, Elder Ferguson officiating. They are making their home in Sacramento, California, where the groom is stationed at Mather Air Force Base.

Piper-Bish

Mildred Bish, daughter of Mrs. Margaret Bish of Des Moines, Iowa, and Raymond Piper, also of Des Moines, were married June 19 at Central Church in Des Moines, Pastor Herbert Scott officiating. They are making their home in Des Moines.

Fenner-Sackrider

Marietta Sackrider and Kenneth Fenner, both of Des Moines, Iowa, were married April 27 at the Reorganized Church in Atchison, Kansas, by Stake President Emery Jennings. They are making their home in Des Moines.

Berry-Walden

Carolyn Walden, daughter of Mr. and Mrs. Evan Walden of Des Moines, Iowa, and Alvin Berry of Denver, Colorado, were married June 13 at Central Church in Des Moines, Dr. Howard V. Meredith officiating. A reception was held in the Drake University Lounge. They are making their home in Denver.

Cuthbert-Klingelmueller

Joan Louise Klingelmueller, daughter of Mr. and Mrs. J. W. Klingelmueller of Nauvoo, Illinois, and SN Alan Barrett Cuthbert, son of Mr. and Mrs. Milo Cuthbert of Fort Madison, Iowa, were married March 28 by the Reverend A. E. Clarke in the Ghent Methodist Church at Norfolk, Virginia. The bride attended Graceland College. The groom is a photographer on the U.S.S. "Quincy." They are making their home in Norfolk.

Young-Toth

Joan Toth of Sheldon, Illinois, and Lloyd Young of LaMoore, North Dakota, were married June 14 at Central Church in Des Moines. They are making their home in Ames, Iowa, where they are attending college.

Bennett-Belrose

Gladys Esther Belrose of East Detroit, Michigan, and Albert Keith Bennett of Windsor, Ontario, were married June 6 at the Central Reorganized Church in Detroit, Elder W. Blair McClain officiating. The bride is a 1950 graduate of Graceland College, and the groom is a graduate of Western University, London, Ontario. They are making their home in London.

Farnham-Lingard

LaVerne Lingard, daughter of Mr. and Mrs. Walter Lingard of Lamoni, Iowa, and Milo M. Farnham, son of Pastor and Mrs. Robert S. Farnham of Lamoni, were married May 31 at the Reorganized Church in Lamoni, the groom's father officiating. Both are graduates of Graceland College, and the groom received his B.S. degree in education from Kansas University in June, 1953. He will continue his education at Kansas University this fall.

Johnson-Moore

Lucille Moore, daughter of Mr. and Mrs. Joe L. Moore of Liberty, Missouri, and David L. Johnson of Puyallup, Washington, were married June 1 at the Enoch Hill Reorganized Church in Independence, Missouri. Elder Lloyd Siebert, pastor at Liberty, performed the double-ring ceremony. Both the bride and groom are graduates of Graceland College.

Guernsey-Blackstock

Donna Jeanne Blackstock, daughter of Elder and Mrs. John W. Blackstock of Prudenville, Michigan, and Wallace A. Guernsey, son of Mr. and Mrs. Ralph Guernsey of Houghton Lake, Michigan, were married June 13 at the Reorganized Church in Houghton Lake, the bride's father officiating. They are making their home in Mt. Pleasant, Michigan, where the groom will be a senior at Central Michigan College in the fall.

Dance-Day

Marguerite Day and John W. Dance, both of Collingwood, Ontario, were married at the home of the bride's parents, Mr. and Mrs. John S. Day in Collingwood, on February 21, Patriarch Ben Hewitt officiating. They are residing in Collingwood.

BIRTHS

Mr. and Mrs. David E. Farrell of Independence, Missouri, announce the birth of a daughter, Grace Yvonne, born June 12 at the Independence Sanitarium.

Richard and Pamela Price of Independence, Missouri, announce the birth of a daughter, Lila Rae, born June 16 at the Independence Sanitarium.

A daughter, Joanne Victoria, was born on June 7 to Mr. and Mrs. John Moffet, Jr., of Modesto, California.

Mr. and Mrs. Roland W. Best of Santa Ana, California, announce the birth of a son, Richard Gordon, born June 14. Mrs. Best is the former Bethia Law.

A son, John Allen, was born at Fort Riley Army Hospital, Manhattan, Kansas, on March 8 to Mr. and Mrs. John A. Smith. He was blessed on April 26 by his uncle, Elder Delmar M. Sloan. Mrs. Smith is the former Miree Ellen Smith of Independence, Missouri.

A son, David Alan, was born on March 11 at Lackland Air Base Hospital in San Antonio, Texas, to Mr. and Mrs. C. J. Nickerson. Mrs. Nickerson is the former Edrie Lou Smith of Independence, Missouri.

Anton and Jo Compier of Rotterdam, Holland, announce the birth of a daughter, Elizabeth Antoinette. Anton is serving under General Church appointment in Holland.

Mr. and Mrs. William Coleman announce the birth of a son, Steven Clay, born May 16 at Portsmouth General Hospital (Ohio). Mrs. Coleman is the former Marcella Rexroad, Mr. Coleman is stationed at Armstrong, Ontario, with the Air Force.

Elder and Mrs. Tom Worth of Birmingham, England, announce the birth of a son, Charles Newton, born June 3.

DEATHS

GROTTIS.—Carrie Jane, daughter of Ralph and Elizabeth Rollett Stevenson, was born April 11, 1883, at Powelltown, Illinois, and died April 14 at Cottage Hospital in Galesburg, Illinois. On April 9, 1902, she was married to Clarence Edward Grotts, who survives her.

Besides her husband she leaves four daughters: Mrs. Edna Wilson of Adrian, Illinois; Ruth Grotts of Lincoln, Illinois; Mrs. Alma Greene of Brighton, Iowa; and Mrs. Blanche Klingemueller of Nauvoo, Illinois; four brothers: Carl and Briley Stevenson of Burnside, Illinois; David Stevenson of Carthage, Illinois; and Charles Stevenson of Lamoni, Iowa; two sisters: Mrs. Flossie Brown of Carthage and Mrs. Ray Thomas of Lamoni; ten grandchildren; and seven great-grandchildren. One daughter, Alta, is dead. Funeral services were held at the Reorganized Church, Elder Arnold Ourth officiating. Burial was in Thornber Cemetery, Powelltown.

TICE.—Gale W., was born June 30, 1924, in Council Bluffs, Iowa, and was killed June 3, 1953, in an automobile accident. He was a veteran of World War II and served overseas for twenty-seven months. Most of his life was spent in Council Bluffs until four years ago when he moved to Omaha, Nebraska. About a month ago he obtained employment in Kansas City and, with his family, was making his home there. He had been a member of the Reorganized Church since childhood.

He is survived by his wife, Sara; a son, Michael Gale; and a daughter, Antoinette, all of Kansas City; his mother, Kathryn of Council Bluffs; a sister, Mrs. Marian Hallenbeck of Council Bluffs; and three brothers: Jay of Mason City, Iowa; Charles and Maurice of Omaha. Elder V. D. Ruch was in charge of the funeral service which was held in the Cutler Mortuary in Council Bluffs.

LAING.—Leonard, was born September 28, 1895, at Persia, Iowa, and died May 15, 1953, at a hospital in Vallejo, California, after a serious illness. He had moved to California several years ago where he was engaged in the newspaper business.

Surviving are three sisters: Mrs. Lora Ball and Mrs. Vesta Stageman of Council Bluffs, Iowa, and Mrs. Verna Kingsbury of Buffalo Center, Iowa. A funeral service was conducted by the Elks Lodge at Vallejo before the body was shipped to Council Bluffs, where another service was conducted by Elder V. D. Ruch at the Myers Chapel. Interment was in Cedar Lawn Cemetery, Council Bluffs.

TURTON.—Michael, was born September 21, 1891, in Buffalo, New York, and died May 7, 1953, at his home in Buffalo. On February 21, 1911, he was married to Josephine Urbaniak, who survives him. He had been a member of the Reorganized Church since June, 1941.

Besides his wife he leaves four sons: Lawrence of Corfu, New York; Michael, Jr., and LeRoy of Buffalo; and Thomas of Lackawanna, New York; and twelve grandchildren. Elder S. W. Johnson conducted the funeral service. Interment was in Ridge Lawn Cemetery.

BAUX.—Albert, was born November 9, 1904, in Hitean, Iowa, and died June 3, 1953, at San Ysidro, California. He is survived by his wife, Helen, and son, William. Funeral services were conducted by Elder G. E. Tickemyer at Los Angeles. Interment was in the cemetery at Whittier, California.

ADAIR.—John, was born February 29, 1868, in Graves County, Kentucky, and died May 11, 1953, at the home of his daughter in Tri City, Kentucky. He was married on November 17, 1901, to Nancy Ella Roberts, who preceded him in death. He had been a member of the Reorganized Church since his youth.

He is survived by his daughter, Mrs. Ada Farris of Tri City, and a sister, Mrs. Margaret Irvin of Hazel, Kentucky. Funeral services were conducted at the Mae Churchill Chapel in Murray, Kentucky, Elders Glynn Coltharp, J. H. Yager, and C. L. Ross officiating. Burial was in Oakland Cemetery near Tri City.

BACON.—Bertha A., daughter of John and Sarah Kelly, died June 9, 1953, in Pontiac, Michigan, at the age of seventy-four. She had been a resident of Flint for nearly forty years and had belonged to the Reorganized Church for sixty-five years.

Surviving are two daughters, Mrs. George Allen of Flint and Mrs. Harry Neuman of East Lansing, Michigan; and two sons: Russell A. and Paul J. of Flint. Funeral services were held at the Reigle Colonial Chapel, Elder Arthur H. DeRose officiating. Burial was in Flushing Cemetery.

BELROSE.—Esther, daughter of John and Esther Gilchrist, was born August 18, 1877, in Sarawalk Township, Ontario, and died May 22, 1953, at the home of her son, Lorraine, in East Detroit, Michigan. She had been a member of the Reorganized Church since 1901.

She is survived by her husband, Thomas; six daughters: Mrs. A. H. Craig of Detroit; Bessie Patterson and Agnes Adams of Sarnia, Ontario; Roxie Barber of St. Catharines, Ontario; Mary Martin and Howie Golden of Tobermory, Ontario; and three sons: Howard and Britain of Sarnia, Ontario; and Lorraine of Detroit; twenty-two grandchildren; and nineteen great-grandchildren. Funeral services were conducted by Elder Blair W. McClain. Interment was in Tobermory cemetery.

BIRDSELL.—William H., son of Daniel and Helen Birdsell, was born July 19, 1862, at Frankville, Iowa, and died June 11, 1953, at Walla Walla, Washington. On April 8, 1889, he was married to Vincie McConnell, who preceded him in death in 1938. He had been a member of the Reorganized Church since 1898 and had served in the office of teacher since 1937.

He is survived by a daughter, Hazel V. Johnson of Walla Walla, with whom he had made his home the past nine years; a son, Lloyd of Clarkston, Washington; three sisters: Mrs. Nina Norman of Milton, Oregon; Mrs. Grace Clements of Milton, Oregon; and Mrs. Cynthia Crooks of Fresno, California; six grandchildren; and five great-grandchildren. Funeral services were conducted at the DeWitt Chapel in Walla Walla, Elder Orva M. Croft officiating. Burial was in the IOOF Cemetery in Milton.

DAVIS.—Mary Louise, daughter of Elvia A. and Pearl Mauser, was born October 22, 1902, in Durango, Colorado, and died June 1, 1953, at Henderson, Nevada. She had been a member of the Reorganized Church since July, 1925.

Besides her husband, Otto, she leaves two sons: Elvy Gene of Las Vegas, Nevada, and Glen Vernon of Winnemucca, Nevada; two brothers: Valter Hauser of Lafayette, Colorado, and Fred Hauser of Lookout, California; and two sisters: Alice Nisener and Elva Hoffstadt, both of El Monte, California. Funeral services were conducted by Elder Robert P. Hampton at Las Vegas. Burial was in the cemetery at Winnemucca.

Camp Schedule 1953

Date	Camp	Location	Camp Director or Registrar
Young Adult			
Sept. 12-13	Camp Allegany	Camp No. 11, c/o Allegany State Pk., Red House, N. Y.	S. W. Johnson, 157B Ken-ville Rd., Buffalo 15, N.Y.
Youth Camps			
July 5-11	Youth Camp	Pocatello, Idaho	Russell Ralston 336 S. 4th East Salt Lake City, Utah
July 5-12	Camp Hillsdale (Jr. and Sr. High)	Hillsdale, Michigan	Loyd Adams, Route 2 Willoughby, Ohio
July 5-12	Camp Michuron	Lexington, Michigan	Robert Flanders 8999 Grayfield Detroit 28, Michigan
Aug. 9-16	Camp Tonadoona	Chetek, Wisconsin	Cecil Ettinger, 302 N. Buell Ave., Aurora, Ill.
Aug. 9-16 or 16-23 ? Aug. 16-20	Camp La Hacienda	Bandera, Texas	Wayne Simmons, 423 S. Kansas, Weslaco, Texas
Aug. 16-23	Youth Camp Des Moines District Youth Camp	Springbrook State Park Guthrie Center, Iowa	Charles Neff, The Auditorium, Independence, Mo.
Aug. 16-23	Camp Kiondashawa	Near Jackson, Ohio	Calvin French, 225½ S. Main, Middletown, Ohio
Aug. 16-23	Youth Camp	Transfer, Pennsylvania	Loyd Adams, Route 2, Willoughby, Ohio
Aug. 16-23	Youth Camp	Deer Park New Hope, Pennsylvania	W. T. Guthrie, 64 Silvermine Ave., Norwalk, Conn.
Aug. 23-30	Camp Alleghany	Methodist Center (Junct. Highways 2 & 31) Parkersburg West Virginia	James S. Menzies 2606 23rd Street Parkersburg, W. Va.
Aug. 23-30	Camp Liahona	Camp No. 5, Red House, N.Y. c/o Alleghany State Park Brewton, Alabama	S. W. Johnson, 157B Ken-ville Rd., Buffalo 15, N.Y. Ed Barlow, 211 Armstrong Ave., Bay Minette, Ala.
Aug. 30, Sept. 6	Camp Roosevelt Los Angeles Stake and Southern Calif. District combined	Mountain Center, Calif.	Garland E. Tickemyer 1330 S. 10th, Arcadia, Calif. John P. Davis, 2235 - 243rd St., Lomita, Calif.
Aug. ?	Camp Winiawamauk	Brooksville, Maine	Arthur H. Kensler 129 Arthur Ave. Santa Paula, Calif. Jack Van Eaton, 4413 Mont Eagle Pl. Los Angeles 41, Calif. Wm. Guthrie, 64 Silvermine Ave., Norwalk, Conn.
Junior-Junior High Camps			
July 5-11	Camp Mivaca	Kiwanis Boys' & Girls' Camp Big Island, Fremont, Neb.	Sylvester R. Coleman, 112 N. Maple, Logan, Iowa
July 5-12	Camp Hillsdale (Jr. and Sr. High)	Hillsdale, Michigan	Loyd Adams, Route 2, Willoughby, Ohio
July 6-9	Camp Loleachi Skylark Girls (3 Overnight)	Lake Doniphan Excelsior Springs, Missouri	Edna Easter, The Auditorium, Independence, Mo.
July 12-19	Camp Michuron (Boys 12-14)	Blue Water Reunion Grounds Lexington, Michigan	John Rogers, Port Hope, Michigan
July 12-19	Camp Wasila (Jr. High)	Silver Lake, Everett, Wash.	Aleah Koury, 2210 Franklin St., Bellingham, Wash.
July 26-Aug. 2	Children's Camp (No. Calif.)	Happy Valley	Mrs. Charles Stark, Route 3, Westley, Calif.
Aug. 1-15	Los Angeles Stake Jr. High (Ages 10-13)	Los Angeles Stake	Garland E. Tickemyer 1330 S. 10th, Arcadia, Calif.
Aug. 9-16	Jr. Camp	Deer Park New Hope, Pennsylvania	J. T. Conway 1014 N. Madison Street Arlington, Virginia
Aug. 15-29	Jr. Camping School (Ages 8-10)	Los Angeles Stake	Garland E. Tickemyer 1330 S. 10th, Arcadia, Calif.
Aug. 18-22	Camp Liahona (Jr. High)	Brewton, Alabama	Ed Barlow, 211 Armstrong Ave., Bay Minette, Ala.
Aug. 23-30	Camp Michuron (Girls 12-14)	Blue Water Reunion Grounds	John Rogers, Port Hope, Michigan
Aug. 23-30	Camp Kiondashawa (Jr. High)	Transfer, Pennsylvania	Loyd Adams, Route 2, Willoughby, Ohio
Aug. 23-30	Children's Camp So. Calif.	Pinos Altos	John P. Davis, 2235 243rd St., Lomita, Calif.

...And Finally

JOURNEY INTO THE PAST

Have you ever had a young girl adopt you as her foster parents (quite unofficially, of course) during a school year away from her own people? Well, it's considerable fun to be so adopted. You are included in so many things, like fudge-making for the boy friend in the service, cakes and letters from home, family news, and a spectator seat on many an interesting event.

One of these gave us a journey into the past. We were invited to the house for the high occasion when Brother Bob was to be home for a visit from his duties in the military service.

We turned off the big highway onto a blacktop road for a few miles, drove through little towns filled with sleepy content, past country homes and churches—all the quiet hinterland life that the fast transcontinental travelers never see. . . .

The big old-fashioned white house was surrounded by a wide lawn, neatly mowed. There were spreading trees, with deep cool shade so comfortable in summer, an iris garden in full bloom with hundreds of varieties, and a rock garden. There was a deep well with plenty of cold sweet water. The barns were far enough back so that the little community of domestic animals did not bother the human neighbors.

Inside the house, dinner was cooking on an old kitchen range, but it was assisted by a modern refrigerator. Rows of African violets filled a window. In the big living room were comfortable chairs for everybody, and no one was crowded. The history of this house was the family history. It had seen the passing of the years, the growth of children, maturity, birth, and death.

Then Brother came home—a tall, handsome, friendly lad, his heart unchanged, his essential good character unaffected by all his experiences. He ate his dinner down and didn't wait for dessert because he wanted to go to an evening meeting at the church and hear the minister's talk. He drank in the life and love of his home eagerly like one who had been thirsty for it a long time. It was easy to see how much this meant to all of them.

It was an old-fashioned home, an old-fashioned kind of people, generous, genuine, honest, and kind. Their farming was modern and scientific, but they had seen "modernism" and knew its merits and faults. They had simply passed it by as something of no particular importance or interest to them. They did not care for pretense, show, or sophistication.

Tomorrow we must go back to the modern world, but here is a memory of something old and beautiful to which a hungry heart can turn in a time of spiritual need. L. J. L.

SELFISHNESS

Selfishness does not benefit the selfish one but destroys his liberty along with the liberty of his neighbor. H. L. Whipple

EVOLUTION

Time doesn't produce life; if you think it does, just plant a hammerhead and see if it will grow. Ward Hougas

Reunion Material for 1953

for general classwork

Challenges of the Restoration

Eight lessons about definite personal challenges presented everyone by the gospel of the Restoration. Prepared by F. Henry Edwards and others.

35c

Progress in Temporalities

Six outline lessons prepared by Bishop Henry Livingston from some of the material presented at the Business and Professional Men's Institute held in Independence, Missouri, during last February. These lessons teach the need for better understanding and a more widespread response to the law of God involving temporalities.

25c

order from

Herald House

Independence, Missouri

Contents

EDITORIAL

An Everlasting Light	3
Across the Desk	4

OFFICIAL

Official Statement	4
--------------------	---

ARTICLES

The Cost of Discipleship, by C. R. Ettinger	5
Sunday School Theaters	6
A Biographical Sketch of Swen Swenson, Part I, prepared by Sadi Moon Nagel	7
The Godhead of Jesus Christ, by Arthur Oakman	10
A Good Soldier	12
Question Time	13
One Woman's Counsel	14
Drama as a Devotional Art, by Imogene Pement	15
Why Pray? by Viola Velt and Lynn Ourth	16
Pilgrimage to Palmyra, by Carl Mesle	17
As I See It: The Condition of Children in the Millennium, by D. H. Schmidt	18
Misleading Cigarette Advertising, by Glen R. Sheppard, M.D.	19
Church Men in the News:	
Dr. Floyd Skelton	20
Jesse Cady—"Mr. 5,000"	20
Briefs	20
Bulletin Board	22
Camp Schedule	23



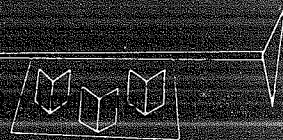
Photo by Marion Pease

Of Such Is the Kingdom

the Saints' Herald

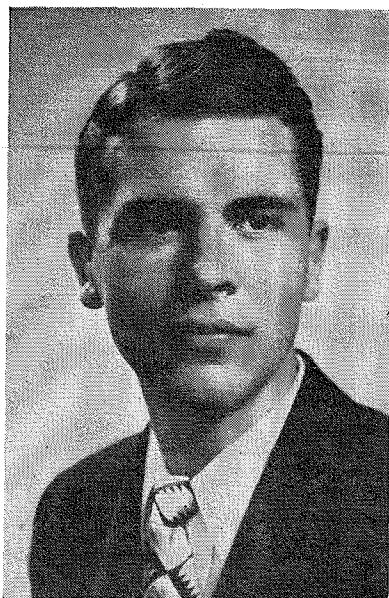
July 13, 1953

Volume 100



We'd Like You
to Know . . .

Donald D. Landon



I COUNT IT A PRIVILEGE of inestimable value to have been reared in the church," says Don Landon, appointee missionary to Oregon District. His conversion to the church took the form of a continuous growth from early childhood. He felt the pulsations of the Spirit of God as he bore his testimony when ten years old. "The succeeding years have endowed me with knowledge of the rightness of the Restoration. My testimony is still developing."

Preaching the gospel was a cherished ambition since early childhood for Don, when he heard his father preach. The ambition was pretty much buried as he grew up. He thought it was just a dream.

Born in 1930, he grew up in Council Bluffs, Iowa, where he was graduated from high school in 1948. He attended Graceland College from 1948 to 1950, where he edited the *Tower*, was a member of the student council and Lambda Delta Sigma. Then he went to the University of Iowa where he remained until June, 1951, when he received a communication from the joint council requesting him to take appointment. He entered the mission field with a background of political science and journalism.

His first appointment took him to the Northwest. Here he married Shirley Johnson of Seattle, Washington, in May, 1952. "She is a most valuable supporter-critic," he says.

The General Conference of 1952 appointed him to the Oregon District where he is working at the present. Don was ordained an elder in 1951. His fondest ambition is to see a community of people living the laws of the kingdom. His hobbies are music and writing.

The Saints' Herald

Vol. 100 July 13, 1953 No. 28

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

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

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

2 (650)

News and Notes

FROM HEADQUARTERS

PRESIDENT AT REUNION

President Israel A. Smith, who was in attendance at the Gulf States Reunion at Brewton, Alabama, reports that it was a great success despite the heavy rains of the last three days. He was the speaker at the preaching service at 11:00 a.m., June 28.

SPEAKS IN ZION

President F. Henry Edwards preached at West College in Independence on June 26. On June 27, he was associated with Bishop G. L. DeLapp and the stake presidency and stake bishopric at the conference in Zion at which time Elders Kenneth Byrn and Monte L. Parker were ordained to the office of high priest. Brother Edwards is the only member of the presidency in the office at this time as Presidents Israel A. and Wallace Smith are at reunions.

CAMPUS SPEAKER

Bishop Walter N. Johnson was the evening speaker at the Campus in the Center Stake of Zion on June 26.

AT COUNCIL BLUFFS

Apostle C. George Mesley preached on June 26 at Council Bluffs, Iowa. That afternoon he performed the wedding ceremony of Elder Robert Flanders to Sally Harding.

RETURNS FROM REUNION

Apostle Charles R. Hield was at the Texas Reunion at Bandera, Texas, June 19 to 28. It was the largest reunion in the history of Texas, with 450 people camping during the week. The attendance was about 650 on the week ends. Facilities have been improved on the grounds, Brother Hield reports. General Church men who were on the staff with Brother Hield included F. Carl Mesle, Wayne Simmons, Norman Cox, Charles Kornman, and Lewis Landsberg.

HOME FROM FIELD

Apostle D. Blair Jensen has returned to the office from a trip during which he covered the Central Oklahoma District, the Kansas District, and Nebraska. He attended a meeting at Wichita, Kansas, June 19, at which time Elder Ron Manuel was installed as pastor to replace Elder Myron LaPointe who is going to Nebraska to replace Seventy James Daugherty who will go to Central Illinois District. Brother Jensen reports that the missionary spirit is growing, and successful youth camps are being held in these areas.

PASSION PLAY IN REHEARSAL

Rehearsals have begun on the passion play drama, "Other Sheep I Have," which will be given in the Auditorium, August 13 and 14. The drama will not only portray Christ's ministry in Jerusalem but will also cover his post-resurrection ministry in Zarahemla. Sponsored by the Walnut Park and Eden Heights Zion's Leagues, roles will be assumed by a number of Independence people. Alta Seal is in charge of stage settings which will extend over the front area of the Auditorium. A thirty-foot temple will be part of the stage setting.

(Continued on page 21.)

An Understanding Heart

"Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad."

—I Kings 3: 9

THE BIBLICAL NARRATIVE surrounding this remarkable prayer begins with these words:

In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

With such a freedom of choice, it would not be surprising if a man chose wealth, glory, power, or some other personal benefit. The distinctive fact here is the character of Solomon's choice. He chose what was most needed for the welfare of his people. It did not occur to him to use such an opportunity to satisfy his personal desires, if he had any. Perhaps it would be more accurate to say that his personal desire was for the good of the people.

And, as often occurs in life, the unselfish choice not only accomplished its noble purpose but brought to Solomon the best rewards anyone could have desired.

WHAT IS AN understanding heart? The ancient people knew what modern psychologists are finding out: that a personality cannot be separated into a series or a group of independent functions; a person is an entity; all his parts work together to make him what he is. When the Scriptures speak of a man's heart, it is certainly intended to include his intelligence, feelings, attitudes, purposes, and principles.

Put together such statements as these: "The glory of God is intelligence," and "God is love." This will give you an idea of it. It is something that knows, loves, and has good will. It is something like what was said of Jesus: "He went about doing good."

The understanding heart is often accompanied by the serving hand. Action follows perception as a natural course of events.

WHEN THE LORD made the offer of a gift, Solomon was prepared. He knew what he wanted. He had probably meditated with some concern upon his deficiencies and shortcomings as an inexperienced ruler. And he had a very high regard, a great respect for his people. Great rulers respect their people; bad ones often do not.

So Solomon did not hesitate, did not ask for further time to consider the matter. He laid his heavy problem before the Lord and asked for what would give him most help. If we can judge, we would say the Lord must have been pleased to bestow that gift. The request was a credit to the man. And regardless of what was to happen in the future, the Lord knew what he was doing when he made the gift. It accomplished good at a time when good was greatly needed. Solomon was better fitted to receive it than any other person living in his time.

THE WHOLE DISCUSSION up to this point would be valueless if it did not lead to one conclusion: we, too, need understanding hearts. We should try to understand other people and their problems in order to make better, wiser, and kinder adjustments to them. And, where possible, we need to understand ourselves.

Putting it even more clearly, we need a better understanding of other people's virtues and merits, their problems and hurts. We need a clearer understanding of our own faults and limitations.

Experience offers us a few keys to understanding:

1. There is a motive for everything in human behavior. Every act, every thought, every expression is a reaction to something else.

2. Each new problem has grown in the soil of an older one.

3. So many things people do or say arise out of something that has been done or said to them. People's mistakes often originate in other people's mistakes.

4. People feel first. Then, often, they act at random and not always very intelligently. In a few cases they may think clearly about it. Only a superior mind is qualified for this part.

5. What we face is a problem in human relationships in which a wrong solution has been tried.

6. It is our responsibility and opportunity to learn the facts back of the problem and to try to find another and a better solution.

It is a great thing to aspire to have an understanding heart. Not many of us can reach that kind of perfection—very few, in fact. But all of us can try, with the reasonable hope of making a little improvement, a little progress.

There are two great areas where understanding hearts are most needed: the home and the church.

If you have access to a copy of *Newsweek* for April 27, turn to page 102, under the department "Medicine," which deals with "Small Fry Ulcers"—the inflammation and hemorrhage of the stomach in children due to lesions caused by worry, fear, and punishment, by being unwanted and mistreated. All over the country, homes that should be bits of heaven have been turned into hells of torment by parents who do not have understanding hearts.

And many of these same people, seeking solutions for their problems in church, find the same difficulties there, and the troubles of many a church have their origin in the homes and are brought to the congregation where they are magnified and multiplied.

One of the greatest needs of our time is for all of us to try to have understanding hearts. L. J. L.

Editorial

Official

Church School Handbook

Attention is called to the recent revision of the *Church School Handbook*, an official guidebook prepared by the Department of Religious Education. Contents include sections on history and objectives of religious education; organizing the church school; the work of stake, district, congregation or branch church school directors and other church school officers; a statement of church school curriculum; suggestions for improving church school worship, teaching, and evaluation; training possibilities through the Christian Education and Leadership Training Curriculum; helps in establishing a church school library; and a review of approved activity programs of the church.

Administrative officers and church school workers are urged to familiarize themselves with this *Church School Handbook* and to consider it an approved guide in this area.

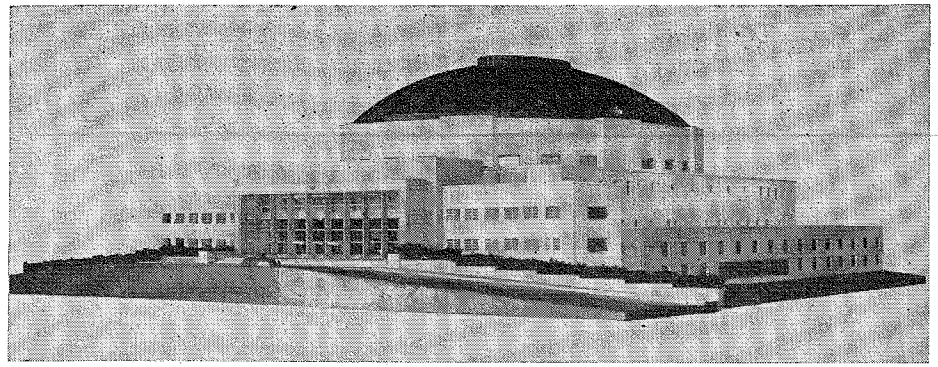
THE FIRST PRESIDENCY
By Israel A. Smith

Vacancies at the Sanitarium

The Independence Sanitarium and Hospital has vacancies in two departments which offer good professional and vocational opportunities.

There is a position for a graduate physical-therapist in the physical therapy department, a department started within the last year which is growing very rapidly. This person will be second in line of authority in the department. At present, approximately 50 per cent of the cases treated are post-polio children. This position lends itself to professional growth and personal service and is compensated for at salary prevailing in this area.

Two student opportunities are available in the hospital pathology department for medical technologist in training. The student is paid from the first month while in school with



Auditorium Progress Report

AT A RECENT MEETING of the First Presidency and Presiding Bishopric with the architects, a decision was made relative to the design for the center front and foyer of the Auditorium building. A considerable amount of work and study has been done in connection with this in recent months, and the above picture shows a front view of the model which has been redesigned. In our opinion, this is a very definite improvement over all that has been presented in the past.

The meeting was attended by our architect, Mr. D. K. Frohwerk of Bloomington and Frohwerk, Kansas City, Missouri; Mr. Joseph D. Murphy, Consulting Architect from St. Louis, Missouri; and Mr. Robert B. Newman, with the firm of Bolt, Beranek, and Newman, Consultants in Acoustics, Cambridge, Massachusetts. We are sure that all interested in the construction of this building will be pleased to note the addition of Mr. Newman to our staff of architects. We feel that we now have a very fine professional service that should meet all of our needs in connection with this building.

Authorization has been given to the architects to proceed with the drawing of final plans and specifications for the center front and the foyer. Every effort will be made to have construction well under way by the next General Conference. Studies of the loud-speaking system have already been authorized, and we are hopeful that there will be definite improvement in the loud-speaking system for next Conference.

We are therefore organizing our forces to increase subscriptions for this project beginning September 1 to contact members throughout the church to give them opportunity to contribute. This does not in any way suggest that those who are in a position to give withhold their contributions until that time.

THE PRESIDING BISHOPRIC, by G. L. DeLapp

compensation increasing at the end of each three months. The length of training is one year, to prepare for state examinations for medical technologist. Two years of college are required.

Young people interested in these opportunities at the Independence Sanitarium and Hospital should contact A. N. Deaver, Administrator.

Apostle Hield on TV, July 13

Members and friends in the WDAF-TV area will be pleased to learn that the "Town Topics" program scheduled for June 1 will be presented on Monday, July 13. This rescheduling was made necessary by labor difficulties at the station which prevented its operation at the time the program was originally scheduled.

To be presented at 12:15 p.m., the program will feature eight minutes of motion picture footage of the ancient Maya ruins in Mexico—with accompanying authentic Mexican music—plus an

interview with Apostle Charles R. Hield to explain the pictures and the reasons for our interest in archaeology of ancient America.

The movies are a part of those taken a few months ago by Kenneth Raveill of the Audio-Visual Department. Production of the program is also under the supervision of that department.

Clifford Cole Assigned

Brother Clifford Cole has been serving as Dean of students of Graceland College for the past two years on leave from General Conference appointment. In harmony with recent action of the Joint Council of the First Presidency, Council of Twelve, and Presiding Bishopric, Brother Cole has now assumed his new responsibilities as Director of Children's Work in the Department of Religious Education. We are very happy to have Brother Cole available for this important field of General Church ministry.

THE FIRST PRESIDENCY
By F. Henry Edwards

Responsibilities of Truth

By Ray Zinser

Baccalaureate sermon given at Graceland College,
Lamoni, Iowa, on Sunday, May 24, 1953

"The glory of God is intelligence."—
Doctrine and Covenants 90: 6

Introduction

We worship God this morning through the baccalaureate service. We shall concern ourselves with the responsibilities inseparably connected with truth. At the close of this service it is my hope that we shall be motivated to accept and to fulfill the responsibilities of truth.

Two assumptions form the frame of reference for this service. The first is taken from the illuminating statement given to Joseph Smith in May, 1833:

The glory of God is intelligence, or, in other words, light and truth; light and truth forsaketh that evil one.—Doctrine and Covenants 90: 6.

The second assumption is taken from God's revelation in the New Testament:

And ye shall know the truth, and the truth shall make you free.—John 8: 32.

These statements should be particularly apropos for those who have spent many hours together in the pursuit of truth.

If we can accept these basic assumptions—and certainly there is ample evidence to support them—something important must logically follow. We are saying that intelligence—light or truth—is of major importance to God, and truth is the means by which freedom is to come to man.

Thesis

My thesis then follows: Assuming that the glory of God is intelligence, or truth, and that the truth shall

make us free, we must make the solemn commitment—the dedication of our lives to the fulfillment of the responsibilities inherent in truth, responsibilities in the form of opportunities and obligations. We must use every technique in our power to discover and utilize truth. By so doing our freedom—personal and social—is assured.

Science and Religion

How, then, shall we discover truth? Two basic techniques may be used. One is the scientific method. The other is divine revelation. Science and religion are two parts of the same basic process in the revelation of truth. While separate and different in methodology, scientific truth and divine truth are inseparable in origin and purpose and validate each other. The admonition to "seek learning by study and by faith" symbolizes the inseparable unity of truth whether by scientific or by divine channels.

An Exacting Process

The revelation of truth by science is an exacting process by which we determine what *is*, and the manifold relationships of phenomena with each other. The revelation of truth through religion is equally exacting as we come to an understanding of those elements of truth not immediately available through the scientific process, but which may be revealed by direct revelation from God or through the inspirational channels of God.

Objectives of Our Religion

What, then, are the objectives of our religion? Our religion must make us more intelligent than we



could possibly be without it. It must provide the means for *more* truth, for *greater* intelligence than we can obtain through science alone. Our religion—in all its forms, functions, and manifestations—is calculated to make us better persons by making us wiser, to make us more useful by making us more intelligent.

Thus our religion seeks above all to motivate us to develop our capacities and our abilities to their most ideal expression, to enlighten our understanding, whether in the physical, biological, or social sciences, the humanities, or theology.

Creation

Science, however, is amoral—that is without morals—and hence does not give any *value* to its findings. Science cannot affirm ultimate values. Thus we must go to divine truth for purposes of life. From divine truth we discover that—

... were it possible that man could number the particles of the earth, and millions of earths like this, it would not be a beginning to the number of your *creations*.—Doctrine and Covenants 36: 6.

The earth abideth the law of a celestial kingdom, for it *filleteth the measure of its creation*.—Doctrine and Covenants 85: 6.

We can rightfully infer that the ultimate of all life is bound up with creation or the release of creative power. Each entity, each organism, each element, each human being has

a "potential" to fulfill its measure of creation.

Creation is eternal. It is a continuous process—ever occurring and ever evolving. This we learn from prophetic insight:

The heavens, they are many and they can not be numbered unto man, . . . and as one earth shall pass away, and the heavens thereof, even so shall another come.—Doctrine and Covenants 22: 23.

Just as the galaxies of the heaven are a part of eternity, so is man a part of the infinite divine plan:

. . . for this is my work and my glory, to bring to pass the immortality, and eternal life of man.—Doctrine and Covenants 22: 23.

In an infinite creation there is an infinite life for man, an immortality—an eternal life.

Divine truth says that part of the eternal plan is to give each person equal opportunity to develop his possibilities and to release his creativity to the highest possible level. Divine truth also says that each person is sacred and must be allowed the joy and dignity of creative living. Scientific truth affirms the possibility of this.

The Kingdom of God

Human beings by nature, by creative endowment, are so constructed that they arrive at their personalities through social interaction—participation with other human beings. The only means available for man to survive biologically or socially is through human groups. Thus, any creativity, any expression and development which comes to man, will be through the auspices of his groups.

Divine truth points out that the best possible participation in eternal life today and tomorrow will come only as the kind of social groupings are developed in which godly ways—that is creative ways—are the fabric of all thinking and acting of the group. Thus, divine revelation presented the truth of the kingdom of God more commonly called Zion. Men must have the freedom *for* participation with God in the most *ideal* or creative fashion. This can occur only when men are "organized" and "gathered" together in Zion communities.

Through the social processes of the Zion community the Zion personality emerges—more intelligent, more wise, more enlightened, and more creative, because that personality has the wider channels open for his development, achievement, and creation. The Zion personality is able to develop free from insidious influence of the frauds, imposition, and treachery which are perpetuated by unscrupulous and ungodly cultural patterns.

It is a freedom *for* creative or godly living.

Evangelization

The infinite in man requires a sharing of creation possibilities and creative expression with others. We commonly call it evangelization. The greatest creative release for all men will come only as all are given equal opportunity for adequate food, clothing, shelter, education, vocation, and for mental, physical, and emotional health. Sharing the gospel message is not only spreading the story of God and the story of the "Restoration" but also is completely bound up with creating conditions by which truth in all areas of life may be understood and *practiced* by all men.

Our World Today

But what of our world today? You have had sacred moments of experimental Zion participation on this campus. You now leave your laboratory demonstration founded on this campus by truth and nurtured by divine inspiration. The larger world that you now go to is a world neither all good nor all bad. Because of the tremendous advances in truth—expressed in science, education, and technology—never before has civilization been confronted with greater light. And yet, unfortunately, never before have we been confronted with greater darkness. This makes even more urgent our responsibility to separate fact from fiction, truth from falsehood, and myth from reality.

Wars and Rumors of War

Wars and rumors of war are literally with us.

The Communists have elaborate plans for the conquest of southeast Asia; for the neutralization of Scandinavia, Germany, and Japan; for the alienation of the Latin Americas; for splitting the western allies; for the subversion of the governments in western Europe; for unrelenting harassment of the United States; and for the eventual and unequivocal domination, tyranny, and exploitation of the world. All this comes at a time when the so-called Soviet peace campaign is being perpetuated. This is another fraud characteristic of Communist treachery.

In every corner of the world today saboteurs, infiltrators, and fellow travelers have raised the hammer and sickle—symbols of the powerful and ungodly destructive forces. The perversion of truth and the crude, ugly trampling down of freedom in every form are great threats to democratic government by free men. We are in the position where an unfortunate incident could bring total war with all its monstrous results to the world.

Potential for Good or Evil

What, then, may we do as we are threatened by the hideous Communist Frankenstein monster, by the political inquisitors on the home front, and by the muddleheadedness of so many of us who claim *indifference* as a right and *social irresponsibility* as a privilege? Shall we forsake the evil one? Shall we forsake those forces twisting truth and obliterating freedom?

Knowledge is power, and power in any form has potential for good or evil. The vulturous enemy of man is not his science, his intelligence, or his technology. Nor is it his prolific electronic, atomic, rocket age. Rather the enemy of man is his prostrated sense of values and his moral inadequacy. It is modern man's worship of scientific truth which is completely amoral and without values. It is man's naïve denial of divine truth and the denial of ultimate purposes of life revealed in divine truth.

Our laboratories are energetically conducting research into atomic and hydrogen energy. Physical and bacteriological weapons are being perfected which could result in indescribable destruction. This afternoon, tonight, or tomorrow our planet may become a fiery holocaust.

Our generation is presented with the choice between the use of intelligence and truth to build a peaceful, efficient, creative world, or the use of truth in perverted and tyrannous ways for a series of desperate Armageddons.

Our microscopes can assist us in developing deadly viruses to contaminate water supplies and vegetation areas for immense populations, or they can help us in discovering the cause of cancer.

Our laboratories can give us bigger and more explosive bombs to return us to radioactive dust; or they can bring us nuclear energy for transportation, industrial power, medical healing, and rocket ships for space travel.

Our social sciences can give us techniques to control the masses through clever, unscrupulous manipulation of public opinion, or they can give us techniques by which people can participate in enlightened civic and political life.

Our poets can write eulogies to our war heroes, or our poets can write praises of our Schweitzers, our Sister Kennys, or our Kagawas. Our music may be written for marching soldiers, or for genuine festivals of peace.

Is Religion a Blessing or Curse?

Religion, like any great power potential, can be a blessing or an insidious curse. Religion can be the opium of the people, or it can be the means by which freedom is provided through the practical

demonstration of ultimate values revealed in divine truth.

The misuse of truth for centuries after Christ's death resulted in strong negative reactions to Christianity. Religion was used to enslave and subjugate. The power of divine truth was twisted and perverted to accomplish the evil ends of political tyranny, economic exploitation, and the blinding of men's minds and hearts.

The revival of learning and the birth of science developed in sharp opposition to religion as practiced in the Dark Ages. The concept of the conflict of science and religion arose. This myth gained prominence as it was used to break the strangle hold of religious tyranny.

Truth Restored

The revival of learning through science had its counterpart in the Reformation and the latter-day Restoration. In 1830 Joseph Smith dramatically asserted that he was a prophet of God, and that his mission in life was to re-establish Christ's church on earth and to reveal eternal truth to mankind. Joseph Smith was commissioned to courageously proclaim the compatibility of science and religion and that divine truth through religion properly understood and properly practiced would indeed free man to release all his energies and talents for creative purposes.

Joseph Smith's divine revelation began with "Hear Him"—the Christ—hear the basic principles of truth and freedom which are inherently connected with Christ's message. It is life abundant when we know the truth and practice it in all the practical details of everyday living.

Responsibilities of Truth

What, then, are the dedications demanded by truth today? What are the commitments which we should make because of the opportunities and obligations of truth?

1. *Establishing the kingdom of God.*—We have the responsibility of first seeking to establish the kingdom of God. This means we must become an active part of the organizing and gathering together of all who share our beliefs into Zionite communities. This involves the gathering together of the rich, the wise, the learned, and the noble. This involves a purity of heart, geographical locations, an alert community citizenship, divine direction, and the working out of the Zionite blueprint.

2. *Education.*—We have the responsibility of making education available to all without regard to class, money, family, race, sex, nationality, or any other superficial identification. Zion will be developed only by an enlightened people free from misconceptions, ignorance, bigotry, and myths—free for the discovery and

utilization of truth. The truth you now possess because of your life on the hill demands that you continue your education in some form for the rest of your lives. The truth you now possess also makes yours the responsibility for eventually being a part of Zionite communities in which free education through university work will be provided for all who are capable of receiving it—such as envisioned in the noble experiment at Nauvoo in 1841-1844.

3. *Vocation.*—We are responsible for selecting vocations which will give us the greatest amount of happiness and creative release. Selection should be based on personal capacity, personal interests and inclinations, and on special needs of the emerging Zionite communities.

4. *Role of women.*—It means that we are responsible for shattering the myth that the role of women should be only in the home. The role of women in an enlightened society includes not only the beauty of the stewardship of marriage and children but the challenge and contribution of professional women in industry, business, education, home economics, politics, social welfare, civil service, and every other available vocational area. And as important as church dinners are, there are yet other areas in thinking and leadership to be performed by women in the local congregation. Women must also be a vital part of future institutes such as the institute on economic problems of Zion.

5. *Residence.*—We have the responsibility of selecting residences in terms of the total Zionite process. Many of us should definitely consider the immediate possibility of locating in the Center Stake areas. And those locating in regions round about, in outlying districts, and in areas abroad, should do so only in the frame of reference of Zionite development and proximity to church congregations. The truth of the Gathering is so commanding that our church will accomplish its majestic mission in life only if and when we gather enough people in designated geographical areas and put into practice our concepts of truth in all areas of everyday living. The greatest progress spiritually, evangelistically, morally, socially, personally, and economically will come only when we follow the truth given to us repeatedly since 1830 to gather together in Zionite communities and to participate in the Zionite process in the outer areas.

6. *Social and Economic Objectives.*—The tyranny of ungodly social and economic systems is forcefully demonstrated by data of science and by revelation of divine truth. We ought to be able to see with clear vision that Zionite or godly personalities can develop best only when

the social and economic systems are Zionite in nature. We have the responsibility of abiding by the financial principles of Zion-building, including surplus consecration, tithing, and the support of branch budgets, special offerings, and building funds. We have the specific responsibility of fulfilling the surplus consecration principle. When demonstrated by godly, enlightened people, even our imagination cannot project all of the unlimited possibilities of the surplus consecration plan.

7. *Race and minority relationships.*—We have the urgent responsibility for allowing truth to give freedom from the morass of confusion, untruths, and prejudice in the field of social problems, particularly race and minority relationships. Scientific data and divine truth are united once more in revealing that all peoples, all races, all colors, all kinds are to share equally. This means Zionite communities that are not segregated; it means vocational life free of discrimination; it means equal political rights. It means opportunity for intercultural and international relations in Zionite communities on the basis of compatibilities, mutual interests, and common purposes rather than the evil prohibitions perpetuated by myths of superiorities and inferiorities.

8. *University Work.*—Those of us who plan to go on to advanced college and university work are committed to seek out those institutions where concentrations of church-member students are already located. The truth of Zionite association demands that a continuing process of contact, worship, and fellowship be provided while we are attending our next educational institution. We also have the responsibility of taking advantage of the objectives and functions of the Ministry to College People organization.

9. *Military service.*—We have the responsibility of carrying out our military service when called upon. The hope of all truth, scientific or divine, is completely dependent upon the cultural environment within which truth can operate. As a church we are committed to eternal truth in any form. We are committed, likewise, to our share in the price of freedom. Even though warfare and killing are ungodly and ugly, the only way in which we shall survive will be through the auspices of a democratic nation and an eventual free world.

10. *Congregational participation.*—We are responsible for the active, enlightened participation as leaders and members of our home church congregations. As difficult as it may be at times we have the responsibility of participating in congregational work. Though our efforts may be resisted when we threaten outdated

forms and functions we must diligently pursue Zionite objectives in our congregations.

11. *Research and experimentation.*—Divine and scientific truth require constant research. This means study and fact finding. It means that the experimental approach can be used in all phases of living. We must experiment upon the words of truth, whether received from scientific or divine sources.

Lip Service

If our religion is to make us more wise, more intelligent, and more highly motivated than we could possibly be without it, we must not fall victim to the lip service manifest in current life. So many of us talk about truth, affirming its value but denying its application by our actions.

We go to Wednesday night fellowship and give our testimony to the truthfulness of the gospel, then often maliciously gossip about our classmates and associates on Thursday or violate their right to quiet hours in the dorm on Friday night. We voice our dedication to "all truth," and then refuse to use scientific methods of soil conservation on our farms.

We preach truth and freedom on Sunday, and then teach our classes and carry out our administrative responsibilities dictatorially on Monday.

We pray that divine truth shall be revealed and that Zion shall be built, but we fail to support those agencies of the local community, nation, and world which are attempting to provide a better life for all.

We proclaim the truth of free government and condemn dirty politics and dirty politicians, and then fail to support honest candidates or fail to allow our own names to be submitted for nomination.

We affirm the truth of the harmful effects of tobacco and liquor, and then overeat, fail to get adequate sleep, or pursue a harmful diet.

We loyally attend every church service, but fail to pay our bills to our doctors, dentists, and other creditors.

We defend our own right to free speech with righteous regard, and then condemn the criticism or opposition of the dissenter.

We affirm free speech, and then do everything in our power to block the ideas of those with whom we disagree.

We say it is a truth that God loves all people, then conveniently rationalize our prejudice by alleging a divine curse upon peoples of other colors.

We seek the scientific truth from a medical specialist when we are ill, but we will gullibly believe myths and untruths about the Negro and other minorities.

Or we defend our indifference or inertia by saying we don't want to be hypocrites. Or we do nothing or try nothing for fear we shall not be perfectionists.

Our affirmation of truth must see a continual *reduction* in lip service and a continual *increase* in the practical application of truth.

The Restored Church

The church claiming to "restore" divine truth and to accept scientific truth affirms that life is eternal. We are but one fleeting moment in the total span of immortality. But what a moment! It is ours for responsible and abundant living, or ours for irresponsibility and misery without end.

And it is not enough that we shall merely discover divine and scientific truth. Rather, we must dedicate our lives, our all, to the fulfillment of the responsibilities of truth—I specifically mean in the dating situation, in courtship, in marriage, on the athletic field, in family relationships, in the world of business, in professional life, in the classroom, in the dormitory, on the farm, in the city—wherever we are and whatever we are doing.

Challenge

The challenge is before you.

Candidates for graduation, your answer to the challenge of truth will be determined largely by the pattern you set in the next two years. If you turn your backs on the opportunities and obligations of truth you will condemn yourselves to misery without end. You will condemn yourselves to your own hell by failing to allow yourselves to come to the optimum fruition of your possibilities.

Class of 1954, your answer to the challenge this fall will determine how dynamic the "Graceland spirit" and the Graceland Zionite laboratory shall be for the Graceland family of 1953-1954.

Faculty and staff, your answer to the challenge will determine how inspiring your guiding genius will be next year and in years to come in the classroom, in the dining hall, in the business office, in the dormitories, in the buildings and grounds work.

Friends and parents, your challenge will be answered in the ways you incorporate these Gracelanders into congregational life, in the ways you grant opportunities for the returning Gracelanders to use their knowledge, methods, and skills—bold, new, or different—for the uplift and enrichment of congregational life.

All of us are committed to do away with outmoded ideas, outdated methods, and all those things which do not reveal truth or which do not utilize truth. Now is the time for all of us to find the path

which leads to Zion, for only within Zion can there be the dynamic blending of divine truth and scientific truth *in action*. This is the mission of our religion. This is our *raison d'être*—our reason for being—our special mission, which will find expression only through Zionite communities.

Fellowship

Shall we then walk this path together in the search for truth and in fulfilling responsibilities of truth? Along this "old, old path" is the most genuine and sustaining fellowship imaginable with each other and with God.

The glory of God is indeed intelligence, light or truth, and the truth shall indeed make us free. Now is the sacred moment for our dedication to the majestic opportunities and the solemn obligations—the responsibilities of truth.

Trusting God

By Bessie Tarrington

WHILE WORKING in a gold mine near Oradelfen, Colorado, a man named Jack Jones was killed in a powder blast. He left a wife and two small children. She had poor health and no money. She rented a log cabin and took in washings for the miners and prospectors. There were long periods when she was too ill to work and had no income to pay rent, buy food, or get fuel.

With all of her misfortunes she was the staunchest Christian in Oradelfen. She retained her faith that God would come to her rescue.

Bart Atkins, the town's atheist, was proud of his disbelief. He enjoyed starting religious arguments with Mrs. Jones and telling her that God wouldn't perform miracles for her.

In late autumn there was no firewood in the Jones's home and no money with which to purchase it. People were too busy digging for gold to chop down trees for a poor widow.

One cold morning Mrs. Jones knelt down with her two children and prayed long for God to help her by sending some firewood.

Just outside the cabin window, Bart Atkins stood listening. He muttered, "It's a shame that fool woman refuses to learn anything from experience. On her knees praying to empty air! I'll show her."

He started down the road and met a neighbor who asked, "Why in such a hurry, Bart?"

"I'm going to prove to that Jones woman once and for all there ain't no God. He won't send her the firewood, so I'm going to get it myself."

An Era of Harmony

Statement of President Israel A. Smith, April 16, 1953

Morning Worship, Evangelism Institute

I SENSE THE GREAT IMPORTANCE of the endeavors here and feel that this is another evidence of the devotion and sacrifices of the ministry of the church. It is also symbolic of the spirit of fraternalism and of fellowship which we have seen growing from time to time in the church.

I trust that you'll pardon the personal reference, but looking back to 1946 when the church expressed its willingness or desire to have me assume certain responsibilities, I felt at the time and so expressed it to some of the brethren that I had the assurance that my life would be extended for at least ten years. Seven of those years have passed, and notwithstanding my desire to serve the church and the devotion I feel to the cause of Christ and the Restoration, in saying, as other brethren have said this morning, "Here am I, send me," the thought comes to me with considerable force that I do not have as much to offer as they have, at least in the point of years.

Looking about me I do not see anybody in this congregation who has reached the years that I have by the calendar. Perhaps some of you are older in your arteries and thus actually older than I am. But I trust and hope that the lives of all of you will be extended for your ministry and for the sake of the people of the church.

Having seen during the years that have gone before somewhat of the results of jealousies in the official circles of the church, I recall expressing a thought uppermost in my mind to the Conference of 1946 that I would not be envious or jealous because of the excellencies of the men with whom I should work in the councils of the church. On the contrary I would ever keep in mind that I should be proud that we had men of ability to work with in the church.

At that time, too, on the second day of the Conference, when the ordinations of my counselors had been authorized and they had been ordained, I remember saying to them—and they have reminded me of it at various times—"I do not know how long a tenure we will have. I do

not know whether our administration will be brilliant, successful, or otherwise, but if we can have a part in bringing about harmony in the councils of the church and through the councils of the church bring harmony to the priesthood of the church, and through the priesthood of the church bring harmony to the body of the membership of the church, it will be a considerable contribution."

I had the satisfaction of having Brother Garver, before he passed away, call this statement to my attention and say that he believed we had largely accomplished this objective. And Brother Edwards has so kindly expressed himself to me since then.

I T'S A GREAT COMMISSION that has come to the priesthood of the church. Since we as an organization are recognized from time to time in a national way, we have deemed it wisdom to respond to invitations to come to Washington. Brother D. T. Williams here, of the apostolic quorum, was recently in Washington attending a convention supervised by the government. Acting on the suggestion made to me, I accompanied Brother Chris Hartshorn, managing editor of Herald House, to Washington a few days ago to attend the meeting of the editors of religious journals, magazines, and papers. There on one of the mornings we were ushered into the White House and had the pleasure of having the President of the United States come and speak to us briefly.

Now no good American citizen hesitates to answer to the call of the President of the United States. How great a privilege we would deem it to be asked to do something on behalf of this great country of which we are a part! Yet a commission from the President of the United States is nothing in comparison with the dignity and the sacredness of a call to the priesthood to labor in conjunction with the church and among the people of the church. I'm sure that all of you appreciate the dignity and the sacredness of your call. The Savior, in his last appearance before his disciples, enjoined

them to go into all the world and baptize and call upon those whom they baptized to observe "all things whatsoever I have commanded"—that is, of course, those things which make up the law of the church.

And we are told in the first section of the Doctrine and Covenants that it is our duty to warn the world. I've sometimes wondered if in that warning, in carrying out this commission in the world, we are not somewhat limited, because it said that it should come through the "mouths of my servants, whom I have chosen." Indeed a very serious obligation is upon us in respect to these things. Conviction comes through the spoken word, undoubtedly, and all the evidences that are reaching our offices point to the fact that the army of the Lord is growing from day to day.

I 'VE SOMETIMES HEARD the suggestion made that we were not bringing into the church the right kind of people, and I rather believe that that is an indictment of God himself, since Paul told us that one would plant, another would water, but God "giveth the increase." Whatever increase we have in the church, God gives to us. The gospel net does catch many kinds of people, the same as a net dropped into the sea catches many kinds of fish. Some of them do not stay with us. Some of them have to be thrown out. But the Savior, in opening his missionary work at the synagogue in Nazareth, called for the "book of the law" and read what Isaiah said would be His work. He started out by saying, "I have been anointed of the Lord to preach the gospel to the poor." And then we were told that not many wise, not many noble, heard the Savior, but the poor heard him gladly. So let us have a great appreciation for the poor who are attracted to and who come in and become part of the body of Christ.

Now my blessing goes with all of the good brethren of the ministry, especially since we are directly involved in a supervisory way over the standing ministry. To you who do not often come here to Independence, we say that we are mindful of your strenuous duties. And then when we remember that most of you are engaged in secular affairs, we feel that you are entitled to great credit. We are concerned in your work, and indeed in all of the work in the church.

This institute, I believe, as other institutes which we have held in recent years, will go down in history as a very successful movement. To that end I join with you in asking for the blessings of Almighty God.

Swen Swenson

Prepared by Sadi Moon Nagel

Part II

SWEN WAS OUT WALKING in the woods one day near Cormorent, Minnesota, when he met a Mr. Smith who had come to hunt and fish. Mr. Smith was a road-master on the railroad and a good man. Some friends of his had been hearing Swen preach in Cormorent, so when Swen introduced himself he was not unknown. That day in the woods the Spirit of the Lord rested upon Swen and also upon Mr. Smith, and the tears rolled down his cheeks as he heard the gospel story. His friends invited him to go to the preaching, and he said he would if Swen were going to preach, because it was the first time in his life that anyone had been able to bring the tears to his eyes by talking to him of religion. His friends asked Swen if he were going to preach. "Well," he said, "if the Lord will give me his Spirit it will be all right. Otherwise, it will be just plain Swen, and I might not be able to preach any better than any other man. Mr. Smith would be very disappointed in my preaching then." However, when he preached the Spirit of the Lord was there in abundance, and Mr. Smith was converted by the power of God. He gave his name for baptism and became a faithful worker in the church. Through his efforts Charles Lundeen was influenced to go hear Swen. Brother Lundeen and his daughter both were baptized.

SWEN SWENSON WENT TO UTAH in 1902 to preach the gospel. He had a miserable year there, because he spent his time denouncing the Mormons for their sins. He reminded them that they had strayed from the true teachings of Christ. He baptized a few, but after a year he was glad to leave. He returned to his home in Missouri and did some missionary work in his own district. One night he prayed, "I will go where you want me to go and I'll say what you want me to say. Lord, you tell me where you want me to go, and I will go there."

The answer came, "I want you to go back to Utah."

"Oh, no, Lord," cried Swen, "any place but Utah. I didn't accomplish anything there."

"Swen, I want you to go to Utah."

Later Swen was talking to President Joseph Smith who told him that he would

be sent to Minnesota. But when the appointments were read Swen's assignment was to Utah. It had been revealed to members of the Joint Council that the Lord wanted Swen to go to Utah.

This time Swen preached of Christ Jesus. He did not tell the people about their transgressions. The Lord blessed him, and during the four years in Utah he was able to baptize many souls into the church. During his third year of preaching there, the church in Utah called in one of its missionaries from Norway to meet Swen and debate the gospel with him. So far there had been no one who could stand up to him. This man, Oscar Okerlind, invited Swen to his home. Mr. Okerlind prayed of the Lord, "Who is this man? Does he have authority to preach and baptize? What priesthood does he hold? He tells me that even though I have been baptized two times you do not recognize the baptisms."

The Lord answered his prayer and told him that Swen was a chosen vessel in His hands, that he held the Melchisedec priesthood and that He, the Lord, had sent him there. In the morning Mr. Okerlind was awake before Swen and knocked at his door. "I know who you are and who has sent you," he said to Swen.

Swen did not understand. "What do you mean?" he asked.

"Last night I prayed to the Lord and asked him to tell me who you were and who had sent you. The Lord said he had sent you. I want you to baptize me and my wife today."

Swen baptized the Okerlinds and several others.

ON JUNE 10, 1906, Swen Swenson and David Lundquist started from Independence on the long journey to Sweden. Fifteen years before, Brother I. N. White had a vision in which he had seen that Swen some day would journey to Sweden to carry the gospel. Brother White was so happy at the fulfillment of his vision that the tears rolled down his cheeks. Swen and David arrived in Göteborg, Sweden, near the end of June.

When they had been there about a month the two men parted company, Swen going to the southern part of Sweden, and David going to the eastern part, each to his former home. Swen visited the home in Billisholm, where he had stayed during the years he had worked in the coal mines. The people

were glad to have him as their guest but were satisfied with their own religion and not at all receptive to Swen's story of the everlasting gospel. He visited some of his cousins, and again they were glad to see him, but they wanted nothing to do with his message, for they had been poisoned by the story as told by the Mormons and they judged him to be one also.

ABOUT SIX MILES from Billisholm, Swen found that he could have the use of the schoolhouse for preaching, if he would fix his own fire and furnish the fuel. He walked the six miles, carrying coal and kindling, built the fire to warm the building, and carried on the service. Then he walked back to his friend's home after the evening services. One night in the dark Swen fell down in a ditch at the side of the road and it took him all the next day to clean his clothes so he would be ready to preach again on the next night.

That night the brother with whom he was staying went with him and asked a man who lived near the schoolhouse if Swen could not sleep on a cot there in their home so he would not have to walk so far and carry such a load. The man consented and said that he could sleep there, but he was not to eat with them.

On the first night that Swen walked home with them, he talked with them and they became very friendly. The family sat down to eat rice and milk and asked Swen if he would not like a dish of rice with them. He said he would if they wanted him to. After that they offered him food each time they ate.

Swen had a good congregation each night. One evening after preaching, he asked the man where he stayed how much he owed him for staying there. The man said, "Three dollars," and Swen paid him the money. The next night Swen was preaching on the resurrection and he quoted Jesus: "For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." In his sermon Swen said, "What you do to the least, you do to Jesus." The Lord sent his Spirit in abundance during Swen's preaching that night, and the congregation was moved. The man with whom Swen had been staying came to him and said, with tears rolling down his cheeks, "Here, you take half of what you gave me. I want some reward to be laid up for me in heaven."

Swen went back to Billisholm, feeling a little discouraged that he had not been able to baptize any. However, he had a good congregation in Billisholm and baptized some there. This encouraged him in the work.

HE SPENT CHRISTMAS with the wife and daughter of a dead brother. On Christmas morning his niece Eline invited him to the Lutheran service called "Otto-song," a service of singing and rejoicing. It started at four a.m. and lasted until seven. Then they went home for breakfast. Eline asked him how he liked the service and he told her it was all right, but that if Jesus Christ had been there they would have thrown Him out of the church, because He would have told them that they were not teaching His doctrine. Eline opened her eyes wide in amazement, "But, Uncle, we were singing 'Glory to God,' and the whole service was to give glory to him."

"Nevertheless," Swen said, "you do not know the doctrine of Jesus nor practice it." Later that morning he took her to attend the Salvation Army service. After lunch they went to a Methodist service, then later a Baptist. Next morning they got up early and attended a Catholic Mass. Swen explained to Eline that if it had not been for Martin Luther she might have belonged to the Catholic Church. Eline wanted to know why her Uncle Swen was showing her all these different services. "To show you," he said, "that there is some truth in all the churches but not enough of the doctrine of Christ."

SWEN COMPLETED TWO YEARS of preaching the gospel in Sweden. He had been disappointed because his own relatives would not accept it, though he tried the best he knew. Joyfully he returned to his loved ones in the United States, arriving in time for the General Conference of 1908 in Independence. For two years he was missionary in Far West Stake. Here he was successful in baptizing many people. In 1910 the General Conference sent him back to Minnesota to preach among the Scandinavian people. He visited the family of Brother McCloud with whom he had spent much time on his earlier mission. Brother McCloud was dead now, but he had a large family and many relatives, most of whom had not accepted the gospel. In a vision Swen was shown that he would baptize quite a few young people into the church. He told Brother McCloud's grandchildren that the heavens were weeping over them, because their grandfather and grandmother had done everything they could to bring the gospel to others and here their own family had not accepted it. Swen baptized thirteen members of Brother McCloud's family.

In Minneapolis a fine young church member named Bertha Cereal was concerned about the matter of dancing. She asked Swen, "What do you think about dancing? Do you think it is wicked?"

Swen said, "I am like the Irishman; I would like to ask you a question first before I answer your question. Would you like to be in a dance hall when Jesus Christ came to receive his church?"

"No, indeed, Swen," Bertha said. "I would be ashamed to be in a dance hall when Christ comes."

"Well, then," said Swen, "the next time you feel you would like to go to a dance, go into your room and lock the door, get down on your knees and tell Jesus that you want to go to a dance and have a good time and that you want him to go with you. If you receive an answer that he will go with you, then it is all right to go to the dance."

Bertha said, "Swen, I would be ashamed to ask Jesus Christ to go with me to a dance." She was convinced that dancing was wrong. Later she married a Catholic boy who after fifteen years joined the church of the Restoration.

The next Conference sent Swen to Florida where he spent three years. One year he baptized forty people. In 1915 his son George died, leaving a widow and eight children in the state of Washington. The General Church officials kindly sent Swen to Washington where he was able to look after the family. There was no insurance, and the family was in dire circumstances. Some of Swen's friends in Independence gave him twenty-five dollars for the family. Others contributed, and through the influence of a friend a banker gave two lots with an old house which could be rebuilt for the family. The land was deeded to Swen's daughter-in-law, and the Saints who lived in the neighborhood rebuilt the old house. The church and the government each gave some money for the support of the family while the children were growing up. Swen could see that God's hand was over them. During the three years he spent in Washington he converted many people. Then in 1918, badly afflicted with asthma, he went back home.

SWEN RETURNED home to Cameron, Missouri, a very sick man. His doctor gave him only a few days to live unless he could move immediately to a more suitable climate. In a day or two Swen received a letter from a man named Charles Zion. Swen didn't know anyone by this name. Upon reading the letter he found that a young woman Swen had known in Colorado had married this man. They had heard that Swen was in poor health and had written to invite him to make his home with them in Colorado until he improved, and at no cost to him. He was able, after some difficulty, to obtain a commission from the First Presidency to preach in Colorado.

After a short time in the mountains Swen felt much better. Three months

later he and his friends went to Colorado Springs to reunion. At the end of reunion he was asked to stay there. E. R. Sutton was pastor of the Colorado Springs Branch. At a prayer meeting one night a man stood and bore his testimony saying that in a vision he had been shown that if Swen Swenson would administer to his father, who was very sick, his father would be healed. The man who bore this testimony was Brother Charles Anderson of Albin, Wyoming. Brother Sutton told him that if he went to Wyoming he would probably get sick again, but finally Swen gave his consent to go.

Swen found that Mr. Anderson's father, who did not belong to the church, was very sick and had been in bed three years. When Swen administered to him he received a wonderful blessing. Swen stayed in the Anderson home and preached the gospel while he was there. After Swen had been there a week, Mr. Anderson asked for baptism. He was baptized in a stock tank. The next day he was up walking around the house. Three days later he was driving all over the Anderson ranch in a car. People in the neighborhood were justly amazed, and many came to hear Swen preach.

FROM THEN ON Swen spent his time traveling as before but staying only short periods here and there. He and his wife sold their home in Missouri and then spent some time with their children in Iowa and Colorado. From 1923 to 1925 he spent much of the time caring for his wife, who had a severe illness. She was so glad to have him home that, save for her illness, she was happier those years than ever before. She died in Independence in 1925 in the home of her daughter, Mrs. Jacob Andes.

Swen continued to travel. He went to Utah, Washington, Montana, North Dakota, Minnesota, and back to Missouri, retracing the steps he had taken earlier in his life, baptizing and preaching wherever he went.

He was active and alert to his death. When he was a young man in Colorado he had seen in vision the words, written in gold letters on the mountains, "You will live to be ninety years old." This prophecy was fulfilled. Swen had attacks of asthma occasionally, and sometimes was very sick with them. Except for those times he was active and busy, always preaching and visiting. In January, 1944, he preached his last sermon at the Spring Branch Church in Independence, Missouri. A week later he died. His memory is loved and respected by the thousands whose lives he touched with the gospel.

(The end.)

Books

Opening the Doors of Faith—A guidance for the Christian home where there are preschool children, by Mildred Speakes Edwards, Warner Press, Anderson, Indiana, price \$1.00.

This book is a staff of information that parents of small children and church teachers of preschoolers can lean on with honest confidence. Well-selected subjects are discussed in a clear and instructive manner. There are numerous stories, poems, songs, and Bible verses suitable for young minds to grasp. One chapter deals with how the adult can present information about special holidays to little ones.

The book is a superb investment for your dollar.

EMMA M. PHILLIPS

More Power for Your Church by Willard A. Pleuthner is not the work of one man but of hundreds. For the minister or lay member who wants to help his church take its place in the community or world, this book has plans based upon competent authority and thousands of varied experiences and situations.

It covers such phases of church service as getting more people to work in the church; educational methods in stimulating evangelism; greater inspiration for a working congregation; organization and work for unordained men; and tying the teen-age group into the life, work, and worship of the church.

It has several good suggestions for adult groups, projects for the "oldtimers," methods and ideas about uniting religion with everyday life, some thoughts about the minister, several ways of raising money for the church, ways of expanding the church, methods of conducting a membership canvas for financial support, both locally and extended

(these might well be adapted to ministry in the homes), a plan for furnishing flowers for the church services, making the church a power for good in the community, varied ideas for using the radio and television in church work, public relations, suggestions for the church bulletin, stimulating reading of the Scriptures, the place for drama in the church, and other ideas.

This book has over four hundred pages packed with ready-to-use ideas, and several are worked out in minute detail. Some of the plans would need to be remodeled to meet the specific needs of this church and for small to larger congregations. Actual-

ly no worker, whether ordained or layman, could fail to get many practical ideas. This book, once its value is recognized, should become a constant handbook for ideas and methods of their execution. There is scarcely a situation that it does not cover in several ways. It is not written for a person lacking in imagination, ability, courage, and devotion to Christ and his church, yet it would not fail to stimulate anyone desiring to serve well. This is published by Farras, Straus, and Young, Inc., and may be purchased from the Herald Publishing House, Independence, Missouri, for \$3.50.

ALMA C. ANDREWS

The Spirit That Counts

Reunions are current this season of the year. They are anticipated with great expectancy, and experienced with satisfaction. We return elated spiritually as a result of our associations together. Our concepts of life's great purpose are broadened, and we find a new insight into our personal responsibilities and stewardships. It is well that these things are ours to enjoy, but if, upon our returning to everyday living, we do not make our branches and home communities better places for our having had these reunion experiences, it is better that we had never attended, for we are held accountable for these things. From our reunion we must transfer and integrate into all of life's activities the spiritual motivation we received from our reunion experiences.

This realization is essential and finds expression in the services we render to our daily associates. We must qualify in righteous living, for we are debtors to God for our having had his Spirit to minister to us. Ethereal concepts of his great purpose in us and our heightened comprehension of the Zionite process are useless if they do not find fruition in commonplace activities which result in a better branch and community which will produce a people more qualified for the work that is intrusted to all. "A charge to keep we have, a God to glorify."

Arising from our reunion experience is a personal testimony of our spiritual revitalization which we attribute to our week of fellowship service. This precipitates the question of what actually constitutes a testimony. A testimony is not a sermonette, nor is it a tale of woe and personal tribulation. A testimony is always positive in nature.

Christ, Peter, or Paul in their sufferings never complained. A testimony is an affirmation of the truthfulness of the message of this work, the blessings that are ours as a result of God's grace as extended to us, and finds fruit in our determination and motivation to do something to further the kingdom endeavor to the greatest extent of our capabilities. The good that the larger group derives from our testimony comes as a result of our sincerity, inspiration, and determination. The spirit in which our testimony is born is the essential qualification.

DON STIEGEL

Why We Are Tempted

By Wonza Simmers

IS THE WILL of God supreme? Is it his will that man's inhumanity to man continue? These are some of the questions concerning Deity that plague many people. We live in a world filled with malice, guile, hypocrisy, envy, and evil-doing.

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."—Galatians 6: 7.

We must decide what we shall plant in this fertile ground. There is an influence ever present with us, ever seeking to perfect or destroy the precious vitality of our souls.

Even before the creation was in effect the force of evil bloomed, seeking to destroy and to overcome the power and glory of God. This awful monster has great power over all things, subject only to God and the will of man. We must ever guard against being misled by this one "Who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto . . . murder, and all manner of secret works" (II Nephi 6: 23).

Is it God's will that he shall permit this evil to be present among men?

Do we like cake? Is it not sweeter and more pleasing to the taste than plain bread? Yet is it not pleasant also to have bread? How should we be able to appreciate the flavor of cake if we had never sampled the solid fare of bread? These things must be that we may prove ourselves worthy of the reward that awaits us.

For it must needs be, that there is an opposition to all things. . . . Wherefore, the Lord God gave unto man, that he should act for himself. Wherefore, man could not act for himself, save it should be that he was enticed by the one or the other.—II Nephi 1: 81, 99, 100.

Wherefore, all things which are good, cometh of God; and that which is evil, cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually. But behold, that which is of God, inviteth and enticeth to do good continually; wherefore, everything which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God.—Moroni 7: 10, 11.

We are told to judge the good and the evil with an eye to intelligence. The way to judge is easy, for the Spirit of Christ is given to everyone that he may see the way of truth and light. This is a promise that Jesus gave us, for he said, "I will not leave you comfortless, I will pray the Father, and he shall give you another Comforter, . . . even the Spirit of truth; whom the world cannot receive, because it seeth him not." Of this Comforter, Jesus said, "He shall teach you all things, and bring all things to your remembrance."

NOW THAT WE REALIZE we are to be tempted, shall we be able to meet this temptation?

There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.—I Corinthians 10: 13.

Jesus was able to overcome his tempters, and there were many. He instructed us to watch and pray, lest we enter into temptation. We know that the result of yielding to temptation is sin, and the result of sin is death!

Consider the finality of death. Our probation here upon the earth will then cease, and we shall stand at the judgment in eternity.

Wherefore I beseech of you, brethren, that ye should search diligently in the light of Christ, that ye may know good from evil; and if ye will lay hold upon every good thing, and condemn it not, ye certainly will be a child of Christ.—Moroni 7: 18.

It must be that the love of God will fill our hearts and that we shall strive with all our might, mind, and strength to overcome the master of evil before we can ever hope for an improvement in conditions. We live in a world of wickedness, and the time is fast approaching when all this will cease to be. Therefore we must volunteer to help accomplish the task which Christ willingly took upon himself, though it called for the sacrifice of his life. Few of us are willing to sacrifice our lives. Perhaps we shall never be called upon to give so much, but we should be willing to meet our tasks with a glad heart and eager hands.

And now my beloved brethren, if this be the case that these things are true which I have spoken unto you, and God will shew unto you with power and great glory at the last day, that they are true; and if they are true, has the day of miracles ceased?—Moroni 7: 37.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.—Rev. 21: 4.

Dry Note

President Eisenhower does not approve of the consumption of liquor at the White House. An order has been issued banning drinking by members of the White House executive staff during business hours or at any time while at their offices. Clergymen who have talked with Mr. Eisenhower say they are well satisfied that his position is sincere and that there will be very little drinking at the White House during his administration.—From the *Pentecostal Evangel*.

Music in Worship

By Marian R. Tift

A talk given at the Southern New England District conference

WHAT IS THE PLACE of music in our worship service? When we hear the word "worship," we probably recall our own individual experiences and form our own mental pictures of what we call worship. The housewife may think of the many times she has worshiped alone as she has gone about her daily chores. Some may think of their family worship periods. The child, too, may have his or her own concept of worship. Last winter when it was announced over the radio that a school bus was lost in a blizzard, Marsha, my daughter, came to me quite upset and concerned about the children in the bus. I suggested she say a little prayer and ask the Lord to help those searching for the bus and the children. She went to her room and in her small way "worshiped." There are, no doubt, many other ways to worship, but I think in the end we will recall our worship together with our own congregation in the house of the Lord.

ONE OF THE DICTIONARIES defines worship as "reverence with great respect" and in the book *Let Us Worship*, by Chris B. Hartshorn, there is a statement by Andrew Fletcher who lived during the seventeenth century. He said, "Give me the making of the songs of a nation, and I care not who makes its laws." It is a dramatic way of emphasizing the power of song to mold the thinking of people. Religion is older than sacred music, and in Mr. Hartshorn's book we read that back in the early days Luther and other religious leaders realized the power of music and provided hymns so that all might participate in the service of song, which up to then had been reserved for only the clergy. The spoken word

should be the most important part of the service, but I believe that music can and should play an important part in our service of worship. So shall we say that worship and music go hand in hand, and the quality and type of sacred music used in our services will determine the degree of our spiritual experiences, our preparation for the service as a whole, and the benefits we receive.

HOW OFTEN have you entered your place of worship and been disturbed from the very beginning by inappropriate organ meditations? This has happened to me many times, and it has had a great effect upon my mood throughout the service. Some of us are more sensitive than others in this respect, but music does have an emotional effect upon us and should be directed in the right way. It is most important that a worship service be planned as a unit, with the music carrying out the general theme of the sermon for that day. Without the elements of unity and emotion our worship experiences would not be entirely satisfactory. From the time the organist strikes the first note of the prelude until the last response is played or sung we should have experienced a time of quiet meditation, a release of the soul, a feeling of having communed with God, that our hearts and minds have been at peace and that we have received the lesson of the day. Much is lost if these things have not been accomplished.

While the organist, the choir, or soloist can help set the tempo of the

meeting the congregational singing of carefully chosen hymns can also bring us closer together. The hymns should further tell the story of the day. We are known as a "singing church." In this phase of worship we can all participate and add our part to the service. We should train ourselves to learn good hymns, for what we enjoy singing is not always a standard of good music. Other than being suitable for a particular service, hymns should be chosen for their rhythm (which should be dignified), for their harmony, and for their suitability to the congregation. This is true of all kinds of music. The type of congregation is very important. Because we have small and large branches, each branch should do what it can do best, remembering that something simple but done well is more appropriate than something above the group's capabilities.

NOT ONLY SHOULD WE be concerned with our adult meetings but also with the junior and primary groups. Here we can train the children from early church school days to know and learn good music, and we should encourage those particularly interested in music to take lessons of all kinds. From this group come our workers of tomorrow and, if trained early, they will be able to give a better, more intelligent service as they take up the work in the years ahead. All children love to sing. It gives them a feeling of participation and of being an important part of the service. Several times this winter I have played the piano for our primary group in Providence and have had an opportunity to see how Mrs. Hallgreen works with this group. They have their own little songs, and each song they learn tells a story or teaches a lesson they will remember for a long time. This younger group is a difficult one to

Home Column

work with, and it is hard for us to realize the children's capabilities. I was interested in what Mrs. Hallgreen said one day: "I work with the children because I want to, not because I have to. I enjoy it." This attitude is reflected in her work, and the children love her. How much more we could accomplish if we worked with this same attitude.

IT WOULD BE NICE if our branches were large enough to have junior choirs, for then the groundwork could be done early, and our senior choirs would benefit a great deal. Unfortunately, this isn't the case in our district; most of us have all we can do to get a few together to participate in the service of music. Maybe our trouble is in educating

our people in the field of music. Maybe a great many still feel that the service of music is relatively unimportant. I think that once we enjoy music to the extent that we have been lifted up—when we feel that music has lent dignity to the service and has helped unite it—we shall accomplish greater things.

In Doctrine and Covenants 119: 6, we find: "The service of song in the house of the Lord with humility and unity of Spirit in them that sing and them that hear is blessed, and acceptable with God."

Music is harmony; music is a perfect medium for worship. May our worship become perfect through the kind of music we have, thus making our minds and hearts more receptive to the Spirit of God.

Conditioning a Child to Cultural Enjoyment

(The following thoughts were expressed by Sister F. O. (Donna) Weddle in connection with her study of *The Latter Day Saint Home of Today and Tomorrow*, by Alice Burgess, which she took for credit with the Department of Religious Education.)

WE CAN CONDITION our children to a great extent as far as their cultural tastes are concerned. Much good can be accomplished through books. Every little child likes to be read to, and there are a lot of things available for children which are both enjoyable and character-building. On the other hand, there are a lot of books which may do harm, or at least do no good. Wise parents will choose reading material carefully and make many good books available when the child is ready to start reading for himself. Magazines also should be chosen carefully. If children develop good reading interests, these should be nurtured.

As a musician I am very aware of the possibility of conditioning a child to the enjoyment of music. Since both my husband and I are musicians we have built up quite a record library. We have listened to our records a great deal and found that at a very early age our first child was beginning to respond noticeably.

When he was four years old he was beginning to distinguish the style of various composers. On one occasion he was turning the dial of the radio and stopped on some delightful orchestral music. He said, "That sounds like *The Messiah*." It wasn't *The Messiah*, but it was an orchestral suite by the same composer, and any musician would have recognized it as Handel.

Since neither my husband nor I have any use for "popular" music, it never is heard in our home. However, in tuning the radio every once in a while Ronnie will come across a "blues" singer or a crooner; he just giggles about it. He has asked me several times why they sing so silly. Of course, he may possibly go through a period of enjoying jazz bands (and may I have the patience and understanding I will need!), but I believe that the foundation is being laid for him to have the capacity to enjoy good music all his life. I've seen it work in other homes.

We can condition our children for cultural enjoyment.

Thank God for Home

Thank God for home!
For shelter from the rain and sun,
For bedtime when the day is done,
For break of dawn through windows trim,
For singing birds on springtime limb,
For meals to cook, and floors to sweep,
Even for vigils we must keep.
Thank him for each familiar task,
And when we kneel in prayer, let's ask
That through the onward-coming years,
In spite of war-bred doubts and fears,
We still may have, with his good will,
Fireside, and latch, and window sill.

Thank God for home!
For loved one off to daily work,
Happy his duty not to shirk.
For children, playing merrily,
Born in the land where men are free.
Thank him for books for them to read,
And for the many things they need
To help make lives the kind he meant
When to this world his Son he sent.
Thank Him, indeed, while yet we may;
These things more precious grow each day.
Praise him for stars and stripes that fly;
Raise grateful voices to the sky.

Thank God for home!
For blest Zionic plan
Which points the way wherein we can
Attain, and more abundantly,
The life he promised you and me.
Thank him for family altar, where
We may with one another share
Rest when a busy day is done,
Or promise, at a new one come.
Thank him for all these things and more,
Pray for his presence in rich store
To come, abide, and give us still
Fireside, and latch, and window sill.

MARTHA PARSONS

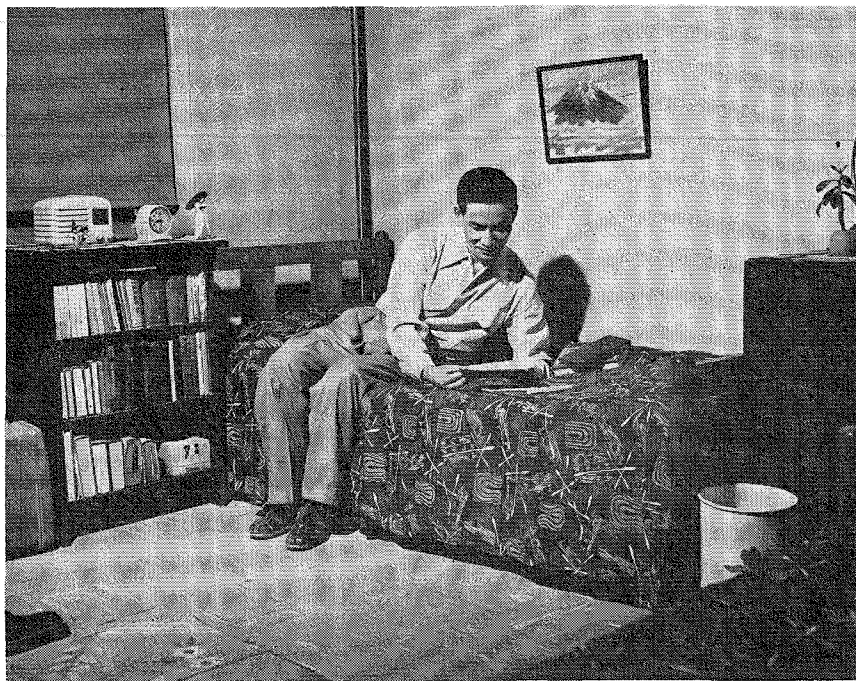


Photo by Marion Pease

Reflections on "The Wide-open Door"

An address given at the Sophomore
Cap and Gown Assembly

By Kisuke Sekine

I am convinced that the hope for peace lies in our ability to understand each other. I believe that what people of the world today need is a simple human understanding and a faith in their fellow men.

SUPPOSE YOU WERE IN MY PLACE this morning, standing here right at this moment, wearing cap and gown, and you were to summarize your two years' Graceland experience into a few minutes. I wonder what your speech would be?

If I were writing a little book, this might be called Chapter I.

Almost two and a half years ago I came to Graceland from a country which was little known to most of the students on the campus at that time. I came to America with one particular thing in mind: that is, to find the answer to my long-time question: "Can't all nations live together harmoniously without fighting?"

I was very much concerned with this question, for my boyhood was upset by the senseless wars in which I lost my family, relatives, and friends.

For a short while I was not so sure whether the sacrifice I made in order to come to America was really worth while, for I was confronted with countless confusions and disappointments. But as I began to open my eyes and ears to the broader and deeper world, I realized that this trip was worth far more than my small sacrifice.

As I participated in the campus activities I met many students who came from all over the United States, representing their own peculiar background. One year I had a Canadian student as my roommate. During one summer I worked with a student who came from Holland. Sometimes I went to campfire and fellowship services with Australian students. From

time to time I went roller skating with English students.

In these serious moments of worship experiences and in these joyous moments of recreation we came to know each other; we came to love each other; we came to understand and appreciate each other.

Someone has said this is a two-way process. I like that term very much, for through Graceland I met America, Canada, Mexico, Guatemala, England, Australia, and the States. Through me Gracelanders have come to know my country, Japan.

WE ALL KNOW that when two different cultures meet they do not always agree. Many times we differed in our opinions and concepts, but because of these conflicts we grew. Together we grew up in the ideals of this institution. Together we came to the place where we could all appreciate one another's culture.

When we differed in our opinions or concepts, we did not fight about it; we compromised.

Through these two years of experience at Graceland I have come to believe that all nations *can* live together peacefully and harmoniously. But today, when we listen to the news over the radio, or when we read the papers, what do we hear? What do we see?

War is still going on. People are still fighting each other—in Korea, Viet Nam, Laos, even in the Malayan jungle. Any belief that military power alone can solve the problems is not only wishful thinking but is very dangerous thinking.

THROUGH THESE TWO YEARS I have found out that one of the essential factors of our friendship is an honest effort to understand each other's culture, religion, and history. Most of us are ignorant of any aspect of the other's life. We have too long excused inexcusable ignorance behind outworn expressions such as "mysterious East" and "inscrutable Oriental." We must now make a genuine effort to know each other as human beings and to understand our differing customs. If we are to win and keep friends among the nations, we must communicate to each other our passionate belief in the dignity and worth of the individual.

I have also found that true democracy is neither rich nor poor. The only essential of democracy that has meaning to the world is its belief in human dignity and human worth—its belief that all men, black, white, red, or yellow, are created equal, with the same rights to live, to speak freely, to worship according to their own conscience, to till their own soil, and reap the benefits of their own labors.

As I face the reality that I must leave this place very soon, I shall do so not with sorrow and regret in my heart but rather with a cheerful spirit, a feeling of satisfaction in worth-while experiences, and a sense of great responsibilities that lie before me as I prepare myself to leave. I am not going home alone but with the spirit and the fellowship of Graceland that I gained through the past two years' associations with every one of you on the

campus—an association that is deeply rooted in the soil of Christian ideals and understandings.

Somehow I am praying this morning that I may be able to become a stepping-stone among the nations. Chapter I will be over soon, and Chapter II will begin within a week or so. We must keep this story going on. We must not fail the challenge.

Sometimes this sort of experience seems very small at first, but it has great potentialities and can become a great and significant movement, if we only keep our faith in our fellow men and our trust in them.

Let us not underestimate the tasks that we are facing today as we leave this place, for it will take the best of our ideals and our spirit. It should be, then, the fervent prayer of every thoughtful Graceland that we dedicate ourselves to this end before time runs out.

How Honest Are You?

When you register, do you fill in the space marked "religion" with the word "Protestant"?

When someone offers you a drink, do you alibi your refusal with a bad stomach or some other somatic complaint?

When the pastor invites you to church, do you beg off on the excuse of "studies," then sleep in a couple of hours?

What is your excuse for not keeping the Word of Wisdom?

Do you have any trouble with professors who "have it in for you"?

Is there any relation between your unpaid tithing bill and the fact that the Lord won't sue you?

If the church means so much to you, how do you explain the fact that you don't tell your friends about it?

Do you find it hard to give up a pet theory after you find out it isn't true?

Do you ever find yourself boasting about what great things you would have done if you had had an opportunity?

Can you face the relationship between where the Zion program is today and where you are in your spiritual development?

Do you hide behind a camouflage of slang so people won't think you are religious?

By the way, have you ever measured the content of your own sermon against your behavior?

Does status play any part in the motivation behind your church activity?

Can you take honest criticism?

Do you ever think the second time of the words you said at a consecration service?

—R.L.D.S. University Bulletin, No. 3

Young People in the News

"Teen of the Week"

Sharon Erickson

The Omaha *World Herald* recently featured Sharon Erickson "Teen of the Week" for the entire Omaha, Nebraska, area. The write up given her at that time contains a report of many of the features which qualify her for church-wide recognition and tribute. The following is quoted from the *World Herald* article:

Any edition of a Who's Who at Benson High this year would have to include the name of Sharon Erickson.

For Sharon, an attractive brown-eyed blonde, has the happy combination of beauty and brains that makes her a natural leader. Her mental prowess is mirrored in the fact that she has received constant Honor Roll mention since entering Benson and has maintained an A-minus record during her three-plus years at the school.

The fact that she ruled as Benson homecoming queen this fall attests to her feminine charm.

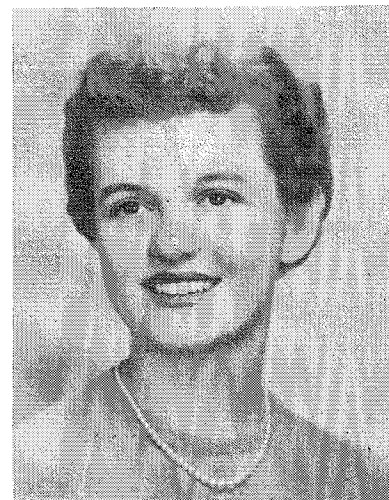
But the current Teen of the Week, daughter of Mr. and Mrs. Parker Erickson, 2406 North Fifty-sixth Street, has many other feathers in her extracurricular bonnet.

Her interests include student government, music, journalism, and athletics, and she has harvested considerable success in each field.

A member of the Student Council for three years, she served on the group's progress committee as a sophomore. She also was elected to serve as County Government Day treasurer last year and was an alternate to the Girls State session in Lincoln last summer.

Sharon is a member of the Benson girls' sextet and senior choir this year after serving her musical apprenticeship in the glee club and junior choir.

Her journalistic achievements include two years of reporting for the *Benson News*. But Sharon's greatest love is athletics. She first gained prominence as



a freshman, acting as treasurer of the Green Peppers, the school's first-year pep club.

She now is president of the Cottontails, upperclass pep group, and is serving her third year as a cheer leader. Her yell-belle duties this year include coaching the sophomore cheering squad.

First vice-president of the Girls' "O" Club, Sharon already has qualified for her first state award for participation in athletics and will earn her second state honor before the year is out. And despite the heavy academic and extracurricular load, she is an ardent church worker.

She is president of the youth group of the Latter Day Saints (Reorganized) Church. She also serves as a substitute Sunday school teacher and last summer worked as secretary of the church Bible school.

As suggested in the article, Sharon is president of the Zion's League this year, after having served in several other offices previously. In addition to her League work, she goes to prayer meetings on Wednesdays and church every Sunday. For the past four years she has attended youth camp and reunion.

Sharon has been elected to the National Honor Society and also to Quill and Scroll, an international journalism society. She will enter Graceland this fall when she will begin her training to become a physical education instructor.

CHARLES NEFF

New Horizons

Question Time

Question:

Please explain to a nonmember that the Scripture, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" refers to everyone but babies.

Michigan

Mrs. A. E.

Answer:

Baptism is for the remission of sin—and sin is a knowing, willful transgression of the law of God. II Corinthians 5: 10 states: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." The assumption that a baby—or anyone—is guilty of ancestral or Adamic sin is not supported by holy Scripture. Ezekiel 18: 2, 3 reads: "What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel." The statement, "except a man be born of water and the Spirit," surely indicates a development beyond that of a baby. Such a command was given to a person old enough to understand and to need and obey it. Christ shows one of the prerequisites of baptism to be belief: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16: 15, 16). Peter is recorded as commanding: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2: 38). It should be certain to all that a baby cannot repent or exercise faith as preparation for baptism. Jesus affirmed the innocence of children: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matthew 18: 3). Further declaring the kingdom quality of innocence of little children, Jesus, in Matthew 19: 14, said, "Suffer little children to come unto me, and forbid them

not, . . . for of such is the kingdom of heaven." Then he performed the only appropriate ordinance for babies; "And he laid his hands on them and departed thence."

The inheritance from Adam affecting babies is death: "As in Adam all die." But this, in its eternal effect, is canceled by the death and resurrection of Christ, for "even so in Christ shall all be made alive." ALMA C. ANDREWS

Question:

D. and C. 124: 3 states: ". . . directed by the spirit of revelation and wisdom they may choose another." If a revelation is already given, why would the spirit of revelation direct to choose another? Saskatchewan Mrs. A. M. B.

Answer:

Every communication to the church has to be interpreted in the light of the times of its presentation. This phrase was in the document presented to the General Conference of 1897. Certain needs for man power in leading positions of the church were apparent. Joseph Smith was alone in the First Presidency. W. W. Blair, his counselor, had died at the close of the preceding General Conference. There were some strains in quorum relations. The comments made by Joseph Smith during the Conference indicated he was concerned that "internal dissension" be avoided. He was anxious that the Conference maintain harmony and lay out sound patterns of procedure.

A. H. Smith had been president of the Twelve since 1890. Now he was designated to be a counselor in the First Presidency and to be the Presiding Patriarch. At least three ways were possible for naming his successor as president of the Twelve: (1) seniority in service, (2) designation in a revelation to the church, or (3) selection by the Council of Twelve. For any of these the free and understanding voice of the church and of the quorum was needed. Revelation in its higher levels does not take away deliberation and choice. Apparently this document sought to combine counsel and choice in a working arrangement. Without alternatives there is no choice. It is worth noting that this was sought in 1890

when the direction to the church was "my servant A. H. Smith may be chosen president of the Twelve."

The integrity of the Twelve was assured in the procedures of the Conference. Three men were designated for ordination to the apostolic ministry. Action concerning W. H. Kelley was "deferred until the changes provided for by the revelation were made in the Quorum of Twelve." On the day after the approval of the document the Twelve brought in this report:

Brother William H. Kelley was unanimously chosen president of the quorum, and a resolution was passed requesting the Conference to provide for his ordination at as early a time as practicable.

The consent of the Twelve harmonized with the counsel in the revelation.

I admit that for some time the phrase involved in this inquiry was problematical to me. It seemed strange that one man should be recommended with stipulation that another might be chosen if the spirit of revelation so led. It concerned me until I began to see the deliberative aspect of revelation. So often we miss this as we emphasize the dictatorial quality in which God is thought of as issuing some dictum that we are to receive without consideration.

In the years around 1897 the prophet was endeavoring to avoid anything dictatorial. The people were being schooled in their responsibilities in administrative affairs. If they did not see fit to take the recommendation that W. H. Kelley be named, they could seek direction for another procedure. There is more than one possibility in carrying forward the work of the church. Many times God's purposes have to wait for human insights to become adjusted that his work may proceed. In this instance an outstanding feature is that when the Twelve were permitted to make a choice they selected the man designated. In this pervasive inspiration, the counsel of the prophet and the choice of the Twelve accord.

ROY A. CHEVILLE

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald Editors* rather than panel members. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Letters

Pathos on the Front Line

(From a letter to Audentia Anderson,
Omaha, Nebraska)

Plans for the meeting in Seoul of our church members are still on, but I'm afraid I can't count on going. I am responsible for a battery of howitzers now, and to insure continuity of operations I cannot leave yet. We moved over to this position last month and are now in the ruins of Chorura, in the otherwise beautiful Chorura Valley. This is truly the "land of morning calm" except for the nervous bark of artillery and the cacophonous rattle of machine guns. We aren't too close to the main line of resistance, but the valley is flat as a billiard table with "the line" crossing the middle. Enemy artillery is quite active around our forward position, and there is plenty of work and excitement for everyone.

The night before last I lost (for all practical purposes) a lieutenant. He came in from his forward observation post a mental wreck. He was so completely terrified by the horror and noise of battle that he couldn't eat and was barely rational in speech. I talked to him for an hour or so, and by midnight he had calmed down enough to go to bed. By the next forenoon he was his old self again except for a bleak expression in his eyes. I got him a job at headquarters so he won't have to face another situation his nervous system can't stand.

This was the second case I've seen here, and my heart goes out to those suffering lads. Only a man who has felt the stark terror and seen the horrible scenes of battle firsthand can realize what a terrific strain it is to retain one's sanity and continue to operate.

This is a pretty tame war, judged by World War II standards, but there are times when it is a little too realistic for the men involved. This morning I visited the infantry company that I spent November and December with as a "forward observer." There were only two men left of the old gang—the first sergeant and the company's houseboy. Fifty-eight had been wounded and eleven killed in one night, out of the 192 men committed. My hat is off to the doughboy! We have some bad times in the artillery, but nothing compared to what the foot soldier faces.

LT. F. L. LYSINGER

Korea

Help in Time of Need

I have recently renewed my *Herald* subscription; it means much to me because I am isolated and the only member of the church in my home. The past four and a half years our ministers have been coming down to Mankato once a month to hold meetings for the scattered Saints in this area, and for a while we had a good-sized group. Now, however, only a few families are left, as the others moved away. We feel that much good is being accomplished, though, even if progress is slow.

Several years ago I became seriously ill and was taken to the hospital. The third night I was there, the nurse called my husband and told him I might not live until morning. When the doctor came in I told him I didn't think I could take it much longer. I tried to sleep, but I could not seem to relax unless I was given a shot. As the days went by and the fever

continued, I grew weaker and weaker. I had hesitated to call the elders, as Minneapolis was the nearest branch and that was over a hundred miles away. Finally I asked my husband to call, and two of the elders came. After receiving administration I felt relieved and encouraged, but I did not get well immediately. Now I am thankful that the long period of recuperation gave me an opportunity to study. I came to know God as a friend, as well as Ruler of the universe, and I often felt his Spirit with me. I had plenty of time to meditate and study, and on one occasion I was able to defend his cause clearly and effectively. His Spirit was with me in great abundance as I did so, and the thought came to me that God must truly appreciate the little things we do for him.

I shall ever be grateful to those who wrote encouraging letters to me at that time, and to Velma Richee who sent me a bottle of consecrated oil. Although I was isolated, I never really felt that I was alone. Through the experiences I have had I have come to understand more fully God's great love for humanity, and I also understand others better than I did before.

MRS. GORDON LEWIS

Lewisville, Minnesota

Letter of Appreciation

Five years ago we moved from Little Current, Manitoulin Island, to Wiarton, Ontario. I had always lived near Little Current and worshiped with the Saints there for twenty-four years. With reluctance I left the fellowship of these good people, but in Wiarton I found the same love that is present in our congregations everywhere.

We rejoice that we have been able to help our children catch a glimpse of the kingdom. They are married now and have established

homes of their own. Those who married non-members have had their companions join them in the church. Our youngest son, Calvin, has been called to the office of teacher; Vernon and Leighton have held the priesthood for two years. We feel that we have been greatly blessed through our children.

My husband and I are cooks on a Canadian freighter that carries coal, grain, ore, and pulpwood across the Great Lakes. We miss very much the opportunity of attending services during the nine months that we are on the boat each year. We go to church whenever we have a chance, and my husband assists when he is needed.

Each year the waters of the Lakes seem to become more turbulent, and often we have felt our great dependence on God. He has heard us in our hours of need and has protected us. I am grateful, too, for the dreams I have had to comfort me.

The *Herald* and *Daily Bread* bring us many fine messages. I have especially enjoyed the letters and the Word of Wisdom articles. We have had better health than we had known before observing this divine instruction. After Christmas we took our youngest son and his wife back to Graceland. In Nauvoo we attended Communion service and were happy to see whole-wheat bread being used. Returning home we stopped at the home of Brother and Sister Harold Smith for lunch. We had heard about their stone-ground wheat flour and the good work they had done at the reunions telling people about the whole-wheat flour. We are happy to see that study in the field of nutrition is proving that the Word of Wisdom is scientifically true. This strengthens our faith. God does not intend for us to be sick, but until we learn to take his counsel we cannot expect to have good health.

Wiarion, Ontario MRS. SAM ROBINSON

CAMPFIRE AND COUNCIL RING PROGRAMS

by ALLAN A. MACFARLAN



Here is a good book for helping to make evening campfires more enjoyable at summer reunions and youth camps. It contains complete directions for setting up camp and council fire programs including activities, Indian lore, and nature craft. An Association Press book.

\$2.50

HERALD HOUSE

Independence, Missouri

Briefs

Six Children Baptized

ESCATAWPA, MISSISSIPPI.—On April 12, three babies were blessed. The pastor, A. N. Barnes, blessed Eloise Joette, daughter of Mr. and Mrs. Johnny Kasby, and Daniel Elmer, son of Mr. and Mrs. E. B. Sherman. Kathryn Darlene, daughter of Mr. and Mrs. Billy Graham, was blessed by Elder Gordon Gibson.

The Mobile District conference was held at Escatawpa on May 17 under the ministry of the district presidency, Elders Jack Pray, Wayne Hough, and A. N. Barnes. The women's department of the local congregation served lunch at noon.

The Cantata, "Easter Bells," was given by the senior choir on Easter evening. Soloists were Daniel McQueen, tenor; Mary Jo Davis and Mabel Byrd, altos; Doris Pierce, Charline Coker, and Margaret Ann Davis, sopranos. The choir is directed by Sister Madella Barnes.

The Zion's League, under the direction of Jimmy Roberts, honored the mothers of the community with a reception at the church on Mother's Day. All departments of the church have been working together, completing the pews for the main auditorium and finishing the lower auditorium.

Vacation church school was held at the church on the week of June 1. The principal, Mrs. Dorothy Griffin, reported an average attendance of sixty-five. On June 14, Children's Day, six children were baptized by Hildred Thomas and James Roberts. At this service, the junior choir, directed by Mary Jo Davis, sang "The Old, Old Path." The candidates were Cedric Thomas, Charles McQueen, Michael Roberts, Carole Williams, Terry Breland, and Connie Rogers. The confirmation service was held at the church on June 24. Frank Bickle was ordained to the office of deacon on June 21 by Elders A. N. Barnes and C. L. Barnes.—Reported by MARGARET ANN DAVIS

Flags Presented to Branch

GARY, INDIANA.—The branch celebrated its first anniversary in the church building on Easter Sunday with all-day services. President F. Henry Edwards was the guest speaker.

Beginning the first of May, the district missionary, Seventy Cecil Ettinger, held a series of cottage meetings and visited in the homes of the members, concluding with a week of preaching services in the church, using slides to illustrate his lectures. Following the last service, a social was held in the lower auditorium at which the family of Brother Ettinger was also present.

On May 17, Lowell, husband of Sister Thelma Conrad, and Linda, daughter of Brother and Sister Bennie Darter, were baptized. They were confirmed at the eleven o'clock service by Elders D. H. Smith and Cecil Ettinger.

On May 24, preceding the morning preaching service, the church flag, donated by the women's department, and the United States flag, donated by Carl Hedelius, were presented to the branch. The ceremony was by the junior church and Elder A. H. Tomlinson was the morning speaker.

On May 31, the district conference convened at the church with Apostle D. O. Chesworth and District President Lyle Woodstock in charge.—Reported by MARIAN TOMLINSON

Baptisms in Mission

WILLAPA, WASHINGTON.—A potluck dinner was held by the mission following the morning services on May 24, after which three candidates were baptized in Lake Sylvia by the pastor, Elder O. L. Oppelt. The candidates, Joseph Rothlin, Robert Kain, Jr., and Allen Schrotberger were confirmed that afternoon by Brother Oppelt. Brother Rothlin is a young dairy farmer, and Bobby and Allen are eight-year-olds who have been reared in the church.

The IWA Hall in Raymond is used for church school and other Sunday services. Brother and Sister Oppelt drive from their home in Shelton, seventy miles away, to minister to the group. The church school has about twenty-seven members; the Tiona Club (the women's

department) has about twelve members.—Reported by NINA B. WOLFENBARGER

Youth Groups Organized

BALTIMORE, MARYLAND.—Apostle D. T. Williams was in the branch on January 21 and February 15, and Elder William Conway visited the branch on March 22. W. T. Guthrie was in the branch from January 22 to February 1.

Elder Orrin Wilcox visited in the branch for a short while during his tour of the country.

A special Easter program was arranged by Lily Vitek.

The Mother's Day service was directed by the pastor, A. A. Mehlich. A special feature was the playing of a record from Grace Edwards Faunce of Lamoni, Iowa, to surprise her mother Lettie Edwards, the oldest mother in the branch. A floral tribute from the branch was presented to Sister Edwards. Corsages of flowers were presented to the other mothers who were present.

The Zion's League was organized under the direction of Bob Simpson, and the young adults organized the Ladasa Club under Gary Jones.

Cottage meetings under the direction of A. G. Edwards, Sr., and Robert Sparks resulted in the baptism of Enid Mosley, Anthony Meeker and Janet Meeker, Thomas and Richard Willinger, and Melvin Keim on June 14. They were confirmed on June 21.

Dr. Paul Edwards has been called to active service in the Navy and is now stationed at Bainbridge.

The Laurel Club held a dinner to sponsor several young people to youth camp at Deer Park.

Arthur G. Edwards, Sr., delivered the baccalaureate address at Dundalk High School to an audience of approximately five hundred.—Reported by WONZA SIMMERS

Mission Is Growing

OSCEOLA, MISSOURI.—Under the leadership of the pastor, Charlie Crabtree, the mission meets at the Presbyterian Church, at the south edge of town on Highway Thirteen in the afternoon on Sundays. Church school is held from 1:30 to 2:30, and preaching from 2:30 to 3:30.

The Zion's League is under the supervision of Brother and Sister Charlie Myers. Brother W. S. Macrae was the speaker on June 21. He spoke on the "Ministry of Pain." He brought his little portable organ he had used in the missionary field for several years. Two young sisters came with him to sing and play the organ.

Tom Tompson comes from Independence to speak to the group.

The women's department had a bake sale on June 20 to raise money for the building fund.—Reported by MRS. CHARLIE CRABTREE

Mission Organized

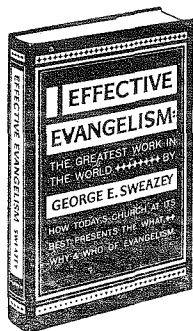
ASHTABULA, OHIO.—On March 22, at the YWCA, the district president, Charles Brockway, and his assistants, Bishop J. F. Wildermuth and Elder B. Scott Liston, met with the Saints for the purpose of organizing their church school into a mission.

The following officers were elected to serve until October: pastor, Glenn Bishop; treasurer, Paul Landon; church school director, Harold Fishel; secretary and recorder, Shirley Bishop; women's leader, Eleanor Landon; and music director, Gladys Fishel. The following committees were appointed: finance, Warren Bishop, Eleanor Landon, and Marilyn Hall; building, Homer Penhollow, Gladys Fishel, and Shirley Bishop; auditing, Margaret Ashbaugh and Carl Ashbaugh.

Effective Evangelism

by George E. Swezey

This new book is among the first to discuss the whole idea and practice of evangelism in the program of the local church. It gives the Why, What, How and Who of evangelism to help both ministers and laymen. A Harper publication.



\$3.50

Herald House
Independence, Missouri

Upon his return from Graceland in June, Carl Ashbaugh was appointed to be young people's leader.

During the Kirtland District conference, May 9, Daniel Ashbaugh and Dorothea and John Gross were baptized by the pastor. The women's department was organized the same day under the direction of the district women's leader, Sister Othel Smith. The following women were elected as officers: vice-president, Dorene Penhollow; secretary, Dorothea Gross; and treasurer, Margaret Ashbaugh.

Glenn Bishop was ordained to the office of elder on May 10 by J. F. Wildermuth and B. Scott Liston.

Howard Penhollow, wounded in Korea, was welcomed home on June 1.

On June 21, Seventy Cecil Ettinger blessed Kris-Ann, daughter of Mr. and Mrs. John Hall, born on June 5. Brother Ettinger was assisted by Glenn Bishop at the blessing and was the morning and evening speaker.

Cheryl Lou Landon, born on May 31, was blessed by Elders Bishop and Liston on June 28. She is the daughter of Mr. and Mrs. Paul Landon.

On June 14, the local radio station at Ashtabula, WICA, broadcast the first of a series of sermons by Elder Evan Fry. These fifteen-minute programs are sponsored by the women's department of the Kirtland District.

On July 2, the women's department held an ice cream social at the home of Brother and Sister Paul Landon for the benefit of the mission building fund.—Reported by SHIRLEY BISHOP

Young Adults Meet

SEIBERT, COLORADO.—The month of June was an active month for the Seibert mission. Five Leaguers attended the district youth camp at Palmer Lake. Those attending were Jackie Boren, Doris Fuller, Floyd Reid, Laveta Reid, and Roger Reid. The young adult group had a picnic and campfire with the district missionary, Gerald Gabriel, as guest speaker for the evening program. Twenty young adults were in attendance. Brother Gabriel baptized eleven people at the close of a series of three weeks of cottage meetings. Six babies have been blessed during the three-week period with Elders J. D. Curtis and Owen Self assisting in the blessings and confirmations.—Reported by BETTY REID

Forty-one Baptisms Children's Day

KANSAS CITY STAKE.—The following baptisms were reported on Children's Day; Bennington, four; Central, eleven; Chelsea, four; Eastbrook, two; Grandview, Kansas, two; Grandview, Missouri, four; Malvern Hill, five; Prairie Village, one; Quindaro, five; Shawnee Drive, two; and Van Brunt, one.

A Zion's League retreat was held at Lake Doniphan, June 13 and 14. Leaders were Almer Sheehy, Twyla Scherer, Fred O. Davies, Joseph E. Baldwin. A baptismal service was held on Sunday when Elder Davis of Malvern Hill baptized Judy Carol, the daughter of Clyde and Irene Beard, who are the young people's leaders at Malvern Hill. Meals were provided under the direction of Opal Howe and the women of Shawnee Drive. Eddie Smith, a professional chef in the group, assisted.

Officers Elected

BROCKTON, MASSACHUSETTS.—The branch held its annual business meeting on June 24, under the direction of Jacque Pement, president of the New England District.

The following officers were re-elected for the coming year: Elder Leonard Chesworth, pastor; Earl Wright, treasurer; Lorraine Gar-

field Cookson, secretary; Ernest Wright, church school director; Beatrice Wright, chairman women's department; G. Edmund Stearns, historian and publicity agent. The budget for the coming year was adopted. A Zion's League and Junior League have been formed in the past year. The membership of the branch was given as seventy-one, with about sixty-one active members. Jean Chesworth is in charge of the music.—Reported by G. EDMUND STEARNS

News and Notes

(Continued from page 2.)

DEPARTMENT ACTIVE

Clifford Cole, formerly of the Graceland faculty, has joined the staff of the Department of Religious Education as the director of children's work.

Edna Easter of the department served as director of the Skylark, Oriole, and senior girls' camps held at Lake Doniphan. Serving as a cabin counselor at the Oriole Camp was DeLores Tandy, also of the department. Elder Lee Hart, Center Stake youth director, was associate counselor for the girls' camps.

NEFF AT OMAHA

Elder Charles D. Neff was in Omaha, Nebraska, on June 14, to perform a wedding ceremony. That morning he assisted in the worship service at the church.

AT MEMORIAL SERVICE

Elder Franklyn Weddle conducted an institute in Indianapolis, Indiana, June 19 and 20. He was at New Albany, and Evansville, Indiana; and Louisville, Kentucky. He preached at Nauvoo, Illinois, on June 26, and had charge of the music at the memorial service that afternoon. A choir of eleven voices from Independence and Kansas City sang at this service at which Elder Eugene Theys was the guest speaker.

Mission in Mt. Dora

"Because of the intense desire of a brother and sister to please their mother and to help others of their faith, a new church has been established in Mount Dora." This was the opening paragraph of an article in the February 5 issue of the Mount Dora (Florida) Topics.

It was a newsworthy event when the unpretentious home of the late Edith Fish was converted into a church building where members of an active mission now meet.

The devotion and zeal of one family carries the thread of the story. Mrs. D. Fletcher Crane (the former Gladys Wise) and her brother, Dr. Robert Wise, became concerned about the distance their mother, Mrs. Harry Wise, must travel to get to the church at Orlando. Sister Wise had been ill for some time.

When the house which had been the home of the late Edith Fish—the aunt of Fletcher Crane, became vacated, Sister Crane and her brother conceived the idea of establishing a mission in Mount Dora.

Dr. Wise serves as pastor of the church, and he and his sister, assisted by a few Saints, have spent a great deal of time redecorating the home. Pews are replacing the chairs that were in use at the opening of the mission. Work is being done on church school rooms, and plans include replacing the scarf-covered radio cabinet with a real pulpit.

The Mount Dora Topic featured a well-written account of the Reorganization, as well as the background of the Wise family who organized the mission.

Formerly of Minnesota, the Wises were faithful adherents of the original beliefs of the church. Their faith in the Reorganization was with them when they moved to Mount Dora. When a mission of the church was established in Orlando, about thirty-two miles away, they were among its first members.

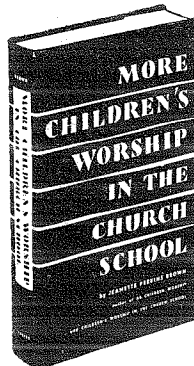
Today, still zealous and enthusiastic, the family serves, with the growing congregation of twenty-five Saints, in the work of the kingdom. BARBARA PEAVY HOWARD

More Children's Worship in the Church School

by JEANETTE PERKINS BROWN

This brand-new book discusses different areas of experience from which worship may emerge, illustrates them with abundant examples of children's contributions, and supplies a number of actual services of worship. A Harper publication.

\$3.00



HERALD HOUSE
Independence, Missouri

Bulletin Board

Erie Beach Reunion

Erie Beach Reunion will be held at Erie Beach, Ontario, July 31 to August 9. Tents are available in the following sizes and prices: (with three-foot walls) 9x7, \$5.25; 12x9, \$7.00; 12x14, \$9.50; (with six-foot walls) 9x16, \$15.00; 12x19, \$16.50. Canvas cots will rent for \$1.50, and meals will be served cafeteria style at reasonable prices. Reservations may be made with John Banks, 13 Tweedsmuir, Chatham, Ontario.

Canadian Address Wanted

Olive Mayne, 15 Victoria Grove, Heaton Chapel, Stockport, England, would like to obtain the address of the woman in Canada who wrote to her after her letter appeared in the *Herald*. She has mislaid the correspondence.

Eastern Colorado Reunion

Eastern Colorado Reunion will be held August 15 to 23 at Palmer Lake, Colorado. Apostle D. Blair Jensen and Bishop and Mrs. H. L. Livingston are to be the principal speakers and instructors. Housing will be \$3.00 to \$7.50 per person (mostly dormitories, some cabins). Tents will not be used because of the altitude (7,300) and cool nights. State law necessitates simple health certificates for those under eighteen years old.

Anyone who wishes to have a detailed program may send his request, with addressed envelope, to Mrs. Ward A. Hougas, 480 Marion Street, Denver 18, Colorado.

WARD A. HOUGAS
District President

Change of Address

Robert Cochran
2960 Scheibler Road
Memphis, Tennessee

"Priesthood Journals" Needed

Bishop T. A. Peck, Box 1285, Lansing, Michigan, would like to purchase a complete file of the *Priesthood Journal* or the following separate issues:

Volume 4, Number 4
Volume 7, Number 2
Volume 9, Number 3
Please send price list before mailing.

Alberta District Activities

The Alberta District Reunion will be held at Sylvan Lake, Sunnyside Camp, August 3 to 10. Camp registration will begin at noon on Monday, August 3. The reunion staff includes Seventies Z. Z. Renfroe and R. F. Ralston, Mrs. Ralston, and Elder and Mrs. Howard Fisher. Costs are the same as previously: one day, \$2.50; entire week, \$12.50; children 6 to 12, \$6.00.

President Israel A. Smith will visit Calgary on July 22, Edmonton on July 24, and Ribstone on July 25. Each meeting will begin at 8:00 p.m., except the one in Ribstone, which will be a noon luncheon.

DAVID K. LARMOUR
District President

WEDDINGS

Braby-Freeman

Carol Freeman, daughter of Mr. and Mrs. Frank L. Freeman of Independence, Missouri, was married to T. Richard Braby, son of Mr. and Mrs. J. Hugh Braby of Des Moines, Iowa, at the Enoch Hill Church in Independence on June 21, Elder Myron Zerr officiating. The couple will attend Ohio University at Athens, Ohio, in the fall.

Bullen-Carlson

Adah Carlson, Barnum, Minnesota, and Harold Bullen, McGrath, Minnesota, were married June 6 at the Reorganized Church in Minneapolis, Minnesota, Elder E. C. Zuelsdorf and Patriarch James A. Thomas officiating.

BIRTHS

A son, Thomas Edwin, was born on April 18 at Ft. Lawton Army Hospital to Mr. and Mrs. Norman E. Swails of Seattle, Washington. He was blessed on June 14 by Elders Howard Sheehy and Arnold Rhoads. Mrs. Swails is the former Darleen Craven.

A daughter, Valerie Lynn, was born on March 23 to Mr. and Mrs. Max M. Matthews of Urbana, Illinois. She was blessed on May 31 at the church in Taylorville, High Priest Arthur Henson and Elder Delmar Jones officiating. Mrs. Matthews is the former Daisy Loretta Surridge.

A daughter, Kathryn Renee, was born on May 7 to Mr. and Mrs. Murray D. Hubbard of Woodbine, Iowa. Mrs. Hubbard is the former Gerry Wilson of Fairland, Oklahoma. Both parents are graduates of Graceland College, class of '52.

A son, John Edward, was born on May 27 to Mr. and Mrs. Max G. Smith of Midland, Texas. He was blessed on Father's Day by Elders W. F. Page and I. H. Parker. Mrs. Smith is the former Lorraine Sader.

DEATHS

JOHNSON.—R. Lewis, son of Earl and Mary Johnson Dunshee, was born May 2, 1893, in Cass County, Iowa, and died April 11, 1953, at his home in Beaverton, Michigan, after six months of illness. He had been a member of the Reorganized Church since July 6, 1904.

Surviving are his wife, Elizabeth; three sons: Willard of Royal Oak, Michigan; Wellington and Keith of Ferndale, Michigan; two daughters: Mrs. Donna Larch of Marine, Illinois, and Phila of the home; a brother, C. W. Johnson of Lancaster, California, and eight grandchildren. Funeral services were held at Gladwin, Michigan, Elder Elmer Kintner officiating.

SLANAKER.—Pearl Mae, was born March 4, 1892, and died June 16, 1953 (place of birth and death not given). She had been a member of the Reorganized Church since her youth.

Surviving are two sisters: Mrs. Hattie Murphy and Mrs. Carrie Halverstadt of Winfield, Kansas, and a brother, R. W. Slanaker of Hinton, Oklahoma. Graveside services were conducted by Elders Elmer Richards and Collin Clevenger at the cemetery in Hinton.

We're on the Air . . .

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

ARKANSAS, Searcy.—KWCB, 1300 on the dial, 4:30-4:45 p.m. (CST) Sunday.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

CONNECTICUT, Norwalk.—WNLK, 1350 on the dial, 8:30 a.m. each Sunday (beginning July 5).

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

Iowa, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

Iowa, Lamoni.—KGRA, 690 on the dial, 9:30 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m. (EST) on July 21, Aug. 5, 11, and 26.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFSB, 1310 on the dial, 10:30 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MONTANA, Kalispell.—KGEZ, 600 on the dial, 1:15 p.m. (MST) Saturday.

OHIO, Ashtabula (Cleveland area).—WICA, 970 on the dial, and WICA FM, 103.7 megacycles, 9:15 to 9:30 a.m., Sunday, July 14-December 6.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 9:30 a.m. (EDST), Sunday.

TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

To Meet the Day

BY FRANCIS ELLIS AND VIRGINIA CHURCH

This book of 116 meditations is intended primarily for youth in their early and late teens. They may be read alone or just as effectively in devotional services.

Each meditation is one page long, begins with a Bible quotation, has a short story, and is concluded with a prayer. The entire book brings both inspiration and instruction in a clear, readable style. An Abingdon-Cokesbury publication. 128 pages.

\$1.75

HERALD HOUSE

Independence, Missouri

FUSSELMAN.—Charley Arthur, son of Phillip H. and Lucy Johnson Fusselman, was born December 17, 1872, and died June 11, 1953, at his home (location not given). On October 9, 1895, he was married to Lourie Dene Bell; six children were born to them. He had been a member of the Reorganized Church since March 25, 1896, and since 1931 had served as an ordained minister.

Besides his wife he leaves five daughters: Fern Hull and Nellidene Howell of Payson; Lena Brown and Gretta Hazelrigg of Kinderhook; and Minnie Hunter of Barry; a son, Kenneth of Paducah, Kentucky; two brothers: George of Quincy and Clyde of Nauvoo; fifteen grandchildren; six great-grandchildren; and three step-grandchildren. Funeral services were conducted by Seventy John Puckett.

BEAN.—Evva Belle, daughter of Wentworth and Sarah Keck Holmes, was born June 13, 1875, at Fulton, Illinois, and died June 7, 1953, at Milan, Illinois. She was married on September 20, 1898, to Joseph Bean, who preceded her in death in November, 1939. She had been a member of the Reorganized Church since November 9, 1892, and attended the old Buffalo Prairie Branch for many years, later transferring to Joy Branch, of which she was a charter member.

She is survived by a son, Joseph V. Bean of Oak Ridge, Tennessee; a daughter, Mrs. Hope Campbell of Rock Island, Illinois; two brothers: Lermond W. Holmes of Galesburg, Illinois, and Wentworth V. Holmes of Joy, Illinois; a sister, Mrs. Myrtle Bradford of Los Angeles, California; and two grandchildren. Funeral services were held at the Reorganized Church in Joy, Elder W. J. Bre-shears officiating. Interment was in the cemetery by the Buffalo Prairie Church.

LINDER.—Lola R., was born January 15, 1902, in McDonald County, Missouri, and died May 29, 1953, at the home in Carthage, Missouri. She suffered a fractured hip three years ago and had been an invalid ever since. She was a member of the Reorganized Church.

She is survived by her husband, John J. Linder; two daughters: Mrs. Gerald Lambeth and Mrs. Loren Bayless of Carthage; two brothers: Wiley Crowder of Wyandotte, Oklahoma, and John Crowder of Tiff City, Missouri; seven sisters: Mrs. Mary Gilberth and Mrs. Margaret Lunderson of Seneca, Missouri; Mrs. Lucy Wallace and Mrs. Rosie Church of South West City, Missouri; Mrs. Lula Crowder of Pawnee, Oklahoma; Mrs. Ola Cary of Jay, Oklahoma; and Mrs. Lela Sutton of Carthage, Missouri. A son, James Turner, died in infancy. Funeral services were held at the Reorganized Church, Elder H. O. Plumb officiating. Burial was in the Swars Prairie Cemetery near Seneca.

GILMORE.—Cora C., daughter of James and Thresa Hare, was born December 2, 1878, at Millersburg, Illinois, and died May 6, 1953. Her husband, Clair T. Gilmore, died in 1948, and a son, Ward, died in 1951. She had been a member of the Reorganized Church since her youth, and even during years of affliction her faith was unwavering.

She leaves a daughter, Mrs. Margaret Hayes of Burlington, Iowa; a brother, Milo Hare of Rock Island, Illinois; a sister, Mrs. Salena Wakeland of Viola, Illinois; and two grandchildren. Funeral services were conducted by Elder D. J. Williams at the mortuary in Aledo, Illinois.

GOOLD.—Hugh Wellington, was born September 4, 1871, at Fraker's Grove, Illinois, and died June 14, 1953, at Menorah Hospital in Kansas City, Missouri. On November 19, 1891, he was married to Elma Elizabeth Fowler, who preceded him in death. He was baptized into the Reorganized Church on July 16, 1905; was ordained a priest on May 7, 1906; an elder on January 13, 1907; and a high priest on June 16, 1912. He served for a time on the Independence Stake High Council and the Kansas City Stake High Council. He also was pastor at Second Church in Independence; Fourth Kansas City, Malvern Hill, Mt. Washington, Bennington, DeSoto, and Armourdale, in the Kansas City area; Pueblo, Colorado; and Fremont, Nebraska.

Surviving are four sons: Ralph of Kansas City, Kansas; Roland of Fremont; Walter of Independence; and Robert of Olathe, Kansas; a daughter, Mrs. Emmett Saunders of Olathe; two brothers: Maurice of Indianapolis, Indiana, and Rollee of Stockton, California; two sisters: Mrs. Florence Carr of Independence, and Mrs. Leila Enfield of Los Angeles, California; seventeen grandchildren; and fourteen great-grandchildren. Funeral services were held at the George C. Carson Chapel in Independence, Elder Glaude A. Smith and Evangelist Arthur Stoff officiating. Interment was in Mound Grove Cemetery.

GRIFFIN.—James Travis, son of Henry and Nancy Griffin, was born March 23, 1868, in Henry County, Tennessee, and died June 8, 1953, at the home of his son-in-law and daughter, Mr. and Mrs. B. H. Barnes, in Mayfield, Kentucky. He was married in 1897 to Annie Lucinda Lawrence, who, with four of their children, preceded him in death. He had been a member of the Reorganized Church since 1910.

Surviving are four sons: B. L. of Gasden, Alabama; C. L. of Wingo, Kentucky; Travis of Independence, Missouri; and Keith of Detroit, Michigan; six daughters: Mrs. Edd Coltharp of Farmington, Kentucky; Mrs. Forrest George and Mrs. Clyde Pittman of Independence; Mrs. Edward Johnson of Wingo; Mrs. Jim Davey Brown and Mrs. Barnes of Mayfield; and a sister, Miss Hettie Griffin of Henry, Tennessee. Funeral services were held in the Tri City Church, Elders J. H. Yager and C. L. Ross officiating. Interment was in Pinson Cemetery, Water Valley, Kentucky.

KETCHUM.—Isaac Newton, son of George Riley and Phebe Elizabeth Ketchum, was born February 26, 1900, at Atchison, Kansas, and died June 13, 1953, at the Independence Sanitarium. For the past eighteen years he had operated a shoe shop in Kansas City, Missouri; his business motto was "Keep your bills paid and make your work as good as your bond." He was baptized into the Reorganized Church on February 14, 1909, and at the time of his death was president of his class at Stone Church. He was married on October 23, 1932, to Sarah Helena Caswell who survives him.

Besides his wife he leaves four children: Gale Oliver Ketchum of Wichita, Kansas; Sarah Mae, Isaac N., Jr., and Ruby Elizabeth of the home; two brothers: George of Harrisonville, Missouri, and William of Independence; four sisters: Mrs. Sarah Brown of Harrisonville; Mrs. Gladys Williamson, Mrs. Florence Swihart, and Mrs. Edna Mae Stark, all of Independence; and two grandchildren. Funeral services were held at the Roland Speaks Chapel in Independence, Elder Glaude A. Smith and Evangelist Arthur Stoff officiating. Interment was in Mound Grove Cemetery.

MILLAY.—Mae Everett, was born September 24, 1903, at Denver, Colorado, and died December 25, 1952, at Gladstone, Oregon. She was married on September 15, 1940, to Don B. Millay, who survives her. She had been a member of the Reorganized Church since her youth.

Besides her husband she leaves a daughter, Donna Mae, of the home; her mother, Mrs.

Mae Everett Taylor of Oregon City, Oregon; and a brother, Evan R. Everett of Portland, Oregon. Funeral services were held at the Holman-Haskins-Rilance Mortuary in Oregon City, Evangelist Walter Barker officiating. Commitment was at the Portland Crematorium.

CLARK.—Minnie, daughter of Herman and Hadalie Brink, was born April 26, 1867, in Berlin, Germany, and died June 19, 1953, in Iowa, where she had resided since she was nine years old. She was a deaf-mute and did not know of the Restoration until two years ago when she was converted by Pastor Wilbur Chandler and Missionary John Loren at Nevada, Iowa. Funeral services were conducted at Nevada by Elder Herbert M. Scott.

STEVENS.—Herschel Vaughn, son of George W. and Harriet Stevens, was born June 27, 1903, at Wellston, Ohio, and died April 24, 1953, at Dayton, Ohio. On July 28, 1912, he was baptized into the Reorganized Church, and on December 30, 1928, he was ordained to the office of priest.

He is survived by his wife, Marguerite; two sisters: Mrs. Hazel Bozarth of Independence, Missouri, and Mrs. Mabel Asbury of Lewisburg, Ohio; and a brother, Howard, of Lewisburg. Funeral services were conducted by Elders Floyd Rockwell and Theodore Boeckman. Burial was in Memorial Park Cemetery, Dayton.

STOVER.—James Walter, son of William Washington and Catherine Cornelia Stover, was born on November 21, 1881, at Morrilton, Arkansas, and died June 12, 1953, at his summer home on the Lake of the Ozarks in southern Missouri. He was married on January 1, 1908, to Ruby Irma Cook, who survives him. After working in several grocery stores in Independence, Missouri, where they made their home, he went into business with L. M. McFadden, building a store on North Chrysler and continuing in that business until 1916, when he became an employee of Standard Oil. In 1945 he was forced to retire because of poor health. He had been a member of the Reorganized Church since 1905.

Besides his wife he leaves a son, Clyde W. Stover; and three daughters: Mrs. Mildred Van Arsdalen, Mrs. Pearl Stevenson, and Mrs. Elaine Resch, all of Independence and vicinity; and two sisters: Mrs. Sophie Hemphill of the home, and Mrs. Jessie Denny of Kansas City, Missouri. One daughter, Ruby Emma, died in 1928. Funeral services were held at the George C. Carson Chapel, Elders Glaude A. Smith and Almer W. Sheehy officiating. Interment was in Mound Grove Cemetery.

Reunion Schedule

REUNION	PLACE	DATE
Center Stake of Zion	Lake Doniphan, Excelsior Springs, Missouri	July 11-19
Owen Sound-Toronto	Port Elgin	July 11-19
Central, South Michigan	Liahona, Sanford, Michigan	July 11-19
Southern New England (Onset)	Onset, Massachusetts	July 11-19
Black Hills	Custer, South Dakota	July 12-19
Western Colorado	Delta, Colorado	July 16-19
Manitoba	Winnipeg	July 17, 18, 19
Kansas	Salina, Kansas (Camp Webster)	July 18-26
Ozarks	Racine, Missouri	July 18-26
Oregon	Lewis River, Washington	July 18-26
Maine	Camp Winnagwamak, Brooksville, Maine	July 18-26
Arkansas-Louisiana	Camp Clear Fork, Hot Springs, Arkansas	July 19-26
Kansas City Stake	Lake Doniphan, Excelsior Springs, Missouri	July 25-Aug. 2
Blue Water (Flint-Port Huron)	Lexington, Michigan	July 25-Aug. 2
Nauvoo	Nauvoo, Illinois	July 25-Aug. 2
Saskatchewan	Saskatoon	July 26-Aug. 2
Lamoni Stake	Graceland College	July 26-Aug. 2
Chatham-London (Erie Beach)	Erie Beach	July 31-Aug. 9
British Isles Mission Reunion	Enfield, England	July 31-August 9
Northwest (Silver Lake)	Everett, Washington	Aug. 1-9
Rock Island	Camp Milan, Milan, Illinois	Aug. 1-9
Kirtland	Kirtland, Ohio	Aug. 1-9
Hawaii	Mokuleia, Oahu	Aug. 2-9
Alberta District	Sylvan Lake (Sunnyside Camp)	Aug. 3-10
Far West Stake	Stewartville, Missouri	Aug. 6-16
Southeast and Central Illinois		
St. Louis (Brush Creek)	Zenia, Illinois	Aug. 7-16
Eastern Michigan (Cash)	Cash, Michigan	Aug. 8-16
Northern Michigan (Park of the Pines)		
Missouri Valley	Boyne City, Michigan	Aug. 8-16
Blue Water (Detroit-Internat'l)	Woodbine, Iowa	Aug. 8-16
Oklahoma	Lexington, Michigan	Aug. 8-16
Utah-Idaho	Wilburton, Oklahoma (Robber's Cave)	Aug. 8-16
Arizona	Hagerman, Idaho	Aug. 9-16
Western Montana	Mount Lemmon, Arizona	Aug. 9-16
Spokane	Deer Lodge, Montana	Aug. 9-16
Eastern Colorado	Spokane River near Spokane, Washington	Aug. 15-21
Southern Indiana	Palmer Lake (Pine Crest Camp)	Aug. 15-23
Chicago and Northeast Illinois	Riverville Park, Mitchell, Indiana	Aug. 16-23
	Naperville, Illinois (Camp Seager)	Aug. 23-30

...And Finally

MEMORY

The home where we visited seemed to have everything for happiness. It even had a grand-ma—rare in these days when small homes and crowded apartments send older folk off to rest homes and retreats for the aged.

Everybody deferred to her. Maybe it was the fact that everybody deferred a little too much, seemed overly anxious to please, that made us wonder.

Later there was an occasion to mention her vigor, her alert intelligence, her remarkable personality.

"Yes," said one of the young people, "that's true. But she also has the power to make everybody miserable."

What a memory to leave behind when she goes! The weight of years, the infirmities of health, the loss of a companion, and sharing the home life of others does not make things easy for Grandma, nor for those who care for her.

The flattering epitaphs on the gravestones are not the only ones. Others, more honest and realistic, are carved in the minds of those we should love. What a pity that anyone should earn an epitaph like this: "She had the power to make everybody miserable!" L. J. L.

SLAVES

The person with an ungovernable temper is sick—physically free, but in moral captivity. A married couple who have not severed their parental apron strings are sick—physically free, but emotionally immature. The person addicted with chronic alcoholism is sick—free by political definition, but enslaved by his moral instability. The person who seeks to escape the normal responsibilities of life is sick—politically free, but in bondage to irresponsibility. The person incapable of coming to conclusions on simple matters and standing by the same is sick—politically free, but in fetters to indecision. D. D. W. Davis

ELEMENTS OF REPENTANCE

1. Face the facts about ourselves, and assume the responsibility for them.
2. Recognize that there is power available to remedy the situation.
3. Turn around to a new way of life with a conviction of victory as we turn. Cheville

THIS DAY

This is the day I meant to do
The family wash—and mend a few
Worn knees, frayed heels—and bake a cake.
But see the lake!
It pulled me out
To where the water lilies sprout,
Where proud new ducks, like balls of fuzz,
Flip-flop their tails as Mother does.
And baby fish go twinkling by.
Yes, I
And my small, eager, brown-eyed son
Turned dreamy backs on work undone
And found that God made flowers and grass,
Small winds that tickle as they pass,
Slim pines that lean against the breeze,
And small smooth rocks—yes, all of these—
And in this peaceful hour, we knew
God made us, too.

Louise

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

h
h

Study Course Texts FOR REUNIONS

Methods in Evangelism

by APOSTLE MAURICE DRAPER

This 84-page, paper-bound book includes some of the materials first published in 1942 in the "Missionary Manual."

Topics included are personal evangelism, missionary cottage meetings, missionary preaching, audio-visual materials, and questions asked and objections raised.

\$1.00

Ways of Teaching

by KAREN ANDERSEN

In clear, concise words, the book discusses the work of the church school, how to teach so that children learn, and many other important topics. Published by Muhlenberg Press.

90¢

Women Accept the Challenge of the Restoration

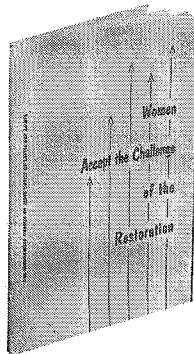
15¢

Restoration Challenges for Youth

35¢

Challenges of the Restoration

35¢



Progress in Temporalities

Six outline lessons prepared by Bishop Henry Livingston that teach the need for better understanding and response to the law of God involving temporalities.

25¢

Herald House

INDEPENDENCE, MISSOURI

Contents

EDITORIAL

An Understanding Heart	3
Across the Desk	4

OFFICIAL

Auditorium Progress Report	4
Church School Handbook	4
Vacancies at the Sanitarium	4
Apostle Hield on TV, July 18	4
Clifford Cole Assigned	4

ARTICLES

Responsibilities of Truth, by Ray Zinser	5
Trusting God, by Bessie Tarrington	8
An Era of Harmony, Statement of President Israel A. Smith	9
A Biographical Sketch of Swen Swenson, Part II, Prepared by Sadi Moon Nagel	10
Books, by Emma M. Phillips and Alma C. Andrews	12
The Spirit That Counts, by Don Stiegel	12
Why We Are Tempted, by Wonza Simmers	13
Dry Note	13
Music in Worship, by Marian R. Tift	14
Conditioning a Child to Cultural Enjoyment, by Donna Weddle	15
Thank God for Home, by Martha Parsons	15
"The Wide-open Door," by Kisuke Sekine	16
How Honest Are You?	16
Young People in the News: Sharon Erickson, by Charles Neff	17
Question Time	18
Letters	19
Briefs	20
Mission in Mt. Dora	21
Bulletin Board	22
Reunion Schedule	23

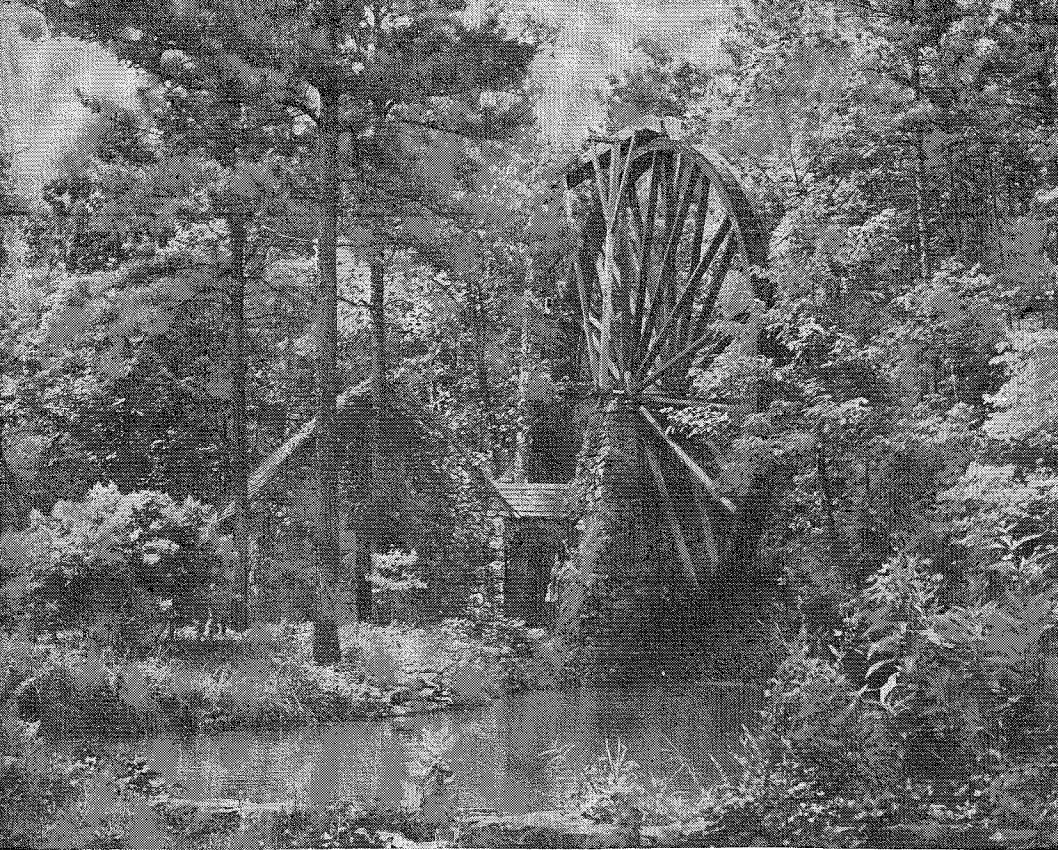


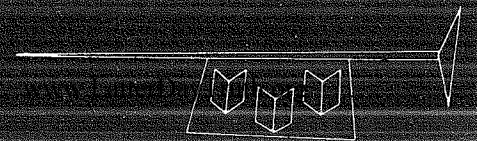
Photo by Marion Pease

Old Mill and School at Rorne, Georgia

the Saints' Herald

July 20, 1953

Volume 100



We'd Like You
to Know . . .

Charles Vincent Graham



ON THE VERY FIRST SUNDAY that, as a young boy, he attended a church school class in the unfinished basement of the Quindaro church in Kansas City Stake, Charles Graham's conversion began. The pastor was the teacher, and he told the story about Joseph Smith's vision in the grove and the following events. Though Charles had never read any literature of this church there was a burning within his soul which told him that what the pastor said was true. He has never doubted it to this day.

A few years later, after he joined the church, he was attending a missionary series in the same congregation and felt a warmth come over him. It seemed as though the minister was speaking directly to him, even though he did not know Charles. On this occasion Charles definitely made up his mind to try to give his full attention to the work of kingdom-building.

He was born in Spokane, Washington, and was baptized in 1925 in Kansas City, Kansas. He was graduated from high school there and attended Kansas City Junior College, took work from Kansas University Extension, and had one year at Temple University in Philadelphia. He married the girl who helped draw him into church activity, Ethel Louise Hicklin, in 1937.

He was ordained a priest in 1934, an elder in 1936, and a high priest in 1937. He has been a member of the Kansas City Stake presidency and was acting president for part of a year in 1941-42. He was pastor in four different congregations of that stake. In 1943 he was assigned as appointee pastor of the Philadelphia congregation. In 1946 he was assigned to Independence as pastoral supervisor. When Independence became Center Stake in 1950 he was appointed president.

His principle interest, he affirms, is people—in relation to the kingdom of God. Perhaps the fact that he was in the furniture business from 1929 to 1943 may have something to do with carpentry being one of his hobbies. Landscaping is another. He is a member of the Independence Rotary Club and the Three Trails District of the Boy Scouts. His youthfulness and enthusiastic enjoyment of even the youngest member among the seventeen congregations and two missions of the Center Stake belies the fact that his own children are young ladies. Janet is fifteen and his twin daughters, June and Jane, are thirteen.

The Saints' Herald

Vol. 100 July 20, 1953 No. 29

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; and Audrey Stubbart, Copy Editor. BUSINESS MANAGER, Kenneth L. Graham.

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

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

News and Notes

FROM HEADQUARTERS

AT CHETEK REUNION

President and Mrs. W. Wallace Smith were present throughout the Chetek Reunion. Brother Smith taught the general class and preached three times, and Sister Smith taught the women's group. Other workers at the reunion were Apostle and Sister Chesworth, Elder and Sister Delbert Smith, and Elder and Sister John Puckett, and Elder and Sister Cecil Robbins. Seven families from Independence were present at the reunion as well as several others from outside of the district.

HOME FROM REUNION

Apostle D. T. Williams was at the Bethesda, Ohio, Reunion, June 27-July 5. This is the second reunion held for this area. General workers were Bishop L. Wayne Updike, Nellie Mottashed of Michigan, Evangelist E. Y. Hunker, Elder and Mrs. Elwood Smith, Elder and Mrs. Calvin French, Seventy and Mrs. James Menzies. The latter three couples had charge of the juniors, young people, and primary children, respectively. Sister Menzies was the book steward at the reunion.

RETURN FROM TEXAS

Elder and Mrs. Arthur Rock and family met with Saints of Marlin, Waco, and Lott, Texas, at Marlin, June 17. Brother Rock visited in the interest of audio-visual work. Then they went to the Texas Reunion at Bandera, June 19 to 28. Following this they visited in San Antonio, Dallas, and Sherman, Texas, returning to Independence, July 2.

BANKS AVAILABLE

A report has been received that 190 cartons of Auditorium banks are at the Auditorium ready for someone to order them. There are 30 banks to a carton. They may be ordered from the Presiding Bishopric, The Auditorium, Independence, Missouri, free of charge.

CENTER STAKE CAMPS HELD

Ninety-five campers and staff members returned to Independence on July 5, from Lake Doniphan near Excelsior Springs, Missouri. The last camp concluded three one-week camps sponsored by the youth department of the Center Stake. The total number of campers exceeded 350 for the entire period. General Church workers on the staff included Edna Easter, Lee Hart, Herbert Lively, Glaude Smith, and Gene Theys.

PRESENT PROGRAM

The German Saints of Independence presented a fifteen-minute program at the Campus evening service on July 5. Following this program, the service was transferred to the Auditorium because of rain. Elder Charles D. Neff was the evening speaker.

SPONSOR OPERETTA

The Stake-wide Zion's League sponsored the production "Eileen" which was held at the campus July 6, 7, and 9. Don Johnson was production manager; Dorothy Ferguson, dramatics director; and Wallace Fike, director of the musical score. Leading roles were assumed by Nancy Sears, Carol Crum, Hap Pearson, and Eddie Moore. Don Potts was in charge of acoustics. About fifty-five Zion's Leaguers were in the cast.

Being Dead Yet Speaketh

(EDITOR'S NOTE. The following appeared in the *True Latter Day Saints Herald* for June 15, 1865, an appeal by the editor, President Joseph Smith III.)

Will You Do It?

WITH THIS NUMBER the seventh volume of the *Herald* closes, and with the next number the eighth volume commences.

We are entering on a new state of national and political existence, under considerably different auspices than marked the era which was inaugurated by the war which now seems to be ended, or at least lulled for a time.

A vital question might be asked by each and every one engaged in this latter-day work, and indeed must be not only asked, but answered, and that is: "What can I do during the coming year to roll on the work of my Father's kingdom?"

We undertake to answer the question partially, and shall do so by soliciting a renewal of your subscription to the *Herald*, accompanied by that which is needful to keep up the supply of material, and to feed those who are actively engaged in the work of the *Herald* office.

We have been doing a great deal in the office which has been unproductive of pecuniary support heretofore, and much is needed to be done in the future, hence the necessity of pushing the subscription of the *Herald* to as high a number as possible that the office may become self-supporting in every sense of the word.

We are printing tracts as fast as we can manage it with our limited facilities, the distribution of which we trust will be productive of much good to our fellow men.

We send bills to all who are in arrears for the *Herald*. We do not intend any harm or insult to anyone in thus sending what may be styled a dun, but we are aware that many of the Saints are sometimes forgetful of the time at which their subscription expires, and if we were to refrain from sending it to them, it would imply a distrust upon our part of their willingness to pay; we therefore prefer to run the risk of sending their *Herald* with a notice in it of their indebtedness.

If we were publishing the *Herald* for the purposes of personal speculation, we would feel somewhat different upon this subject than what we do; but as it is an agency of the church for the spread of the work, we feel it to be the duty of everyone engaged in the work of the last days, to be interested in sustaining the *Herald*.

EVENTS OF IMPORTANCE daily transpire to make us rejoice that we live in a day of wondrous preparation for some mighty change.

Revolution upon revolution, political and physical, have taken place with such rapidity that the last thirty

years have crowded the pages of history with the records of centuries while the blessed dawn of a spiritual peace is drawing nearer, in the approach of our Lord and Savior. And are we preparing for his coming with that fixedness of purpose which ought to characterize us as a marked and peculiar people? If not, is God to blame, or are our heads dusted with the ashes of slothfulness, and our vision lost in the thick fog of doubt, or fear, and are we cradled in the lap of selfishness, willing to serve God with our tongues but refraining from his service with our hands?

We are hopeful that, ere another year shall have marked its resting place in the past, there will be such an increased usefulness in the preachers of this gospel of the kingdom, both traveling and local, that the noise of them shall be heard in places that now know not the sound thereof, and they shall rejoice in the Holy One of Israel.

Blessings be upon them who have labored in the past for the good of the cause, and let us be very thankful that the day of excuses is nearly over, and that the time is near when the cry shall be, "Send me, I am ready."

Hundreds—nay thousands—groan in spirit for truth; let us go and comfort them, and if we can not go, let us send a messenger, even a *Herald*, to declare the way of life, and we will be made happy when the day of recompense has fully come.

May we also hope that each volume which adds to the age and stability of the *Herald* will add to its usefulness as an exponent of truth and an advocate of righteousness.

If this is your hope and desire, send in your names so that we can know to whom to continue sending the *Herald*.

JOSEPH SMITH

Editorial

Official

Released From Quorum of Seventy

At recent meetings of the council of Presidents of Seventy the following were released from the Quorum of Seventy for the reasons noted:

R. L. Fulk—release due to age.

A. V. Robinson—release due to requirements of home, impossibility to carry out the duties of a Seventy, and failure to report for three or more years.

W. J. Vaughn—release because of ill health and nonappointment.

THE COUNCIL OF PRESIDENTS OF SEVENTY

By Russell F. Ralston, Secretary

Editorial Staff Enlarged

The names of two assistant editors have been added to the *Saints' Herald* masthead with this issue. Naomi Russell has been working in the editorial department since December, 1945, as reporter and assistant to the managing editor. One year later the young people's department, "New Horizons," was started and has continued under her supervision. Paul A. Wellington joined the staff on June 4, 1953. He has contributed several articles to the *Herald* and is the author of the tract, "Are You Saved?" He has had several years' experience in branch and district work. Brother Wellington is a high priest and served for six years as appointee pastor at Seattle, Washington.

A copy editor was also added to the staff in June. Audrey Stubbart started to work for Herald House in 1945 as proofreader. Her task is to make the final check and edit each manuscript so that it is ready to set in type.

These helpers will not only aid in refining our products but also in handling the ever-increasing supply of literature flowing from our presses.

THE FIRST PRESIDENCY
By Israel A. Smith

Transcriptions of Business Men's Institute Available

THE TRANSCRIPTS covering the lectures and discussions at the Professional and Business Men's Institute, held in February of this year, have finally been edited and printed. A copy has been sent to each person who registered at the Institute. If, by any chance, there may have been any oversight, we suggest that those so overlooked call the matter to our attention, and a copy will be forwarded. We have a complete list of the registrants and the copies have been forwarded to them according to the address given at the time of the institute.

We regret that it has taken so long to get this work completed, but the editing and printing presented real difficulties. It was not possible to include each statement that was made from the floor, but summaries are quite comprehensive, and we feel that practically every idea presented is given with reasonable accuracy.

We concluded that it would be advisable to make this material available to those who were unable to attend the institute but who have deep interest in the problems of Zion and have therefore requested the Herald House to print extra copies. Brother Kenneth L. Graham, Manager of Herald House, advises us that copies are being sent to book stewards and may be obtained through them in branches; they will also be available at reunions. For those who are teaching, there will be found much good supplementary material for classwork.

We express our appreciation to all who have contributed to make this possible, both from the standpoint of participation at the Institute and in the editing and printing.

THE PRESIDING BISHOPRIC

By G. L. DeLapp

Death of H. W. Savage

The Presidency has received word through Henry C. Smith, church architect, of the death of his brother-in-law, Hinman W. Savage, July 5, at Berkeley, California. Brother Savage spent over twenty years in the mission field prior to his release in 1931. Twelve of these years were spent in missions abroad: the Society Islands and New Zealand.

Across the Desk

THE FIRST PRESIDENCY

A letter recently received from Elder V. D. Ruch, pastor at Council Bluffs, Iowa, contains the story of his ten years of service there. He was pastor for seven years at Tulsa, Oklahoma, and twelve years in the Scandinavian Mission before that. Brother Ruch says that when he received his letter of appointment in May, 1943, there came to him a feeling of peace and assurance that his work there would be blessed. Attendance increased until it was necessary to hold two services each Sunday morning, and to accommodate the church school a hall was rented near the church to house the junior and intermediate departments.

Then follows an account of his personal ministry and the funding and building of the new church.

In the ten years I have been here I have baptized 430 people, conducted 292 funerals, performed 150 wedding ceremonies, called 33 men to the priesthood, and blessed scores of babies. Of course there have been the many sermons, pastoral visits, administrations to the sick, and the numerous other duties that fall to the lot of a pastor.

During my service here about \$210,000 were added to the building fund, about \$100,000 sent to the General Church in tithes and offerings, and about \$40,000 used for operating expenses, making a total amount of money raised for all purposes about \$350,000. To me that is an outstanding accomplishment.

For all that has been accomplished during my pastorate I give the credit to the fine group of Saints here and their outstanding co-operation and sacrificial devotion. All of the departments, as well as the individual members, have co-operated with me in a most marvelous manner.

Sister Ruch has been a wonderful help to me, always supporting me in my work, taking a deep interest in all of the departments of the branch, and as the pastor's wife, trying to mother each individual member as much as it has been possible for her to do so.

Since we have moved into the new church many more nonmember friends are attending than before. We hope this year will be the best one in the history of the branch.



It Can't Be Bought

By Ward A. Hougas

A sermon given March 22, 1953

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.—Isaiah 55: 1-3, Inspired Version.

I WOULD LIKE to talk to you about a theme that was brought pretty close home to me recently. I spent last week in the Arkansas Valley, along the New Mexico line, in part of the old dust bowl. Brother Barret's offertory prayer called our attention to the many good things which the Lord has done for us. I thought of the place I had been last week. If you will remember, a few years ago the dust bowl had an average of about eight or nine inches of moisture a year. Yet the area which I just left, where we have about seventy members, had less than six inches of moisture last year, and so far this year has had none except just a little skiff or two of snow to dampen the surface a bit.

I met with about fifty of our people there the other night. Some of them had driven as far as twenty or twenty-five miles. How they go there, I don't know. I looked at some of those automobiles and the tires on them. They wouldn't run for me, but maybe those people have more faith than I have. They patched four or five of the tires before they went home that night, but that didn't seem to worry them too much; they were happy. At first I was depressed, and then I gathered up something of the spirit of those good people. I realized how they faced the situation and I said to myself, "Here is a demonstration of the thing we talk about."

I was talking about our calendar for the church year and I discovered three youngsters there trying to figure out some way they could go to youth camp. If you folks feel inclined to help someone, I don't know where you could place a little money to better advantage than to help those three young people. Down there they have practically no money, for they had no crops last year. One woman told me they were hoping there was enough moisture to sprout the weeds so that the two cows they had left would have some weeds to eat. That isn't a very bright future to face—and this woman has, I think, a husband and five children.

Price Tags

Here is a faith that interests me. Sometimes in the luxury of our lives we forget what the good Lord was talking about. He said, "Come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come buy wine and milk without money and without price." Of course we naturally emphasize this matter of price. I think sometimes the greatest satisfaction we get out of the things we possess is what they cost. Bad as we hate to let go of the money, we wouldn't buy them if they were cheap. We want them to cost a certain amount, or we won't bother to buy them.

I don't want to underrate the importance of money, because money means clothing, food, shelter, and education to us. It means a chance for cultural activities; it means possibilities and opportunities. Yet when the price tag becomes life—when we

pin our faith upon the monetary value of things—we are in a ticklish position. I know of some homes that are poor, some that are average, and some that are rich. Out of these classifications I wonder what the future may be—which homes will succeed, which homes will fail? I don't believe we have the answer. It isn't the amount of our possessions but our ability to balance our economic status with our spiritual status that determines the values which we have in life.

Without a Price

What makes a home great? What makes a community, a church, or a nation great? Does it hinge on the ability to attain achievement in certain lines? Does it hinge on temporal assets? Does it hinge on tangible things? Or does it hinge on some of those things which are not for sale at any price? When we talk about the "milk of life," in my thinking we talk about intangibles—the things which aren't for sale; the things which there is no way to provide, except that we *live* for them.

Quite frequently I meet people who say, "It doesn't make any difference what I believe." It makes all the difference in the world what we actually believe. One of the best examples came out of the last war. It is hard for me to realize that a nation which produced a Bach, a Goethe, a Schilling—men who have given contribution to the world which may never be duplicated—also gave to us

the leaders of the concentration camps. It is hard to understand how the nation could produce a lower type of humanity which demonstrated to the world that it had no faith in God, no respect for God, no respect for humanity, no respect for anything which stood in its way of achieving power to dominate the world. But it happened. We say today Germany is another Germany. That is probably true, taken as a whole. Deep inside the souls of all human beings there rests some faith in God, some desire to reach for the intangibles, some desire to come in touch with the things which make life truly worth while.

Immobilized

It was the Psalmist who asked, "How can I repay the Lord for all his benefits to me?" Then he suggested that the right thing was to do something in return, to bring back to God an offering which makes what he has invested in us worth while. It is so easy, however, to break contact with God.

I was driving down the streets of Boulder yesterday afternoon. I stopped for a light and started to go again, but I didn't go. Just one little bolt had fallen out of my automobile down somewhere on the underparts of the clutch assembly. One little bolt, about a half inch long, had fallen out, and there I sat. I was just as good a man after the bolt fell out as I was before. But I was immobile. My source of power had lost contact with the parts that could transmit its energy into profitable use. I could make no contribution to the forward movement that I was trying to negotiate at that particular time. It took about two minutes for a mechanic to put another bolt in, and then I was all right again.

In life we sometimes allow little bolts to drop out along the highway when we are going a pretty good rate. Then we stop, and somehow we never get in motion again. It seems to be more difficult to repair clutches in humans than in automobiles. It takes a little more sometimes to get us in motion. When we separate ourselves from the intangible possibilities of the kingdom and our source of power—it doesn't make much difference whether we go to search for a job or to get away from our mother-in-law—the line is cut, another bolt has dropped out of our jalopy in life, and we are handicapped.

Price Tags vs. Priceless Tags

Someone has said that the things we purchase belong to us. And yet we in turn belong to the things which we can't purchase. Let's be honest about it. Each

of us is deeply interested in the things which we can purchase, and the struggle for these purchases becomes the extreme struggle in too many lives. We keep them about us; we gather them in; we invest in them here; we invest in them there; and then along comes the day when we realize that we must move on into another world, shorn of the things we struggled for so diligently here in life. If we are to live abundantly—if the greater life that the Master established for us is to be ours—it will be in direct proportion to our ability to respond to the things which we cannot buy.

I think the greatest tragedy lies in the things undone, the things we know about and yet, because of pressure, fail to do. Some folks never join the church because of some foolish little reason, not realizing that the day will come when opportunity shall have passed and their whole future will be colored by their failure to meet one simple challenge. Then many of us who belong to the church will some day face that same situation and look back and realize that our lives were filled with things undone—with opportunities unaccepted, with challenges which we did not recognize, or often, challenges which we would not admit. Most of us recognize challenges that we don't admit even to ourselves. We know a lot of things that we could do but don't. We don't even allow ourselves to admit that we could and should be doing them.

Another part of that great tragedy is the refusal to accept ideas. The gospel offers us such a tremendous selection of good things. People say, "I would come into the church if I just didn't have to give up this or that." Once someone sees the kingdom he is going to do some trading rather rapidly. He is going to trade lots of mediocre things for things which are better.

Unprepared for the Priceless

In another phase of this tragedy are the opportunities which we meet with our eyes closed—opportunities which might mean a great deal to us, yet which we approach without any understanding or particular concern. People say, "I had a chance to tell the gospel story, but I didn't do much of a job at it." Well, why? They didn't know anything about it, and when the opportunity came there was only a choice of two things to do—either run from it or push into it. They tried to push into it and discovered that they were blind.

There are so many opportunities for which we should make some preparation. There are so many open doors that are really unwelcome to us. We get rather touchy sometimes; we establish some false standards of pride which keep us

from entering doors through which we might otherwise go. One of the most serious charges people made against the Master was that he dined with the Pharisees, the publicans, and the sinners. Christ went where sanctimonious souls would never go, and he ministered there. Sometimes we, too, fold our costly robes about our plump forms and walk by on the other side of the road, just as the priest did when the traveler badly needed some ministry. We miss a lot of opportunities where ministry might be given. We walk by on the other side, because certain people are not of our caste or social standing. We just don't want to be seen associating with them. Yet the Master seemed to be at home among them. He didn't go there and stay, but he did go and minister; and having ministered, he came back and went up to the mountain, where, in the light of the stars and the moon, he renewed his spiritual powers. He prepared himself to go back into the gutter to retrieve the human wrecks that needed ministry.

We pass by those opportunities. We don't wish to associate with such people, so we don't go minister to them. In this process, we shut the blessings of Almighty God out of our hearts. Then we lose our desire to go upon the mountain and out under the stars to renew ourselves. We enter into a humdrum spiritual existence in which we recognize that there is such a thing as Deity; we become members of the church, and yet we lose all ambition to actually minister in the name of God to people who need us.

In the Talmud is this statement: "Every man must render an account before God for all the good things that he beheld in living and did not enjoy." That raises a question. Just what do we enjoy? I like to talk to the men who are responsible for baptisms. Some of them don't possess too much of this world's goods, but they are the happiest people I know. They have beheld some of these opportunities I have been talking about. They have seen some of the open doors. They have listened with ears attuned to hear the cravings of the souls of people hungry for the Spirit of God. These souls have responded and are enjoying these good things, too. The Talmud says that it is for such opportunities as these we must some day account.

For Sale or Not for Sale

Life is a continual process of trading the things that we possess for things that we don't possess. Sometimes we trade tangibles for intangibles, but more often it is just the reverse.

The Psalmist wrote, "The sorrows of death compassed me and the pains of hell gat hold upon me." That is where

a lot of people put a period and stop. They say that, after all, there isn't very much to life. And yet someone went on and said,

Were the whole realm of nature mine, that were an offering far too small;
Love so amazing, so divine, demands my life,
my soul, my all.

So I say again, if the abundant life, the eternal life, would become ours, we must belong to these things which we can't buy. The eternal, intangible world must possess us. The man who habitually remembers that in the realm of things that are not for sale is where he wishes to live gradually becomes a man who is not for sale.

We are for sale. Most of us sell out for almost anything—including a mess of pottage. Because I don't like spinach, it looks to me like a mighty poor bargain, and yet I have made some bargains which brought me less than a pot of spinach. You and I are for sale. We might deny the charge, but we are. We sell out every day that we live, to some extent, to the pressures which are about us. Our desires determine the choices we make. We start out in life with a body full of energy and a head full of abilities; sometimes we come back still full—but not with things of value. The men and women who actually contribute to the onward movement of the kingdom are the people who are of this world, yet are not for sale. They have learned that only as eternal things come to possess us now will we have capacity to enjoy those same things in the world beyond. They encompass in their way of life the things which cannot be purchased. Of course we must make purchases, but the process of purchasing must become secondary; the *first* thing in life must become this matter of attaching ourselves to greater powers. These are the powers which lead men into real service, direct them to meet challenges, touch the souls of others and open their eyes that they may see the possibilities which they have not seen in the past. Having seen those possibilities men move immediately into the process of ministering.

A doctor friend some years ago discovered that there seemed to be a tremendous increase in heart ailments. He realized that he was not skilled enough in that particular branch of therapy to be able to meet the issue, so taking some time off he practiced part time and attended school to train in this area. Are we doing that in the kingdom? Are we facing the needs of the kingdom as citizens and saying to ourselves, "Where am I needed? What is the need in this day and age, in this community, in this congregation, in this home? Am I in a position to meet that need? If not, am I

willing to build myself into a stronger minister for God?" I am not talking about ordained ministers; I am talking about anyone who is willing to work for God. "Am I willing to strengthen my position, to enlarge my talents, to develop my skills, so that I may come back and meet those challenges successfully?"

Searching for Eternal Values

I admired those people down in the dust bowl. I talked with one family in particular. I asked, "Just how on earth are you going to make it?"

They said, "We don't know exactly, but the good Lord has never let us down, and we are going to keep trying." That's pretty good philosophy. The Lord is not bound to buoy us up, in terms of our ordinary concept, but I know from experience that when people keep trying intelligently—not just butting their heads against a stone wall—and are willing to make adjustments, the good Lord will support them.

This thing for which we search and pray can't be bought. I don't care how much we possess. We can't walk out and buy it. We can gain in one way only, and that is by the spiritual response our soul makes, which enables us to understand, to appreciate, and eventually to appropriate these things out of the eternal world into our own life. We enjoy eternal life now as a quality of life; we will enjoy it eventually in another world both as a quality and as a quantity. But we have to pay for it in service. We have to reach out intelligently and aggressively. It takes an open heart, one that sees its value, one that really wants it, one that welcomes it, one that is going to make the proper use of it when obtained.

The prophet said, "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?"

How much are *we* spending for that which is not bread? How much of our labor do we spend for that which really doesn't satisfy the soul? How many of the values with which God endowed us in the beginning—the real values of life—do we continue to barter for things which in return are not of eternal value? That is our struggle. The great challenge of life is to make these exchanges that we may become the property of the things which we can't buy. It takes courage to live consecrated to a cause which the world does not accept, even though it is bigger than anything which has to do with our business, profession, or avocation.

There are those who, deep in their souls, want to do something for the kingdom, who pray for the courage, determination, and understanding which will enable them to do something that the

kingdom may soon find place in the world. We sing the hymn, "Faith of Our Fathers Living Still." How much of that faith—the faith of Joseph, Hyrum, Sidney Rigdon, Oliver Cowdery, and Young Joseph—continues to live deep in our souls?

Co-operation

THE STORY has been repeated many times. In a small town in France not far from the Spanish border, many men and women refugees were fleeing from the secret German police following the Nazi armies in France.

Among them was a mother and her four-year-old daughter. The refugees' one idea was to get across the frontier into Spain, board a ship, and find safety in America. Unless they could do this, the Gestapo would find them, and they would be murdered or thrown into a concentration camp.

The mother and child were frail. They had walked hundreds of miles. They were in sight of freedom, but the Spanish guards were not letting refugees pass through. There were rumors that the secret police would soon arrive. Unless everyone in the boarding house could prove himself, he became a prisoner.

The mother prayed for deliverance. The next day a guide who led parties of refugees over the mountains in the dark of the moon came to the mother's room and told her that it was a long and difficult trail, but God would help.

That night the mother and child walked to the appointed place up the mountainside. The child soon became tired, and the mother carried her. She, too, was very weary. She found old men and women, the middle-aged and young, waiting to be guided to safety and freedom. The mother and child were welcomed. The leader told them to trust in God.

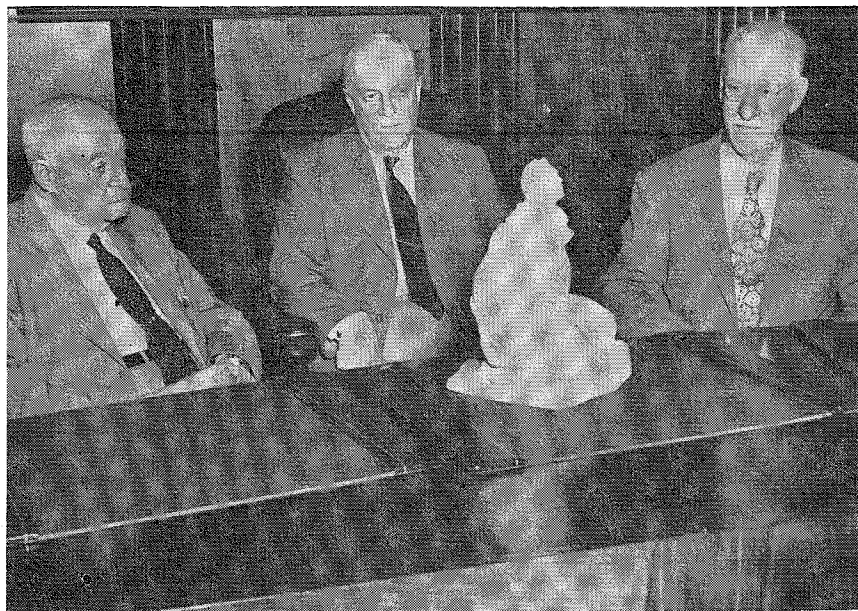
The young and middle-aged volunteered to carry the child. They toiled higher and higher. Finally the oldest man sank to the ground and said, "Save yourselves. Leave me here to die. I can go no farther."

The leader said, "You're not dead yet. We must all help each other. Carry the child until you die." Three times on that trip, one after another, an old man gave up. Each time the leader insisted that the man carry the child.

When the morning light appeared and they had crossed the mountain and were in Spain, every one of the party was there, alive and well. The three old men who had carried the child had found new strength. **BESSIE TARRINGTON**

They Carry On

By Charles D. Neff



AT THE GENERAL CONFERENCE of 1952 a request was made that a picture of the oldest sons of Joseph, Alexander, and David Smith be secured and printed in the *Herald*. At long last such a picture has been taken, and we are pleased to reproduce it. This picture was taken in recent days at the Auditorium.

At the left is the Prophet's oldest living descendant, Frederick Alexander Smith, son of Alexander Hale Smith, the third son of the Prophet. Fred was born in Nauvoo, Illinois, on January 19, 1862, and he is therefore well started in the last decade to reach the century mark. He served the church for many years as an elder, Apostle, and Presiding Patriarch. Since the General Conference of 1938 he has held the office of Presiding Patriarch Emeritus.

On the right is Presiding Patriarch Elbert Aoriul Smith, the only child of David Hyrum Smith, youngest son of the Prophet.

Brother Elbert's work is well known to the church, as a missionary, member of the First Presidency, as a writer, and now for fifteen years as President of the Order of Evangelists. He was born on March 8, 1871, in Nauvoo, Illinois.

The middle figure is that of Israel Alexander Smith, son of Joseph Smith III, who since April, 1946, has

been serving as President of the church. He was born on February 2, 1876. He had served the church previously as a member of the Presiding Bishopric, the Standing High Council, church secretary, legal counsel, and counselor to Frederick M. Smith.

In the earliest days of the Reorganization there were three of the Prophet's sons who accepted calls to serve in the ministry: Joseph, Alexander, and David. In the 1880's the only remaining brother of the Prophet, William B. Smith, joined the missionary forces of the church.

Another son of the Prophet, Frederick G. W. Smith, who was born in 1836, died in early manhood, leaving but one child, a daughter, who late in life joined the church and died a few years ago at Holden, Missouri.

From the turn of the present century the descendants of the Prophet who have been active in our cause have been Frederick Madison Smith, President from 1915 to 1946, and the three in the above photograph. Today the three families continue to be represented in official circles.

All three of the men shown in this picture renew their loyalty to the cause of the church. They have done and are doing all they can "to plead the cause of injured innocence," just as their grandfather prophesied they would.

The statuette which holds the attention of the men is of Joseph the Martyr at prayer. It was made and presented to F. M. Smith several years ago by Mr. Avard Fairbanks, then a member of the Art Department Staff at the University of Michigan.

Corrections for New Doctrine and Covenants

The following list of corrections will be made in the next printing of the Doctrine and Covenants. Some who have purchased the book may wish to indicate the changes to be made at this time:

Page 11, Section 2: 5a: "... thee—sight and power to translate—thou . . ." should read "... thee sight and power to translate, thou . . ."

Page 168, Section 74: 1: semicolon should follow "unclean."

Page 181, Section 77 1f: "not equal to earthly things" should read "not equal *in* earthly things."

Page 210, Section 86: 3c: "naval" should read "navel."

Page 244, Section 100: 3f: first line, "I say unto you" should read "I say *not* unto you."

Page 263, Section 104: 28b: second line, "call" should be "called."

Leisure and Security - For What Purpose?

By Harry Whipple

WIST YE NOT that I must be about my Father's business?" Those were the words of a twelve-year-old boy, one who in spite of his youth was keenly aware of the mission he was to perform. He was aware also of the needs of the people of the world and of the scribes and Pharisees to whom he had been expounding the Scriptures in the temple during the Passover celebration. Jesus considered the time well spent when he was about his Father's business.

The thought now comes to us: How well are we spending our spare time? What is the end result of all our hurrying as we try to keep up with the pace of the American way of life? It would appear that we of this day and age are burning incense to two strange gods: one at the Temple of Leisure, and the other at the Shrine of Security.

Leisure

Nearly everyone is seeking more leisure time. Unions demand a shorter work week. Science finds new methods and short cuts to give us more time to ourselves. But for what purpose? More pleasant living? Time to relax and enjoy our homes?

There is nothing wrong in having time for relaxation and rest. In fact it is good. We need time to enjoy the company of our family and to get acquainted with the folks next door. But what progress have we made in learning to use time advantageously? What does the record show? We have a five-day, forty-hour week in place of the sixty- to seventy-two-hour week we once had. How are we using this extra time? Reading good books? Exchanging philosophical pleasantries with the neighbor over the back fence? We have made considerable progress in

the creation of leisure time but very little progress in learning how to use it to best advantage.

With too many of us the creation of more leisure time has only added to the accumulations of desires, obligations, and frustrations. We have more time to want more things, and in satisfying those wants we take on more obligations. We have lost the art of self-entertainment, of enjoying leisure well spent. Nearly everything we do costs money; we are constantly buying new gadgets to entertain us, and too often the entertainment we get only adds to our frustration. We are losing the *true* pleasure of effort, thus missing the joys of leisure.

We might glean a few pointers by taking a look at the habits of our neighbors to the south in Mexico. Perhaps they go to the other extreme—at least in the opinion of the fast-moving Americans—yet they do have an easygoing way of life that seems to cry out to us, "Slow down. Relax. Enjoy nature. See what God has made for man to enjoy: a lovely flower growing by the wayside, a fleecy cloud floating overhead, the thoughts of a friend." Perhaps the fact that they work from leisure while we work toward it is why they have it to begin with while we never quite attain it.

How to spend leisure time might be a problem to those who know not God or have no purpose in life other than to satisfy their material wants. But for those who profess to follow Christ there need never be an uninteresting day. When we have devoted our spare time to good literature or good music, or to whatever our particular needs and desires seem to demand, we should be better equipped to be about our Father's

business. There are countless good things we can do—interesting things becoming to followers of Christ. The opportunities for service to others are all around us. No service should be considered beneath our dignity, for Jesus said that whoever gives a cup of cold water to the least of these shall in no wise lose his reward. Then, too, there is always the task of spreading the gospel. In what way could we better spend our leisure time than in bringing someone to a knowledge of the gospel? Certainly we should use a part of our spare time in self-improvement that we might be better prepared to serve.

Security

Security which has become a fetish to some is more elusive than leisure, yet equally sought after. But if one is not secure in his philosophy, how can he be secure in his economy? Some save for years to create an estate for their old age, stinting and saving all their lives until when the time comes to retire and enjoy their savings they find that frugality has become part and parcel of their personality, and there is no longer any pleasure in spending—only in saving. Others seek security through the state or Federal government, not realizing that wars, depressions, or inflation may at any time wipe out the financial security they may have thought they had.

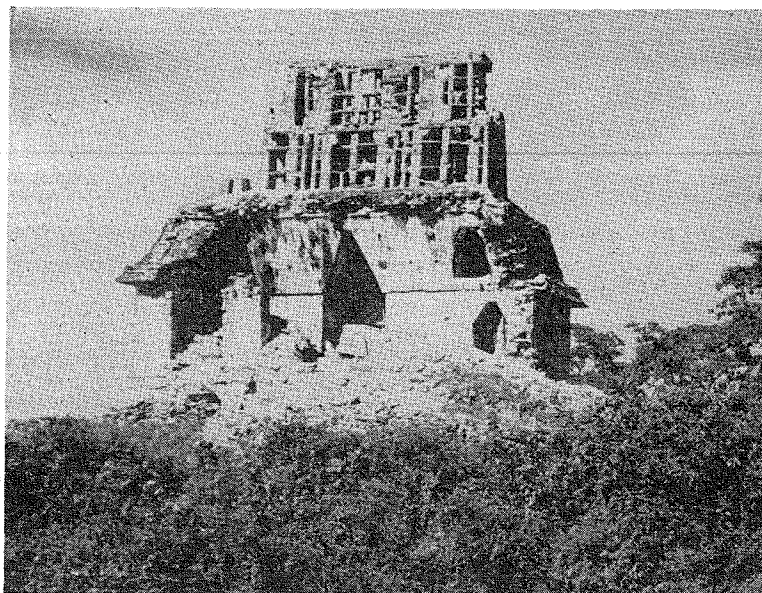
Is there then no way in which we may provide security for the declining years when we are no longer able to work? There certainly is. It is a plan that will provide not only for our old age but at any time a just need may arise. Moreover it will help us to learn frugality, yet will not make us misers at heart or destroy the pleasure of leading a normal life. It is God's plan—the stewardship plan. Shall we demonstrate the better way for social security? Or shall we copy the ways of the world in thinking and planning for the future?

The Book of Mormon Points the Way to Zion

Part I

By Roy Weldon

Temple of Chiapas
Underwrites Restoration Movement



NEAR THE EASTERN BASE of the jungle-covered mountains of Chiapas in southern Mexico lie the vast prehistoric ruins of Palenque. The ruins stretch for twenty-eight miles along the base of almost impenetrable forests. Among these mystic and awe-inspiring ruins of a bygone people there is the Temple of the Cross built on a high mound or pyramid. It has stood for uncounted centuries, a monument and testimony to the Restoration Movement. Hard to believe, you say? Perhaps so, but bear with me while I unfold the facts, then judge for yourself.

Nephi Builds a Temple

The Book of Mormon contains this significant statement:

And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon, save it were not built of so many precious things: . . . But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceeding fine.—II Nephi 4: 22, 25.

Perhaps the most significant thing about the "manner of the construction" of the Temple of Solomon was its three courts—a large outer court (for everyone), a smaller inner court (for Jews only), and the Holy of Holies (for high priesthood only).

I was greatly thrilled several years ago when searching Bancroft's *Native Races* to find a drawing of the floor plan of the Temple of the Cross at Palenque (Volume 4, page 232). The drawing clearly shows three courts or corridors or divisions of the temple, proving that temples were built in ancient America similar in "manner of the construction" to the Temple of Solomon. Many other

temples have been found both in Central America and Peru with this threefold division of courts or rooms. Not only were temples of this design built in ancient America, but the custom survived through the ages until the Spaniards arrived.

Kathleen Romoli, noted authority on South America, in a late book (1941) gives the history of Quesada, the Spanish general, and of his capture of the chief of the Chibchas in Colombia. When the Spaniards arrived at the Wooden Palace of the chief, they found it closed and locked. The author says, "When Quesada burst open the heavy door he found him there, sitting quietly on his Golden Throne, waiting. . . . The palace was enormous, with outer, middle, and inner courts."¹

When I first found that the Temple of the Cross and the science of archaeology underwrites Nephi's "temple after the manner of the temple of Solomon," I was deeply impressed. The real meaning of the Temple of the Cross has begun to dawn upon me.

The Temple of the Cross and the Restoration

When Joseph Smith, the boy prophet of the nineteenth century, initiated the Restoration Movement in 1830 the new religion came into sharp contrast with the teachings of the Protestant world. The churches of that day believed, as many still do, that the book of Revelation closes the canon of Scripture; that the Bible is all we need, that God does not speak to men today, and that there are and have been no prophets or apostles since New Testament times.

In addition to prophets and present-day revelation, Reorganized Latter Day Saint views differ from the modern religious world on another major point—

life after death. Through the prophet Joseph Smith and present-day revelation there came to the church a marvelous revelation known as Section 76 in the Doctrine and Covenants. This revelation tells of three glories or rewards and the divisions of salvation. They are the celestial (star glory), terrestrial (moon glory), and the celestial or sun glory. This Restoration doctrine stands in sharp contrast to modern churchianity's doctrine of heaven and hell. The religious world's idea of the future world is that of two places only—hell and heaven. The Restoration doctrine provides for three heavens or levels of salvation, while hell is a prison house which must eventually yield up its prisoners (Revelation 20: 13).

I am strongly convinced that the Temple of the Cross with its threefold division of floor plan is symbolical of the three glories or levels of salvation. The fact that the Holy of Holies (celestial glory) contains the cross, combined with the tree of life and also two priests symbolic of the Melchisedec and Aaronic priesthoods, as well as the symbol of revelation, makes the Temple of the Cross a monument of significance to the Restoration Movement. Without further adieu let us launch into the cold, hard facts that have to do with the doctrine of one heaven held by the modern religious world.

The Third Heaven

The Book of Mormon states that it will be united with the writings of Judah (Bible) to confound false doctrines.

And that which shall be written by the fruit of thy loins [Book of Mormon], and also that which shall be written by the fruit of the loins of Judah [Bible], shall grow together,

unto the confounding of false doctrines, and laying down of contentions.—II Nephi 2: 20, 21.

The Bible indeed joins with the Book of Mormon to confound this false doctrine of one heaven. Paul says he knew a man who was caught up to the third heaven (II Corinthians 12:2). Paul also says, "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead" (I Corinthians 15:41, 42). It should be a matter of more than passing interest that at Teotihuacan (the Valley of the Pyramids in Mexico) the largest pyramid (twelve acres) is the pyramid of the sun; the second largest, the pyramid of the moon; and a myriad of small pyramids are representative of the stars.

Jesus told his disciples, "In my Father's house are many mansions" (John 14:2). The parables are replete with evidences of the threefold division of salvation. In the parable of the sower (Mark 4:13-20) the good seed brought forth thirtyfold (star glory), sixtyfold (moon glory), and a hundredfold (sun glory). There is the parable of the leaven (gospel) that the woman (church) mixed into three measures of meal. In the parable of the good Samaritan there are three classes of people, each worthy of different rewards. One class (robbers) beat the man, another class (priest and Levite) passed him by, while the third (good Samaritan) helped him.

In the parable of the talents (Matthew 25:14-30) one man was given one talent, another two talents, and another five talents. Other parables, such as those of the sheep and goats, and the ten virgins, also readily break down into three classifications.

James the Third

A college student in a dormitory kept a motto on his desk with these three words: "James the Third." His fellow students through the college year sought again and again for an explanation of the motto, but with no success. Finally the last day of school arrived. A large number of students converged on the young man and demanded to know the meaning of the motto. Was he related to the English king—James the Third? Humbly the young man told them that his mother had given him the motto that he might always remember that God is first, his fellow man is second, and that he (James) is third. The three heavens are based upon the inescapable fact that there are only three ways to live: for self, for fellow man, or for God and fellow man.

Interpretation of Symbolism

In the winter of 1945 I first visited the Temple of the Cross at Palenque. Stimulated by the experience I began searching into the meaning and symbolism of the threefold division of its rooms. I have been thrilled again and again and at times even astonished at the way the facts support the triple basis of human possibilities.

I now offer my own interpretation of the symbolism of the three courts of the Temple of the Cross which is equally applicable to the three courts of the Temple of Solomon.

There are three births: physical birth, birth of water (baptism), and birth of the spirit. Some people spend their entire life in the outer court (worldly). Some receive baptism of water (inner court) but somehow never pass through the gates into the Holy of Holies (born of the water and the spirit—John 3:5). The third birth (of the spirit) is accomplished only by an ordinance of the high or Melchisedec priesthood. This priesthood is depicted in the Holy of Holies of the Temple of the Cross.

In the outer court men live like animals (sex, food, drink, pleasure). In the inner court, men live according to high human standards. In the Holy of Holies, after being born again, men live like God according to the example and help of the Son of God.

Mere belief in Jesus Christ cannot bring man to his highest possibilities. Most of the world today believes in Christ. The greatest holidays are his birthday (Christmas) and his resurrection day (Easter). In my travels in Central America I visited the City of the Savior (El Salvador, capital of the Republic of El Salvador). The people there believe in Jesus Christ, but they do not know him. As I walked down the streets I saw native mothers pour black coffee down the throats of infants. I am informed that in this same republic only one child in six lives to be six years old. The Word of Wisdom alone could save millions of lives in Latin America.

The triple basis of all human activity is readily discernible in poetry and literature. The following verse, "The Three Ways," was written by Bishop John Oxenham:

To every man there openeth
A way and ways and a way;
And the high soul climbs the highway,
And the low soul gropes the low,
And in between, on the misty flats,
The rest drift to and fro.

Since life as we know it seems to be designed on a triple basis, it should not be surprising if we should discover that our membership in the church breaks down to one of three levels.

The Legal Level

The legal level is the lowest level on which church membership can function. It is the outer court. It is the valley at the foot of the mountain. These are they who have a form of godliness. Their names are on the books, but nevertheless they fulfill the prophecy of Paul: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, . . . lovers of pleasures more than lovers of God" (II Timothy 3:1-4). Legal members of a church have a form of godliness but deny the power thereof.

The legal level is also the lowest level on which priesthood can function. General Conference Resolution number ninety is a good illustration:

Resolved that the legal, official acts of elders, though in transgression, are valid till they are officially silenced by proper authority.

A member of the priesthood who lives in transgression (unclean in appearance, action, thought, or personal habits) possesses only one of the three rights of priesthood—the legal right; regardless of whether he is honest, temperate, or moral he can perform marriages and administer ordinances.

The Moral Level

A member of the church or a member of the priesthood who adds to his legal rights the rights of morality (honesty, virtue, cleanliness) passes from the outer court or lowest level into the inner or second best court. This is the world of the moon glory. "These are they who are the honorable men of the earth" (Doctrine and Covenants 76:6d), nevertheless, "they obtained not the crown over the kingdom of our God" (*Ibid.*, g). The poet calls this mediocre land halfway between the worlds of inferiority and superiority "*the misty flats.*"

The writer of Proverbs saw these misty flats of second bests where the moral and honorable men of the earth lose their bearings and give their lives and resources to causes and movements secondary to the greatest cause of all. "There is a way which seemeth right unto a man; but the end thereof are the ways of death."—Proverbs 14:12.

It took the children of Israel forty years to travel from the valley of Egypt across the deserts of Sinai to the borders of the promised land. The Restoration Movement has already spent 120 years crossing the modern deserts of worldliness, self-satisfaction, and complacency. We have camped too long among the

pleasant oases of economic and material satisfaction that dot the deserts of mediocrity stretching between the launching of the Restoration in 1830 and our Promised Land (Zion).

All that I have said so far is background for that which I verily believe is the real meaning and purpose of the Restoration Movement.

The Prophetic Level

The Restoration Movement has unlocked the gates to the Holy of Holies. By the restoration of a priesthood which can administer the Holy Ghost, mankind can now pass from the world of morality, education, patriotism, and every other human virtue into the world of spiritual gifts, prophetic ministry, and acquaintance with God and his Son Jesus Christ.

In the Holy of Holies of the Temple of the Cross was found a large tablet. In the center of the tablet there is a cross. This cross is a live cross out of which come branches of the tree of life (see Nephi's vision—II Nephi 2: 49). Perched on the top of the cross is a bird. (The dove has been a symbol of the Spirit of God in the Scriptures. See John 1: 32.) Book of Mormon prophets (II Nephi 13: 10) taught the ancient inhabitants that the dove was symbolic of the Holy Ghost. The bird perched on the cross at Palenque in my opinion looks more like a dove than it does the quetzal, a beautiful, rare bird which the Mayas later came to revere and attach to the person of their fair god, Kukulcan. Perhaps the most significant objects on the tablet are two priests, one large and the other smaller, representative of the Melchisedec and Aaronic priesthoods. The Holy of Holies with its symbols of the cross, the tree of life, the Melchisedec priesthood and prophets underwrite both Book of Mormon Scripture and the Restoration Movement.

I wish now to present clear-cut scriptural evidence that the Restoration Movement is intended to be a prophetic religion. The Doctrine and Covenants defines priesthood and its rights and functions. The authority of the Melchisedec priesthood is stated as follows:

The power and authority of the higher, or Melchisedec, priesthood, is to hold the keys to all the spiritual blessings of the church; to have the privilege of receiving the mysteries of the kingdom of heaven; to have the heavens opened unto them; to commune with the general assembly and church of the Firstborn; and to enjoy the communion and presence of God, the Father, and Jesus the mediator of the new covenant.—Doctrine and Covenants 104: 9.

This revelation clearly puts the authority of Melchisedec ministry in the pro-

phetic world of angels, miracles, revelations, and high spirituality. No mention is made of things belonging to the lower, middle court—secondary world of morality, educational institutions, learning, literature, and all the other highly valued complements of the sectarian world. Indeed, the highest achievement in the history of God's dealings with men (Enoch's Zion) was accomplished by simple people who evidently lived in tents and never heard of Shakespeare nor E. Stanley Jones.

The hazards and dangers of the myriad good things of the world of second bests is that we are in danger of getting lost on the misty flats. We are increasingly fraternizing with the middle-court second-best churches of the world. If affiliation with churches of the world leads us to become like them, forgetting our high calling and contenting ourselves with a preaching and personal ministry on this lower level of morality, ethics, and fine sounding precepts, we will eventually end up in bitter disillusionment at the end of a blind street. The Lord will then choose another people or a remnant of the wreckage (as in 1844) that will follow his leadings to the top of the high mountain of spirituality and divine blessing.

Education, civic and religious fraternity, new houses of worship of architectural and functional perfection, and all the other ecclesiastical niceties are good things in their places, but if we don't watch our step these things of the moon glory will water out our high spiritual calling and we may find ourselves no different than the other churches of the world that are lost on the misty flats of religious mediocrity.

The final and closing words of both Joseph Smith and Moroni literally ring with this call to come out of Babylon and climb the mountain of high spirituality.

And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief.

And wo be unto the children of men if this be the case; for there shall be none that doeth good among you, no not one.

For if there be one that doeth good among you, he shall work by the power and gifts of God.—Moroni 10: 18-20.

The last words of Joseph Smith (Doctrine and Covenants 110: 11) contain this statement:

Now the great and grand secret of the whole matter, and the *summom bonum* of the whole subject that is lying before us, consists in obtaining the powers of the holy priesthood. For him to whom these keys are given there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living. [Italics mine, author.]

A Mountaintop Experience

One of my most-loved texts is found in the second chapter of Isaiah—

The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

And it shall come to pass in the last days, when the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it; and many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem; and he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.—Isaiah 2: 1-4.

Some twelve years ago, after a hard summer's labor I took my family up into the King's River Canyon in the Sierra Nevada Mountains in California. I was greatly in need of rest and recuperation. As I reclined on the pine needles beneath the trees I looked longingly at a high peak that towered above the canyon. I determined I was going to climb that mountain. After several days of mountain air and water, my physical zest and vigor returned. One bright day my oldest son and I set out to climb the mountain.

As we left the camping area the ascent sharpened rapidly. In this area there were choice picnic spots easily accessible, and to our disgust empty beer cans, cigarette butts, empty pie plates, and paper littered the face of nature. However, as we advanced up the mountain we noted how rapidly this backwash of Babylon disappeared. After a long and arduous ascent we reached the top. I was immediately struck with the fact that there was no evidence whatsoever that any other man had ever been there. There was not so much as a single cigarette butt. This mountaintop seemed clean and pure as the Creator had made it.

The Mountain of the Lord's House

Isaiah foresaw that the mountain of the Lord's house in the last days would be established in the tops of the mountains, exalted above the hills, and all nations should go to it.

The Restoration Movement is still among the hills awaiting a generation that will possess the spiritual fitness and stamina to push on up into the high mountains of the house of the Lord. There the endowment and Zion wait, as well as other great blessings the like of which "Eye hath not seen, nor ear heard, neither have entered into the heart of man." There is plenty of room on the top of the mountain of Zion's achievement which apparently has lain quiet and untrodden since the days of Enoch.

The prophecy of Isaiah says this mountain of the Lord's house "shall be exalted above the hills."

There are estimated to be over 250 so-called Christian sects and churches (hills) in the world. There are countless other hills—fraternal, political, social, economic, and scientific—which are contributing in various ways to human welfare. But in the last days the members of some great crusading movement are going to climb far above all these hills, and all nations shall go to it. Will this little church of Reorganized Latter Day Saints fulfill this wonderful prophecy of some 2,500 years standing? To say "Yes" is an audacious claim, but audacious or not, I believe with all my soul that the fulfillment of this prophecy is our high and holy calling. I have many strong reasons for my convictions, all of which lie outside the limits of this treatise.

I have even given careful consideration to other alternatives including the possibility that some other faction of the Restoration Movement, or an organization outside the Restoration Movement, might fulfill this prophecy. At the present time there is no other movement on the horizon which remotely compares with the Reorganization as far as Zion possibilities go. As for the future I cannot say. How long the Lord will endure our lethargy and willingness to dwell in the lowlands of physical satisfaction and complacency, I do not know. He has warned (*Church History*, Volume one, pages 275, 276) again and again that if we do not respond to his call to climb higher places, he will raise up another people who will. This might well be a movement among the more highly cultured Lamanites of Latin America, as intimated in the *Church History* reference given, or it might well stem from a remnant who will pull out of our own midst and leave the rest of us behind. Indeed, any movement among us toward the higher elevations of spiritual mountain-climbing could easily leave a lot of us behind.

Promises Awaiting Fulfillment

Indeed I ask, "Why deceive ourselves any longer?" There are great prophecies and promises the Lord has made to us which have not been fulfilled except in meager degree.

The redemption of Zion must needs come by power; therefore I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel, . . . and ye must needs be led out of bondage by power, and with a stretched out arm; and as your fathers were led at the first, so shall the redemption of Zion be.—Doctrine and Covenants 100: 3d, e.

Doctrine and Covenants 64: 8, as well as many other texts in the Bible and Book

of Mormon, contains glowing promises not yet fulfilled:

Behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven. And the day shall come, when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones.

There can be only two alternatives to the fact that these promises have not been fulfilled. Either we are to blame or the Lord has fallen down on his word. The Lord is not to blame; it is my own overwhelming experience to know that to the extent we have complied with conditions governing these promises, the Lord has done his part. All of this underwrites the proposition that when we do our part, the Lord will do his part, and this Restoration Movement will "come out of obscurity" (Doctrine and Covenants 1: 5e) and be "exalted above the hills" and "all nations shall flow unto it."

I sometimes wonder if one thing holding us back is that we are afraid of the power of God. In some areas of the church there seems to be a tendency to shy away from the spiritual gifts and the miraculous. It is true that some of us may get our fingers burned when we start exploring the higher areas of the mountain of the Lord's house. It is true also that the spiritual gifts in times past have been misused. Modern automobiles are also misused, but would that justify our discarding them? Obviously the only logical answer to all this is that we should carefully and prayerfully explore this higher world of spirituality which towers above the hills of morality and the plains of legality. In time we should be able to eliminate the abuses, and profit from the mighty blessings which will flow from the right use of the spiritual powers resident in the gospel and the priesthood.

Becoming Spiritually Fit

During one of the numerous mountain-climbing expeditions of my youth, a group of us arrived at the base of Mt. Diablo in California. There were about ten of us—mostly church boys. We parked our cars and started the long climb. After about two hours some of the boys began to complain. One boy, a heavy smoker, had to be left. Others who were soft and flabby dropped out or trailed behind. Two or three in excellent physical condition proceeded to the top of the mountain, scarcely stopping to rest.

I am deeply convinced that none of us can ever reach the summit of the mountain of the Lord's house or even the lower elevations unless we are spiritually fit. How do we become spiritually fit?

The Book of Mormon tells how in plain language:

And now it came to pass that as Alma was journeying from the land of Gideon, southward, away to the land of Manti, behold, to his astonishment, he met the sons of Mosiah, journeying toward the land of Zarahemla.

Now these sons of Mosiah were with Alma at the time the angel first appeared unto him; therefore Alma did rejoice exceedingly, to see his brethren;

And what added more to his joy, they were still his brethren in the Lord; yea, and they had waxed strong in the knowledge of the truth;

For they were men of a sound understanding, and they had searched the Scriptures diligently, that they might know the word of God.

But this is not all: they had given themselves to much prayer, and fasting, therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority, even as with the power and authority of God.

And they had been teaching the word of God for the space of fourteen years, among the Lamanites, having had much success in bringing many to the knowledge of the truth.—Alma 12: 1-6.

The sons of Mosiah became mighty men of God endowed by the gifts and powers of heaven by Scripture study, prayer, fasting, and consecration during their fourteen years among the Lamanites.

Key to Spirituality

There can be no Zion without spirituality and endowments of divine power. A very recent revelation tells us that Zion is no closer nor further away than the spiritual condition of the people (Doctrine and Covenants 140).

How do we become spiritual? The Book of Mormon has the answer in the story of the sons of Mosiah (Alma 12: 4-6).

There are four ingredients in the formula for spirituality as given above—Scripture study, prayer, fasting, and consecration (fourteen years among the Lamanites).

To become physically fit, an athlete or a mountain climber must observe certain rules which promote physical fitness. The same is true of spiritual fitness. If we ever climb the high mountain of the Lord's house we will have to become a spiritually fit people.

In the future issues of the "Herald" I shall discuss the clear-cut facts based on this text which have to do with developing spiritual fitness, without which we can scarcely hope ever to set foot on the mountain of the Lord's house.

1. *Colombia, Gateway to South America*, Kathleen Romoli, page one.

(To be continued.)

Grandmothers Are the Nicest People

GRANDMOTHERS are the nicest people. I have had two wonderful ones, so I should know. My father's mother, Grandmother James (Mrs. Thomas James), was a kind person, dignified, quiet, and capable. Many visitors who came to Independence to attend Conference or the Stone Church were made welcome by the James family and taken to their home for Sunday dinner. Most of the preparation for the dinner was made on Saturday, for no one remained home or missed church to prepare food. After dinner everyone went to prayer meeting, guests and all, for this was the custom. Then they returned to Grandma's for supper and to continue discussions about the church.

Grandma did everything when it was supposed to be done, and her schedule rarely varied—washing on Monday, ironing on Tuesday, mending on Wednesday, visiting on Thursday, cleaning on Friday, and baking on Saturday—but she was ever ready and willing to help a neighbor in spite of this regular routine. Her sympathetic ministrations to those around her are still remembered.

It was my habit to spend every Saturday in her home, and I learned much about bread and cake making in this way. My task was to cream the butter and sugar for the cake and then to "lick the bowl." What fun I had! Is there anything more pleasant for a child to do than this? Grandma always allowed for enough cake batter to be made into a tiny cake, and she saved out a piece of dough so that I could make a miniature loaf of bread and a small pan of rolls to take home. I shall always remember the beautiful, big, round layer cake which was iced and set on the cake stand on the side board at the close of day and which couldn't be cut until Sunday.

Every Saturday morning promptly at nine o'clock I opened her door. Grandma always welcomed me graciously when I arrived (although I am sure that occasionally she would have liked a free day). Much of the love and respect for older people which has remained with me through the years came from her treatment of me.

MY MOTHER'S MOTHER, Grandma Robinson (Mrs. John A. Robinson), was quite different, although she, too, was hospitable, a good cook and homemaker who met the changing situations which faced her with poise and equilibrium. When possible, she did her work according to the proper time set aside for that particular task, but if something her children wanted her to do seemed more important she could leave the task for another day. She had a white horse named Shafter, and the children loved to go riding—even as far as Kansas City on special occasions and have luncheon at one of the stores downtown.

Once, during her later years, I lived with her one year while I was teaching school. I came home for lunch each day, and if I mentioned something which I liked especially well, there it would be on the table for me to sample in the evening when I returned home. In my opinion no one has ever equalled her lemon pie, meat pie, strawberry shortcake, or the buckwheat pancakes which we had on winter mornings, set from sponge and added to as needed.

She was deeply religious, had great faith, and was a believer in the efficacy of prayer. My most vivid picture of Grandmother Robin-

By Pauline James Arnson

son is that of her kneeling beside her davenport, pouring out her soul aloud to God. She thought that she was alone, but I shall never forget hearing her beautiful prayers of praise and thankfulness and her petitions in behalf of those she loved and the church. My two grandmothers and many other fine older women whom I have known have made me admire and respect those of the older generation.

ONE OF THE STALWART MINISTERS of the church, Brother F. G. Pitt, was told early in his ministry by an audible voice from heaven that if he would enjoy his ministry at its close as he had at its beginning, he must be active. All of us are facing increasing years, but we shall continue to be as young as we are in heart today if we keep active in mind, in interests, and in attitudes. Someone has said, "A person grows old with the hardening of the ideas, not the arteries."

Accomplishments aren't limited to the young. Tennyson, the great poet, was over 81 when he wrote the famous hymn, "Crossing the Bar." Tintoretto, the artist, was 74 when he painted his greatest picture. Grandma Moses, of contemporary fame, was over 70 when she discovered that she could paint. Grandma Reynolds started to college at the age of 65 and became a movie star at 80. A professor in Columbia University, New York, recently said, "Mental powers do not decline with age, only speed." If a person has continued active through the years, he can still do the job as well—though not as quickly—as he did

Home Column

formerly. We can't keep from growing old in years, but we can keep our zest for living and root out the senile mannerisms which mark us as aged.

The word "senile" is not one of my favorites, but we cannot ignore the mannerisms which come with age which are associated with this word. If we recognize them and try to minimize them by controlling them, they can be borne more easily. Memory becomes poorer as one advances in age. How many times have you heard an old person tell the same story or experience? No matter how interesting at first telling, if a story has been repeated several times it isn't interesting. We who are older can make an honest attempt to keep from boring our friends, and if the friend reminds us that we have "told that one before," we should stop before finishing and not become offended at the reminder.

ANOTHER CHARACTERISTIC OF AGE is failing beauty in the physical body, even though the spirit is usually more beautiful—or can be. Great care should be taken that the appearance is neat and that the body and clothing are clean. Failing eyesight sometimes keeps one from seeing the soiled spots, and family members can render a valuable service by helping to keep the older ones up to date and clean.

Another way in which a few older people grow less lovely is in taking advantage of their age and demanding special privileges just because they are old. Young people should be taught to be courteous and considerate of their elders, but on the other hand oldsters should be worthy of respect. Last year at the Book of Mormon Institute held in Independence, the original manuscript was to be displayed. The people were instructed to form a line at the rear of the church and pass by the display case in an orderly fashion. In front of me in the line were a mother and daughter who had come some miles to view the book together. They were kept from enjoying this rare

privilege together by an elderly woman who had edged her way up the line about six feet and separated them. On this same day, another lady who took advantage of her years refused to follow instructions to form a line at the back of the church; instead, she came into the church from the side, not waiting her turn, and arrived at the display case many minutes before the others. Neither of these ladies was in poor health and had they asked permission of those in front of them to move forward, no one would have minded. But they didn't.

DR. O. S. ENGLISH, a professor of psychiatry of Temple University in Philadelphia, Pennsylvania, says that people in the forties and fifties, as well as the oldsters, need to avoid going to seed. His observations are very interesting. He states that people want life to make them happy and contented, but they refuse to give thought and study to how they can make life more rewarding and satisfying. He continues, "People should ask themselves what new skills and activities could be learned which would make life more meaningful now as well as later on. They should stop to consider what they can do for other people which would improve the sense of well-being, instead of wishing for something to come along to make them feel better."

Our older people should not become old mentally if they follow these instructions, for in our church to worship God we must serve our brother. Doing good things for others keeps us from thinking of ourselves. The church gives purpose to our lives; even though advancing age robs us of strength and vigor, it doesn't keep us from praying and having an interest in the onward progress of the church and living a faithful life which will be worthy of emulation.

Here are a few things older people can do as they attempt to prove that the end of life can be as sweet as the beginning, as expressed by Robert

Browning, "The last of life is that for which the first is made." They can keep alive the stories of the church and pass them on to their children and friends. They can pass on earlier experiences, living always so that there will be similar experiences of the present to tell.

They can grow old with increasing sweetness. They can keep faithful in prayer for others, for family, and for church. When possible, they should visit and cheer the lonely and the newcomers. They can help their families with the children, even "baby sit" to allow the mother an opportunity to attend meetings occasionally. They can send cards or phone those who are shut-ins. They can keep abreast of the church program, read the church periodicals, and call the good articles to the attention of those who may have failed to see them. They should keep uppermost in their minds that they are loved and wanted and valuable to their families and friends. They should strive to be lovable, for there are many others, too, who think that "grandmothers are the nicest people!"

A Lady Next Door

The woman next door is a lady—and that is meant as a tribute of respect. Her children are grown and have gone away. She and her husband are alone now. Arthritis, or something like it that baffles the doctors, has afflicted her so that she suffers constant pain. But whenever the weather is good she comes out on the front porch with the aid of a walking-frame her husband has made for her. There she sees her friends go by, calls greetings, and often visits with them. She is kind and friendly to new people who come into the neighborhood. It is something that strangers appreciate.

Life may tie your body down and keep you from getting around. But it need not tie your mind and spirit. With them you can still be free and do much good in the world. L. J. L.

Money and Me

By Jean Hursbman

IT WAS A SERIOUS occasion for me when Dad and I sat on the bed in my room and arranged for my initiation into the world of money. I was five years old and extremely thrilled at the prospect of adding another grown-up characteristic to my developing personality. The word "stewardship" was a foreign one to me, and it didn't come up in our conversation. We Methodists just didn't use the term. Nevertheless I was embarked on a project that required management of "material" talents, and I was a steward over them.

The results of the family council meeting were few and simple. I was to get five cents a week. I was to be able to spend it as I pleased, but there would be no advance payments for "the yo-yo in the window at Knox's that everybody else has one like" or "just another nickel for some ice cream, Daddy, just this once." One reassuring statement about the possibility of a future raise was so encouraging that I didn't fully comprehend the remainder of the agreement—the part dealing with the special tasks around home to which I was to give my attention if the money was to continue to be forthcoming. Recollection came soon when I discovered that the motto "no work—no pay" was really in effect and I was docked two cents for ignoring my unmade bed.

With Daddy's kind words of advice about the merits of frugality still en route on the trip in one ear and out the other, I tucked my first nickel in my pocket and headed directly toward the nearest drugstore to purchase an ice-cream cone. My lesson in stewardship began as soon as that ice-cream cone was finished. Spending the rest of the week flat

broke with nothing to do but think about how I could have spent the money a penny at a time or, better still, saved a little of it was almost unbearable. My reformation was rewarded with a keen sense of pride when several months later I walked into a bank with Daddy and opened a savings account with a deposit of thirty-five cents.

Here Is the Writer . . .

JEAN HURSHMAN, a graduate of Denison (Iowa) High and Graceland College, is the mother of twins—Linda and Becky—who have the rather rare distinction of having been born in Guatemala. They were born May 21, 1952, in Guatemala City where their father, Lloyd Hursbman, was a teacher at the American School. The Hursbmans now are living in Denison where they manage the Trees Motel and help with the work in Denison Branch (Lloyd is pastor). At Graceland Jean was a Crescent, a Lambda Delta Sigma, a member of the A Cappella Choir, and a faculty assistant. Her parents, Mr. and Mrs. R. L. Amsberry, are teaching in Iran.



YOUNG AS I WAS, I soon learned that the world of money is a cruel one. I was sick when I discovered that "my" bank had to close its doors during the depression and that my swollen fund of \$3.95 could never be returned to me. I wished and wished that there had been someplace where I could have invested my money and got it back later.

Finding out that my weekly allowance could be supplemented by mow-

ing lawns, shoveling snow, or picking apples was a big help. Needless to say, however, those occupations were seasonal, so I declared myself old enough to take care of kids. Many mothers hesitated to hire me when I informed them that I was nine years old, or when they saw that I wasn't much bigger than the subjects I was to take care of. I must admit that business was scarce, but I felt that I was progressing well up the ladder toward big money once more.

SOME CHANGES took place in my life when I was about ten. Dad, my sister, and I joined a new church called the Reorganized Church of Jesus Christ of Latter Day Saints. When we did so, we automatically pledged ourselves to be good stewards.

I didn't claim to be an avid businesswoman, but the whole plan about tithing and account books interested me even though I was beginning to understand that other things like time and talents needed good management, too. It was while I was further investigating this new church that Mom told me some more about its educational institution—Graceland College. Going to college seemed a long way off then, but the plan for saving money to go that she mentioned was a more available item to focus my attention on. I learned that through the Student Savings Plan I could be saving my money as well as giving others the chance to attend Graceland by borrowing it. Whatever I sent in would draw interest just like in a bank. I decided to try it, so I paid tithing on the money I had already saved and sent the rest to Lamoni. I was as proud of the receipt as I had been of my first bankbook.

I had something to work and save for now. I set a goal of saving

New Horizons

enough for two years at Graceland before 1950, the year I was to enter as a freshman. Paying my tithing as I saved seemed to be the wisest plan, so each month a sum went to our bishop's agent as well as a money order to Graceland.

I had had enough experience with money by this time to know that if I wanted to make anything I had to work for it. I decided on a steady job.

MY REAL INDOCTRINATION into the world of business was launched the day I signed a contract to deliver papers. Although the cold, dark winter mornings, the muddy roads—which are an inevitable part of springtime in Iowa—and the four-mile daily walk bothered me a great deal at times during my year as a “paper boy,” my Graceland fund began to grow by leaps and bounds.

My family has a reputation for frequent migrations due to Dad's teaching profession. The one made to Lamoni in 1945 put a halt to my paper business, but it provided an opportunity to start another project. Whether it was environmental influences or Dad's desire to have experimental animals that caused the increase in the size of our family, I'll never know. At any rate we soon added Daisy and Dixie, two sleepy-eyed Jersey cows, to our clan. Somehow we unskilled milkers and the bewildered but patient cows all managed to get past the first week or so, and at last we had enough milk to begin selling it to our neighbors. Six a.m. milkings, searching for the cows in a fog-covered, forty-acre pasture, and carrying the heavy milk buckets four blocks from the barn to our house in all kinds of weather made the money left in the bottoms of the milk bottles on neighbors' doorsteps worth an awful lot to us.

With the exception of the times I was a waitress in a restaurant, detasseled corn, and worked in a dime store, most of my other jobs were typing or secretarial ones. I acquired

some weird titles, such as “Secretary to the Weed Commissioner of Crawford County”; had the privilege of setting up the files for two new offices; papered the walls of the assessor's office with notices of this, that, and the other thing; and even ventured so far as to become entangled in the famed governmental red tape and five carbon copies in a job dealing with veterans' training.

The jobs paid well and the time grew shorter. Finally I joined the hundreds of others on the trek to Lamoni—the home of Graceland College.

STANDING IN LINE is a part of Graceland. One starts the day he arrives and doesn't stop until he is through the commencement lines. The lines become sort of milestones or road markers for keeping track of the various events. Although the

dinner lines, the faculty reception lines, the class lines, and the prayer meeting lines mean a great deal to me, I still feel the best when I remember going through the entrance line. I was the same as everyone else until I came to the end of the line—the business office. I was really proud, humble, self-satisfied, and grateful all at one time when I stepped up to the desk and presented my name card to the collector of the revenue. She looked at my name and then smiled. “So you are the girl who has been sending in so much money,” she said. “I've been wanting to meet you. Do you know that you have more money here than anyone else making use of the Student Savings Fund? Your account shows a balance of over \$1,100. No need to stay in this line any longer—your Graceland education is paid for.”

I had learned to be a good steward.

Divine Paradox

By Don Landon

IF I were given a choice as to which of the outstanding events of the Master's life I would desire to see re-enacted, I would choose the day he climbed to the slopes of the Mount of Beatitudes with his disciples to define for them and the surrounding multitude the nature of a blessed life.

Especially would I be interested in seeing the expressions of perplexity on the faces of the Jews as the Master broke the disconcerting news that blessedness was not found in the ambitious, self-assertive life they cherished but rather in meekness, humility, poverty of spirit, compassionate mourning, and mercy. Many of the multitude undoubtedly left quite disturbed at such a paradox.

The secrets of the blessed life Christ revealed on the Mount remain paradoxical to much of the world today. His intent was to encourage people to seek blessedness in place of worldly happiness. Blessedness is above happiness, for happiness is dependent upon external circumstances such as good fortune, prosperity, and prestige. Such happiness is just as unstable as are the elements which create it.

But the condition of blessedness is neither dependent upon or affected by such external circumstances. It is an inner fountain of joy fed by the unending spring of divine grace. It is a treasure of the soul which escapes corruption and theft by the external forces resident within our environment. It ministers to the unhappy. Its achievement is dependent upon meekness of spirit, purity of heart, and willingness of mind.

Briefs

Mission Raises Money

DUNREATH MISSION, OTLEY, IOWA.—On February 1, Elwyn Ver Dught was ordained to the office of teacher by District President Ralph Wicker and Ernest Kirlin.

The women's department sponsored several social suppers for the community. They gave two chicken suppers and raised one hundred dollars for the mission and the Auditorium fund.

The Zion's League presented a play in April and also had a white-elephant sale. Proceeds were given to the Auditorium fund.

Evangelist Henry Castings was in charge of the Easter service. A Communion service was held and a basket dinner at noon.

June 1-5, Dunreath joined with Knoxville for vacation church school at Knoxville church. About fifty-four attended, twenty representing Dunreath.

Mark Dwight, son of Mr. and Mrs. Dwight Deitrick, was blessed.

A riverside baptism was held on June 28. The pastor, Arthur Nichols, baptized six people.—Reported by MRS. BETTY VER DUGHT

Norwegian Girls Visit

COUNCIL BLUFFS, IOWA.—On Sunday, June 21, Edith Fossum and Ragnhild Fossum of Oslo, Norway, and Gerd Nilsen of Kragero, Norway, were in attendance at the church service in Council Bluffs. Having arrived in New York on June 12, they continued their journey by bus to Des Moines where they were met by Velma Ruch and Betty Mosier of the Graceland faculty and V. D. Ruch, pastor of the Council Bluffs Branch. They were taken by car to Lamoni where they left their baggage before going on to Council Bluffs. They were guests in the Ruch home for a week.

Wearing their Norwegian costumes they were invited up on the platform where they

sang two of our hymns in Norwegian at the Sunday church service. Ragnhild made a brief talk in Norwegian, bringing the greetings of the Norwegian Saints to the Council Bluffs Branch. The talk was interpreted by Brother Ruch who several years ago baptized the parents of the Fossum girls and ordained the father of Gerd Nilsen. Edith read the Twenty-third Psalm from the Norwegian Bible and Gerd repeated the Lord's Prayer in Norwegian.

The girls returned to Lamoni where they will work this summer before entering Graceland College as students in September. These girls will be the first students from Norway ever to attend Graceland.

Thirty-one people were baptized in the Council Bluffs font during June: three of them were from Crescent, Iowa, and the other twenty-eight from Council Bluffs. These twenty-eight new members make a total of forty-nine baptisms for the Council Bluffs Branch during this calendar year.

Evangelist Orman Salisbury of St. Joseph, Missouri, spent the week end of June 14, in Council Bluffs. While here Brother Salisbury gave twenty patriarchal blessings and preached two sermons. He was the pastor of this branch from 1918 to 1923.

Apostle C. George Mesley was the speaker here on Sunday morning, June 28.

The young people served a Chuck-Wagon Dinner to about two hundred people on the evening of June 26. The Fellowship Hall was decorated in Western style and the young people were dressed in cowboy outfits and sang many Western songs during the evening. The proceeds were used to pay the building fund pledge of the Cecelian Singers.—Reported by V. D. RUCH

Officers Elected

PHOENIX, ARIZONA.—Louis E. Miller was ordained to the office of elder on April 12, by Frank McDonald, assisted by Wilbert W. Wood, pastor.

The Zion's League entertained the young people from the Tucson Branch and the Prescott mission, May 16 and 17. They enjoyed a

wiener roast and games at the home of Brother and Sister Paul Bear Saturday evening. The homes of the Saints were opened to them for lodging and Sunday there was a special prayer service at the church at 8:30 a.m. directed by Elder K. Tsuji. A special church school class was taught by John Wolf. After the eleven o'clock sermon preached by Elder Marion Blakely, the young people were invited to a dinner in charge of the women's department. There were eight Prescott members and sixteen Tucson members present. Brother William R. Newton was in charge of the Prescott group and Brother and Sister Frank Reistad and Brother and Sister K. A. Newcom were in charge of the young people from Tucson.

June 7, Shelly Lynn, infant daughter of Mr. and Mrs. Dale K. Boxberger, was blessed by Elders Louis E. Miller and Keith M. Rogers.

On June 28, James Ernest Wood, nephew of Brother and Sister W. W. Wood with whom he resides, was blessed by Elders Blakely and Wood.

The branch held its summer vacation Bible school from June 1 to 12, using the theme, "Stepping Stones to Zion." There were 77 enrolled and 23 workers. The school was under the direction of Sister John Wolf, assisted by Sister A. B. Foster. Friday evening, June 12, an achievement program was given for members and friends. Awards were given for perfect attendance, and high lights of the course were given by the different class groups. The children's handcraft was on display. A doll house made and furnished by the junior group, spool toys made by the junior high group, and cloth picture books made by the primary class were presented to Sister Louis Miller, head of the Sunday nursery, for use of that department. Assisting were Harold Osborn, Leonard Speer, and K. Tsuji.

On June 14, Berdie Banks, Sammy Dunaway, Billy Theis, and Linda Jackson were baptized by Herbert Williams during the Children's Day program. During the church school worship service June 21, Doris and Beverly Miller were baptized by Elder Paul Bear. A confirmation service was held at the eleven o'clock service at which Linda Jackson was confirmed by Elders Keith Rogers and K. Tsuji; Berdie Banks by Elders Tsuji and Osborn; Billy Theis by Elders Miller and Tsuji; Doris Miller by Elders Bear and Raymond Greene; Beverly Miller by Elders Greene and Bear. On June 28 Sammy Dunaway was confirmed by Elders Marion Blakely and Wilbert Wood.

June 17, the annual election of officers was held. Elder W. W. Wood was re-elected as pastor. Sister Georgia Speer was re-elected as secretary. John Wolf was elected treasurer and Sister Dorothy Ross was elected women's leader.

July 1, the remainder of the branch officers were elected as follows: church school director, Herbert Williams, with Jack Williams assistant; young people's director, Helen Mifflin; book steward, Ann Fout; publicity agent, Ilah Kunkle; librarian, Christine Boxberger; auditors, Elder Keith Rogers and Ronald Greene; Scout committee chairman, Elder Marion Blakely; Scout committee, John Wolf, R. M. Kunkle, K. Tsuji, and Ronald Greene.—Reported by ILAH KUNKLE

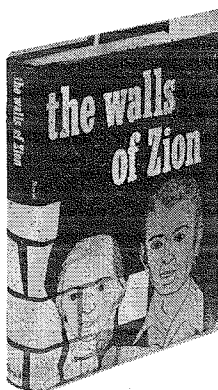
Missionary Series Held

RICHLAND, WASHINGTON.—The Zion's League is growing under the leadership of James Lorenzen. James and Richard Chapman, Richard Hammel, Harold Hight, Jr., and Duane Whiting are in the Armed Forces.

A missionary series was conducted by Seventy George Njeim from January 25 to February 8, resulting in six baptisms.—Reported by MRS. BRUCE WHEELER

The Walls of Zion

by Addie Spaulding Stowell



A new book! "The Walls of Zion" is a historical novel that brings you facts along with fiction. It is a story of pioneer life in the early days of our church. The reader will follow the church from its beginning to the time when the Saints were forced to abandon all in Missouri in 1833. Order your copy today.

\$3.00

Herald House
Independence, Missouri

Letters

Testimony of a Healing

I am constantly made aware of God's goodness to us. When physical pain is almost beyond endurance, we can call upon our Heavenly Father and find he is near.

While vacationing with my family in Pasadena, California, last April I suffered second degree steam burns on my face, neck, chest, and hands. I asked for administration even before the doctor came, and the elder prayed that God would rebuke the pain, if it be his will, and heal my face so that it would not be scarred. I felt the healing influence as he prayed, and the doctor, who took me to the hospital, was amazed that I suffered no pain. I remained in the hospital six days, and when I was dismissed there was no trace of burns on my face.

I am grateful to God for this blessing. I am also grateful to Elders David, Waylett, and Inslee, who administered to me, and to Elizabeth Wilson and Mildred Walker who visited me and brought flowers while I was hospitalized. I am thankful for the kingdom way of life. My desire is to make my daily living a testimony of the rightness of the gospel that those around me may catch a vision of God's plan for mankind. I know, as did Job, that my Redeemer lives and does minister to his people through the church in these latter days.

CHRISTINE STONE

Kansas City, Missouri

Wants to Contact Members in Denver

I am from Mayer, Arizona, and would like to contact members in Denver or have some of them call on me.

My testimony is that Jesus lives. He has revealed himself in various ways, and I have experienced spiritual manifestations that have helped me greatly. I pray that we, as Saints, may not grow weary of well-doing but strive always to be profitable help in the building of the kingdom. Surely when we consider what the gospel has meant to us we will want to share it with our neighbors. We cannot afford to become self-centered. We must be on guard against being "hearers of the word" only, when we should be "doers." We must love others, for love is one of the greatest virtues God has given us; without it we cannot serve him effectively; with it we stand firm in the Lord who stretches forth his gracious hand to children all day long.

RUBY WOMACK

9900 North Federal Boulevard
Denver, Colorado

From a Convert to the Reorganization

The article, "The Seven League Boots of Error," reminded me of when I belonged to the Utah Church. While I attended the Sutter Ward Branch I was often confused in the study classes (which lasted an hour and a half) because I never could understand what was being taught. We were assigned plenty of lesson material, but there never seemed to be time to ask questions. I finally found the Reorganized Church through one of the Herald House publications, and now I am a member of it.

Although I was unhappy about some things in the Mormon Church, I do appreciate the work its women are doing. Each Tuesday we met for work or study or worship, and I enjoyed the activities very much.

My prayer is that God will hasten the day when many who now are Mormons will be converted to the whole truth of the gospel.

MRS. MELISSA BENN

West Sacramento, California

Mindful of His Own

It was with a heavy heart that I opened the last copy of *Elude*. The first number in it was "The Lord Is Mindful of His Own." I had just received word that my contract renewal proposal to operate the Spartan branch post office had been turned down in Washington, D.C. As the days passed I felt bitterness growing inside me, and even prayer seemed futile. Finally I asked, with a contrite heart, for forgiveness and help in overcoming my resentment. After this prayer I was able to sleep well again, and upon reaching the post office the following day I found that, after reconsideration, the authorities had decided to renew my contract after all. Tears of gratitude ran down my cheeks, and my mind turned again to the *Elude*. The Lord is mindful of his own, and as a result of this experience, I am challenged to become a better steward.

Tulsa, Oklahoma MILDRED PRIDEAUX

Appreciates Birthday Remembrances

I was born on June 22, 1873. My son, Elder Herbert J. Dutton and his wife Nona, planned a card shower for me on my eightieth birthday. I received 317 cards and some nice letters besides. For these I wish to thank my friends who sent them, also for the gifts of money.

I have labored as a minister for this church in southern and northern Wisconsin, north-eastern and central Illinois, southern Indiana, Kentucky, Tennessee, Arkansas, and Louisiana. If I could turn back the clock and start all over again, I would be more than glad to do so, for I have many bright memories of the years I have lived. God blessed my humble efforts so often that the trials were more than compensated for. May he bless all who remembered me. I'll be happy to hear from others any time in the future.

Galva, Illinois JASPER O. DUTTON

The Divine Influence

Are you, too, wondering how best to shape your lives to the Zion pattern? Are you overwhelmed, as I am, by the qualities of character necessary to make us good stewards and builders of God's kingdom? I am confident that the answer to our problem is in daily prayer to the Master for wisdom and his Spirit to guide us in accomplishing this great task.

In thinking of our mission as Saints of God, I remembered a dream my mother had many years ago. In it she saw the Reorganized Church represented as a huge ocean vessel. It lay close to the shore in a very narrow channel of angry, storm-tossed waters, seemingly headed for destruction. It could move only a short distance, and churned up and down as it tried vainly to reach open sea. On board were distress and confusion as men and women rushed about. Finally two men stepped forward, raised their hands, and commanded silence. One man seemed to give directions, and immediately calm prevailed. Again the great ship moved forward and headed for the ocean. To the west was the harbor, and beyond it a beautiful city. Mother, who seemed to be on the ship, exclaimed in joyful wonder, "Why, I didn't know we were so near home!"

The city, she believed, was Zion. Perhaps we are much nearer the realization of our dream than we think. The confusion on the ship was division among the Saints, but when the two men took command and, blest by the Spirit, gave directions, order was restored and God again directed his people.

In the past I have received blessings. I have little money and no outstanding ability in any line to offer to God, but I shall not refuse to serve because of my humble condition. My Heavenly Father has promised that I shall have the directing influence of his Spirit in times of need and that I shall be enabled to succeed if I continue faithful.

GLADYS L. HEGWOOD

West Peoria, Illinois

Tower Cookery

compiled and published by

KANSAS CITY CHAPTER

of the

GRACELAND COLLEGE MOTHERS' CLUB

Looking for that good dish you tasted, then forgot to get? Chances are you'll find it somewhere in this collection of recipes from out of the kitchens of R. L. D. S. women in many places. Contains 374 pages—everything is so good to eat!

\$2.50

Herald House
INDEPENDENCE, MISSOURI



Ways Youth Learn, by Clarice M. Bowman, Harper and Brothers, New York, \$2.50.

Here is a book worth reading by all teachers and leaders of teen-age young people. Clarice Bowman is an experienced youth worker, now on the staff of the Youth Department of the Methodist Church, with special responsibility for training youth workers.

Almost every page has thoughts to underline, to remember, or to refer back to when new ideas are needed. From the first chapter, "Teen Years Today," to the last, "Ways the Teacher Grows," every chapter has meaning to the youth worker.

Miss Bowman takes the reader into the ways young people learn through direct and vicarious experience, observation, listening, and worship. Of practical help are lists of activities and methods valuable in achieving particular goals in youth work; these include many suggested service projects usable by church school or Zion's League groups.

This book has been prepared with the type of church youth program in mind which combines the Sunday evening fellowship program with the church school class. For this reason not all its suggestions are practical to the program of this church where the church school and the Zion's League are usually separate in administration.

Like most books of worth *Ways Youth Learn* requires the thoughtful attention of the reader, but the time given to it should prove worth while.

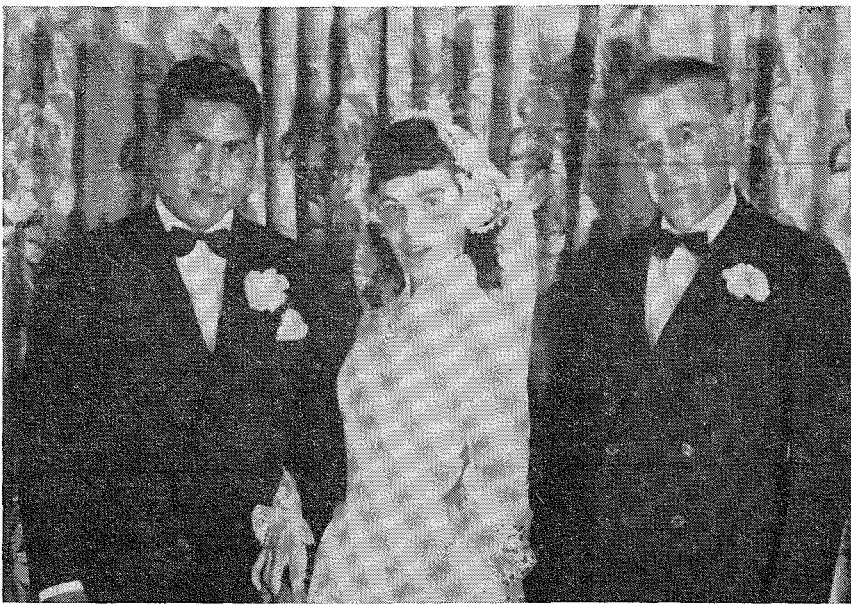
CARL MESLE

Topics for the Youth Fellowship, Gospel Trumpet Company, Anderson, Indiana; 95 pages compiled by Tom A. Smith, 75c.

The title is a little misleading, for the subject matter is really not applicable to what we usually think of as youth fellowships (or prayer services). However, the programs outlined in the booklet might very well serve as program material for Zion's League meetings or other sessions where young people have study and discussion programs.

This work includes twenty different topics which may be used for discussion, lecture, or teaching guides. Each program topic is subdivided into six parts: 1. purpose, 2. planning procedure, 3. advertising ideas, 4. program presentation, 5. discussion topic ideas, and 6. worship suggestions.

There are programs around the regular seasonal themes, and miscellaneous subjects such as the value of friendships, human emotions, the birth of the King



LATIN-AMERICAN WEDDING

WHEN THE WEDDING of Eva Garza and Arthur Perales was solemnized recently at the First Branch in San Antonio, memories of bygone years were brought to the minds of many. Vividly predominant are those surrounding William Mannering and Thomas J. Jett, Sr., and their work among the Spanish-speaking people.

Years ago Brother Mannering went to San Antonio armed with a Spanish dictionary and a burning zeal to present the gospel to the Latin-American people in that part of the country. His was the opening wedge in a movement destined to be of infinite evangelistic value.

In San Antonio he encountered Elder Jett, a native Texan who spoke Spanish as though it were his mother tongue. Grandpa Jett, as he was affectionately known, and Brother Mannering became a team of zealous workers among the Latin Americans; and, with the help of God, they were able to convert a small group of Spanish-speaking Saints.

As years passed, the members of this group became firmly established in Reorganized Latter Day Saint activities. Their devotion was great. Then Brother Mannering was transferred to another field, and Grandpa Jett died. Active ministry to the Latin Americans ceased, but a few faithful members treasured the truths in their hearts.

One family, especially, kept the faith. This was the Menchaca family—forgotten apparently but not forgetting.

With Apostle Hield's recent assignment to the Spanish-speaking mission, interest in the Latin-American people was revived. Wayne Simmons and Rouss Eastham renewed contact with the Menchacas, and before long began holding cottage meetings in their home. Soon they began attending church, bringing with them Mr. Menchaca's nephew, Arthur Perales, and his fiancée, Eva Garza.

Soon the beauty of the Restoration began to glow inside them. Before long their names were added to the roll of baptized believers. Both became very active in church work. When the young adults have a special task assigned them, Eva cheerfully and willingly assumes any responsibility in which she can be of service. Arthur is Scoutmaster. The size and enthusiasm of the troop have proved his capability in meeting this challenge.

The candle-lighted church on Rockwood Court was bulging at its plastered seams on the night of their wedding. Never more beautiful, the bride walked down the aisle and with a solemnity that touched the heart of every person—Catholic as well as Reorganized Latter Day Saint—gave her hand to Arthur. Apostle Hield pronounced them husband and wife.

One could almost hear the blessings of Grandpa Jett and Brother Mannering: "May God bless you and keep you, Arthur and Eva. And may the Lord make his face to shine upon you both now and forevermore." ROUSS EASTHAM

James Version of the Bible, a dedication service for leaders, and so on.

We recommend this book to all who seek diversified program material for youth. It does have some good techniques for promoting the interest of young people, but its program content does not match that of our own Zion's League manual and our series of five Zion's League Annuals. LEE HART

Worship Services for Life Planning, by Alice A. Bays, Abingdon-Cokesbury Press, 1953, \$2.50.

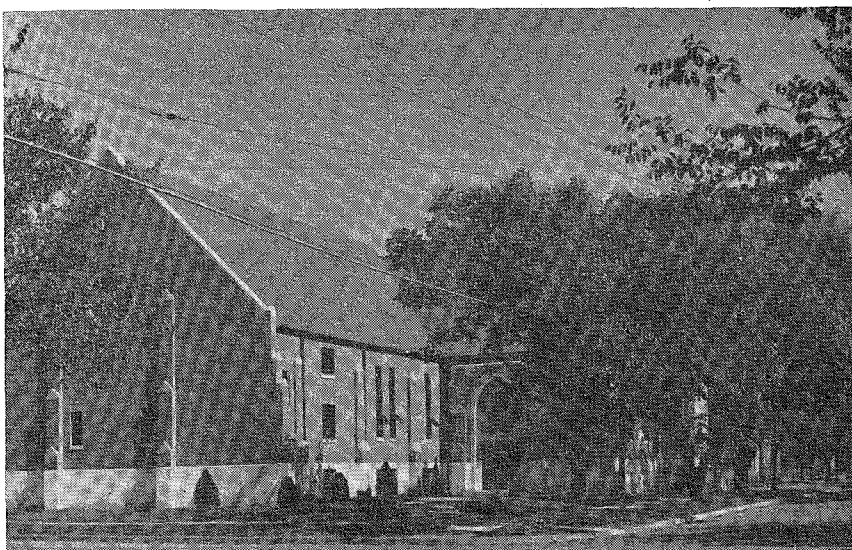
This book is written "that young people may discover the will and purpose of God and find guidance in Christian living." The book is divided into five series, each dealing with the present-day problems of young people. There are thirty-three complete services, each built around a central theme. Leaders of worship and teachers of religious education will find the poems and stories adaptable for teaching such Christian attributes as selecting a vocation with the idea of rendering service, living as brothers with members of other races, and the envisioning of a better world.

Series one deals with "selecting a vocation." Elizabeth Blackwell, who opened up the field of medicine for women, proved that poverty, ridicule, and social ostracism can be overcome when one has determination to serve. Johann Sebastian Bach spent the greater part of his life in the service of the church, composing music that reflects his great faith. Florence Nightingale wrote in her diary, "I am thirty, at the age at which Christ began his mission. Now no more childish things, no more vain things, Lord; let me think only of thy will." Jane Addams in spirit and fact became one of the people she served. In love with life, she gave with both hands. Through each story in this series we are impressed with the thought that we should ask ourselves, "Are we willing for God to guide us in selection of our life's vocation?"

The theme of series two is "Building a Better World." In the life of David Livingstone we see demonstrated bravery, patience, vision, truth, perseverance, and devotion. There is the story of the ship "Ticonda" that sailed in confidence, because she had a course to follow.

"Living as Brothers" is the theme of series three; this section emphasizes the importance of living the law of love and service to others, of getting rid of prejudice, of having a friendly attitude toward people of other races and religions. "The tiny mustard seed of faith in one's brother can become a veritable tree of refuge for all pain-racked humanity."

The eleven services in series four are built around the central theme of "Seek-



The New Wichita (Kansas) Church

THE NEW WICHITA CHURCH is built from the footings to the tops of the gables with reinforced poured concrete and faced with buff brick. The trim stone was cast of white concrete by members of the local congregation. The L-shaped structure measures 115 by 69 feet with full basement and raised rear balcony and classrooms, as well as the main floor and choir space. The sanctuary on the main floor will accommodate about three hundred beside the rostrum and choir loft, with the balcony normally as class space used for overflow.

As many as six hundred can be seated for banquets and served from a modern kitchen. The utility auditorium or gymnasium is very useful. It serves any group that desires a place for recreation. (The branch basketball team for 1952-53 won top spot in one of the city tournaments.)

The baptismal font is at the front and center with plate glass showing the water line and baptismal candidates. The "cry room" or nursery at the rear has a large double plate glass front for view and is equipped with loud speakers, as is the rest of the building.

The building is heated by automatic gas-fired boiler with radiant heat—no cold feet; comfort promotes worship. The main rest rooms are located at basement level and have shower space.

The library and pastor's study is on the main floor, also a small rest room. The building has an arrangement of ramps that enables the chair-ridden to reach any part of it.

The ceilings are original white with an acoustical rough plaster finish. The sidewalls are of Spanish-type texture in light golden buff.

The evaluation has been figured at \$200,000, but the total cost to date is less than \$75,000, including furniture and fixtures. With the amount on hand applied against the obligation, the balance would be less than \$12,000. This has been made possible because approximately 75 per cent of the labor was done by volunteers. Members and friends continue to make contributions toward debt reduction and completion of the work yet to be done.

MYRON F. LAPOINTE

ing Worthy Goals," with subtopics such as realizing our worth; standing firm and bold; testing our lives by God; giving—not seeking; and practicing his presence. The stories are about people who sought the kingdom of God first, lived by his will, and committed their lives to him; they sought no self-glory but only truth, happy in the virtues of a good life lived for others.

"Special Days," the theme of series five, contains services for Christmas, Easter, Mother's Day, decision day, dedication, and two missionary services. The continuing thought throughout is that we become aware of God's presence in our lives and with his help conquer evil and walk in newness of life.

Most of the poems and stories in the book offer wise counsel and dependable guidance to those seeking to build mature Christian personalities.

ELIZABETH SCHALL

Everything Is Sacred

Whatever position a man or woman occupies should be one in which Christ is the Lord of life. A Christian cannot be a mere businessman; he cannot be a mere teacher; he cannot be a mere lawyer; he cannot be a mere doctor; he cannot be a mere carpenter. He must be a Christian businessman; he must be a Christian teacher; he must be a Christian lawyer; he must be a Christian doctor; he must be a Christian carpenter. Whatever his vocation may be, and whatever his sex, color, or location, he must recognize, accept and practice the Lordship of Christ in respect to his calling. He must bring Christ to bear upon his life work. "The secular" does not exist in the life of the Christian. Everything is sacred.—Charles J. Woodbridge and Harold Lindsell in *A Handbook of Christian Truth*.

JULY 20, 1953

(693) 21

Bulletin Board

Arizona-New Mexico Reunion

The Arizona-New Mexico-El Paso Reunion will be held August 9 to 16 at Camp Lawton, Mount Lemmon, Arizona, forty miles north-east of Tucson, Arizona. Personnel will include Apostle Charles R. Field, Elder Evan Fry or Arthur Rock, Patriarch Keith Rogers, Elder and Mrs. Tom Beil, and Mrs. Vera Rasmussen.

Tent rentals are as follows: 8x10 feet, \$6.50 per week, 50c for each additional day; 10x12 feet, \$7.00, 60c for each additional day; 12x14 feet, \$8.75, 70c for each additional day. Beds and mattresses are furnished free. Reservations must be made through Raymond Greene, 2202 North Thirty-seventh Place, Phoenix, Arizona. Dormitory space and bed are included in the registration. Meals will be served at the cafeteria.

MARION M. BLAKELY

Supervising Pastor, Arizona-New Mexico

Brooklyn Services

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

New Church Addresses—Chicago, Illinois

First Chicago Branch
Austin YMCA
501 North Central Avenue
Chicago, Illinois

Chicago Brainerd Branch
8805 South Throop Street
Chicago, Illinois

West Suburban
Lombard Community House
Corner of Westmore and Division
Lombard

Change of Address

Luther S. Troyer
1235 Avenue C
Billings, Montana

Requests for Prayers

Prayers are requested for Mrs. Margaret Ashbaugh of Ashtabula, Ohio, whose husband was killed in a train accident on June 24.

John F. Schrunk, Atkinson, Nebraska, requests prayers for rain in the state of Nebraska.

ENGAGEMENTS

Cheng-Cachola

Mr. and Mrs. F. L. Cachola of Halaula, Hawaii, announce the engagement of their daughter, Henrietta, of Independence, Missouri, to Dr. William J. Cheng of St. Louis, Missouri, son of Mr. and Mrs. Shao Chien Cheng of Hunan, China. Miss Cachola is a graduate of the Independence Sanitarium School of Nursing, and Dr. Cheng is a research chemist for the Tretolite Company. The wedding will take place October 10 in Kansas City.

WEDDINGS

Allen-Pratt

Marilyn Jane Pratt, daughter of Elder and Mrs. Forrest Pratt of Des Moines, Iowa, and Ray A. Allen, also of Des Moines, were married June 27 in the Reorganized Church at Des Moines. Pastor Herbert M. Scott officiated.

Keairnes-Scott

Patricia Scott, daughter of Mrs. Alma Scott of Minneapolis, Minnesota, and Harold Keairnes, son of Mr. and Mrs. H. W. Keairnes of Kansas City, Missouri, were married June 19 at the church in Minneapolis, the groom's father officiating. Both are 1952 graduates of Graceland College. Harold will enter Medical School at the University of Minnesota in the fall, and Patricia will continue her studies at the University as a medical technician.

Runkle-Gustavus

Ruth Gustavus, daughter of Gerhard Gustavus and the late Mrs. Gustavus, and Harry Runkle were married June 19 at the Royal Oak, Michigan, church, Bishop L. Wayne Updike officiating. Both are graduates of Graceland College. The bride received her degree from Wayne University, and the groom attended the Eastman School of Music. They are making their home in Midland, Michigan.

Thatcher-Bryant

Barbara Beth Bryant, daughter of Stele A. and Verda E. Bryant of Independence, Missouri, and D. Lynn Thatcher, son of Thomas W. and Madge Thatcher, also of Independence, were married June 7 at Stone Church, Elder F. Carl Mesle officiating. Both bride and groom were students at Graceland College last year. They are making their home in Independence.

Cook-Hayes

Virginia Hayes and Edward Cook, both of Hobbs, New Mexico, were married June 27 at the Presbyterian Church in Portales, New Mexico. They are making their home in Hobbs.

BIRTHS

Mr. and Mrs. Merlyn Williams of Rock Island, Illinois, announce the birth of a son, Joseph Oscar David, born June 7. Mrs. Williams is the former Donna Jean Deal of Cameron, Missouri.

A daughter, Bonnie Jean, was born on May 20 to Alfred and Willa Frey of San Jose, California. Both parents are graduates of Graceland College, class of 1952.

Mr. and Mrs. George Cooper announce the birth of a daughter, Debra Ann, born June 27 in Kewanee, Illinois.

A son, Richard Francis, was born on March 28 to Mr. and Mrs. Francis Tucker of Bradford, Illinois.

A son, Dale Rodney, was born on May 3 to Mr. and Mrs. Noah C. Thompson of Essex, Vermont. Mrs. Thompson is the former Betty Hatch of Independence, Missouri.

Mr. and Mrs. John M. Tomlinson of Flint, Michigan, announce the birth of a son, John R., born June 6. Mrs. Tomlinson is the former Alice Cole of Ocean Springs, Mississippi.

We're on the Air . . .

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

ARKANSAS, Searcy.—KWCB, 1300 on the dial, 4:30-4:45 p.m. (CST) Sunday.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUCB, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

CONNECTICUT, Norwalk.—WNLK, 1350 on the dial, 8:30 a.m. each Sunday (beginning July 5).

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

IOWA, Lamoni.—KGRA, 690 on the dial, 9:30 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m. (EST) on July 21, Aug. 5, 11, and 26.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFSE, 1310 on the dial, 10:30 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MONTANA, Kalispell.—KGEZ, 600 on the dial, 1:15 p.m. (MST) Saturday.

OHIO, Ashtabula (Cleveland area).—WICA, 970 on the dial, and WICA FM, 103.7 megacycles, 9:15 to 9:30 a.m., Sunday, July 14-December 6.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 9:30 a.m. (EDST), Sunday.

TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

THE PLEASURE CHEST

by Helen and Larry Eisenberg

Recreation problems find many solutions in this fellowship handbook for the entire family. Contents include games, crafts, music, and hundreds of party ideas for everyone to enjoy doing together. Published by Fun Books.

\$1.25

HERALD HOUSE

Independence, Missouri

Camp Schedule 1953

A daughter, Jacqueline Ann, was born on April 9 to Mr. and Mrs. J. D. Young of La-Moure, North Dakota. She was blessed on June 14 by her uncle, Elder Lloyd Young, and great-grandfather, High Priest F. T. Mussell. Mrs. Young is the former Clarice Anderson. Both parents are graduates of Graceland College.

A daughter, Mary Joyce, was born on January 22 to Mr. and Mrs. Joe Starnes of Lamoni, Iowa. She was blessed on March 1 by Elders Harold A. Tabor and Gary W. Swanson.

A daughter, Ardyce Joanne, was born on February 1 to Mr. and Mrs. William R. Marsh of Independence, Missouri. She was blessed on April 5 by her grandfather, Bishop G. L. DeLapp and her great-grandfather, Elder Hubert Case.

DEATHS

NELSON.—Alvin Jacob, son of Peter Christian and Mary Christine Nelson, was born April 16, 1888, near Guilford, Missouri, and died June 1, 1953, in Guilford. On September 8, 1908, he was married to Edna Throckmorton, who survives him. He had been a resident of Guilford his entire life and was a member of the Reorganized Church there.

Besides his wife he leaves two sons: Theodore W. of the home and Willard E. of Bolckow, Missouri; two daughters: Ethel Irene Nielson of Barnard, Missouri, and Norma Jean Landers of Wichita, Kansas; his stepfather, W. E. Balwin of Algiers, Louisiana; and thirteen grandchildren. One son died in infancy. Funeral services were conducted by Elder Frank Hough and Kenneth Nelson. Burial was at Guilford.

WOOD.—Welton, was born April 3, 1876, in Hants County, Nova Scotia, and died June 19, 1953, at a hospital in Westboro, Massachusetts. He was baptized into the Reorganized Church on April 29, 1889, was ordained a deacon in December, 1901, and an elder on December 16, 1917. He was married on October 27, 1904, to Hattie Elizabeth Williams, who survives him. For thirty-two years he had lived in Independence and for seventeen years in Massachusetts.

Besides his wife he leaves a daughter, Beatrice Cross of Saxonville, Massachusetts; two sons: Earle Wood of Independence, Missouri, and Cecil Wood of Oak Grove, Missouri; three sisters: Mrs. Margaret Miller of Breckenridge, Missouri; Mrs. Louis Clark of Manchester, New Hampshire; and Mrs. Anetta Congdon of Nova Scotia; seven grandchildren; and three great-grandchildren. One daughter, Etta, died in 1914. Burial was at Saxonville.

EVERHART.—Eugene E., son of John and Edith Everhart, was born November 1, 1890, at Akron, Ohio, and died June 15, 1953, at Flint, Michigan, where he had resided for the past forty-three years. He was a graduate of Flint High School, the Chicago Conservatory of Music, and the Belgium School of Music in Detroit. He also attended Michigan State College for two years and for ten years was an instructor at the Baker Conservatory of Music. For the past twenty-seven years he had a studio at his home, where he left a large collection of rare and priceless violins. A member of the Reorganized Church he was a student of the Scriptures and a faithful supporter of his belief. For a number of years he was head of the music department in Flint Branch.

He is survived by his mother, Mrs. Edith Everhart; a sister, Lelah; and a brother, George, all of Flint. Funeral services were conducted by Elder Melvin Russell. Interment was in the Flint Memorial Park Cemetery.

CORBIN.—Sarah May, died June 27, 1953, at her home in Nevada, Iowa, after seventeen years of illness. She was fifty-four years old. She had been a resident of Nevada since 1912.

Surviving are her husband, Lee Corbin; two sons: Glen of Mapleton, Iowa, and Robert of Nevada; two daughters: Mrs. D. M. Blayney of Davenport, Iowa, and Mrs. Walter Musyl of Chicago, Illinois; her mother, Mary Hollis of St. Clair, Michigan; a brother, John Hollis of St. Clair; and nine grandchildren. Funeral services were held at the Reorganized Church in Nevada, Elders Clyde McDonald, Forrest Pratt, and Lloyd Young officiating. Interment was in the Nevada cemetery.

Date	Camp	Location	Camp Director or Registrar
Young Adult			
Sept. 5-7	Moran State Park	Seattle, Washington, District	Don Brady, 2012 E. 140th St., Seattle 55, Wash.
Sept. 12-13	Orcas Island Camp Allegany	Camp No. 11, c/o Allegany State Pk., Red House, N. Y.	S. W. Johnson, 157B Ken-ville Rd., Buffalo 15, N.Y.
Youth Camps			
Aug. 9-16	Camp Tonadoona	Chetek, Wisconsin	Cecil Ettinger, 302 N. Buell Ave., Aurora, Ill.
Aug. 9-16 or 16-23 ? Aug. 16-20	Camp La Hacienda	Bandera, Texas	Wayne Simmons, 423 S. Kansas, Weslaco, Texas
Aug. 16-23	Youth Camp Des Moines District Youth Camp	Springbrook State Park Guthrie Center, Iowa Camp Canter's Cave Near Jackson, Ohio	Charles Neff, The Auditorium, Independence, Mo. Calvin French, 225½ S. Main, Middletown, Ohio Lloyd Adams, Route 2, Willoughby, Ohio
Aug. 16-23	Camp Kiondashawa	Transfer, Pennsylvania	W. T. Guthrie, 64 Silvermine Ave., Norwalk, Conn.
Aug. 16-23	Youth Camp	Deer Park New Hope, Pennsylvania	James S. Menzies 2606 23rd Street Parkersburg, W. Va.
Aug. 16-23	Youth Camp	Methodist Center (Jnct. Highways 2 & 31) West Virginia	S. W. Johnson, 157B Ken-ville Rd., Buffalo 15, N.Y.
Aug. 23-30	Camp Alleghany	Camp No. 5, Red House, N.Y.	Ed Barlow, 211 Armstrong Ave., Bay Minette, Ala.
Aug. 23-30	Camp Liahona	c/o Alleghany State Park Brewton, Alabama	Garland E. Tickemyer 1330 S. 10th, Arcadia, Calif.
Aug. 30-Sept. 6	Camp Roosevelt Los Angeles Stake and Southern Calif. District combined	Mountain Center, Calif.	John P. Davis, 2235 - 243rd St., Lomita, Calif. Arthur H. Kensler 129 Arthur Ave. Santa Paula, Calif. Jack Van Eaton, 4413 Mont Eagle Pl. Los Angeles 41, Calif.
Aug. ?	Camp Winiagwamauk	Brooksville, Maine	Wm. Guthrie, 64 Silvermine Ave., Norwalk, Conn.
Junior-Junior High Camps			
July 26-Aug. 2	Children's Camp (No. Calif.)	Happy Valley	Mrs. Charles Stark, Route 3, Westley, Calif.
Aug. 1-15	Los Angeles Stake Jr. High (Ages 10-13)		Garland E. Tickemyer 1330 S. 10th, Arcadia, Calif.
Aug. 9-16	Jr. Camp	Deer Park New Hope, Pennsylvania	J. T. Conway 1014 N. Madison Street Arlington, Virginia
Aug. 15-29	Jr. Camping School (Ages 8-10)	Los Angeles Stake	Garland E. Tickemyer 1330 S. 10th, Arcadia, Calif.
Aug. 18-22	Camp Liahona (Jr. High)	Brewton, Alabama	Ed Barlow, 211 Armstrong Ave., Bay Minette, Ala.
Aug. 23-30	Camp Michuron (Girls 12-14)	Blue Water Reunion Grounds	John Rogers, Port Hope, Michigan
Aug. 23-30	Camp Kiondashawa (Jr. High)	Transfer, Pennsylvania	Lloyd Adams, Route 2, Willoughby, Ohio
Aug. 23-30	Children's Camp So. Calif.	Pinos Altos	John P. Davis, 2235 243rd St., Lomita, Calif.

for reunion

Here's How and When

by Armilda B. Keiser

174 pages of brand-new activities for children. This is a helpful book you can't afford to ignore. Contents include new, original games, festivals to enjoy, gifts to make, ideas for dressing up and dramatizing, puppets, movies, charts, and exhibits to make, new songs to sing, and even recipes for papier-mache', paste, and paints—paper bound. A Friendship Press book.

\$1.50



HERALD HOUSE
Independence, Missouri

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

M
h

LAWYERS

A recent transfer of property in which the family interests were managed by an attorney who is also a long-time friend brought us some appreciative thoughts about lawyers.

It is a lawyer's profession, primarily, to be a friend and defender to people in trouble or need. Suppose you are a stranger in a city. Problems arise. You need advice and help. You go to a lawyer and he becomes, for the time, your friend. He knows your legal rights, and will do all he can to protect them. He will defend your business and property rights. He helps you with tax problems. He keeps you from making costly mistakes. His services cost money, of course, but it is probable that he will save you more in money and worry than he will cost you.

Many people lose more by trying to get along without legal counsel than if they had paid a good lawyer. L. J. L.

SYNTHETIC FUTURE

Dr. Roger Adams, a leading organic chemist of the University of Illinois, has made some rather startling predictions for our future. Here are a few of them:

1. People happy, healthy, and frisky, at one hundred.
 2. Clothing from coal and oil.
 3. Cure of any human ailment by drugs.
 4. Storage of the sun's energy for man's use.
 5. Fish ranches in fenced off water, rivaling cattle ranches.
 6. Pears, apples, and oranges the size of grapefruit.
 7. Interplanetary football matches, with hot-dog stands anchored along the rocket-ship routes.
- Harry Whipple

MILK VS. BEEFSTEAK

The same principle of growth is at work in the maturation of both the physical and spiritual body. . . . To administer a steady dose of "first principles" to those whose growth is beyond this point is to guarantee arrested development and a case of spiritual rickets. . . . To subject newly baptized members to class discussions where penetrating evaluations are being made of the reasons for our failure "to establish the cause of Zion" is just as fatal as three pounds of beefsteak would be to a baby.

Dwight DW Davis

ILLUMINATION

Light comes at the time when you need it, in accordance to your fitness, preparation, and receptivity. L. F. P. Curry

SIN

One of the prime results of sin is unconcern. The degree of our sin shows in terms of our unconcern for each other. Arthur Oakman

HOMAGE

We would stand in recognition of the greatness of Darwin or Shakespeare; we would kneel for Christ. Cheville

Study Course Texts FOR REUNIONS

Methods in Evangelism

by APOSTLE MAURICE DRAPER

This 84-page, paper-bound book includes some of the materials first published in 1942 in the "Missionary Manual."

Topics included are personal evangelism, missionary cottage meetings, missionary preaching, audio-visual materials, and questions asked and objections raised.

\$1.00

Ways of Teaching

by KAREN ANDERSEN

In clear, concise words, the book discusses the work of the church school, how to teach so that children learn, and many other important topics. Published by Muhlenberg Press.

90¢

Women Accept the Challenge of the Restoration

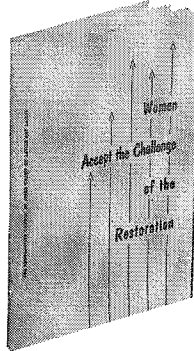
15¢

Restoration Challenges for Youth

35¢

Challenges of the Restoration

35¢



Progress in Temporalities

Six outline lessons prepared by Bishop Henry Livingston that teach the need for better understanding and response to the law of God involving temporalities.

25¢

Herald House

INDEPENDENCE, MISSOURI

Contents

EDITORIAL

Being Dead Yet Speaketh	3
Across the Desk	4

OFFICIAL:

Released From Quorum of Seventy	4
Editorial Staff Enlarged	4
Transcriptions of Business Men's Institute Available	4

ARTICLES

It Can't Be Bought, by Ward A. Hougas	5
Co-operation, by Bessie Tarrington	7
They Carry On, by Charles D. Neff	8
Corrections for New Doctrine and Covenants	8
Leisure and Security—For What Purpose? by Harry Whipple	9
The Book of Mormon Points the Way to Zion, Part I, by Roy Weldon	10
Grandmothers Are the Nicest People, by Pauline James Arason	14
Money and Me, by Jean Hurshman	16
Divine Paradox, by Don Landon	17
Briefs	18
Letters	19
Latin-American Wedding, by Rouss Eastham	20
Books	20
The New Wichita (Kansas) Church, by Myron F. LaPointe	21
Bulletin Board	22
Camp Schedule	23



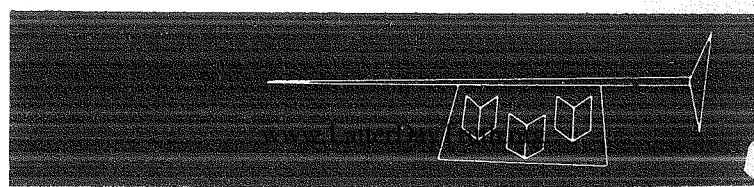
Photo by Maude Anderson

Lake Tahoe in Summer

the Saints' Herald

July 27, 1953

Volume 100



We'd Like You
to Know . . .

Dr. E. J. Gleazer, Jr.



AS EVIDENCE OF HIS POPULARITY with the students of Graceland College, President E. J. Gleazer, Jr., was invited by the graduating class this June to deliver the Commencement address. This address, under the title, "It Is Your Business," appears on page 5. While directed primarily at the students, the contents of President Gleazer's remarks are worth being read by all Latter Day Saints and indeed by all Christian peoples.

President Gleazer recently appeared at the annual Convocation at Harvard University, Cambridge, Massachusetts, to receive official recognition to the conferral by the University of his Doctor's degree in Education, which he received last March. He was invited to do research work at Harvard this summer but declined in order to be in Lamoni to carry out his administrative responsibilities on behalf of the college. It is interesting to note that his father, Apostle E. J. Gleazer, Sr., was a special student in the graduate school of Harvard in sociology and economics in the early twenties.

"Young Ed," as he is known in church circles, was reared in Independence, studied at Graceland, took his Bachelor's from UCLA, and his Master's from Temple University. He completed his work last summer for his Doctor's from Harvard after a year's leave of absence from Graceland. His doctor's dissertation, which was a pilot study for the co-operative program for educational administration, a research project of the Kellogg Foundation, was entitled "The Identification of Certain Alignments of Social Power Impinging Upon the Decision Making of School Committee and Superintendent in a New England Community." This unusual study was well received and is to be published by the University.

Since being named President of Graceland College in 1947, he not only has headed the college during the period of its greatest expansion until the enrollment has had to be limited to fit the campus facilities but has attained additional recognition in academic circles. He is at present secretary-treasurer of the North-Central Junior Colleges and chairman of the Administrative Committee of the American Association of Junior Colleges.

In 1940, while under General Church appointment, he was married to Charlene Allen of Kansas City, Missouri. They now reside in Lamoni and have four children: Allen, Sandra, John, and Suzan.

The Saints' Herald Vol. 100 July 27, 1953 No. 30

EDITORS: *The First Presidency:* Israel A. Smith, F. Henry Edwards, W. Wallace Smith.
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; and Audrey Stubbart, Copy Editor. **BUSINESS MANAGER,** Kenneth L. Graham.

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

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

News and Notes

FROM HEADQUARTERS

PRESIDENT RECOVERING

President Israel A. Smith entered the Sanitarium a few days ago for a checkup and in the hope of expediting his recovery from a persistent cough. He is making good progress and expects to be released shortly.

SPEAKER AT REUNION

President F. Henry Edwards gave the Sunday morning sermon at the Center Stake Reunion at Lake Doniphan, near Excelsior Springs, Missouri, on July 12.

AT PORT ELGIN REUNION

President W. Wallace Smith attended the Owen Sound-Toronto Reunion at Port Elgin, Ontario, July 11-19. He was accompanied by his wife.

IN THE EAST

Bishop G. L. DeLapp is attending reunions in the East. He is scheduled to be at Onset, Massachusetts; Brooksville, Maine; and Kirtland, Ohio, Reunions.

IN SOUTH DAKOTA

Bishop H. L. Livingston attended the Black Hills Reunion, at Custer, South Dakota, July 12-19.

AT STAKE INSTITUTE

Bishop Walter N. Johnson was in Warrensburg, Missouri, for a three-day institute for the Central Missouri Stake, July 10-12.

SPEAKS AT INSTITUTE

The Central Missouri Stake is having a series of three or four institutes in place of a reunion this summer. Elder Franklyn Weddle attended one of these institutes at Warrensburg, Missouri, on July 10, and spoke on "Worship in Music." On July 19, Brother Weddle spoke to the Zion's Leagues of the Center Stake following the evening Campus service.

SPEAKER AT CAMPUS

Elder Arthur Rock was the evening speaker at the Campus service in the Center Stake on July 12.

AT DISTRICT CONFERENCE

Apostle D. Blair Jensen was at a district conference for the Tulsa District, held at Tulsa, Oklahoma, July 11 and 12.

REPORTS ON BAPTISMS

A report has been received from the First Presidency that Children's Day baptisms are up in each of the stakes (1953 over 1952). There was a total stake increase of 52 per cent. Apostle D. O. Chesworth has reported that the baptism of five at Sparta, Wisconsin, will bring the Wisconsin baptisms for 1953 up to thirty.

DES MOINES REUNION HELD

Elder C. D. Neff has returned to his office from the Des Moines Reunion which was held July 4-12 at Des Moines, Iowa. The following were on the staff at the reunion: Apostle and Mrs. Roscoe Davey, Evangelist William Patterson, Seventy William C. Haden, Elder Herbert Scott, and Elder Ralph Wicker. Brother Davey and Brother Patterson shared responsibility in the preaching services each evening, and Brother Patterson had charge of the prayer services. Brother Neff directed the young people's activities, assisted by Paul Winans, pastor at Boone, Iowa. Brother Haden taught the men's class. Brother Scott is pastor at Des Moines, and Brother Wicker is the district president.

"Being Dead Yet Speaketh"

In consulting our *Herald* files I often find statements of our predecessors that are most challenging. The following is President Joseph Smith's message when he assumed the burden of editorial management of the *Herald*.

I. A. S.

SALUTATORY

In taking charge of the editorial department of the *Herald*, I am acting in accordance with the expressed wish of the Saints, and in so doing am entitled to their faith, their prayers, and their upholding in righteousness, in love and in peace.

I am by no means unaware of my want of ability, of my lack of qualifications, nor yet of the arduousness of the undertaking; but feeling a desire to do that which seems to be for the best, I place myself in the hands of him who hath been good to me in time past, and who has promised to hear even the young ravens when they cry.

Frequently solicited, and as urgently pressed to take the present responsibility, I have as uniformly refused to do so, having my eyes open to the requirements of the position, and to my almost utter destitution of them.

I feel the necessity for an extended, united and strenuous effort being made for the advancement of the work of the last days; and I am assured that the *Herald* should be made to answer the ends of its establishment for the perpetuation of *our unity*.

I can make no promises other than this, to study the nature of the wants of the church, and to minister unto them according to the best of my ability. I hope for the cordial support of everyone in the church who can use a pen for the cause of truth, and hereby ask for contributions for the columns of the *Herald*, upon the various subjects connected with our faith.

We must awaken from our lethargy; we must put on our armor for the good fight; we must march out manfully, letting those who will be sluggards, lag behind; and those who will be mockers, stand upon the wayside, marking our onward progress by the bitterness and activity of their vituperation.

If our range of thought and vision has been too limited for want of culture in

the things which make for peace, it is attributable (to a degree at least) to the want of some of the things which ought to be and abound in us, that we may neither be barren nor unfruitful in the knowledge of the Son of God.

With this short salutation, I greet you, one and all in the bonds of peace, committing myself with all the things entrusted to my care, to the protecting providence of that God who receiveth our prayers, and answereth them according to His wisdom, for our good.

JOSEPH SMITH

—*The True Latter Day Saints' Herald*
May 1, 1865

Our Miracle

By Paul Wellington

And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.—I Kings 17: 16.

Fill the waterpots with water. . . . Draw out now, and bear unto the governor of the feast. . . . When the governor of the feast had tasted the water which was made wine, [he said] . . . thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana.—John 2: 7-11.

A few moments later, when the conversation had turned in another direction, Smith rose, and walking across the room, taking Mrs. Johnson by the hand, said in the most solemn and impressive manner: "Woman, in the name of the Lord Jesus Christ, I command thee to be whole," and immediately left the room. . . . Mrs. Johnson at once lifted it up with ease, . . . and was able to do her washing without difficulty or pain.—*Church History*, Volume 1, page 91.

It was Daryl's regular check-up visit to the doctor. "Your boy will not develop mentally past the age of three or four." . . . The following Sunday the pastor invited the Saints to unite in fasting and prayer until the Wednesday prayer meeting, at which time the child would be administered to. . . . The prayers for anointing and confirmation were short, intelligent, and unaffected by emotion. . . . With all thanks to God . . . we report our prayers were answered. . . . What joy was ours, as the reports came from four different examinations that he was normal!—*Saints' Herald*, March 23, 1953, page 19.

IT'S A MIRACLE!" has been the cry through all ages when some spectacular, unexplainable event has taken place.

And varied have been the responses and reactions to each event. Usually those who personally witness the occurrence are converted to a belief in a Higher Power. Their testimony often converts others. Of course there are many who are skeptical. And some express complete disbelief.

In any event, all *try to find an explanation* for what occurred.

Unbelievers usually say it was an illusion or a "fake" story. Skeptics search for a "reasonable" answer to the miracle: Elijah refilled the meal and oil supply; Jesus put some "powder" in the water; Joseph Smith's audacity shocked Mrs. John-

son. Believers just explain, "It happened through the power of God."

This controversy will continue. And proof that will satisfy everyone as to what actually happened will probably not be forthcoming.

There will be many such "miracles" occurring in the future. And Reorganized Latter Day Saints will be confronted with the uncertainty of what to accept as truth. Miracles of healing and so forth will be reported by people of all religious denominations, and by those who express no religious affiliation.

Certain attitudes must be developed to meet these uncertainties. It will be easy to accept the testimonies of fellow Saints, but prejudice will

(Continued on page 19.)

Editorial

Report on President Smith

As we go to press (Monday, July 20) the doctor's report states that President Israel A. Smith is suffering with acute pneumonitis with complications and has been quite sick. He is now making satisfactory progress toward recovery.

Notice of Appointment of Bishop's Agent, Alabama District

Notice is hereby given of the appointment of Brother Elbert J. Jenkins, 4932 Court H, Birmingham 8, Alabama, as bishop's agent of the Alabama District succeeding Brother Joseph E. Baldwin, who has been caring for the work of bishop's agent in Alabama since his appointment to the Southern Mission. However, Brother Baldwin's appointment as Bishop of Kansas City Stake has necessitated his resignation, and the solicitors are hereby notified to send their reports for the month of July and each succeeding month thereafter to Brother Jenkins at the above address.

We appreciate the support given by the Saints to Bishop Baldwin during the period of his service and take this opportunity of commending Brother Jenkins to them for their favorable consideration and support.

THE PRESIDING BISHOPRIC

By W. N. Johnson

Approved
THE FIRST PRESIDENCY
By F. Henry Edwards

Baptismal Report for May

There were 311 baptisms reported to the Department of Statistics in May. This is 23 more than were reported last May and is the highest total reported in May since 1923, except 1949 when 420 German baptisms accrued in previous years were reported. The total for the first five

months of 1953 is 1,179 which is still 95 below the total for the same period last year.

Stakes and districts with the 5 highest baptismal totals reported in May are Center Stake of Zion, 37; Eastern Colorado District, 17; Oregon District, 17; Seattle District, 15; and Kirtland District, 14.

Branches and missions with the 5 highest baptismal totals reported in May are Denver, Colorado, 10; Wenatchee, Washington, mission, 9; New Philadelphia, Ohio, 9; Hill City, Kansas, mission, 7; and the following with 6 each: Coalville, Iowa; Council Bluffs, Iowa; Davidson, Oklahoma; First Portland, Oregon; Skiatook, Oklahoma; and Tabor, Iowa.

MERLE P. GUTHRIE
Statistician

Across the Desk

THE FIRST PRESIDENCY

From Apostle Maurice L. Draper, 65 Nelson Street, Rozelle, New South Wales:

Through inadvertence there was omitted from the text, *Methods of Evangelism*, a statement of recognition which should have appeared. Special attention should be given to Section 5, "Questions Asked and Objections Raised." The material for this section was borrowed from mimeographed publications by Ward A. Hougas and James Daugherty. Appreciation is expressed to these men for their excellent work and for making the use of this material possible.

From Emery Jennings, President of Far West Stake:

We have developed a program of ministry to our people in the St. Joseph hospitals which has proved to be most effective.

We have secured the wholehearted cooperation of the superintendents of the three city hospitals whereby each one furnishes us a daily list of the Reorganized Latter Day Saint people who are admitted. Each evening between five and seven o'clock Charles Powell visits the Methodist and Mercy Hospitals and Charles Haden visits the St. Joseph's Hospital. After the visits are made each of these men sends to our office a card giving us the names of the Saints and

friends who have been admitted and whom they have visited.

We have written the pastors of the congregations throughout the stake to instruct our people to give their church affiliation upon admittance to any of these hospitals so that these visiting ministers can receive from the hospitals the names of those who have been admitted each day.

We received a short report from Brother Charles Powell for the month of May which reads: "I made 97 visits to 14 patients, and officiated at 29 administrations. I met several nonmembers, with the prospect that one will come out to church soon. I feel that we have made a wise step in providing for the spiritual comfort of our sick throughout the stake."

This program has given a consistent and daily ministry to the sick and has relieved our missionaries and appointees from spending a great deal of time going to and from the hospitals. It has strengthened our missionary program as well.

From Apostle D. O. Chesworth, Southeastern Illinois District:

We have twenty-six baptisms to date here, and there is to be another at Marion. Fifty-two persons attended youth camp at Brush Creek, which is twelve more than in 1952. Four from Brush Creek just wired to attend the Nauvoo Youth Camp, making ninety reservations for that camp.

From E. R. Carter, Lansing, Michigan:

I note with interest an item in the June 22 *Herald* stating that Brother Dowker was the first minister of our church to occupy in the opening of the state senate. I have offered the prayer in the senate and house a good many times and also have served as a member of the house for four years. Brother Fligg, Brother Calhoon, Brother Njeim, and some of the local men here also have opened sessions at the house.

From Harry J. Simons, President of Central Missouri Stake:

The Children's Day baptisms for Central Missouri Stake are as follows: Atherton, 6; Blue Springs, 5; Buckner, 7; Harrisonville, 1; Holden, 7; Marshall, 3; Oak Grove, 2; Odessa, 2; Pleasant Hill, 4; Richmond, 9; Waken-da, 5; Warrensburg, 4. This brings the total of baptisms for 1953, up to the end of June, to 85.

It Is Your Business

Commencement address by Edmund J. Gleazer, Jr.

Graceland College, May 29, 1953

WE HAVE COME TOGETHER this morning in this grove of trees for a few moments of fellowship before we part. You came to this Hill two years ago, most of you, because you said you wished to experience the Graceland spirit. I hope that this morning in the beauty of this hour together there will come to each of us reassurance and renewal from the One in whose service the Graceland spirit is found.

You undoubtedly have some moments of regret that the days have passed by so swiftly that you are not fully prepared for this time of separation. The opportunities of the past cannot be recaptured. Your days here are over. But other opportunities lie ahead. Now, as you look to the future, may your eyes be opened so that you can clearly and honestly see yourself as matched against the demands which life will make of you. To a great extent you have been contributing citizens to our life together. Our reward as your teachers has been in proportion to your responsiveness. To the true teacher there is no greater reward than this, and for this responsiveness no salary schedule can substitute.

Response and Responsibility

It is about that response I would like to talk for a while. Response and responsibility have the same root word. They are of the same family. In some ways we have tried to evaluate your responsiveness. Perhaps you received a good grade in zoology, or played clarinet in the band, or learned to make a cheese soufflé, and for these achievements you have a sense of success. But the all-important question that needs to be asked this morning is "To what extent have you learned to be a responsible person?" For this can be held to be the

truest mark of the educated man—an increasing capacity for responsibility.

Responsibility is a word we use a lot. Actually what do we mean by it? Have you ever heard comments like these? "I didn't mean to, Mr. Delano, the dish jumped out of my hand." "I guess I wasn't thinking, Dr. Platz." "Mr. Cole, I haven't done any worse than a lot of other people." "Don't look at me, Mr. Anderson, he's the one who sang the wrong note." "Mr. Burdick, I don't feel I am being paid to do that much work." "I guess I read the wrong lesson, Dr. Chevillie." "Mr. State Trooper, I didn't know this was a speed zone." "Nobody told me that the class schedule had been changed, Miss Morgan. How was I to know?" "It's not my fault." "I want a job with no responsibility." "It's none of my business!"

We are affirming this morning that it may very well be some of your business, and that this is responsibility—to make it some of your business.

To Respond Voluntarily

Responsibility means first of all, simply and essentially, *to respond voluntarily*. The responsible person is like the car with a self-starter. The battery is charged up and has enough zip to enable the starter to do the job when the button is pushed—when the stimulus is received. The irresponsible person is more like the cars of yesteryear that required a crank—after a sufficient number of twists and appropriate words, the motor might take hold. The mature and responsible person responds. He doesn't need his arm to be twisted. He responds voluntarily. Any teacher knows the joy of a class in which there are a few alert people who will at least look as if they understand—

who will occasionally ask a question that has some bearing on what is being discussed.

What does it mean "to respond voluntarily"? A woman enters a room in which some men are seated. It is a social situation in which they stand up—they respond to the situation. Someone drops a milk bottle on the road. A person responds, stops his car, picks up the pieces. The responsible person is not like the deaf old horse that pulls the junkman's cart. He wears blinders and sees only his daily destination of the junkyard. He does only what he is told by the pressure on the reins. The mature and responsible person is one who is sensitive to a situation—whose radar is working. He is one who is not so wound up in himself that he is oblivious to whatever is occurring around him.

And the learning experiences are presumed to make our antennae even more sensitive, to sharpen the powers of observation. What do we see through the telescope or the microscope? In the social relationships of people, what is happening? We need to wake up—look alive—respond to stimuli—react. The Wright brothers saw more than sea gulls at Kitty Hawk—they saw airplanes. They were not content with dozing on the beach. Isaac Newton sat under an apple tree but was concerned with more than the shade—he reacted to the falling apple. He saw it; he perceived it. What did it mean? He was alert and responsive. He saw in it an expression of the law of gravity.

Would that there were some abrasive, some sandpaper that could be used to sensitize the human frame, to clear the eyes, to quicken the hearing that we, like the child, could

respond to each flower as if it were an orchid; that we could hear like the person who is blind; that we could answer to each situation with senses keen and mind alert. And, may God forgive us—your teachers—if we have dulled your reception to the signals of your environment, for it has been our intention to make you more alive to the circumstances surrounding you.

This is the first element of responsibility—to respond voluntarily, to answer to the situation, to be alive to the stimuli of our environment.

Appropriate Response

You may answer to a situation in many different ways. In fact, if there is only one way to respond then it makes little difference whether a person is responsible or not; there is no element of choice involved. Some young fellows I knew passed a school building one night. They noticed that a window was open. There was the situation. They were alert to it. They responded. What did they do? They could have closed the window, could have notified the police, could have walked on, or could have entered the building. If they entered the building there were any number of actions possible. These young men succeeded in doing thousands of dollars of damage after they entered the building.

To respond is not enough. Responsible people respond in appropriate ways, which means they are able to decide on a course of action which is in harmony with a moral code. What I shall do is connected with what I believe. The capacity of responsibility is that of being firmly governed by a moral code—against inconsistent impulses, desires, or interests, and in the direction of desires or interests that are consistent with the code. Our common word for one aspect of this capacity is “dependability” by which we mean that, knowing a person’s codes—that is, being aware of his “character”—we can reasonably foresee what he is likely to do or not to do, usually under a variety of circumstances.

What are characteristics of the moral codes of responsible people? How do they act?

I have an automobile. I like it to look nice. I wash it. I sweep it out every now and then. I slow down through mud puddles. I am careful in parking near high curbs. I do not drive at excessive speeds. I know I will have it for a while, and I want it to look good because I think people will size me up to some extent by how my car looks. I also know—and this probably is most important—that if there is any damage I shall pay for it.

What does a person do with a car which does not belong to him—one he has stolen or perhaps even one he has borrowed? What difference does it make? He probably says, “I’ll have it only on this trip. Somebody else can worry about it. Speed it. Drive it over glass. Rip the upholstery. Break the windows. Who cares? It’s not mine, and I’ll not have to pay for it or be identified with it.”

Sometimes we see that happen to rented farms. The tenants say, “Sure, plant corn year after year. When we have worn out this farm, we will move on to another.” We sometimes see this happen to a rented house. It is dirty, and the windows are broken. Who cares? There are the tourists who leave papers and cans on the road, or in the park, or burn the trees; they, too, will move on. Somebody else will pay. Somebody else will clean it up, straighten it out.

Code of a Responsible Person

The code of the responsible person reminds him that he must not move on to let somebody else pay the cost. Responsibility means to respond to the situation as if the property involved or the factors concerned were of real and lasting value to you. It means acting as if it were your business, as if you were to feel the consequences of what you have decided to do. As long as you want to be considered a member of a group, with the privileges of group membership, a community, college, church, nation, club, or member of the human race, you must believe in and care what becomes of the enterprise. You are not a member in fact unless you care about what the group stands for and feel responsible for its activities and its reputation. It is *your* college, *your* church, *your* community. You will act as if it were yours with respect to the same feelings and attitudes in others. You cannot say, “Let someone else worry about it, pay the cost, clean it up, straighten it out.” You are identified with the group if you want to hold membership in it. You share its achievements, its successes; you take its name; you also share the work, the expense, the failures. It is your community, your college, your church, your family, your farm, your nation—for better and for worse, for richer and for poorer, in sickness and in health. If you have the use of it, if you are identified with it, this moral code of responsibility insists that you respond with behavior that goes beyond personal interests and purposes, beyond your immediate goals, and perhaps even beyond your time. The issue is clear—the honest man will either assume such responsibility or surrender his identification with the group. There is no other way.

Consequences of Choosing

And responsibility means the willingness to assume the consequences of our choosing. A wise man once said that in this life or in the next there are no rewards nor punishments, only consequences. The irresponsible person wants cake to eat without having to buy the ingredients, mix them, and clean up the dishes. There are consequences—there is a price to be paid for anything of value. If it didn’t cost somebody something, then it would not be of value. The responsible person is willing to pay that cost himself. The greatest prizes are not won on a quiz show, or in a sweepstakes, or inherited.

You want the privilege of self-determination? Then you must pay the effort required to become acquainted with the alternatives. You must expend the perspiration of decision making and choosing from the alternatives; then you must shoulder up to the weight of the consequences.

You want freedom? You must pay the price of self-discipline and respect for the freedom of others. Freedom presupposes self-control or it dies in the dominance of superior force. Freedom for one can become slavery for many. You may feel free to travel along a narrow highway at twenty miles an hour. Is this freedom for the line of cars following you?

This matter of responsibility seems particularly important to me right now because the very substance of what we call the democratic way of life is based on the faith that people can be responsible; that they can be self-starters; that they will respond; that they will have growing capacity for wise decision making; and that in feeling the consequences of the way they decide they will become wise enough for democracy to work. This is in essence the learning process. And we are concerned that the learning process not be terminated with the conferral of your diploma today. Our college and our church is built upon this basic faith in the capacity of man for responsible behavior. We talk in terms of stewardship and accountability and abundant living.

Surrender of a Precious Right

There are some reasons for fearing that this faith is being threatened not only by forces exterior to us, but that we are showing some signs of voluntarily surrendering this most precious of all human rights. We are saying, “Tell us what we ought to do.” A young fellow asked me the other day, “Do you think she is the girl for me?” A mother wrote, “My son is thinking of enlisting; persuade him to stay in school.” I heard a young man

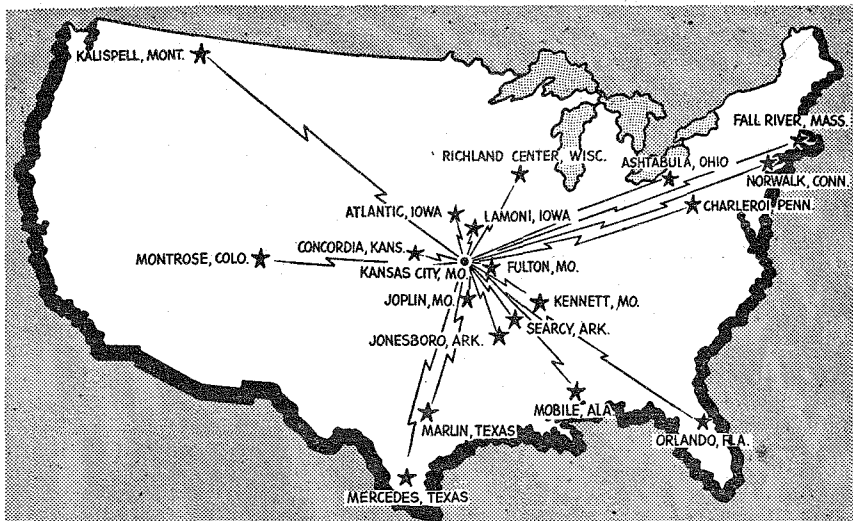
say, "I want a good-paying job but no responsibility." All of these involve removing from a person his right of choice and his right to the consequences of his choosing and therefore his capacity for developing responsibility, maturity, manhood, and womanhood. The responsibility is shifted to others. "You told me to stay in school. I failed. It's your fault." "You said she was the girl. Now look at her. It's your fault."

And sometimes we transfer our responsibility to the Lord. "The Lord didn't intend that I should go to Graceland because the way never opened up." People die of cancer, and we say, "That's not our responsibility; the Lord had willed to take her." A lot of boys die in war. Shall we tackle the roots of war, or is it the Lord's will that they be taken? Do we assume responsibility for fast driving, errors in judgment, reckless behavior? Or do we say it was the Lord's will that they be taken? To transfer our decision making and responsibility for action to Deity is irreligious and un-Christian. Jesus the Christ makes it most clear that the responsibility is upon us because of what he wishes us to be.

The Responsible Person

I am saying that the responsible person wants the freedom to choose. He does it with his eyes open. He honestly, without whining or gloating, accepts the consequences in pain or pleasure, income or expense, success or failure; and in this process is forged the essence of what we call the democratic and the Christian way of life.

Class of 1953: You are called to be responsible men and women. Your churches, your nations, your families need you to be alive to the environment in which you live, to respond voluntarily to the requirements of that environment, to respond out of a code of behavior which has loyalties firmly rooted in your own group and enough strength to go beyond your group, community, nation, and time—loyalties, appreciations, dedications to an expanding area of interest and participation. And your society needs you to say, "To the best of my ability I shall decide what to do, and God being my helper I shall stand straight and strong under the consequences." May you have life enough in you to respond to the exciting and demanding circumstances into which you are moving. Your chosen way of life may mean pain and labor and hardship, but most certainly and gloriously it will mean integrity and honor and satisfactions that endure. This is your business!



We're On the Air

YES, WE ARE ON THE AIR in approximately twenty locations in the United States, and on the Armed Forces network in Europe! The accompanying map shows the location of the stations currently carrying a weekly broadcast of church radio programs, and each week the *Herald* publishes a listing of the stations, their power, frequency, call letters, and time of our broadcast. Do you have a broadcast in your area? If so, are you listening?

The church is supplying these recorded programs free of cost to any branch or district which will see that they are placed on a local station. Many more than twenty branches and districts should be taking advantage of this opportunity to get our church name and church message before the public in a favorable way. Radio will reach many people whom you could never persuade to attend services; it is a builder of good will. Properly used and followed up, it can lead to cottage meetings, conversions, and baptisms.

Why not put your town on our radio map by arranging for a series of broadcasts on your radio station? The Radio Department will supply the tape recordings; you supply the radio station time. The Radio Department pays postage on the tapes to you or your radio station; you pay the return postage back to Independence. Each quarter-hour program is timed accurately to run fourteen and a half minutes. Musical and technical standards are high. Each program gives credit to the General Church, and on each program there is also space at the close for a brief local announcement to be read over suitable organ background. The format of each program includes opening and closing announcements, call to worship, Scripture reading, suitable hymns by a radio choir, sermon, and prayer.

Two types of sermons are available—doctrinal and nondoctrinal. The doctrinal are designed to be run consecutively in three series of thirteen programs each. The nondoctrinal may be used singly or in series; each program is complete and independent in itself. Programs are recorded on magnetic tape to be played at a speed of seven and one-half inches a second. Each tape contains two quarter-hour programs.

If you would like further information or help in radio problems, write the Radio Department, the Auditorium, Independence, Missouri.

ALABAMA, Mobile
 ARKANSAS, Searcy
 ARKANSAS, Jonesboro
 COLORADO, Montrose
 CONNECTICUT, Norwalk
 FLORIDA, Orlando
 IOWA, Atlantic
 IOWA, Lamoni
 KANSAS, Concordia
 MASSACHUSETTS, Fall River
 MISSOURI, Fulton

MISSOURI, Joplin
 MISSOURI, Kansas City
 MISSOURI, Kennett
 MONTANA, Kalispell
 OHIO, Ashtabula
 PENNSYLVANIA, Charleroi
 TEXAS, Marlin
 TEXAS, Mercedes
 WISCONSIN, Richland Center

FRANKLYN S. WEDDLE

The Book of Mormon Points the Way to Zion

Part II—Scripture Study

By Roy Weldon

Know God's Word

I shall start this article about the first ingredient in the formula for developing spiritual fitness with a broadside at our greatest sin—ignoring the word of God (Bible, Doctrine and Covenants, and Book of Mormon). Sin may be defined as that which prevents us from attaining our highest possibilities. We say the use of liquor and tobacco is sin, because they lessen our abilities to do our best work.

The failure of both membership and priesthood to live by the word of God daily constitutes the greatest sin of our church. I am firmly convinced that the most formidable obstruction blocking the highway to Zion is lack of obedience to scriptural law, and I have some strong reasons for my convictions.

Nutrition

To be physically fit we must have food. The same is true of the inner man. "It is written, that man shall not live by bread alone, but by every word of God."—Luke 4: 4.

The Scriptures are replete with evidence that the word of God is the food that feeds the soul of man. The first Psalm is a good illustration.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.—Psalm 1: 1, 3.

The man who delights in the law of the Lord and meditates in it day and night shall be like a tree planted by the rivers of water. The tallest trees in the world are literally planted by a river. Along the banks of the Eel River in northern California grow the mightiest and oldest living things. One tree is three hundred and sixty-four feet high. Others are close to one hundred feet in circumference. Some of them were there when Moses led the children of Israel out of the land of Egypt. What is their secret? They grow in groups, interlocking their mighty roots in fertile soil "by the rivers of water." A man who "delights in the law of the Lord" and meditates in it "day and night" becomes like these trees which draw closer to the gates of

eternal or continuous life than any other living thing.

Nephi invites us to "Feast upon the words of Christ" (II Nephi 14: 4, 5, 9).

Mosiah warned his sons that were it not for the Sacred Records, the Nephites would have dwindled in unbelief like the Lamanites (Mosiah 1: 7, 8). "Dwindle" is the right word. If we try going without food, we'll see how quickly our bodies start dwindling. Amos (8: 11-13) prophesies a famine not of bread but of hearing the word of the Lord and because of it the "fair virgins and the young men shall faint."

It is estimated we are losing 75 per cent of our church young people. Are we fulfilling the prophecy of Amos? Do our young people faint (pass out of the church picture) for lack of hearing the word of the Lord at family altars, in preaching ministry, and in the gifts of God?

Peter says that all flesh is as grass and the flower of the field which withers and passes away, but the word of the Lord endures forever (I Peter 1: 24, 25). To the extent that we eat the bread of God's word we become enduring.

What has happened to our reason and logic? We would never think of arising in the morning and continuing until the next day without eating two or three meals, yet some of us go for days or even months and years without a spiritual meal for our soul which is eternal. It almost seems that the law of nutrition alone should be sufficient to convince us, but there are eleven other laws involved in this question of Scripture study.

Self-preservation

In the first twelve verses of the fourth chapter of Luke is the account of Satan's attempt to destroy Christ. For every thrust that Satan made, Jesus put up the shield, "It is written."

And the Devil said unto him, If thou be the Son of God, command this stone that it be made bread.

And Jesus answered him, saying, *it is written*, that man shall not live by bread alone, but by every word of God.—Luke 4: 3, 4.

If it were wise for the Son of God to be acquainted with the Scriptures in order to defend himself, how can we expect to defend ourselves and survive the attacks of the adversary without scriptural armor?

In the vision of Lehi the only ones who survived and were able to reach the tree

of life were those who clung to the rod of iron.

Laman and Lemuel questioned Nephi about the rod of iron:

And they said unto me, What meaneth the rod of iron which our Father saw, that led to the tree?

And I said unto them, that it was the Word of God; and whoso would hearken unto the word of God, *and would hold fast unto it, they would never perish*; neither could the temptations and the fiery darts of the adversary overpower them unto blindness, to lead them away to destruction.—I Nephi 4: 38-40.

Statistics underwrite self-preservation for those who become acquainted with the Scriptures. Less than 1 per cent of juvenile delinquents have had Sunday school instruction. Proverbs 4: 13 says, "Take fast hold of instruction; let her not go; keep her; *for she is thy life.*"

Jesus (Matthew 24) tells us that in the last days there will be great deceptions. Who shall escape these deceptions? "And whoso treasureth up my words, shall not be deceived."—Matthew 24: 39, Inspired Version.

I close the evidence on self-preservation with a terse statement from modern revelation.

And now I give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life; for you shall live by every word that proceedeth forth from the mouth of God.—Doctrine and Covenants 83: 7.

Continuity

"How doth the city sit solitary that was full of people!"—Lamentations 1: 1. Isaiah tells us, "in righteousness there is continuance" (Isaiah 64: 5).

Radios, watches, autos, and television will not work unless put together right. Instruction books are provided on how to set up these mechanical objects. The kingdom of God won't work for us either unless we follow the kingdom's instruction book (the Scriptures).

In the well-known parable of the houses we are told that the house built on the sand discontinued, and the one built on the rock or word of God continued (Matthew 7: 34, 35).

Learning

There are two ways to learn. By study or by trial and experience. If we don't profit from the sad experiences of others, then we will have to learn from our own sufferings.

And my people must needs be chastened until they learn obedience, if it must needs be, by the things they suffer."—Doctrine and Covenants 102: 2d.

The closing words of Mormon are significant.

Behold, I speak unto you as though I spake from the dead; for I know that ye shall have my words. Condemn me not because of mine imperfection; neither my father, because of his imperfection; neither them who have written before him, but rather give thanks unto God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been.—Mormon 4: 96, 97.

How can we profit from the imperfections of the Nephites and learn to be more wise than they have been if we don't study the Book of Mormon?

Joseph Smith voices the same sentiments as Mormon. "Why will not man learn wisdom by precept at this late age of the world, when we have such a cloud of witnesses and examples before us, and not be obliged to learn by sad experience everything we know."—*Church History*, Volume 2, page 368.

Animals cannot read books and profit from the recorded experiences of others. They learn only by their own experience.

Several years ago a friend of mine in Oakland, California, brought his collie dog out to the ranch for me to keep until he and his family returned from a lengthy trip. The next morning after this beautiful, intelligent dog arrived, I started the motor of my car in preparation to go to one of my bee yards in the hills. The dog immediately got into the car. It was very evident that he was used to riding in an automobile.

I proceeded several miles and then stopped my car in the midst of about fifty big hives of bees. I had no way to tell this city-bred dog what was inside those rows of white boxes and that the inhabitants had torpedoes in their tails. I opened the door and wondered what would happen. I did not have long to wait. When the collie heard the hum inside the hives he sniffed curiously at the entrance and pawed with his foot a couple of times in a friendly gesture. This set off the bee emergency alarm. The police bees on the entrance rose to the attack. Then the reserves rushed into the fray. The collie was getting hit by torpedoes from all sides. He started rolling on the ground, bumping into other hives. In a matter of seconds I could scarcely see the dog for dust and the clouds of bees.

Then, probably by instinct, the collie raced out of the bee yard and down the canyon where he leaped into the creek, submerging himself in mud and water until he got rid of his tormentors. A few days later the collie was with me when I parked the car in the midst of

another of my bee yards. I opened the car door as before, wondering what would happen this time. He took one look at the rows of white boxes and shot out of the car with what seemed almost to be the speed of lightning. At a safe distance he stood and waited for me. He had learned his lesson—the only way an animal can learn—by his own sad experience.

The collie had only one alternative; we have two. We can learn from the Scriptures God has so marvelously preserved for us, or we can go through life like dumb animals learning from bitter experiences with the swarms of sins which lie in wait for us, every one of which has a sharp sting in its tail. Well does the old proverb say, "Experience keeps a dear teacher, but fools will learn in no other."

Profession

All professions have textbooks. Surgeons, musicians, engineers, astronomers, lawyers, and professors of all kinds must master the texts of their professions before they receive degrees, or diplomas, or authority to function in society. Ministers for Jesus Christ and the professional kingdom builders are no exception to this rule. God has provided three textbooks for us. We can scarcely expect God to authorize (grant the power and spirit and gifts of our calling) and endow us with the Holy Ghost until we have at least to some degree mastered the textbooks he has provided for us.

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

Inescapably and irrevocably the kingdom of God must be built on the textbooks of the kingdom rather than the textbooks of sociology, psychology, or other "ologies." At best the textbooks of all other professions can be only secondary and complimentary. The prophets have clearly recognized the inherent tendency of man to substitute the textbooks and wisdom of the world for the textbooks of the kingdom and the wisdom of heaven.

O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned, they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves; wherefore, their wisdom is foolishness, and it profiteth them not. And they shall perish. But to be learned is good, if they hearken unto the counsels of God.—II Nephi 6: 57-61.

We close our consideration of our professions with the Lord's instructions to Joshua:

Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee; turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success.—Joshua 1: 7, 8.

Association

"For the Word of God is quick, and powerful."—Hebrews 4: 12.

The sacred books will do something for us and to us that no other books can do. The words of the Lord possess life. They will quicken us. Also, there is the principle of association which I believe can be best introduced by way of a graphic experience of a progenitor.

Grandfather was in a major battle during the Civil War. The army of the North had been defeated and was in headlong retreat. Many soldiers had even thrown away some of their equipment. Their general was absent, but he had heard the noise of the battle. Grandfather vividly describes his approach. The great general on his white horse covered with lather raced behind the lines of retreating men, calling upon them to turn around and fight, for "we will tent in our old campground tonight." The courage, determination, and spirit of that general electrified the retreating men. They turned around and fought. The opposing soldiers were not expecting such a sudden reversal of attitude. They were taken by surprise and were themselves defeated. The men of the North did camp in their old campground that night. By the law of association the courage and spirit of a great general transformed his army.

In the sacred books are the testimonies and exhortations of the greatest generals of the armies of the Lord. By the principle of association we can read their words and have transferred to us some of the spirit that moved them which will turn our defeats into victories. This power of association is clearly evident in the Scriptures.

Wherefore, we search the prophets; and we have many revelations, and the spirit of prophecy, and having all these witnesses, we obtain a hope, and our faith becometh unshaken, inasmuch that we truly can command in the name of Jesus, and the very trees obey us, or the mountains, or the waves of the sea.—Jacob 3: 7.

Lehi sent his sons back to Jerusalem for the brass plates. After his sons returned safely with the records, Lehi searched them. By association Lehi caught the same spirit that moved the prophets

whose words he read, and he himself prophesied:

And after they had given thanks unto the God of Israel, my father Lehi took the records which were engraven upon the plates of brass, and he did search them from the beginning. . . . And now when my father saw all these things he was filled with the Spirit, and began to prophesy concerning his seed; that these plates of brass should go forth unto all nations, kindreds, tongues and people, who were of his seed.—I Nephi 1: 158, 169.

Precedent

All sciences used in the professions are based on precedent or that which has been demonstrated and proved by time and usage.

On the subject of Scripture study, Jesus is our supreme precedent and example. When twelve years old he was so thoroughly versed in the Scriptures he was able to confound the lawyers and wise men at the temple. Scripture study seems always to be first among the four factors for developing "spirituality." The other factors, prayer and fasting and actual ministry, arrive on the scene or at least are not mentioned in connection with the life of Jesus until long after this experience in the temple. The formula given in Alma 12: 4-7 puts Scripture study first, just as faith is put first among the gospel principles.

The Restoration Movement started with Scripture study. Joseph Smith was reading his Bible when he came to James 1: 5, the verse so well known to all Reorganized Latter Day Saints: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally." Joseph Smith acted upon this, thus utilizing prayer—the second element in the Book of Mormon formula for coming into the presence of God.

Let us not deceive ourselves. The Restoration Movement was launched as a result of Scripture study. It shall scarcely arrive at its glorious destination without an abundance of the same.

Initiative

"There is none that calleth upon thy name, that stirreth up himself to take hold of thee."—Isaiah 64: 7.

"Take fast hold of instruction; let her not go."—Proverbs 4: 13.

Agency and freedom are priceless gifts from heaven, but they place the necessity of initiative on man if he is to become acquainted with the kingdom of God.

No one is going to force us to read the Scriptures. Jesus may stand at our door and knock, but he will never break the door in if we refuse to open.

"Draw near unto me, and I will draw near unto you; seek me diligently and ye shall find me; ask and ye shall receive;

knock and it shall be opened unto you."—Doctrine and Covenants 85: 16b-e.

Since this is true, the reverse is true also; if we don't move on our own initiative and seek, we will never find. If we don't ask, we will never receive. If we don't knock, the door will never be opened.

Gravitation

The law of gravitation follows naturally. Time is a stream; like a river it is ever carrying us on. There is the proverbial story of the man in a rowboat floating down the river. He was passing the wharves of a town, but he could not make up his mind whether or not to land. His indecision was his decision. Time and the law of gravitation soon carried him past the town. Those of us who cannot make up our minds to get down to business about Scripture study, or who do not have the initiative to act upon our opportunities, will one day be out of the kingdom picture.

Some years ago my wife engaged a violin teacher to come once a week and give lessons to one of our sons. He was supposed to practice his lesson at least an hour each afternoon. It was necessary for his mother to furnish the initiative and see that he practiced his lesson each day. This continued for several months, and then the boy began to get interested. He developed his own momentum. He practiced more than was required. Instead of his mother furnishing the push to get him going, she had to send him upstairs when he disturbed the peace by sawing on his violin at the evening family circle.

It is sometimes necessary to take ourselves by the nape of the neck and study the Scriptures until we commence to gain an appreciation and love for the textbooks of God.

Consecration

We do not need to multiply words on the principle of consecration. The facts are too clear cut to need any more than a concise statement.

When we entered the waters of baptism, we covenanted with the Lord to keep all of his commandments. Each Communion day we renew this promise to keep all of his commandments. The first and great commandment is that we shall love and serve the Lord our God with all our might and all our mind and all our strength. There are twenty-four hours each day. There are sixty minutes in each hour or fourteen hundred and forty minutes in each day. Some of us say we do not have fifteen minutes to spend each day in Scripture study.

Our gospel covenant is comparable to our marriage covenant. Let us value a

minute as being worth a penny, which is less than the minimum wage set by Congress (seventy-five cents an hour). There are fourteen hundred and forty minutes in a day (\$14.40 in pennies). What would your wife think if after earning fourteen dollars and forty cents a day, you would say you cannot afford to allow her fifteen cents a day? That is what we do with God who has given us all things. We profess to love him and dedicate our lives to his service; yet we cannot find fifteen minutes a day to study his textbooks that our own souls might be saved, and that we might be prepared to save other people's souls. Someday the principle of compensation will overtake us. If we have taken no time to study about the celestial kingdom in this world, too late we will discover that the celestial kingdom has no time for us in the next world.

I have referred to fifteen minutes a day because of my own experience. I find that in fifteen minutes I can read sufficient Scripture to meditate upon for the rest of the day. Fifteen minutes a day faithfully adhered to will do wonders.

In a matter of months you can go through one of our sacred Books. Time is a problem. I have no hesitation in saying that time is my greatest problem. The pressure of church, business, family, civic, and other responsibilities is such that it seems at times impossible to maintain the pace and do everything one ought to do. I found time to study by carrying my Scriptures with me in my truck or sales car. For years I took my book into the restaurant with me to study while I ate my noon meal. This gave me all afternoon to meditate upon what I had read. Others study in the early morning with excellent results. Regardless of the pressure of other things we had better make room in our daily lives for a few priceless minutes to be spent in getting better acquainted with God and his kingdom. If we must default on something let it be some of our secondary obligations. *There is too much at stake to default on God and the textbooks of his kingdom.*

Adaptation

As a boy I was greatly impressed by the story of some wild geese which stayed up in the Arctic too late in the fall before returning south. They were caught in the ice of a lake by the sudden dropping of temperatures. Mastodons, dinosaurs, and other prehistoric mammals are extinct because they did not possess the ability to adapt themselves to changes (swamps lifted to higher elevations, and so on). The world's swamps of sin and selfishness are due to be elevated and changed by the coming of Christ.

(Continued on page 21.)

Democracy vs. Communism

[Editorial Note: This article is reprinted from *Are You an American?—Great Americans Speak*, by Frederick C. Packard, Jr., Associate Professor of Public Speaking, Harvard University. The book is published by Charles Scribner's Sons, 597 Fifth Avenue, New York 17, New York. It is reprinted here by special permission of the copyright owners.]

MANY well-meaning, kindly but ill-informed Americans are of the opinion that Communism is a political theory—the doctrine of a political party, like the Democrats or the Republicans—striving like those parties for recognition in an ethical, democratic manner. Others believe, vaguely, that Communism is an economic theory—a share-the-wealth scheme on a big scale. Yet other decent Americans have never given the matter even a moment's thought, but, transferring their own decent feelings to others, believe that people should not be persecuted for their opinions. Unhappily, none of these attitudes or ideas is correct.

Communism is a perverted religion—a total faith which demands complete obedience on the part of its faithful, and blind belief in the wisdom and good intentions of Communism's high priests, or commissars. A Communist surrenders to his leaders, not only his rights to freedom of thought and possession of property, but his integrity, his honor, his body and his soul. All are at the disposition of the leaders of the Communist Party, and the Communist regards himself only as a tool or instrument whereby the plans of that Party may be furthered.

COMMUNISM IS A RELIGION, and the god it worships is as evil a god as was ever Baal or Moloch. For the Communist rejects what he calls "bourgeois morality" (by which he means the Ten Commandments and the Sermon on the Mount), and believes that whatever will work to do him material good is moral and proper. He believes that no man is responsible to any power higher than the State, and that man's responsibility ceases whenever he ceases to breathe. Hence, any act which will improve his own condition during life is justified and may be committed without fear. There is only one limit to his immorality, as we understand it. The Communist is ever and always, sleeping and waking, the creature of the State. Whenever, in

the interest of the State, the Communists' own personal desires, ambitions—even his life itself—require to be sacrificed, he must humbly bow down and accept the decisions of his masters, the leaders of the Communist Party.

There is nothing new about Communism as it is practiced in many countries today. It is as old as the pyramids; for the men who hauled great stones to raise the pyramids of ancient Egypt were also the abject slaves of a State and bound in obedience to Pharaoh and his brand of commissars. It is as old as tyranny everywhere. In Russia, from where the Communist version of slavery extends and expands, the pattern of a slave-State was long established. As late as the spring of 1861, millions of Russian serfs were at the absolute disposal of their noble masters. By decree of the Tsar, Alexander II, these peasant slaves were given land and freedom, but the Russian Communists have managed in a few years to restore the old pattern of slavery in an even more horrible form. Communism has provided only a change of masters for the Russian people. And everywhere Communism is preached, you will find its most ardent supporters are twisted souls who feel that they stand to profit personally by any violent overturn.

A Communist does not think or reason; he does what he is told. It is foolish to argue with a Communist-minded person, but he may be affected by showing him in opposition to his own immoral philosophy a better faith in which he can absorb himself. Against his tortuous and murky ideology, set a simple statement of the principles of American democracy. Against the bloody record of what Communism in practice has done to the peoples who have been subjugated by it, set the glorious example of American achievement.

Seventy years before Karl Marx, the father of modern Communism, began his work, American tongues and pens had proclaimed a system which by its very existence refuted all his doctrines. The words of great Americans, spoken and written on [for] great occasions, express this basic American doctrine. The Declaration of Independence; the Constitution of the United States; the burning speech of Patrick Henry in 1775 when our fathers seemed to flinch before the prospect of freedom; the wisdom of Alexander Hamilton, George Washington and Thomas Jefferson, through whose efforts the American dream of freedom was made real; Abraham Lincoln's rededication of the nation to its ideal on the death-winnowed field of Gettysburg; the words of Woodrow Wilson and of the two Roosevelts in moments of national peril—in these you will find a political faith for Americans which honors and upholds the laws of God and abhors the jungle-law which is Communism.

Bargains

By Edgar Pillsbury

"How much am I bid for this shiny new dollar?" shouted the old-time medicine man as he attempted to draw a crowd about him. Slowly the spectators, one by one, filtered over to his stand. "Come! Come! How much am I bid? A nickel? A dime? How much?" The audience, silent and suspicious, stood by. But there came no reply. Then a youthful voice piped, "Five cents." "All right, my boy, the dollar is yours. Just hand up the five pennies." "Oh," returned the lad, "take the nickel out of the dollar and give me ninety-five cents change."

Most people are in search of such bargains. But the greatest things of life are not to be purchased for a small sum. If they were, we wouldn't properly appreciate and value them. Zion, for instance, is the greatest goal which the hu-

man race can strive for. But it can't be secured in a bargain basement. In order to obtain it, we must put forth every effort and prove ourselves worthy to receive it.

Money, talent, knowledge, and time must be freely given to the cause. We must heed the admonitions of God which are dispersed throughout the Three Standard Books of the church. And we must zealously attempt to unfold the gospel to our associates. With such efforts we can redeem Zion and enjoy its blessings. Let us doff the garments of inactivity and don the robes of active service, realizing that Zion must be purchased, not for trifles but for the greatest devotion which we possess.

Books

Arranging Church Flowers, by Ina Jones, Banks Upshaw and Company, Dallas, Texas, \$2.00. This is a book of one hundred pages of helpful and practical advice on choosing the flower chairman or committee, kinds of flowers, placement of flowers, containers, color and arrangement of flowers for special occasions, and planned church gardens. It is practical enough for use in all churches; the author considers simple arrangements for small churches and the more elaborate arrangements for larger churches.

There are suggestions and rules governing flower arrangements for every occasion. The reader of this book should read carefully, discard, and adapt as needs require. There are enough "do's" and "don't's" to make it very helpful. The chapter on flower placement shows the author has a correct sense of the worshipful spirit of the service and the use of flowers to invite that spirit rather than to divert it with flowers placed and arranged conspicuously and inartistically.

PEARL GARDNER

Special Programs for the Sunday School, Charlotte Arnold, Standard Publishing Company, \$2.50.

Programs! "What shall we plan for a program?"

Mrs. Arnold has helped to answer that question in her book which is filled with suggestions for many occasions. She has taken a creative approach to program planning and is aware of the needs of a total congregation. There are ideas for "Shut-in's Day," "New Member Day," "Hymn Sunday," and many more.

Program ideas—even the best ones—are useful only when they are considered as a guide. Each branch is different in its needs from all other groups. A program on hymns becomes more vital when we learn the stories of some of our own Latter Day Saint hymns and use them along with other great hymns of all times. A program for shut-ins comes alive when someone can tell of an actual experience in visiting one of the shut-in's in the branch or neighborhood.

There are group and individual benefits from well-planned programs. Our foremost caution is that a program should never become an end in itself but a means to an end. Teaching and learning go on in a church school program as well as in class. If a child memorizes a poem or reads a Scripture passage he does not understand, the effort is wasted. But if he helps plan a program with his

class and teacher, thinks through the purpose of the program, and then looks for materials to best show and tell that purpose, he learns.

How do people become good program planners? They start in the early years of the primary department to help plan a class program. Through the years, they gain a growing experience in program-planning. They begin to collect successful ideas, and maybe a scrapbook appears along the way.

Special Programs for the Sunday School is an inspiration. We can profit much by taking time to read the book carefully and then adapting some of the fine ideas which it presents to our branch needs.

WANA BLACK MCDOLE

Report From Christian Europe, by Stewart Winfield Herman, Friendly Press, \$2.50.

Dr. Herman is qualified for his report from Christian Europe by reason of some seventeen years of residence, which includes eight years before Pearl Harbor, chiefly spent in Berlin. At the termination of the war, he immediately headquartered at Geneva, Switzerland, where he initiated the program for relief and restoration which was sponsored by the World Council of Churches. He writes now out of residence spent in France, England, Germany, and Switzerland, as well as from personal contacts made throughout the balance of Europe.

This book affirms that Europe, the cradle of Christian culture, has much more yet to give to Christian thinking. It points out that in spite of some five thousand Continental church buildings badly damaged or destroyed, Christian folk worked with determination to rebuild them, and he sees in this physical rehabilitation a symbol of the upward surge of spiritual rejuvenation.

Religious conviction and fervor are the keys to ultimate peace, and must find their expression in a church which is not static. The call to Europe today is adventure and faith, and to this the European church member is responding.

This book reads well; it is factual and interesting. One should bear in mind that it is written by a Lutheran minister, who evidently is not too happy with the role played by the churches in the lives of the peoples and nations of Europe. He calls for a fanning of lives and convictions into large fires of repentance, otherwise Europe holds no divine guarantee that it will survive this century in its present form.

This book can be commended to those who seek an overview of Christian Europe as it is today. I doubt very much that it would have interest of sufficient value to warrant its purchase by very many of our people.

As a book of ready reference and of the opinion of one who has been on the ground for almost two decades it has value and is worth while.

D. BLAIR JENSEN

Guiding Workers in Christian Education, by Frank M. McKibben, Abingdon-Cokesbury Press, Nashville, 1953, 160 pages, \$1.75.

Here is a practical, nontechnical guidebook for all Christian leaders and teachers who help to train and develop other church school workers. Dr. McKibben maintains that better-trained leaders and teachers are the key to more effective religious education. His excellent little textbook in supervision reflects desire to give real help in meeting the crying need for leadership training.

In the following quotation we, too, find incentive to qualify in fields of Christian leadership:

The great need of the present moment is for the improvement of the Christian nurture provided for all ages in the church. The church school has been and still is the greatest single recruiting and evangelizing force in the church. Seven out of ten of the new members entering the church come through the church school. Often, however, there is greater zeal to increase the enrollment and attendance than to improve the quality of the nurture provided for those who attend.

Guiding Workers in Christian Education provides tested, concrete ways for undertaking and successfully carrying on a program of supervision in church schools. It shows how public school methods may be adapted for the use of church school education and how the progress of pupils can be measured through objective tests of scriptural knowledge, religious beliefs, and ethical standards. It makes suggestions for brightening classrooms, instilling habits of punctuality and regularity of attendance, using audio-visuals, evaluating lesson materials, holding teacher-training classes, and raising the level of church school instruction.

Chapter headings of this manual are "Christian Education Can Be Improved," "Who Will Guide Improvement," "Conditions Essential to Effective Education," "Developing Common Understandings," "Guidance Through Group Activity," "Guiding Individual Workers," "Developing Competent Creative Workers," and "How Effective Is Christian Education?"

A well-selected bibliography is also included. It is our opinion that pastors, church school directors, and departmental leaders will find the many suggestions helpful both in their own preparation and in carrying forward for others a better program of supervision and improvement in religious education.

JOHN R. DARLING

Question Time

Question:

After reading the number of animals that were in the ark and the measurements of the ark given in the Bible, a man said: "It is impossible to put all those animals in so small a space and carry enough feed for them." How can this be explained?

Montana

MRS. S. W.

Answer:

Your question is not a new one, for it has troubled men for many ages. The problem of it comes from man's desire to explain the workings of God in the limited terms of man's understanding of the nature of the earth. By the same token that man is unable to understand "eternity" and "infinity," for they are out of the realm of man's everyday experience, so it is difficult, sometimes, to understand God's great spiritual laws.

Men have been unable to explain the feeding of the multitude of five thousand people with so few loaves and fishes by mere logic or reasoning.

First, Noah was commanded to take of every *kind* of animal. That does not break down to each animal within the specie. In this manner, we find the number of animals more limited than at first thought.

Second, the size of the boat is not small when we consider it a boat 450 feet long, 75 feet high, and 45 feet wide. That is a lot of cubic footage.

Third, we must understand that the scourge of the flood was not simply a flooding by rain water. The very cosmos was overturned and its laws were brought into play in a way man had never before or since seen. We can understand this a little when we realize that the Hebrew word used for "firmament" denotes something beaten out, usually of metal. This firmament separated the heavenly waters from the earthly waters—the writer's way of explaining the holding back of the great heavenly powers. Now we understand what the writer in Genesis means when he says, "and the windows of heaven were opened, and the rain came upon the earth forty days and forty nights." This upset cosmos was not what man understands to be "normal" and in this condition "normal" laws did not prevail.

The mystery of the hibernation of the bear, the food storage of the camel, and

other characteristics of animals, very easily might have been brought into play for the conservation of both space and food.

Fourth, the longevity of Noah comes under scrutiny here. Noah is supposed to have lived 950 years. In such a span of time, one year upon the waters was a very small part of that great span (assuming that time was computed then as it is now. On the other hand, if Noah's 950 years of life was comparable to our seventy years as computed today, again the time upon the waters becomes rather short.

So, you see, the matter of God's powers, man's understanding, heavenly (spiritual) law, and natural law all comes into play to bring this into the realm of both possibility and probability.

A. H. YALE

Question:

Since Christ was baptized to fulfill all righteousness, was he also ordained to the priesthood? If so, when is it thought he was ordained, or was he born with it? Oklahoma

G. I. P.

Answer:

We hold it a principle of truth that Christ in coming to earth assumed human nature, accepting the requirements and conditions attaching to mankind. He was truly God, and whatever may have been his powers inherent in his Divine Spirit, we must still remember that on earth he was also man, holding himself bound to live within the limitations of man. The powers of his Divinity were held in abeyance except in so far as they were operable through the flesh. He could have called twelve legions of angels to help him fight his battle in the garden, but he did not. He had the power of which he was taunted when on the cross to come down and save himself, but it was unused. In saying, "Render unto Caesar the things which are Caesar's," he not only acknowledged the right of temporal dominion given to Nebuchadnezzar and which was then held in succession by Caesar, but he affirmed his own subserviency to that authority. An enthusiastic if unwise following offered to make him king, but he chose to remain a humble subject of the empire. In being baptized of John he acknowledged the priesthood which had succeeded from Aaron, and put himself

subject to it. He came to fulfill the law.

When the law said, "No man taketh this honor [of the high priesthood] unto himself, but he that is called of God as was Aaron," it imposed upon Jesus, who had assumed human manhood, the same need for being subject thereto as other men. Having become submissive to the law of baptism, consistency would require him to be submissive to the law of the priesthood also. The Hebrew letter, though without giving any historical reference to his ordination, most strongly assumes it. Note the references concerning him:

"Called of God, a high priest, after the order of Melchisedec." "Jesus, made an high priest for ever." "After the similitude of Melchisedec there arises another high priest, who is made not after the law of a carnal commandment, but after the power of an endless life." Christ as man was "made" a high priest, being "consecrated for evermore." In his divine nature he was and is the source of all priesthood authority and power; but as a man on earth he was subject to the law as it applied to man, and that of his own will.

There is no historical statement giving the time, place, or method of Christ's receiving the high priesthood, but in the light of this it can be safely assumed that priesthood was conferred upon him in some specific way. He was "made" a high priest. It may have been bestowed by the Holy Ghost at his baptism, as it was bestowed upon Adam at his baptism (Genesis 6: 68, 69, I.V.). There was no man to ordain him since the high priesthood was not had among the Jews; or it may have come by angel hands as the Aaronic priesthood was given to Joseph Smith by John the Baptist; or by angel authorization and command as with the conferring of the high priesthood upon Joseph Smith by Peter, James, and John (D. and C. 26: 3). It could have been conferred upon him during the forty days he was "with God." Anyway, it was immediately after his baptism and the forty days of communion with God that Jesus entered upon his ministry.

CHARLES FRY

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald Editors* rather than panel members. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

When Prayer Healed

By Jessie Morant

IN THE EARLY DAYS in western Nebraska, tame flowers did not appear overnight. In the spring even wild flowers seemed to keep us waiting, until all at once they nodded their heads from every direction as if they had stolen upon us in the night.

Their dainty blues and yellows satisfied some inward longing, and each different flower seemed to convey a message all its own.

One morning, when galloping over the prairies, I came upon a barrel cactus in bloom. Only those who have seen the cactus as it sets itself defiantly in the waving grasses of the Western plains can appreciate the delicacy of its coloring.

Dismounting to admire the blossom more closely I determined to take it with me. With my bare hands and the edge of the bridle rein I quickly wrested it from its sandy bed.

As I removed it some of the sprines lodged in my finger. Memories of that beautiful morning in the sand hills and the yellow cactus blossom were to remain with me for many years to come.

In a few days my hand was badly swollen and a wound in my finger would not heal. Every possible known remedy was resorted to, each in turn failing to relieve the condition. My blood stream became affected and sores began to appear over my right arm.

PHYSICIANS WERE not called frequently in those days. Even in childbirth the nearest neighbor acted

as midwife. In death many times the only ones present were the members of the immediate family and the nearest neighbors. We grew accustomed to coming into life and going out again without much help.

Besides, families had to be frugal. The cost of calling a doctor to homes fifteen miles in the country amounted to nearly as much as was being saved to "prove up" on the family homestead, and doctors did not hanker for trips over the long winding trails through the hills at their own expense.

Driving to town in a lumber wagon—many times the only means of conveyance—took at least four hours. In the summer it meant "keeping the team from the field all day," and at all times facing whatever the elements had in store. Putting in a crop was almost a grievous task (ninety-day field corn came as a much later development).

One of the first accomplishments of the early day plainsman was to own a "light rig" for getting over the prairies. This saved time and horseflesh. New rigs were a family pride as well as a real luxury. They came in fashionable sizes and patterns, according to the purse of the purchaser. Team, harness, and vehicle were cared for in the most ex-

acting manner and were the main topics at all family and neighborhood gatherings.

DURING THE TIME I was having trouble with my arm, Grandmother was living with us. Because of advancing years she was disposing of her effects on her farm in Iowa. Father made arrangements for a carload of her horses and machinery to be brought to Nebraska.

In the car were a road cart and mare. It was a happy event in the family when the car was finally unloaded and we could see Billy and Jim, Old Roudy and Belle coming up the road to our sod house. The problem of our "light rig" was settled.

Grandfather had died shortly following the Civil War, leaving Grandmother the farm. Here she had continued to live and had raised all of the horses herself.

Belle was fleet of foot. With her single harness hitched to the road cart that came with her she would cover the fifteen-mile trip to town in an hour and a half. She also possessed a rare toughness that seemed to prevent her from showing weariness. When we reached town Belle was always unhitched and watered, given good feed, and permitted to rest before starting home. Great pride was taken in keeping a road horse fit; it was never used for any other kind of work.

Father worked at the flour mill part of the time, and it was a great treat to eat with him while letting Belle rest.

Many times in caring for her and in doing other chores, when my hand and arm were almost healed, some slight injury would start the trouble all over again.

THE FAMILY finally became discouraged at the persistence of

Home Column

my trouble and decided to call on a physician. I went often for examinations, and various prescriptions were tried, all failing in turn as had the home remedies. At the end of the year, the trouble was as deep seated as ever with no sign of improvement.

Our physician finally advised that the condition could not be permitted to run any longer. I shall never forget that day in his office. The late afternoon sun was shedding its rays upon us through the low windows, and the doctor was looking very grave. I sat at the end of the long table in the waiting room with the doctor facing me. After a moment's hesitation he said quietly, "There is only one thing I can see to do, and that is to remove the arm," and he indicated with his finger a line just below my shoulder.

His decision came as a real shock. Mother was a woman of courage, resolute and brave, but there was nothing that could be said to adjust my ten-year-old mind to losing my right arm. When Father learned of the doctor's decision he became very angry.

AT THIS TIME there was a series of letters running in our church paper telling of a number of healings under the ministrations of one of the faithful pioneer missionaries of the church. The missionary was a man of great faith and the letters were coming from his mission field in Michigan.

I had been taught from infancy to have faith in God. Those in my mother's family had been with the Reorganized Church since the early days and were familiar with its teachings. I asked Mother for permission to write the missionary. I knew the letters coming from Michigan were true. I knew also there were no funds in our family to send for the missionary to come to us, and that I could not go to him where he was, but I had faith I could hear from him.

I can see my letter now, written on a sheet of rough tablet paper. In

a short while I heard from the missionary. He wrote, "When I received your letter my heart was touched, and I went alone to pray. I cannot tell you for sure, but my impression is that you will be healed."

THAT WAS MY experience in the hills. In just one month from the day I heard the physician say my arm should be removed I stood by the window of our farm home while mother combed my hair. Our decision to wait until we could hear from the missionary had been no secret.

Two neighbors, a lady and her brother, had come over to inquire about my condition.

I looked at my arm. Places where the sores had been were dry and clean, and a tender skin had formed over them.

In surprise I exclaimed, "Mother, my hand is healed." Without so much as changing the stroke of the comb she asked quietly, "Well, didn't you believe?"

To this day I bear deep scars on my hand and arm, mute reminders of my love for the wild flowers and of my Heavenly Father's love for me.

Coincidence?

By Louise Scott Wrigley

JUST THIS MORNING my new neighbor, Ruth, strolled into my kitchen with her fifteen-month-old Heidi cuddled in her arms. We chatted a moment, and Heidi's eyes danced as I offered her a cooky, warm from the oven.

"You remind me of my neighbor in Connecticut," Ruth observed thoughtfully.

"A good neighbor, I hope," I joked, pulling aside the yellow curtains to check on the sandpile crowd.

"Oh, yes, a wonderful neighbor," she smiled, setting Heidi down on her unsteady little legs. "Is this your church letterhead?" She picked up a letter I had just received from Carl Mesle.

"Yes, it is," I replied, pleased to have this opportunity of identifying myself with my church.

"That's odd," she mused. "I'm almost certain your church is the same one Mrs. Wheeler belongs to. Does your church publish a weekly paper?"

"The *Saints' Herald*," I answered, intrigued by this development. Surely this was coincidence. "Here's the latest one." I took it from the magazine basket and laid it on the kitchen table in front of her.

"This is it, I'm sure," she nodded. "And do you have summer camps—reunions I think they're called—where your people can meet and live together?"

"Yes, we do, Ruth."

"Isn't it strange that I would come all the way from Connecticut and one Reorganized Latter Day Saint neighbor to California and another Reorganized Latter Day Saint neighbor?" Ruth laughed. "You certainly must have a wonderful organization. Are you all as friendly and helpful as you two?"

... Coincidence, do you suppose, that two Latter Day Saint women at opposite ends of the country were trying to be good neighbors, trying to witness in their special way? I don't believe so. I believe that it was a proof of the growth of women all over the church, and their desire to enhance, by helpfulness and good spirits, the communities in which they live; to spread by friendliness and interest what they believe to be the most beautiful message the world has ever known.

My Religion - As New as Tomorrow

By Suzi Vaughan

PRETTY, SUZI, pretty." My small brother was intently watching the whirling magic of the pin wheel he held high on a stick. "Go round," he crowed, and a new breeze continued the "go round" of the wheel. I watched the pretty toy with almost as much delight as Tommy. But a few minutes later the breeze died, and the pin wheel was still. Tommy shook it and swished it through the air. The pin wheel turned a few feeble turns and again was peacefully quiet on the end of the stick. With great disgust and utter disappointment Tommy threw it down and walked away muttering, "boke." Religion would be the same without the driving love of God to blow the beauty of it before our eyes. Many of us would walk away muttering, "boke."

One of my friends once said something about paradise. In surprise I asked, "What do you think it will be like?" She was as confused as I, but her answer came from a deep belief, "It will be beautiful. We'll be with Jesus and have nothing to do but enjoy life."

"Is that what you call paradise?" questioned one of the boys. "I wouldn't look forward to an eternity of harp playing and nothing else."

As we talked what she said made me realize the real difference in our beliefs. Hers is a passive "harp playing" religion, in which she thinks all that is necessary is to believe. Mine is a living, moving, whirling pin wheel of activity, as new as tomorrow yet as lasting as God himself.

TIMES HAVE CHANGED, beliefs have progressed just as science has, but God, in all his dignity, has remained the same. Although we thought about religion differently, it was only because we looked at God

differently. I saw him as a friend, who, in some small ways, I could help. She had never thought of him as being like this. Her prayers, I imagine, are words of deepest respect. While mine, although as respectful as hers, are more of a "one friend to another" nature.

She listened to what I had to say, then told me she thought I must be very sure of God's existence. I thought of a time a few months ago

Here Is the Writer . . .



Although this is the first article she has ever written for the "Herald," Suzi Vaughan has been writing since she was thirteen. She was graduated from high school in 1951 and has worked for a year and a half as a children's librarian. At present she is assistant dramatic director of the Zion's League operetta. Some day she hopes to complete the operetta she is now writing. So far, she says, only two one-act plays have come of her efforts. Her hobbies are dramatics, writing, and—just plain enjoying life.

when I would have said I was, but I would have felt insecure in saying it. I suppose all who really think about a divine power at times question His existence. I questioned silently, ashamed to voice my opinion aloud—to anyone, that is, except the power I questioned. I prayed I might be shown, never really believing I would be. Others said they felt the Spirit of God; I felt sure I hadn't. I felt sure also that I wasn't so terribly sinful that God should deny what others had. But I also knew my knowledge was far inferior to God's. I decided to do everything in my power to please him. If he did exist, I would do my best to win his favor. Nothing happened.

What did I expect? I don't know. But I learned my greatest lessons in that period of disappointment. God

will not be bargained with. God expects more of us than we think he does—but never more than we are capable of. God is of great intelligence and should never be questioned. God answers a prayer of unselfish love. My first prayer asked in unselfishness was answered.

THE LITTLE BOY who lives in the apartment upstairs from ours was in the basement helping his mother wash clothes. Helping, I say, but hindering is the word. He's almost three. Alice, his mother, was filling the washing machine with water through a small hose. The water was boiling hot, and as she turned away the baby pulled the hose out of the tub and the water rushed out scalding him. Alice picked him up and ran to our apartment, half sobbing. Terry was crying and screaming. Burns covered his back, chest, and arms. I ran to the medicine chest and reached for the consecrated oil my mother asked for. I took a small piece of cotton and moistened the burned places with the oil. Terry continued to scream. Mother was calling the doctor, and I hurried to get Terry ready to go. Then I stopped and, with the screams of the baby ringing in my ears, I prayed as I had never prayed before. I prayed for the baby that he might be relieved of the pain. And as I prayed, I was suddenly aware of the silence. I waited for him to cry again, almost hoping he would. I had wanted proof, and when it came I refused to believe it. Terry didn't cry any more. They took him to the doctor and brought him home. A few nights he was fussy but, though the scars are bad even yet, he seems to feel no pain. I had found the living God I knew existed. I could talk myself out of it, but I want to believe it. I do believe it.

Since the days of "sitting straight in a chair all day Sunday or else," religious concepts have undergone a remarkable change. Religion now is

a living, daily experience that centers around a God who listens when a baby cries. God's manifestations of love have convinced me that the only thing dead about religion is the people who mourn its death. Only when something is given up and let die does life leave it. All those who find nothing in a church service—or worse yet, nowhere in the church to serve—have let their religion die. How can anyone look at the beauty of the earth, enjoy the love of his fellow man, and still not see God? Yet even as I ask, I know how easily it can be done.

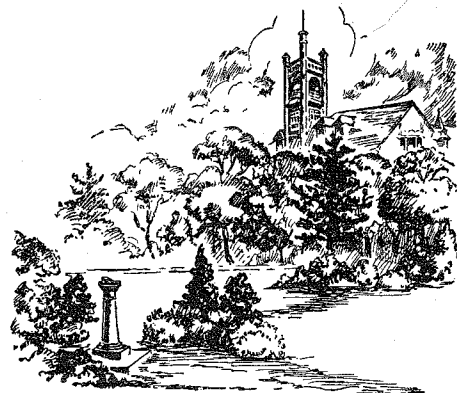
Some would say weakness of spirit makes a person doubt the existence of God. I really think it is strength. It's much more difficult to admit there is a doubt in your mind, when all around you your family and friends seem to find nothing to doubt, than to go on never thinking, never allowing yourself to think of why you believe what you believe. When you have laid your beliefs out and have proved them to be worthy of the devotion you give, a truer love of God will result, and the strength of your love will be seen in all you do, heard in all you say. Then you will be one of the people others look at in pride and think of with happiness. In this relationship that exists between you and your fellow men you will find a part of the reward God has promised right here on earth.

One woman I know, who gives all of the people she comes in contact with her love and understanding, has brought a better picture of God to me. Her great devotion to the church and God is an inspiring, guiding force in my life. Though I sometimes overlook her influence, it comes so quietly, she has brought a greater understanding of love to me. God's love is just as quiet and as easy to overlook, but with her love before me to remind me of his, I don't forget. I won't permit myself. My religion is young because I am young and it is so much a part of me, but I believe that, even when I am older, my religion will be ever new, ever thrilling, ever wonderful.

The Tower View

By Alice Eastwood

Given at the Cap and Gown Assembly
Graceland College, May, 1953



The door was wide. The cool darkness was inviting, but the outside was warm and sunny and we chose to linger for a while. We hesitated to enter the wide-open door. We were afraid of the climb to the tower, so we stayed. Then we decided to climb, through two years of experience, to the Tower View. We entered the open door. The hall was empty and lonely, and we didn't stay long. We moved on to the friendly staircase, worn with the feet of a half century of Gracelanders. We moved upward with the feeling: "I'm here, finally here, and this is it."

Then we reached the landing and the fountain view. "This is it. There can be no more. It is beautiful. We have reached our zenith. This is Graceland. We will rest. We can go no higher." But we were pushed into the narrower staircase. We met our friends, and we were close and companionable. Friendships overwhelmed us with joy, and we were together.

Then we entered the wide, dark stair—doubts and fears pushed in on us. We felt alone, unsure, afraid. . . . And then the landing—the higher fountain view, more light, more beauty, and more space than we had ever guessed could be.

But soon we were thrust into the narrow, dark passageway to the Tower; darkness and humility pressed in on all sides. We were on the growing edge, pushing into the darkness. . . . Then, in a flash of brilliant sunlight, the Tower View! A blue sky and a wide horizon stretched into space—deep, healthy green and the blue, diamond drops of dew sparkling in the sun. "We are here. This is the Tower View."

As we stood, looking at the beauty around us, other Tower Views became clear. The paradox: the more we learn, the more there is to learn. The more we seem to know, the more we discover we don't know. As we climb one rung in the ladder of learning, two more rungs come to view at the top of the long ladder.

The new knowledge—life is in perspective from the Tower View. From the ground little things look big. From the Tower little things look little. Things fit into place. Sizes are right, and mountains are not molehills.

The joy—seek that you may know; know that you may understand. We came, searching, to learn, to find out; and now we have learned. We have learned to seek, and we realize that wisdom tempers all learning—understanding tempers all knowing.

Through the wide-open door we came—seeking, groping, and unsure. Slowly we climbed, with the help of many: our teachers, our staff, our roommates, our friends, and our God. Now at the end of our climb, our Tower View is clear—but it will dim with time. It will catch a golden hue, and will remain forever in our memories, inspiring us with its golden threads, as we climb to higher towers.



John R. Darling and Thelona Stevens of the Division of Leadership Training prepare certificates for Australia.

Australasian Young People Are Serious in Their Leadership Training Studies

UNDER THE DIRECTION of Elder Alan S. Frater, serving as the Australasian Church School Director, some very excellent study work has been done in that area. In 1950 details were worked out for giving the students credit with the General Department of Religious Education for their directed study efforts.

The 1950 report represented work which had accrued for some time previous to the launching of the extension credit program in Australia. With regularity each year since then, a report has been submitted which bespeaks uninterrupted diligence on the part of these young people. Each Certificate of Progress denotes a greater degree of specialization. This is most commendable. An imposing list of credits and certificates has been issued to them:

- 1950—460 Units of Credit
 - 42 First Certificates of Progress
 - 6 Second Certificates of Progress
 (This represents the work accrued over a period of some time, when the extension of credit was first organized.)
- 1951—212 Units of Credit
 - 20 First Certificates of Progress
 - 1 Second Certificate of Progress
 - 1 Third Certificate of Progress
- 1952—312 Units of Credit
 - 21 First Certificates of Progress
 - 1 Second Certificate of Progress
- 1953—242 Units of Credit
 - 19 First Certificates of Progress
 - 5 Second Certificates of Progress
 - 2 Third Certificates of Progress

DEPARTMENT OF RELIGIOUS EDUCATION
John R. Darling, *Director of Leadership Training*

I Remember

By Letha H. Chatburn

ATTENDING GRACELAND is one of the goals held up to the young people of the Reorganized Church. I was told from the cradle on that someday I, too, would be a Gracelander. Nothing anyone can say about Graceland compares with the unique environment found there. Graceland is a little college built upon a hill—a beautiful place with a steep path leading up to it. Here there is a bond of friendship, the likeness of which I have never found elsewhere. This includes not only the faculty and students on the campus but also students of former years. Graceland has a very special something which we call the "Graceland Spirit." This, to be fully understood, has to be experienced.

In one sense Graceland is nonsectarian. No religious courses are required. Attendance at church services is voluntary. No religious tests are imposed. Non-Reorganized Latter Day Saints have held places of honor and responsibility. Administrators ask only that they share in furthering the ideals of the school. Faculty members have worked faithfully who do not have Reorganized Latter Day Saint affiliation. Yet, in another sense, it is definitely church-centered. More than 90 per cent of the students are of the church. Administrators today are sensing more than ever that unless Graceland fulfills her mission to the church she has little reason for existence.

Students speak openly of "the church." Yet they try not to draw lines that will

shut out nonmembers. The coming of a Hawaiian delegation has broadened the outlook of Gracelanders. Oriental faiths have become better understood because of this. The presence of a member of the Utah church, a Jew, a Christian Scientist, a Roman Catholic, and a scattering of students of Protestant denominations has permitted the Reorganized Latter Day Saints to test their spiritual courtesy.

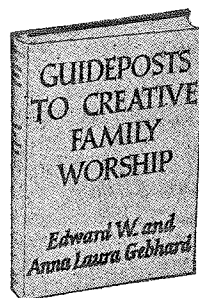
WHEN I WAS ON THE HILL, one feature of Graceland was the Religion Club. Any interested person could join. It was in one of our Saturday night meetings that I realized there were other branches as unprogressive as some I had attended, and that from many of these came a young people hoping to receive aid at Graceland that would qualify them to be of service in their home congregations.

Each year the college holds "Religious Emphasis Week." During this week General Church officials come to the campus; at various meetings discussions on current problems of the church and on development of skills for church participation are held.

Another distinctive characteristic of Graceland is the interest which faculty members take in the students. Each Gracelander can remember talks with faculty members about things which really mattered. They always seem to have time to help the troubled ones over a rough spot.

Guideposts to Creative Family Worship

by Edward W. and Anna Laura Gebhard



Here is a brand-new practical book of family worship resources that offers all parents of growing children detailed and usable suggestions for creative family worship. You'll find that this book meets the worship needs of your own family at every occasion. An Abingdon-Cokesbury book.

\$2.50

HERALD HOUSE

Independence, Missouri

SOME OF MY HAPPIEST MEMORIES are of talks in the dorm. It was wonderful to have so many persons around who were working toward the same Zion goal I was seeking. Many nights after the lights were out my roommate and I sat at the window overlooking the campus which had come to mean so much to both of us; at such times we talked very seriously. Here we tried to find solutions for our daily problems and made plans for the future. I have tried since to make these plans reality.

One of the most beautiful campus experiences takes place at Christmas time. Before the holiday vacation carols are played in the Ad Building, and the music floats out over the campus. I remember going back to Walker Hall from the library one night. Snow was falling and everything was serene. Through the air came the clear strains of "Silent Night." This was a Christmas gift I shall treasure always.

OF COURSE, GRACELAND is not a Utopia. As at other colleges you can find about whatever type of associations you seek. If you want to be with those who are disinterested in religion you can find them. However, if you want high caliber friends, you can find many of them at Graceland. Graceland has been jokingly referred to as a matrimonial center. But seriously, why shouldn't it be? Where else can a young person find so many eligible Reorganized Latter Day Saints? However, those who go to Graceland merely for this reason are often disappointed. The joke is told

that former President Briggs asked one girl why she had come to Graceland. Her reply was "I came to be went with, but I ain't been."

Wednesday evening is for fellowship. The first fellowship I attended was held outdoors on the north side of the Ad Building. I remember well various students speaking on the theme, "For these things I came." To many of us Graceland marked the turning point in our lives. We knew the time had arrived for us to prepare ourselves for service to the church which had given us so much.

Dr. Roy A. Cheville has done much to make these fellowships successful. Many of us owe much to him for the inspiration we received under his guidance.

THE LAST FELLOWSHIP I attended as a student was held on the southeast side of the Ad Building. I saw the silhouetted tower beckoning upward, and thoughts raced through my mind. My sheltered days within the walls of Graceland were almost over; soon I would have to go out into the world. No longer would I have other Gracelanders to lean on; I would have to live my religion all alone, and I wondered if I could do it. Then I resolved always to be happy and try to serve my church. I know I owe a great debt to Graceland; I hope that I can repay it by living a life that will inspire others to attend.

And in ages hence
I yet shall see a Tower
Beckoning against a cloudless sky,
A group of buildings on a sunkist hill,
An open door.

Our Miracle

(Continued from page 3.)

bias our tolerance for the testimonies of others. Yet, in our hearts, all of us know that the love of God is not limited to a few "chosen people." It reaches far beyond to include all his creations.

Of course, fraudulent practices may be publicized, but it will be difficult, even unnecessary, for us to judge their authenticity. Sainly people should rejoice at every evidence that any of their fellows have received physical and spiritual healing and uplift.

It would be well for us to recall our belief that God is unchangeable. "I am the Lord, I change not." Miracles are not the "whim" of God; they occur in compliance with his laws. Law is not circumvented in order that a miracle may occur; rather, laws with which we are not familiar are obeyed, and God has no choice but to bestow blessings to all who obey. "I, the Lord, am bound when ye do what I say." Many people all over the world—purposely or accidentally—are obeying God's laws with miraculous results.

But the achievement of the kingdom of God is no accident. It is a miracle achieved as godly men and women strive to develop high moral and spiritual standards of character in their families and among their neighbors. The building of community life which reflects the will of God demands all this, but it goes beyond. It is indeed miraculous. All lesser miracles—those which are individual and temporary—must be made to minister to this more important and more inclusive one.

Seek not the things of this world but seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you.—Matthew 6: 38.

When we truly make the kingdom of God our primary objective, "our miracle"—Zion—shall have occurred!

Lectures on Faith



The recently published booklet contains the famous and important Lectures on Faith, given at the Kirtland Temple in 1834 and 1835 by the Prophet Joseph Smith. The Revelation on the Rebellion has also been included as an appendix. Order your copy today.

50c

Herald House

Independence, Missouri

Briefs

Two Baptized

BLUE RAPIDS, KANSAS.—Doris Crocker and Alice Reedy were baptized on June 28, by Elders Luther Schmoeyer and Benjamin Shriner. The baptisms were held in a stream near Irving, Kansas, and confirmation followed at the church.

The two infant children of Mr. and Mrs. Raymond Crocker were blessed by Elders Schmoeyer and Shriner June 21 at the Blue Rapids church.—Reported by MRS. BEN SHRINER

Vacation Bible School Held

EVERETT, WASHINGTON.—The branch is steadily increasing in number, with 123 members, including an active group of young people. On March 1 six men were ordained to the priesthood. They were Winston Inslee, elder; Merle Foster, priest; Percy Smith, priest; Raymond Smith, teacher; Clare Jones, deacon; and John Gilberts, deacon. There are now ten active members of the priesthood in Everett Branch.

Missionary Aleah Koury presented a series of sermons and lectures using colored slides when he visited the branch May 24-June 7. At the end of this series the following were baptized: Irene Knight, Eugene Benner, and Laura Lee Nichols.

Vacation Bible school convened for one week, June 8-June 12, with local teachers leading the classes. Invitations were distributed to two elementary schools. Aleah Koury conducted the story hour and instructed the children in the use of their Bibles. Special emphasis was given to group singing. At the end of the week's school the parents were invited to an achievement program.

In April the branch purchased a home-model Hammond organ. Another improvement is the well-kept new lawn. During the winter months the Women's Club provided tile flooring and more cabinets for the kitchen.

The Liahona Club, an organized group of married people, entertained several times during the winter and spring. Their last party was a treasure hunt.

The Zion's League of Seattle District held their Music and Drama Festival in Everett May 16 and 17. The high light of the festival was the Saturday evening program in which the Leagues from each branch dramatized the story of one of the hymns of the Restoration.

During the winter the choir rehearsed regularly and sang for Christmas and Easter, and also during the Priesthood and Women's Institute in Seattle May 24.

District Reunion Held

FARGO, NORTH DAKOTA.—Red River District held a reunion at Detroit Lakes, Minnesota, June 7-15.

The speakers were Apostle D. O. Chesworth and Elders Delbert Smith and Cecil Ettinger. Classwork for the women was conducted by Sisters Chesworth and Smith. Activities for children were in charge of Mamie O'Neil. There were eight baptisms.

The district officers elected were C. F. Young, district president; Archie Peterson and C. R. Rotzien, counselors; Irene Rotzien, secretary; Karl Schiebold, treasurer; Glenn Weilding and Earl Rotzien, auditors; Mamie O'Neil, church school director; Druie Black, young people's supervisor; Ina Peterson, music director; and Kate Rotzien, women's department supervisor. C. F. Young was sustained as bishop's agent.

Alta Kimber was recommended by the district president as district historian.

The delegates elected for General Conference were C. F. Young, Ferne Nelson, Mamie O'Neil, and Karl Schiebold.—Reported by IRENE ROTZIEN

Group Takes Tour

TORONTO, ONTARIO.—A week-end journey was sponsored by the class of Brother J. L. Prentice, of Toronto Branch, on May 17 and 18, to visit some of the places of significance in church history. The group left Toronto on Sunday, by chartered bus, and

traveled as far as Niagara Falls, New York, where they worshiped with the Saints at their morning service. The night was spent in Rochester, where the class visited the Martin Harris home and then took the winding roadway that leads to the top of Hill Cumorah. The following morning they drove out to visit the home of Joseph Smith and also the Sacred Grove. A final visit was made to Hill Cumorah before the group returned to Toronto.—Reported by J. D. CANTY

Three Babies Blessed

CLOYNE, ONTARIO.—Special services were held Sunday, July 5, in a rented hall at Cloyne, with about fifty members attending from Belleville, Kingston, Northbrooke, Toronto, and Ottawa. Evangelist B. H. Hewitt and Elder Wilbert Canniff presided at the Communion service, and Brother Canniff preached the morning sermon. At the eleven o'clock hour three babies were blessed by Elders Hewitt, McMurray, and Canniff. They were Gloria Dawn Ann, daughter of Mr. and Mrs. Ellery Thompson, Darlene Fern, daughter of Mr. and Mrs. Harold Lloyd, and Diane Elaine, daughter of Mr. and Mrs. Wilbert Canniff.

After a picnic lunch at noon, the group was divided into men's and women's classes, with Brother Hewitt and Sister McMurray as teachers. Seventy William McMurray, pastor of Ottawa Branch and missionary to unorganized Ontario, preached the concluding sermon of the day.—Reported by MARIE FARROW

Women Meet at Lima

NORTHWEST OHIO DISTRICT.—The women of Northwest Ohio District met June 27, at Lima, Ohio. Eleanor Bryant, of Toledo, spoke on the part women have had in the Restoration Movement, and Marian Willmarth, also of Toledo, talked about the history of the Restoration. June 27 was the anniversary of Joseph Smith's death.

The Lima women served a potluck dinner out under the trees. Afternoon activities included a quiz conducted by the district leader, and musical selections prepared by the district music leader, Hazel Smith, of Bradner. One outstanding number, "Have Thine Own Way, Lord," was sung by a chorus composed of eighteen ladies, three from each local. It is hoped that this chorus will become a part of each district meeting. Plans were made for the next meeting to be held in Bradner.—Reported by MRS. HAROLD H. HARMS

Local Pastors Elect Carlisle

NEW PHILADELPHIA, OHIO.—At a recent meeting of the New Philadelphia Ministerial Association, Elder John D. Carlisle, pastor of the R.L.D.S. church, was elected president, succeeding the Rev. Eugene J. Mansfield of the First Methodist Church. On Tuesday of each week in July Brother Carlisle presented the views of the church on radio station WJER.

Any Saints living near Delaware are urged to meet Brother Carlisle.

New Philadelphia Branch reports twelve baptisms this year.—Reported by J. D. CARLISLE

Evangelist Holds Series

EVERGREEN, ALABAMA.—Evangelist J. Charles May held a series of meetings May 17-31. He began each evening service by showing interesting slides of the South Sea Island natives and their customs. The attendance was excellent throughout the meetings. Brother May visited in the homes of the Saints and also gave patriarchal blessings.

As a result of the rich ministry given by Brother May, thirteen persons were baptized. They included the following: Voncil Booker,

a filmstrip for young people

A Christian and His Life Work

You won't want to miss the opportunity of buying this excellent filmstrip for your young people. It is about choosing a life's work from the Christian viewpoint. Good black and white photographs portray the story. The audience is aided by script on the film and there is also a discussion guide for the leader. A Church Screen Production.

only \$3.00

HERALD HOUSE

Independence, Missouri

Nancy Kaye Booker, Bruno Robinson, Cecil Salter, Anna Mae Salter, Kathleen Salter, Marvin Ray Champion, Milford Champion, Faye McClanny, David McClanny, Linda Jane Booker, Edith Booker, and Joe Francis Brown.

On Children's Day Elder W. H. Drake, from McKenzie, Alabama, baptized Willardine Salter, William Salter, Ronald Brooks, Lois Jean Booker, Tommy Booker, and Betty Ruth Salter. Apostle Percy Farrow visited the branch on May 20.

The women's department, under the leadership of Sister Estelle Champion, sponsored a box supper which netted \$102 to be used for church repairs.—Reported by EARL BROOKS

Zion's League Active

BELDING, MICHIGAN.—District President James C. Phillips held a series of evangelistic services in February. The priesthood, under the direction of Pastor Harvey VanDusen, completed a visiting program in March.

The women's department under the direction of Maxine Hall has held several family suppers and a rummage sale. A mother and daughter tea, at which portraits of the Restoration were presented, and a father and son supper, at which District President James C. Phillips was the guest speaker, marked these special days.

The Zion's League, under the leadership of Dan Bauman, sponsored a Valentine box social which raised forty dollars to be used for the purchase of a mimeograph machine for the use of the branch. Since then they have been printing service bulletins and pastoral letters under the direction of the pastor. They held a special graduation and going-away party for Thom Johnson, who enlisted in the U. S. Navy June 3.

The music department under the direction of Wave Condon made an outstanding contribution to the city on June 7 in the form of a spring concert by the combined Belding and Greenville choirs. It was presented in a garden setting, and was climaxed by a children's choir.

Birthday offerings and special contributions have increased the building fund.

The interior of the church building has been redecorated and the decorator, using the church colors, achieved a very pleasing and beautiful effect that is seldom possible with these colors in general decorating.—Reported by JOYCE JOHNSON

Ladies' Night Held

MAITLAND ST. CHURCH, LONDON, ONTARIO.—Ladies' Night was held on June 8 at the Men's Fellowship Club. About one hundred attended to see Apostle Mesley's colored travelogue films, and to take part in the presentation of a cocker spaniel puppy to Pastor J. C. Stuart's family. President Stan Moore was in charge of the evening activities.—Reported by TIM GLOVER

Six Young People Baptized

CARTHAGE, ILLINOIS.—On July 12, six young people, ranging in age from nine to twenty, were baptized, and another six, including an adult, will enter into fellowship next month after the completion of a pre-baptismal and confirmation class.

The mission at Carthage has been organized only six months, but Sunday evening congregations range between twenty and forty persons.

Brother David Stevenson, resident group leader, and Brother John H. Williams, assistant teacher, are largely responsible for the progressive interest of the mission.—Reported by B. A. GALBRAITH

The Book of Mormon Points the Way to Zion

(Continued from page 10.)

The gospel and the Scriptures are to prepare us or to adapt us to the one great change all of us must someday face—death. In the Book of Mormon Alma very clearly states the case of adaptation or preparation.

And we see that death comes upon mankind, yea, the death which has been spoken of by Amulek, which is the temporal death; nevertheless there was a space granted unto man, in which he might repent; therefore this life became a probationary state; *a time to prepare to meet God*; a time to prepare for that endless state, which has been spoken of by us, which is after the resurrection of the dead.—Alma 9: 40, 41.

The gospel and the Scriptures help adapt us to live with each other and with God. Failure to adapt and prepare ourselves will bring us to the state of the unwise virgins who failed to be ready and were cast out into outer darkness, with weeping and wailing and gnashing of teeth (disillusionment and frustration).

The Scriptures contain remarkable powers to change men. A classic illustration is the story of Lew Wallace, an agnostic who went to Palestine to gather material for a novel ridiculing Christianity. While studying the Bible and gathering the historical facts he was converted and wrote instead *Ben Hur*.

Compensation

We come now to the final and twelfth law or principle involved in the necessity for daily Scripture study. (There may be

others which escape my limited powers of analysis.) Perhaps you think you can get by the other principles advanced. One thing is certain, you can take no detour around the law of compensation. It is inescapable, inexorable, incontrovertible (See Emerson's essay on the "Law of Compensation").

The Scriptures are replete with the law of compensation.

Draw nigh to God, and he will draw nigh to you.—James 4: 8.

Forgive us our debts as we forgive our debtors.—III Nephi 5: 104.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.—Proverbs 21: 13.

Our attitude toward God's word will one day overtake us, and the long arm of the law of compensation will catch up with us.

These words are given unto you, and they are pure before me; wherefore, beware how you hold them for they are to be answered upon your souls in the day of judgment.—Doctrine and Covenants 41: 3.

In conclusion I ask, can we refuse to find time each day to sit at our table with Isaiah, Jesus, Paul, or Moroni and expect to sit down with them at the great table of the Wedding Supper? Can we fail to become acquainted with the prophets here and expect to be acquainted and live with them hereafter? Can we sow the thistle of neglect and reap of the vine of diligence?

Here is God's answer: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap" (Galatians 6: 7).

(To be continued)

Write for your copy

of the new 1953-54

Church Supply Catalog

Herald House

Independence, Missouri

Bulletin Board

Notice to Members in Jackson, Mississippi

Mr. and Mrs. J. P. Parrott, Rees Trailer Courts, Route 2, Box 7, Jackson, Mississippi, would like to contact members living in or near Jackson. They moved there recently from Houston, Texas.

Notice to Members in Biloxi, Mississippi

Marjorie Whiting of Long View, Washington, will appreciate having Saints in Biloxi contact Mr. and Mrs. Lyle Guerke (who is a member). Mr. Guerke's service address is 3403 Student Squad, Box 437, Keesler Air Force Base.

"Priesthood Journal" Needed

Bishop T. A. Beck, Box 1285, Lansing, Michigan, would like to purchase a complete file of the *Priesthood Journal* or the following separate issues: Volume 4, Number 4; Volume 7, Number 2; Volume 9, Number 3. Please send price list before mailing.

We're on the Air . . .

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

ARKANSAS, Searcy.—KWCB, 1300 on the dial, 4:30-4:45 p.m. (CST) Sunday.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

CONNECTICUT, Norwalk.—WNLC, 1350 on the dial, 8:30 a.m. each Sunday (beginning July 5).

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m. (EST) on July 21, Aug. 5, 11, and 26.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFSE, 1310 on the dial, 10:30 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MONTANA, Kalispell.—KGEZ, 600 on the dial, 1:15 p.m. (MST) Saturday.

OHIO, Ashtabula (Cleveland area).—WICA, 970 on the dial, and WICA FM, 103.7 megacycles, 9:15 to 9:30 a.m., Sunday, July 14-December 6.

OHIO, New Philadelphia.—WJER, 1450 on the dial, 11:15-11:30 a.m. (EST) July 28.

OREGON, Ontario.—KSRV, 1380 on the dial, Sunday 1:30 p.m. and 9:15 p.m.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 9:30 a.m. (EDST), Sunday.

TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.

TEXAS, Weslaco.—KRGV, 1290 on the dial, Saturday 9:30.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Tracts Wanted

Cora Emerson, 904 South Wayland, Sioux Falls, South Dakota, will appreciate receiving tracts for use in missionary work in Sioux Falls.

Invitation to Stratford Visitors

The Shakespearean Festival is being held in Stratford, Ontario, during a five-week period which began July 13. Two plays, *Richard III* and *All's Well That Ends Well*, are being presented on alternate nights. The program also includes a course of lectures on the theater, drama, and English literature. Stratford Branch invites all members who might be attending the festival to worship at the church. It is located at the corner of Waterloo and Brunswick Streets. The order of Sunday services includes prayer and fellowship at 10:00 a.m., church school at 11:00 a.m., and preaching at 7:00 p.m. The pastor is Elder R. B. Atkins, 99 Home Street, (telephone 1035-J).

ETHEL B. LENEY
Secretary, Stratford Branch

Oregon District Bulletin

August 24-30, Youth retreat, Camp Israel, Lewis River Grounds, Elder Keith Kinart in charge.

September 5-7, Central and Southern Oregon District institute, Bend, Oregon, district officers in charge.

October 9-11, District conference and organization of the new Northern Oregon and Southern Washington Districts, Washington Masonic Hall, Portland, Oregon.

October 16-18, District conference and organization of the new Southern Oregon District, Eugene, Oregon (Third and Monroe Street).

The new Northern Oregon and Southern Washington Districts will be comprised of the following counties: Clatsop, Columbia, Tillamook, Washington, Yamhill, Polk, Lincoln, Benton, Linn, Marion, Clackamas, Multnomah, and Hood in Oregon; Clark, Skamania, and Cowlitz in Washington. The new Southern Oregon District will include Lane, Deschutes, Douglas, Coos, Curry, Josephine, Jackson, and Klamath Counties. Baker, Union, and Wallowa Counties will become part of the Idaho District following these conferences. The remaining counties of Oregon will be unorganized territory, ministered to by missionaries of the church.

All members of the old Oregon District are invited to attend these meetings. Apostle E. J. Gleazer will be present to organize the new districts. District officers will have charge of all the meetings.

Notice to Members in Texas

Mrs. Ernest Uzzell, Altair, Texas (telephone Eagle Lake 309 W 1), would like to contact members living in Eagle Lake, Columbus, or surrounding towns.

Change of Address

Byron J. Werges
1007 Maryland
Schenectady, New York

Servicemen's Addresses

Pvt. Dwight S. Graybill RA 17376401
3rd Trng. Co. E.R.T.C.
Ft. Belvoir, Virginia

Pvt. Keith Graybill US 55258514
Medical Co. 30 R.C.T.
Ft. Benning, Georgia

ENGAGEMENTS

Henson-Cook

Mr. and Mrs. David Cook of Lamoni, Iowa, announce the engagement of their daughter, Lorene, to James H. Henson, son of Mr. and Mrs. Obe Henson of Flora, Illinois. The wedding will take place in the fall. Both Lorene and James attended Graceland College.

Ashlock-Breshears

Elder and Mrs. W. J. Breshears of Rock Island, Illinois, announce the engagement of their daughter, Jo Ann, to Sgt. Richard Allen Ashlock of Murrayville, Illinois. Jo Ann is a graduate of the Independence Sanitarium School of Nursing and the Barnes Hospital School of Anesthesia. Richard is stationed with the Army at Ft. Benning, Georgia. A winter wedding is planned.

Cederstrom-Bradford

Mrs. Olga Bradford Harp of Red Top, Missouri, announces the engagement of her daughter, Verna Jean Bradford, to Lt. Carl Cederstrom, U.S.N. Verna is a social worker for the Jackson County Welfare Agency, and Carl is stationed in Kansas City, Missouri. The wedding will take place August 16 at the Reorganized Church in Springfield, Missouri.

Allen-Vincent

Mr. and Mrs. Elmer Vincent of Akron, Colorado, announce the engagement of their daughter, Doris, to Eugene Allen, son of Mr. and Mrs. Glen Allen of Denver, Colorado. The bride is a 1952 graduate of Graceland College.

Goodman-Franklin

Mr. and Mrs. George B. Franklin of Youngstown, Ohio, announce the engagement of their daughter, Dorothy Jane, to A/1C Kenneth L. Goodman, son of Mrs. Nina E. Goodman of Canton, Oklahoma. Dorothy is a senior at Youngstown College, and Kenneth is stationed at Lackland Air Force Base in San Antonio, Texas. Both attended Graceland College. No date has been set for the wedding.

Baxter-Dockstader

Mr. and Mrs. F. A. Dockstader of Des Moines, Iowa, announce the engagement of their daughter, Janet, to Victor B. Baxter, son of Mr. and Mrs. V. B. Baxter of Shipman, Illinois. The wedding will take place August 29 at Des Moines.

WEDDINGS

Sutton-Tillman

Audrey Bernice Tillman, daughter of the late Mr. and Mrs. O. O. Tillman, of Bayou LaBatre, Alabama, and Ambrose H. Sutton, also of Bayou LaBatre, were married May 27 at the Reorganized Church. Elder Raymond Booker performed the double-ring ceremony.

Avant-Doerr

Sara Jane Doerr, daughter of Mr. and Mrs. Carl Doerr of Sperry, Oklahoma, and Lt. Jack E. Avant, son of Mrs. Jim Avant, also of Sperry, were married June 16 in the Reorganized Church at Sperry, Elder W. P. Rumsey officiating. Lt. Avant, who attended Graceland College, left July 12 for Germany. The bride will continue her training at St. John's Hospital in Tulsa until she can join him.

Mathewson-Chong

Lorna Mae Nani Chong, daughter of Mr. and Mrs. Chong Wing Chong of Honolulu, Oahu, and Doyle Edwin Mathewson of Portland, Oregon, were married June 12 at the Reorganized Church in Kansas City, Kansas. Cyril Directo performed the double-ring ceremony. The groom is in the Army and is now serving overseas. The bride is residing in Honolulu.

BIRTHS

A son, David Allen, was born on April 7 to Mr. and Mrs. Robert E. Welch of Independence, Missouri. He was blessed on May 31 by Elders Almer Sheehy and E. E. Stonger. Mrs. Welch is the former Florence Nowack, a graduate of Graceland College and the Independence Sanitarium School of Nursing.

A son, James Eaton, was born on June 20 at St. Louis, Missouri, to Mr. and Mrs. Harold M. Fogler. Mrs. Fogler is the former Betty Jane Hunter.

A daughter, Denna Sue, was born on June 6, 1953, to Mr. and Mrs. Dennis Cunningham of Sharon, Pennsylvania. She was blessed on July 5 by her uncle, Elder Clarence Ryhal, and Pastor G. B. Franklin.

Mr. and Mrs. Herbert C. Rees of Traverse City, Michigan, announce the birth of a daughter, Lori Ann, born June 23. Mrs. Rees is the former Norma Wellman. Both parents attended Graceland College.

Julian and Roberta Fowler announce the birth of a son, Preston Lavern, born July 4 at Fairbanks, Alaska. Mr. and Mrs. Fowler are former members of the Englewood congregation, Independence, Missouri.

A daughter, Jeannine Lucille, was born on January 18 to Paul and Lucille Bacon of Flint, Michigan. She was blessed on June 17 at the Hamilton church by Elders Arthur Slater and Ernest Wecker.

DEATHS

BEATTY.—Gertrude Della, daughter of Buron V. and Minnie Morgan Rose, was born July 15, 1906, in Ross County, Ohio, and died July 2, 1953, at the City Hospital in Springfield, Ohio. She had been a member of the Reorganized Church since June 11, 1948.

She is survived by her husband, John R.; two daughters: Martha Ellen and Norma Jean, both of the home; four sisters; and three brothers. Funeral services were conducted by Elder Orval M. Hooten at the Littleton Chapel in Springfield. Interment was in Rose Hill Burial Park.

DENT.—Margaret Estella, daughter of Nelson and Sophia Duchane Droulard, was born June 14, 1893, in St. Clair, Michigan, and died May 16, 1953, in Chatham, Ontario. On August 12, 1930, she was married to James V. Dent, who survives her.

Besides her husband she leaves a daughter, Mrs. Jack Clements of Chatham; five sons: Arnold Radike of Los Angeles, California; Douglas Radike of Battle Creek, Michigan; Charles T., James H., and Edsel D. Dent, all of Chatham; a sister, Mrs. Albert Leach of Richmond, Michigan; three brothers: Asa, Roy, and Earl Droulard, all of St. Clair; and thirteen grandchildren. Elders John W. Banks and Ellwood Smith conducted the funeral at the John Stephen Chapel. Interment was in Maple Leaf Cemetery.

GILLEN.—Wilber, a native of Iowa, died July 5, 1953, at his home in San Diego, California, where he had been a real estate and insurance broker for the past twenty-eight years. Before moving to San Diego he was superintendent of schools in Sumas and Bellingham, Washington.

He is survived by his wife, May; two daughters: Mrs. Ila Clark and Mrs. Betty Tebbits of San Diego; three sisters; and two grandchildren. Funeral services were conducted at the Greenwood Mortuary. Cremation followed.

GOFF.—Sherman Earl, son of Henry E. and Elizabeth Goff, was born in 1872 at Burlington, Kansas, and died May 3, 1953, at Redlands, California. He was baptized as a young man by Elder Joseph Burton in the Pacific Ocean and served in the office of teacher for many years.

He is survived by his wife of Redlands; two daughters: Mrs. Cleo Neidig and Mrs. Helen Steengraaf of Lancaster, California; a stepson, Charles Hulton of Phoenix, Arizona; a sister, Mrs. Dordia Jordan of Redlands; one grandchild; and two great-grandchildren. Funeral services were held in Redlands, Elder William J. Murray officiating.

GRAHAM.—Arvon Leroy, son of Mr. and Mrs. Clarence W. Graham, was born October 17, 1933, at Mapleton, Kansas, and died June 20, 1953, of injuries received in an automobile accident near Devon, Kansas. He had been a member of the Reorganized Church since he was eight years old.

He is survived by his parents; two brothers: Kenton and Duane; and a sister, Letha, all of the home. Funeral services were held in the Reorganized Church at Mapleton, Elders Arthur B. Dennis and Dale Crown officiating. Burial was in Mapleton Cemetery.

LENEY.—Minnie Jane, was born April 9, 1882, in England and died March 3, 1953, in Stratford, Ontario. She had been a member of the Reorganized Church since shortly after her marriage to Thomas W. Loney.

Surviving are two sons: Bill of Stratford and Parker of Port Dover, Ontario; two daughters: Mrs. E. A. Hannigan of Stratford and Mrs. James Phillips of Grand Rapids,

Michigan; and eight grandchildren. Her husband preceded her in death in 1928. Funeral services were conducted by Elder J. C. Stewart. Interment was in Woodlawn Cemetery at Stratford.

PRINE.—Mrs. J. B., daughter of Mr. and Mrs. Peter Salts, was born October 12, 1887, in Beatrice, Nebraska, and died June 24, 1953, at the Independence Sanitarium after a long illness. She was married on September 27, 1906, to J. B. Prine in Beatrice, where they lived until 1917 when they moved to Logan, Iowa. In 1941 they made their home in Independence where Mr. Prine died in 1950. She had been a member of the Reorganized Church since August 29, 1917.

Surviving are five daughters: Mrs. Floyd Hirst, Mrs. Dorrance Carlile, Mrs. Guy Burrows, and Mrs. Kenneth Fowler, all of Independence, and Mrs. Leonard Bebout of Nebraska City, Nebraska; a son, Delmar W. Prine of Independence; a sister, Mrs. Stella Rice of Golden, Colorado; three brothers: Samuel Salts of Hollywood, California; H. R. Salts of Logan, Iowa; and L. E. Salts of Beatrice; thirteen grandchildren; and one great-grandchild. Funeral services were held at the Speaks Chapel in Independence, Elders Howard Timm and Chris Hartshorn officiating. Burial was in Mound Grove Cemetery, Independence.

REED.—Lawrence, son of Mr. and Mrs. Samuel Elbert Reed, was born February 12, 1901, at Percival, Iowa, and died June 6, 1953, at the Cedars of Lebanon Hospital in Los Angeles, California, after twelve years of illness. On August 29, 1926, he was married to Beulah Rosemond Sparr, who survives him. He had been a member of the Reorganized Church since June 6, 1921.

Besides his wife he leaves his mother, Carrie Reed of Norwalk, California; a daughter, Lorraine Farm; a sister, Cornelia Pranger; and three grandchildren. Funeral services were conducted by Elder Carl F. Ruoff at the Pierce Mortuary in Inglewood, California. Burial was in Inglewood Memorial Park.

SAVAGE.—Hattie Hulda, daughter of Hulda and George Kendall, was born July 13, 1867, in Rochelle, Illinois, and died July 5, 1953, in Independence, Missouri. On September 29, 1887, she was married to Frank Milton Savage at Beatrice, Nebraska; five children were born to them. On September 21, 1890, she was baptized into the Reorganized Church and throughout the remainder of her life was a devoted worker. In 1910 she and her husband and family moved to Independence where on October 22, 1912, her husband died. For many years she worked as a practical nurse, rearing her family alone, yet still finding time to help others less fortunate. Until ill health forced her to retire she was active in the Patroness Society and was in charge of the quilt department of the Social Service Center.

Surviving are three sons: Ralph G. and Clarence F. of Independence and Henry C. of Yakima, Washington; two brothers: George Kendall of Meridian, Oklahoma, and Arthur Kendall of Springfield, Missouri; fifteen grand-

children; and twenty-two great-grandchildren. A daughter, Julia, and a son, J. Walter, preceded her in death. Funeral services were held at the Roland Speaks Chapel in Independence, Elders Ephraim Brown and Glaude A. Smith officiating. Interment was in Mound Grove Cemetery.

SPARKS.—Viola Loomis, was born October 5, 1887, at Arch Beach, California, and died June 3, 1953, at Los Angeles, California. She had been a member of the Reorganized Church since July, 1896.

She is survived by two sisters: Bertha Loomis of Kansas City, Missouri, and Maude Coleman of Oakland, California; and two brothers: Henry Loomis of Van Nuys, California, and Romain Loomis of Weaverville, California. Funeral services were conducted by Elder Crawford G. David at the Utter-McKinley Mortuary in East Los Angeles. Interment was in Rose Hills Cemetery, Whittier, California.

STANDARD.—Joshua, son of James and Curlasty Standard, was born February 15, 1877, at Nashville, Iowa, and died May 21, 1953, at the home of his daughter, Elvenah Miller, at Huntsville, Ohio. He had been a member of the Reorganized Church since his youth, and all his children were members also.

Surviving are three sons: Leroy J. and Daniel R. of Springfield, Ohio, and William E. of Columbus, Ohio; three daughters: Elsie Vernage of Akron, Ohio; Elvenah Miller and Mary Margaret of Huntsville; a half-brother, Solomon Tripp of Blain, Washington; and twenty-one grandchildren. Funeral services were conducted by Elders Orval M. Hooten and R. H. Hunter at the Methodist Church in Quincy, Ohio. Interment was in the Fairview Cemetery.

TRYON.—Sarah Ellen, daughter of A. D. and Rebekah Ramsey, was born December 17, 1866, in Chariton County, Missouri, and died June 25, 1953, at the home of her son near Callao, Missouri. She was married in 1883 to John T. Tryon, who preceded her in death on August 1, 1939. She belonged to the Reorganized Church and was a member of the Bevier, Missouri, congregation.

Surviving are three sons: David W. of Callao; Oliver of Spokane, Washington; and Homer of Bridgeport, Washington; two sisters: Mrs. Ethel Frazier of Kansas City, Missouri, and Mrs. Adria Morrow of Gary, Indiana; a brother, W. T. Ramsey of Brookfield, Missouri; eighteen grandchildren; twenty-five great-grandchildren; and two great-great-grandchildren. Priest Ivor Surridge conducted the funeral service. Burial was at Lagonda, Missouri.

CORRECTION

An error appeared in the obituary of Ruby Ann Partridge which appeared on page 23 of the June 15 issue of the *Herald*. A son Howard, who was listed as having preceded his mother in death, survives and is living at Sioux Falls, South Dakota.

Reunion Schedule

REUNION	PLACE	DATE
Kansas City Stake	Lake Doniphan, Excelsior Springs, Missouri	July 25-Aug. 2
Blue Water (Flint-Port Huron)	Lexington, Michigan	July 25-Aug. 2
Nauvoo	Nauvoo, Illinois	July 25-Aug. 2
Saskatchewan	Saskatoon	July 26-Aug. 2
Lamoni Stake	Graceland College	July 26-Aug. 2
Chatham-London (Erie Beach)	Erie Beach	July 31-Aug. 9
British Isles Mission Reunion	Enfield, England	July 31-August 4
Northwest (Silver Lake)	Everett, Washington	Aug. 1-9
Rock Island	Camp Milan, Milan, Illinois	Aug. 1-9
Kirtland	Kirtland, Ohio	Aug. 1-9
Hawaii	Mokuleia, Oahu	Aug. 2-9
Alberta District	Sylvan Lake (Sunnyside Camp)	Aug. 3-10
Far West Stake	Stewartsville, Missouri	Aug. 6-16
Southeast and Central Illinois		
St. Louis (Brush Creek)	Zenia, Illinois	Aug. 7-16
Eastern Michigan (Cash)	Cash, Michigan	Aug. 8-16
Northern Michigan (Park of the Pines)		
Missouri Valley	Boyer City, Michigan	Aug. 8-16
Blue Water (Detroit-Internat'l)	Woodbine, Iowa	Aug. 8-16
Oklahoma	Lexington, Michigan	Aug. 8-16
Utah-Idaho	Wilburton, Oklahoma (Robber's Cave)	Aug. 8-16
Arizona	Hagerman, Idaho	Aug. 9-16
Western Montana	Mount Lemmon, Arizona	Aug. 9-16
Spokane	Deer Lodge, Montana	Aug. 9-16
Eastern Colorado	Spokane River near Spokane, Washington	Aug. 15-21
Southern Indiana	Falmer Lake (Pine Crest Camp)	Aug. 15-23
Chicago and Northeast Illinois	Rivervale Park, Mitchell, Indiana	Aug. 16-23
	Naperville, Illinois (Camp Seager)	Aug. 23-30

...And Finally

Donald S. Harvey
3012 Seneca
St. Joseph, Missouri

M
h

RIGHT

In the Reign of Judges it was written, "In those days there was no king in Israel; every man did that which was right in his own eyes."

Thousands of years have passed since then, and thousands of laws have been passed, only to be broken many times. But still, as in the ancient times, people are trying vainly to do that which is right in their own eyes, and dying like flies as a result of it.

In Tarshish, people are very willing to make laws for others to obey. But they do not recognize their obligation to obey any law. They walk against red lights and get struck down by the cars, but they refuse to pay any attention to lights. They walk by the law of the pasture: every cow for herself, and every car must carry its own cowcatcher. That is why so many are caught, and hurt. Cars pass cars on blind curves and at the crests of hills, and people are killed by hundreds.

Hot weather engenders a certain kind of heedlessness, an imperviousness to danger, an inability to apprehend peril. People are so tired and warm, sweat gets in their eyes, and they do not always see as well as they should. Summer days bring a lot of mental lassitude and a measure of stupidity. People need to take a little effort to look out for each other and try not to hurt anybody. We suffer not only from blind spots but from blind moments, times of unawareness and low-level consciousness.

L. J. L.

MIRACLE OF LIFE

I do not ask for miracles
By which to prove his love
When all about is evidence—
Beneath, around, above!
Moonglow on the hollyhocks,
Fireflies in the grass,
A friendly call from neighbors
On the highway as they pass;
Crickets' calls around me,
A night breeze stirring trees,
Gratefully I thank my God
For miracles like these.

Audrey Stubbart

NO WRITA DA ENGLIS!

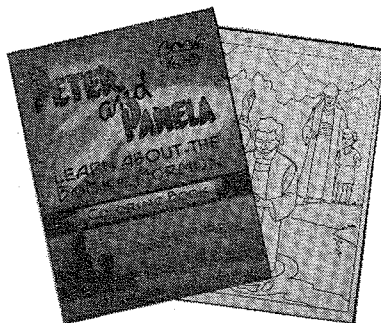
Most of us talk simply, without the slightest affectation. When conveying an ordinary message to someone verbally we make no attempt to "put on the dog." Why then do we when we write? Why don't we confine ourselves to simple statements, they're so much easier to grasp and understand.—"Let's Write Friendlier Letters"

ALLERGY

Our commonest human tragedy is correctly presented in a cartoon: A physician faces his patient with anxious solemnity, saying, "This is a very serious case; I'm afraid you are allergic to yourself."—Harry Emerson Fosdick

APTITUDE

A Wayne University psychologist says that it takes eight years of hard work for the parents to produce a juvenile delinquent. However, a reasonably obnoxious child can be turned out quicker if the folks have a natural aptitude for the job.
Harry Whipple



Peter and Pamela Learn About the Book of Mormon

Your children will be delightfully entertained with these three coloring books based on real experiences in the Book of Mormon. Each contains 15 large outline pictures to color and 15 stories. Order by book number I, II, and III or by the entire set.

45c each, 3 for \$1.25

Our Church's Story

Book I includes our church history from 1830 to 1860—illustrated in colorful cartoons. Book II is dated from 1846 to 1946. Here is a teaching method sure to hold the attention of your children. By Henry Anderson.

60c each



HERALD HOUSE

Independence, Missouri

Contents

EDITORIAL		
"Being Dead Yet Speaketh"	.....	3
Our Miracle, by Paul Wellington	.....	3
Across the Desk	.....	4
OFFICIAL		
Report on President Smith	.....	4
Notice of Appointment of Bishop's Agent, Alabama District	.....	4
Baptismal Report for May	.....	4
ARTICLES		
It Is Your Business, by Edmund J. Gleazer, Jr.	.....	5
We're On the Air, by Franklyn S. Weddle	.....	7
The Book of Mormon Points the Way to Zion, Part II, by Roy Weidon	.....	8
Democracy vs. Communism	.....	11
Bargains, by Edgar Pillsbury	.....	11
Books	.....	12
Question Time	.....	13
When Prayer Healed, by Jessie Morant	.....	14
Coincidence? by Louise Scott Wrigley	.....	15
My Religion—As New as Tomorrow, by Suzi Vaughan	.....	16
The Tower View, by Alice Eastwood	.....	17
Australasian Young People Are Serious in Their Leadership Training Studies, by John R. Darling	.....	18
I Remember, by Letha H. Chatburn	.....	18
Briefs	.....	20
Bulletin Board	.....	22
Reunion Schedule	.....	23



Photo by Marion Pease

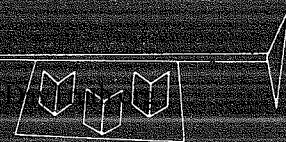
In Green Pastures

the Saints' Herald

August 3, 1953

Volume 100

www.lds.org





We'd Like You
to Know . . .

Herbert C. Lively

As a boy, Herbert Lively had a deep desire to be of service to God and his church. The testimonies of the Saints had an early effect on him, and he truly wanted to do God's will. Herbert is a fourth-generation member on his father's side. His mother was a convert after marriage. His father has been an active elder for many years, and it is natural that his love for the work of the church should be passed on as it has been to Herbert. The family was always completely active in church work.

One of the major decisions Herbert had to make as a youth was whether to try to serve the church in the field of music or as an appointee minister. He had both fields opened up to him. He enjoyed three years of teaching music at Graceland, but felt a desire to get back into the full-time ministerial work which he had followed previously.

Herbert was born in Detroit, Michigan, on October 12, 1915. His father was captain of a passenger and car ferry for nearly thirty years. Thus the Lively family became acquainted with many church leaders who came through Detroit.

After graduation from Eastern High School, Detroit, in 1933, he attended Graceland College, where he was a member of Lambda Delta Sigma and won a gold seal. He also was graduated from Wayne University with a B.A. He received a Master of Music degree from the Detroit Institute of Musical Art. Besides this he has studied two summers at the University of Michigan.

His first General Church appointment in 1941 was interrupted by the three years he spent at Graceland. Recently he was pastor of Central Church in Kansas City and a member of the Kansas City Stake Presidency. Now he is pastor of Walnut Park Church in Independence, a high priest, and a member of the presidency of the Center Stake of Zion.

In 1943 he married Mary Ellen Skinner. They have three children: Joan Kay, 8; Judith Ann, 6; and Brent Charles, 2½.

His hobbies are "putterin' and fixin'." His greatest thrill, he says, comes from seeing someone take hold of the work of the kingdom and grow. He likes an opportunity to sing occasionally, and has been soloist on our church programs from Kansas City stations many times in recent years.

News and Notes

FROM HEADQUARTERS

PRESIDENT W. WALLACE SMITH AT REUNION

President W. Wallace Smith was at the Port Elgin Reunion July 11-19. Other General Church men on the staff were John Booth, A. M. Pelletier, Jr., Leslie W. Kohlman, Robert Flanders, and a fine staff of men from the Owen Sound and Toronto Districts.

EIGHT BAPTISMS

Bishop Walter N. Johnson preached the final sermon Sunday morning, July 19, at the Center Stake Reunion. About 750 were registered at this reunion. It was estimated that 1,000 persons witnessed the baptisms on Saturday, July 18. Eight were baptized.

REPORTS ON REUNION

Apostle Edmund J. Gleazer reported an outstanding reunion and district conference in Northern California District. He was engaged in visiting branches in that district after the reunion. While in the San Francisco Bay area, Brother Gleazer looked over possible sites for a new church building. The Berkeley church building has been sold, and a new home for that congregation must be found.

OUTDOOR SERVICES

Apostle Reed M. Holmes spoke at the Eastbrook church at one of Kansas City Stake's outdoor services on July 12. On July 19 Brother Holmes was the speaker at the outdoor service at the Shawnee Drive church in Kansas City.

SPEAKS IN KANSAS CITY

Evan Fry, Radio Minister, spoke at the outdoor service at the Shawnee Drive church in Kansas City on July 5, and at the Eastbrook church on July 19.

CHAPLAIN SPEAKS

Almer Sheehy, Chaplain at the Independence Sanitarium, was the speaker at Eastbrook church on July 5, and at the Shawnee Drive church on July 12. Kansas City Stake is having a series of outdoor services from July 5 to August 30, with the exception of July 26. Services begin at 7:15 each Sunday evening.

CAMPUS SPEAKER

Merle Guthrie was the evening speaker at the Campus in the Center Stake of Zion on July 26.

TWO TEACH AT REUNIONS

Mrs. Clarence Skinner, of the General Church Council of Women, is attending the Louisiana-Arkansas Reunion, where she is teaching women's classes. Mrs. Benjamin Moats, also of the Council, has returned from her assignment at Brewton, Alabama, Reunion.

The Saints' Herald Vol. 100 August 3, 1953 No. 31

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; and Audrey Stubbart, Copy Editor. BUSINESS MANAGER, Kenneth L. Graham.

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

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

A Good Influence

WE WERE WATCHING two little boys play together when my wife said, "I am glad those two are friends. John is a good influence." I assented casually, but later that simple, everyday statement came back to my mind and I found myself reflecting on it. John (whose name isn't really John) is indeed a good influence. And he exercises his influence so artlessly. He does not preach or pose or strut. He is just a boy of sound, manly character with a gift for friendship, who exerts his good influence in the process of being his own fine self. The boys who play with him are happy in being their best selves when he is in the group.

Johnny is a priceless asset to our neighborhood. Before we moved here, we were told about the construction of the house, and the possibilities of the garden, and the zoning regulations against the too-near approach of business, and other matters of like nature, all of which were considered important. But no one mentioned Johnny. Possibly that was because our children are grown. More possibly, it was because no cash value can be placed on Johnny and what he does. Yet it is people like Johnny—some young, some older—who determine all the significant values in a community. It is not our gadgets which make our modern world a desirable place to live. It is Johnny and his kind—clean-minded, beauty-loving and right-doing friends—in whose presence we find satisfaction in being the best that we can be.

THERE WAS A TIME when Jesus was the best possible influence in his neighborhood. We know very little

of his boyhood, but we can well imagine him as a natural leader even then. Luke has opened two windows through which we may catch very revealing glimpses of him as a lad. Through the first we see that he "grew and waxed strong in spirit, being filled with wisdom, and the grace of God was upon him." Through the second we can see that he "increased in wisdom and in stature and in favor with God and man." It is my personal opinion that Jesus might not have increased in favor with man, despite his wisdom and spiritual strength, had it not been for his graciousness, his unpretentious and sound goodness. He was the kind of friend one could follow without any feeling of inferiority.

When Jesus grew to manhood, his more mature friends found him a good influence in much the same fashion as his younger friends had. It is quite unlikely that he stepped from the quietude of his carpenter shop to the eminence of his public ministry without some intermediate stage of neighborhood influence. The story of the wedding feast at Cana seems to indicate something like this. And here, again, it is not difficult to imagine him as an active element in all sorts of community situations, not hesitating to draw sharp and biting distinctions when the occasion demanded but having unflinching respect for the personality of every man around him. Just by being himself he laid on his friends obligations which he helped them to recognize and to accept as right and necessary.

When the Cross began to loom up against the horizon, the hearts of the men nearest to Jesus refused to credit what might so easily happen. They

simply could not face the utter desolation of lost friendship which the death of Jesus seems to entail. It was against such a background that their Friend said to them, "Let not your heart be troubled. . . . I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

IT IS UNFORTUNATE in this connection that the meaning of the word "comforter" has changed during the past three hundred years. We now tend to think of a comforter as one who soothes and reassures the downcast or bereaved. This is not quite accurate. There is good reason to believe that the original meaning was rather "one who comforts by making resolute and strong." This is conveyed in the Greek term for the Comforter, *paraclete*, which means "the one called to stand by." If we may fairly interpret the promise of Jesus in this way, then what he said to his friends was, in effect, that he would pray the Father to send them One who would stand by them forever, to strengthen them and make them resolute to be their best possible selves, as he himself had always done.

Whatever the detailed study of the language may reveal, it is a fact of experience that in times of need, right down the ages, the friends of Jesus have known the Comforter to stand by them and to strengthen them in quiet but unflinching support. This was the later testimony of those to whom the promise was originally given. It is our testimony. The Spirit of God, the Spirit of Christ, the Holy Spirit—by whatever name we call the Comforter—is always a "good influence." It is a Spirit which leads "to do justly, to walk humbly, to judge righteously." It is the Spirit that leads us to be our best possible selves, individually and together.

F. H. E.

Editorial

Appointments Canceled

It seems wise to give this notice that all appointments made for President Israel A. Smith's services be canceled to give him time to thoroughly recuperate from his recent illness. Those concerned may consider this as final until further advised.

W. WALLACE SMITH

College Student Conference

The attention of college students and professional people of the church, particularly in the East, is called to the College Student Conference to be held at Rochester, New

York, over Labor Day week end, September 5, 6, and 7, this fall.

An excellent program, centered around the theme, "The Professional in the Kingdom," has been developed by Dr. Lawrence Brockway and other members of the church's Committee on Ministry to College People. A substantial attendance, largely from the Eastern States and Canada, is assured. Everything points to a fine experience for those who can attend.

President F. Henry Edwards and Bishop Henry L. Livingston will represent the General Church. Other conference leaders are being drawn from the ranks of professional and business people and students. All who are interested should, before August 24, register with or write to Carl Mesle, The Auditorium, Independence, Missouri. F. CARL MESLE

sponded very well with their tithes and offerings this Sunday.

In order to free himself for missionary work and mission administrative responsibilities, Brother Sorensen presented my name as pastor at Taronia before a branch business meeting. The members concurred with his recommendation, and I will begin pastoral responsibilities on July 1.

I know you will be happy to hear that we have gained approval from the local authorities to begin the mission duplex. The wheels of progress have already started turning toward building the foundation.

The best wishes and prayers of the Saints of the Society Islands are continually with "Te Peropheta" and his counselors.

New Missions

The following missions have been set up on the Church Statistical Records during April and May:

April:

Belle, Missouri

Bryan, Texas

May:

Brantford, Ontario

Jacksonville, Florida

Lea County, New Mexico

New Orleans, Louisiana

Port Colborne, Ontario

Sabine, Texas

Sheridan, Wyoming

Beckley, West Virginia

Las Vegas, Nevada

Please note also that the Highland, Ohio, Branch name has been changed to the Sinking Spring Branch, and that the Portsmouth-Nauvoo Branch of Ohio is now to be known as the West Portsmouth Branch.

New Groups in Nauvoo District

Since the first of the year two groups have been organized in the Nauvoo District. At Mt. Pleasant, Iowa, thirteen have been baptized recently, and at Carthage, Illinois, six have joined the church. There is an average attendance of about fifty at the Sunday morning services held at Mt. Pleasant. The Carthage Saints have been meeting in homes but now have an opportunity to meet Sunday evenings in the old Rock Creek church.

Across the Desk

THE FIRST PRESIDENCY

From Lee R. Oliver, Pensacola District:

On Children's Day in Pensacola Branch we baptized thirteen—two adults, and eleven children. Our youth choir sang, with thirty children participating in it, and the service was very impressive.

The total of baptisms for Pensacola District for the month of June was twenty-five. We feel that the untiring efforts of many of our people are showing results.

We are encouraged by the fact that there are still so many who need to be taught the fullness of the gospel. Indeed the field is white already to harvest.

The following is an excerpt from a letter received from Alma C. Andrews, dated July 10, 1953:

We have just had five baptisms in the St. Louis Branch. Three were children and two were men whose wives are members of the church. We are holding four to five baptismal classes each week. I conduct three to four and Elders Paul Counts and Edward Goetz hold one to two each week. We have

others who will be baptized in the near future. It has been my practice to hold not less than three cottage services each week for the last ten months. We had a number of prospects ready for decision for Brother John Wight when he came into this area, and will have when he comes again. We work as a team, which enlarges the missionary power of each of us. Certainly this is the way to do missionary work. No one attempts to star, but each recognizes and uses the strength of organization in mutual endeavor for Christ.

From Elder Alan Tyree, Tahiti:

We have just had our first "big day" in Taronia Branch since arriving, and we thought you would be interested in hearing some of the news.

The Saints here appreciate special days and do a great deal of work preparing for them. The occasion was Children's Day, which we celebrated on June 28. There were five baptisms and five blessings, with two more children to be baptized later. Brother Sorensen has been doing some fine missionary work; an entire family will be baptized at the mission in Paea. Attendance both Sunday morning and evening was over two hundred, and the church was completely filled.

The organ sent down from the Stone Church radio room was a special attraction. It is of great help in beautifying the services, and it has already drawn a lot of nonmember interest. The people re-

Was Jesus a Married Man?

By Israel A. Smith



WE HAVE HAD OCCASION lately to study some of the arguments advanced by Mormon protagonists in support of polygamy. This matter is a proper subject of inquiry and discussion and will remain such as long as the doctrine of "eternity of the marriage covenant" remains in the books of and thereby is being taught by the Mormon Church. The latest edition of their Doctrine and Covenants, as in former issues for many years, includes the famous and disputed Section 132, the alleged revelation on that subject.

It seems that such polygamous and polygamy-minded exponents as the Hydes and the Pratts did not choose to rest their case on their claims that the prophet-founder of the church was responsible for the doctrine, (though one well-known defender said it was the only *good* reason), nor on the examples of ancient worthies, such as Abraham and David, as found in the Old Bible; but painfully distorted the New Testament record in an attempt to show that Jesus Christ, the Son of God, was a married man, yes, a *very much* married man—in fact, a polygamist.

We of the Reorganized Church have shared with others who profess to be Christian almost a holy horror of what we believe has been a gross perversion and wresting of the Scriptures by the Mormons from and after

1852 in trying to establish their weird claim that the Savior was a polygamist. We are amazed at the poverty of their argument which depends in part on a misinterpretation of terms and principally on a perfervid and misleading imagination.

It seems to us that only a visionary talking to the unwary, the easily duped or spineless, could have the effrontery to essay so great a task with so little to justify the thesis.

Let us consider how Orson Hyde,* Mormon apostle, for instance, set up this unusual claim in a "lecture" on the subject, on October 6, 1854, at Salt Lake City, as reported in the Mormon publication, the *Journal of Discourses*, Volume 2. From this notable (and I would almost call it notorious) effort I present a few excerpts: (The italics are mine. I.A.S.)

I tell you that there were but few in olden times who ever did obtain promises from God, that had not more than one wife, if the Bible be true. There was David, and there was Solomon; there was the whole line of the kings of Israel. Says one, "That Old Bible was for the Jews, and has nothing to do with us; that is the Old Testament; and having more wives was according to their law, and according to their custom, but it does not apply to us; the Savior of the world is our great pattern, he is our great law-giver."

And how is it with him? Let us inquire. . . . Did the Savior of this world consider it to be his duty to fulfill all righteousness? You answer, yes. Even the simple ordinance of baptism he would not pass by, for the Lord commanded it, and therefore it was righteousness to obey what the Lord had commanded, and he would fulfill all righteousness. Upon this hypothesis I will go back to the *beginning*, and notice the commandment that was given to our *first parents* in the garden of Eden. The Lord said *unto them*, "Multiply and replenish the earth." . . .

When God said, Go forth and replenish the earth; it was to replenish the in-

* Another Mormon apostle, Orson Spencer, in 1853, publicly claimed that Christ had numerous wives.

habitants of the human species and make it as it was before. Our first parents, then, were commanded to multiply and replenish the earth; and if the Savior found it his duty to be baptized to fulfill all righteousness, a commandment of far less importance than that of multiplying his race, (if indeed there was any difference in the commandments of Jehovah, for they are all important, and all essential) would he not find it his duty to join in with the rest of the faithful ones in replenishing the earth?

"Mr. Hyde, do you really wish to imply that the immaculate Savior begat children? It is a blasphemous assertion against the purity of the Savior's life, to say the least of it. The holy aspirations that ever ascended from him to his Father would never allow him to have any such fleshly and carnal connections, never, no never."

This is the general idea; but the Savior never thought it beneath him to obey the mandate of the Father; he never thought this stooping beneath his dignity; he never despised what God had made; for they are bone of his bone, and flesh of his flesh; kindred spirits, that once basked in rays of immortality and eternal life.

"Then you really mean to hold to the *doctrine* that the Savior of the world was married; do you mean to be understood so? And if so, do you mean to be understood that he had more than one wife?"

The Christian world by its prejudices has *driven us away* from the Old Bible, so we must now appeal to the New Testament, for that seems to suit the prejudices of the people; though to me it is all alike, both the Old and New Testaments. . . .

Now suppose I should set out myself and travel through the cities of the nation as a celebrated reformer, preaching revelations and sentiments as lofty as the skies, and rolling out ideas strange and new to which the multitude were entirely unaccustomed; and wherever I went, suppose I had with me three or four women—one combing my hair, another washing my feet, and another shedding tears upon them, and wiping them with the hair of her head. Suppose I should lean on them, and they upon me, would it now *appear monstrous* in the eyes of the world? . . . I guess they would give me a coat of tar and feathers, and ride me on a rail; and it is my opinion they

would serve the Savior the same, if he went about now as he did eighteen hundred years ago.

There is an old prophecy of Isaiah, which I cannot stop to read, but you will find it in the fifty-third chapter of his prophecies; read the whole of the chapter. This particular prophecy speaks of Christ all the way through. It is there said, "When thou shalt make his soul an offering for sin, he shall see his seed." . . . If he has no seed, how could he see them? "When they make his soul an offering for sin, he shall see his seed, and prolong his days, and the pleasure of the Lord shall prosper in his hand." By and bye the Prophet goes on to say, "And who shall declare his generation, for his life is taken from the earth." If he had no generation, who could declare it? I told you there was an agent who would bring out every subject in bold relief, which is the Holy Ghost. . . .

How was it with Mary and Martha, and other women that followed him? In olden times, and it is common in this day, the women, even as Sarah, called their husbands Lord. . . . When Mary of old came to the sepulchre on the first day of the week, instead of finding Jesus she saw two angels in white. "And they say unto her, Woman, why weepest thou? She said unto them, Because they have taken away my Lord," or *husband*, "and I know not where they have laid him." . . .

"Well," you say, "that appears rather plausible, but I want a little more evidence, I want to find where it says the Savior was actually married." . . .

When does it say the Savior was married? I believe I will read it for your accommodation, or you might not believe my words were I to say that there is indeed such a Scripture.

We will turn over to the account of the marriage in Cana of Galilee. You will find it in the second chapter of John's Gospel. . . .

Gentleman, that is as plain as the translators, or different councils over this Scripture dare allow it to go to the world, but the thing is there; it is told; Jesus was the bridegroom at the marriage of Cana of Galilee. . . . We say it was Jesus Christ who was married, to be brought into the relation whereby he could see his seed, before he was crucified.

Such were the accepted arguments in favor of polygamy as advanced by one of their ablest advocates and champions.

IT WILL BE OBSERVED that in order to bring the Savior down to the level of the earthly common man, he first shows that the Savior did submit to baptism by John in order "to fulfill all righteousness," thus obeying a *direct* commandment from God. Therefore, Jesus was amenable to and willing to obey a mandatory injunction given to Adam and Eve to "replenish the earth." After this agile backward somersault, the foundation was laid for the occasion of the first miracle—at Cana. The Savior was thus brought down from an exalted being, by this shoddy invention, to the level of human kind. Christ was "God manifest in the flesh." If now these of the Utah faith can divest him of his mantle of godliness and clothe him in carnality by

this specious argument, then an aura of great sanctity would attach to the plural wife idea—if they could make any showing of fact to fit the occasion.

In considering Apostle Hyde's crafty approach we cannot but conclude that this advocate of the free and untrammelled in matters matrimonial, in spite of everything else, hazarded his argument mainly on these words from John 2: 1, 2:

And the third day there was a marriage in Cana of Galilee; the mother of Jesus was there: And both Jesus was *called*, and his disciples, to the marriage.

PERHAPS THE CONNOTATIONS of the word "called" might justify the argument. Yes, a bridegroom could perhaps be *called* to his own wedding. Hyde then proceeds by hint, insinuation, and innuendo to nail down his view that Jesus was but attending his own marriage, and the women—or some of them—were his wives. How really amazing and incredible and foolish all this amounts to when critically examined! What an argument, what perspicacity to read so much in so small a record—grammatical license raised to the *n*th degree! Looking at this meager account with the jaundiced eye of a practical and subsidized polygamist (who though aged would take eligible women to wife if they were overlooked by other and younger men), he could conjure from John 2: 1, 2 all that was needed by way of fact.

Of course, his argument, which we must assume had the approval of the leaders of the Mormon Church, was and is to us a sacrilegious and impious presumption, one that could never be endorsed by *real* Christians. But he was the powerful advocate—though his cause was to us *falsus ab initio* and his argument wholly without merit.

Let us now review John's story, King James Version, with our comments:

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was *there*. (Verse 1.)

And both Jesus was called, and his disciples, to the marriage. (Verse 2.)

COMMENT: Jesus' "call" was no different from that of his disciples.

And when they wanted wine, the mother of Jesus saith unto him, They have no wine. (Verse 3.)

COMMENT: If Jesus was there as the bridegroom, would it not have been: "We have no wine"?

His mother saith unto the servants, Whatsoever he saith unto you, do it. (Verse 5.)

COMMENT: Obviously, Jesus was unknown to the servants. If he were the bridegroom they would have known him.

When the ruler of the feast had tasted . . . the governor of the feast called the bridegroom, and saith unto him, Every man . . . (Verses 9, 10.)

COMMENT: The governor of the feast complimented the bridegroom for keeping the "best of the wine for the last of the feast," not knowing that a miracle had taken place, that another than the bridegroom had supplied the wine.

And his disciples believed on him. (Verse 11.)

COMMENT: The disciples knew what had taken place.

After this he went to Capernaum, *he*, and *his mother*, and his *brethren*, and his *disciples* . . . (Verse 12.)

Strange indeed, if a bridegroom, that he should thus immediately desert his wife or wives!

The great English preacher, Frederick W. Robertson, commented on the Cana incident as follows:

It was *not* a marriage only, but a marriage-feast, to which Christ conducted his disciples. Now we can not get over this plain fact by saying that it was a religious ceremony: that would be mere sophistry. . . . Neither can we explain away the lesson by saying that it is no example to us, for Christ was there to do good, and that what was safe for him might be unsafe for us.

Before consulting another version of the New Testament, I have found the Cana incident treated in a book on New Testament lore. An apocryphal story is quoted—for what it is worth:

Word was brought to Mary from her half-sister Mary-Salome, that her only son, John, was to be married. And she and her husband, Zebedee, urgently invited Mary and Jesus and his brothers and his disciples to the wedding feast in Cana.

When they reached Cana, which was less than two parasangs distance from Nazareth, Zebedee, father of the groom, came to greet them and said unto Jesus: "Rabboni, come and sit at the head of the table, for you are our most honored guest." But Jesus said: "He who exalts himself shall be abased; and he who humbles himself shall be exalted." And he took a seat at the table for those who waited upon the guests.

Joseph Gaer, in his *The Lore of the New Testament*, makes this comment:

The Wedding Feast at Cana is one of the best known canonical stories of the miracles of Jesus. In the gospels the name of the bridegroom is not given. But in the apocryphal works the bridegroom is often identified as Simon the Canaanite. Some of the earliest apocryphal fragment identify the bridegroom as John, referred to as "St. John the Evangelist."

This story from which I have quoted only a small portion, coincides with the story in John 2 sufficiently to stamp it with a degree of dependability: Jesus and disciples, his mother, and brothers were in attendance, and all of them departed for Capernaum, and so on.

WE NOW DEAL with Hyde's argument based on his quotation from the fifty-third chapter of Isaiah:

When thou shalt make his soul an offering for sin, he shall see his seed.

He comments: If he [Christ] has no seed, how could he see them?

The "seed" that belongs to the Lord is plainly identified in I Nephi 2: 7:

And now I would that ye might know, that after my father Lehi had made an end of prophesying concerning his seed, it came to pass that the Lord spake unto him again, saying, that it was not meet for him, Lehi, that he should take his family into the wilderness alone; but that his sons should take daughters to wife, that they might *raise up seed unto the Lord* in the land of promise.

Again in that notable denunciation of polygamy and concubinage, we find in Jacob 2: 39:

For if I will, saith the Lord of hosts, *raise up seed unto me . . .*

Again from Malachi 2: 14, 15:

Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And did not he make one. . . . And wherefore one? That *he might seek a godly seed.*

Godly posterity of righteous men everywhere may be the "seed" that the Lord will "see" when he has made "his soul an offering for sin."

But we now turn to another version of the Bible: We take a look at the Revised Standard Version, the new and allegedly superior translation of John 2, and while there is much harmony between it and the King James Version, there is a very vital and violent disagreement, for in this one, we find—

The mother of Jesus was there; Jesus also was *invited* to the marriage, with his disciples.

So Jesus and his mother and his disciples were *invited guests*. Whoever heard of a bridegroom being invited to his own wedding! Away goes the Mormon apologist and his fanciful and far-fetched build-up for plural marriage—all at the cost of dragging our great Exemplar into the mire of polygamy.

I am amazed that Utah leaders ever publicized such propaganda as Hyde's sermon, and it is not to be wondered at that old *Journals of Discourses* are, to say the least, hard to "come by" in Utah.

Books

Programs for the Junior High Fellowship, by Vergie Bowlby and Tom A. Smith, Warner Press, 75c.

The junior age is one of adventure and of the desire to live for a cause. These boys and girls of the church need the opportunity to try out and learn about those things they are unfamiliar with, especially that which concerns their religion. They should have experiences in which they can learn through participation; experiences in challenging worship services, in programs, and in service projects. Program materials for this group, whether for a junior Zion's League, junior church, or for church school worship, must have spiritual qualities that provide opportunities for full expression of their high ideals.

Here is an inexpensive book of worship services and programs which, placed in the hands of a resourceful Reorganized Latter Day Saint leader, will be useful in meeting all of these requirements. It includes sixteen programs, any one of which can be adapted to our own church standards. Each program includes a statement of purpose, helps for the leader, a worship service outline, suggestions for talks, and devotional materials.

Our own church materials can be used to supplement that presented in a number of these programs. The thrilling story of the Inspired Version of the Scriptures can be made the climax to the service on Bible translations. There are many Restoration incidents that may be added to the service, "Scenes From the Living Church." The symbols of Kirtland Temple can add to the service on symbols used by the Christian church. The use of *Daily Bread* would find a significant place in the service, "Personal Prayer and Bible Study." There is a very challenging service on hymns which will lend itself to additional stories of Restoration hymns. Materials from the *Zion's League Annual* and from *Stories That Live* will add distinctive Reorganized Latter Day Saint themes to some of these programs.

While planned for junior highs, most of the programs can be used with equal effectiveness by older young people, the entire church school, or the branch. There are excellent Christmas and Thanksgiving services. The Easter service, "The Last Seven Words," is a masterful presentation of this subject for one session. The installation service for officers is a good one for any branch or church school.

"Disciplines of Discipleship" and "Living for a Cause" can be used by most groups. The purpose of the first is "To help junior high youth understand that certain disciplines are necessary for Christian growth; to see that the life of

Jesus was one of discipline; to provide ways for junior highs to measure their lives, motives, and standards by those of Jesus." These could well be the bases for excellent personal dedication services.

The undue emphasis on the Revised Standard Version of the Bible may be objectionable to some; however, it is seldom that a book of this nature can be found with so many programs that are usable and of the excellent quality found here. **RAYMOND E. TROYER**

With God in Red China, by F. Olin Stockwell, Harper and Brothers, 256 pages, \$3.00.

Here is a "tale of what happened in China during the high tide of revolutionary change as one missionary saw it." The author, having spent more than twenty years in mission work of various types in China, writes from a background of close contact with the life of the Chinese people under the former regime. His experiences took him through the days of "liberation" by the Reds and closed with two years in a Communist jail. This closing experience, along with impressions he gained from a thorough reading and study of the New Testament while in prison, contributes the greater portion of the writer's material.

Regarding the former regime, Mr. Stockwell points out, "Chiang struck out on three counts—no political democracy, uncontrolled inflation, and corruption in government." He feels that China might have overlooked the first of these, but the strain of the other two was too great. Since he has already stated, "Communism has never won in any country where there was economic stability and honest government," he apparently believes these three counts to be the basic cause for the "fall of the house of Chiang."

Missionary Stockwell gives a very clear account of his treatment as a prisoner of the Communist government. It was not severe, though it fell far below the level for treatment of prisoners in the United States. His description of the "brainwashing" process and his final admission that his activities had been counterrevolutionary are most interestingly written (it was this which caused him to be accused of "sin" by a minister of another faith, *Time* magazine, May 18, 1953).

Through the entire writing, nine chapters of which were written on margins of a book of poetry and smuggled from the prison, one notes a keen sense of humor which assists the author in every circumstance. The book is a moving testimony of how the writer wrung victory out of defeat and always found the tremendous sustaining power of his Christian faith.

THOMAS R. BEIL

The Book of Mormon Points the Way to Zion

Part III—Prayer

By Roy Weldon

Preparation for the Endowment

The highway to Zion is a matter of progress in spiritual things as the Lord has clearly indicated in a recent revelation: "Zion conditions are no further away nor any closer than the spiritual condition of my people justifies" (Doctrine and Covenants 140: 5). Rich promises of greater blessings have long been held out to the Restoration Movement when the church moves on to higher ground. Late revelations have been stressing preparation for endowment.

It will be profitable for my servants of the eldership to meet often for study, under the direction of those having responsibility to teach, at such times and places as may be practicable, in preparation for the greater endowment of spiritual power which has been promised and which awaits the time when they can receive it.—Doctrine and Covenants 142: 4.

The endowment, angelic ministry, Zion, the coming forth of the balance of the Book of Mormon records, the building of the temple in Zion, the personal coming of Christ to the temple (Malachi 3: 1; Romans 11: 25, 26) and rich promises of the rise of great men of God, as well as "one mighty and strong" (Doctrine and Covenants 100: 3; 64: 8; 45: 13), are among the almost staggering array of scriptural guideposts beckoning us along the Restoration highway.

An Example From History

History gives us a very graphic story of Pizarro, the Spanish general, who discovered and conquered Peru. When his expedition anchored off the coast of Panama and all his soldiers had landed on the seashore, he stepped out in front of them and, unsheathing his sword, drew a straight line through the sand. He then stepped across the line facing his men and pointing toward the unknown, undiscovered continent to the south and reminded them of the many Indian stories of a golden city (Cuzco) and the legends of a rich and fabulous monarch (the Inca) who ruled the city. He said that they would have to leave their ship and go forward through disease-ridden jungles and deserts, facing countless hazards and unknown dangers. He pointed to the ship and said to his men, "There lies our ship. If there are any faint-hearted, let him now return to the ship, but he who is ready to turn his back on all that is past and stake everything on our glorious cause, let him now step

across this line." Every man stepped across the line.

Perhaps it is time to weigh this fact well. The gospel of Jesus Christ in our dispensation, as in other dispensations, was launched to redeem men from the fall and bring them back into the presence of Divinity. As in times past, we have reached the place where we must decide whether we really want to go farther or not. If you are faint-hearted and content with things as they are, if you would rather our church remain in obscurity and conform to the standards of the churches of the world, then perhaps you had better read no further, for I am now going to give the Book of Mormon formula for developing spirituality and moving on to higher and greater Restoration achievements.

The Sons of Mosiah

For they were men of a sound understanding, and they had searched the Scriptures diligently, that they might know the word of God. But this is not all: they had given themselves to much prayer, and fasting, therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority, even as with the power and authority of God. And they had been teaching the word of God for the space of fourteen years, among the Lamanites, having had much success in bringing many to the knowledge of the truth.—Alma 12: 4-6.

The formula used by the sons of Mosiah consisted of Scripture study, prayer, fasting, and consecration (fourteen years diligent labor among the Lamanites). This formula produced abundant results in Book of Mormon times. It will do the same now. Individuals have tested it and it has been tested in a limited way also by groups with excellent results. In preparation for a recent Central Missouri Stake Reunion at Odessa, Missouri, the stake officers, priesthood members, and all reunion workers were invited to participate in a three-day period of fasting and prayer for divine aid and blessing for the reunion. Despite the probable fact that actual participation in the full three-days fast was far from 100 per cent, the results can be vouched for by all who were present. In my own opinion the spiritual tone of the reunion surpassed any other reunion experience of my lifetime.

Results of experimentation with the formula of the sons of Mosiah are such that I am firmly convinced increased Scripture study, prayer, fasting, and giving ourselves without reservation will do

wonders for the church. I have what I consider to be strong reasons for my convictions. In a previous article some of those reasons were presented as they pertain to Scripture. Study is the first ingredient in the sons of Mosiah formula. Analysis of the second ingredient in this formula is now in order.

Communication

Many years ago when I was in my teens I became sick. My illness continued over a protracted time, during which I continued to become worse. One morning I felt that my life forces were slipping away and I instinctively recognized I needed help. I prayed for help and asked my father to go for an elder who lived about eight miles away. The elder had already left his farm and had arrived at another farm a considerable distance away. He was unhitching his horse preparing to go to work in the field when he was instructed by the Spirit to hitch up his horses and return immediately to his home. He arrived home just as my father arrived with his car to ask him to come and administer. I received the needed blessing with the ordinance of administration.

Prayer is a telephone which hangs on the wall of our soul. When it is properly connected and the lines are not down, God is always at the other end and will answer. Thousands can testify of this. Like our earthly telephone, it is not intended to be used only in times of emergency. God wants us to talk with him at other times than when our house is on fire or misfortune overtakes us. The Scriptures clearly indicate that God communicates with men as a result of prayer.

And they began from that time forth to call on his name; *therefore* God conversed with men, and made known unto them the plan of redemption, which had been prepared from the foundation of the world.—Alma 9: 49.

Desire

"And ye shall seek me, and find me, when ye shall search for me *with all your heart*."—Jeremiah 29: 13.

Earthly telephone lines may be made of copper or steel wire, but the lines of the spirit are made of desire and sincerity.

And it came to pass, that when Jesus had thus prayed unto the Father, he came unto his disciples, and behold, they did still continue, without ceasing, to pray unto him; and they did not multiply many words, for it was given unto them what they should pray, *and they were filled with desire*.—III Nephi 9: 24.

Form prayers, pharisaical prayers, and prayers uttered as mere matter of habit are of little or no value. Prayer without sincere desire of the soul is comparable to speaking into a telephone when the lines are down. There is no chance that such prayers can reach central.

Forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, *but have removed their hearts far from me*, and their fear toward me is taught by the precepts of men, therefore I will proceed to do a marvelous work among this people; yea, a marvelous work and a wonder.—Isaiah 29: 26. Inspired Version.

Moroni, the last of the Book of Mormon prophets, sums up the case for prayer and the law of desire.

For behold, God hath said, A man being evil, can not do that which is good; for if he offereth a gift, or prayeth unto God, *except he shall do it with real intent, it profiteth him nothing*.—Moroni 7: 5.

Initiative

I am found of them who seek after me, I give unto all them that ask of me; I am not found of them that sought me not, or inquireth not after me.—Isaiah 65: 1.

Agency and prayer are vitally related. God knows all about us and our needs, but due to the law of agency he is limited in ministering to us until we first take the initiative and ask him. "For your Father knoweth what things we have need of, before ye ask him."—Matthew 6: 8.

Jesus took three of his disciples (Peter, James, and John) up into the mountain of transfiguration where they had a glorious experience. The other nine disciples were left in the valley to await their return. Was Jesus a respecter of persons? Did he have favorites that he should choose out three of his twelve to enjoy special privileges? The answer is "no." The Inspired Version (Mark 9: 1), in contradistinction to the King James Version, gives us the answer. Jesus chose Peter, James, and John because they first chose to ask him many questions. "And after six days Jesus taketh Peter, and James, and John, *who asked him many questions concerning his saying*; and Jesus leadeth them up into a high mountain apart by themselves. And he was transfigured before them."—Mark 9: 1.

These disciples took advantage of the principle of initiative. Jesus says that he that seeketh findeth, to him that knocketh it shall be opened, and he that asketh receiveth. The reverse of this is also true. He that won't ask won't receive anything; he that refuses to knock will have no doors opened to him; he that will not seek will not find anything.

A group of high school boys were on their way home from school. They noticed a large sign announcing a series of meetings on the "Origin of the Red

Man." They decided to see what it was all about. The missionary preached on Moroni. One high school boy (Roy Cheville) decided to investigate the Moroni story further. The rest of the boys laughingly called it macaroni. They did not ask, seek, or knock.

One of the great laments of the prophets has been that men do not exercise their agency and initiative in seeking God.

And there is none that calleth upon thy name, that stirreth up himself to take hold of thee; for thou hast hid thy face from us, and hast consumed us, because of our iniquities.—Isaiah 64: 7. (See II Nephi 14: 9.)

Sublimation

Sublimation naturally follows the principle of initiative. Peter, James, and John asked Jesus many questions about his sayings. As a result Jesus took them up into the mountain, and they heard the voice of the Father saying, "This is my beloved son, in whom I am well pleased (II Peter 1: 17).

Peter says, "And this voice which came from heaven we heard, when we were with him in the holy mount" (II Peter 1: 18).

Prayer lifts men (sublimation). "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

Prayer will not only lift us, it will change us. "And as he prayed, the fashion of his countenance was changed, and his raiment became white and glittering."—Luke 9: 29.

Some years ago I traversed the Sierra Nevada Mountains from central California to Nevada at various times on business. Near Donner Pass I used to stop my truck and go up to a secluded little mountain valley close to the highway and pray. I repeated this a number of times until it became a sacred spot to me. Then one Saturday I was out in a desert valley of Nevada after picking up a heavy load of honey. One of my newest tires blew out, and I limped into Reno. The tire was guaranteed, but this was Saturday afternoon and the tire company was very busy. It was hot. I was irritated.

As I sometimes do under such circumstances, I ate heavily and unwisely for dinner. Finally after much delay I started on the winding mountain highway that leads from Reno to Donner Pass at the summit of the Sierra Nevada Mountains.

It was now late afternoon, and I would have to drive all night. I was tired. I had indigestion. As I wound around the mountain curves my mind went ahead to the place of prayer, and I said to myself, "Not this time. It is too late. I am too tired. Besides I am not in the mood." I put it out of my mind, but a few miles farther on the same sugges-

tion to stop and pray returned, and I put it out of my mind again. This experience was repeated several times as my truck slowly labored up the winding mountain highway.

Finally I reached the summit and started down the western grade. The place of prayer was very close. I had fully made up my mind. This time I would *not* stop. I felt more like swearing than praying. Then a strange thing happened; as I came to the sacred spot it seemed that my inner spiritual man took my outer physical man by the nape of the neck. I parked the truck at the usual spot by the highway. By the light of the moon in the middle of the night I went to my usual place of prayer. It seemed more beautiful than ever before. I knelt and prayed, then returned to my truck. I was literally enveloped by the Spirit. My sense of weariness departed, and my entire being was sublimated. It was several hours before the glow and uplift of this experience subsided.

Instruction

The Scriptures abound in the fact that enlightenment and instruction result from prayer. The formula of the sons of Mosiah is very much in evidence in the experience of Joseph Smith. He was studying the Scriptures when he read the now famous verse in James 1: 5, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Joseph Smith acted upon this instruction. He went to the woods and knelt in prayer. The enlightenment and instruction that resulted from that prayer are historic. The first rays of the dawning light of the Restoration Movement shone on this momentous occasion.

Verily, verily I say unto thee, Blessed art thou for what thou hast done, for thou hast inquired of me, and, behold, as often as thou hast inquired, thou hast received instruction of my Spirit. If it had not been so, thou wouldst not have come to the place where thou art at this time. Behold, thou knowest that thou hast inquired of me, and I did enlighten thy mind; and now I tell thee these things, that thou mayest know that thou hast been enlightened by the spirit of truth; yea, I tell thee, that thou mayest know that there is none else save God, that knowest thy thoughts and the intents of thy heart. I tell thee these things as a witness unto thee, that the words or the work which thou hast been writing is true.—Doctrine and Covenants 6: 6, 7.

If thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries, and peaceable things; that which bringeth joy, that which bringeth life eternal.—*Ibid.*, 42: 17.

When I was a youth I attended a two-day young people's convention at Modesto, California. During the Saturday meetings I was challenged by the excel-

lent ministry of the brethren from the headquarters of the church. I began to feel concerned about my relationship to the church and what the Lord would that I should do as my life contribution to his church. The next morning I knelt down in my room alone and asked how I should prepare myself to serve. No one knew what I had asked of the Lord. In fact it was not even in my own conscientious mind when, a couple of hours later in prayer meeting, I was startled to hear my name and these words: "Thus saith the Lord . . ." Then there came from heaven the Lord's answer. He told me that he had heard my prayer, that he had a work for me to do, what my work would be, and how I should prepare for my calling.

Others may be dubious of the gifts of the Spirit and try to rationalize them away, but as for me the pyramiding evidence of their authenticity is too great and conclusive to question. The very writing of this article is an indirect result of the gifts of the Spirit. Early in my experience in the church the Lord spoke to me one Wednesday evening by the gift of prophecy through one of his handmaidens. There were only a few present and the message came quietly and simply. The Lord counseled me to prepare myself to write for the *Herald* when I felt the urge to do so. This I have done through the years at those intervals when I have felt the urge, and the Lord has blessed me in the effort.

An excerpt from Nephi's experience in receiving light and instruction from prayer would seem to be sufficient on the principle of instruction.

Behold, he hath heard my cry by day, and he hath given me knowledge by visions in the night time. And by day have I waxed bold in mighty prayer before him; yea, my voice have I sent up on high; and angels came down and ministered unto me. And upon the wings of his Spirit hath my body been carried away upon exceeding high mountains. And mine eyes have beheld great things; yea, even too great for man; therefore I was bidden that I should not write them.—II Nephi 3: 38-41.

Faith

An essential element of prayer is faith in God. Paul states the principle of faith very well in Hebrews 11: 6: "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Faith is an entrusting of one's self into God's hands—a relaxing of one's tensions and troubles and fears in childlike confidence in God's love and watch care.

Prayer with confidence and trust in God that he will do what in his wisdom is best for us sometimes produces astonishing results. There is the story of Peter

in the twelfth chapter of Acts. Peter was chained between two prison guards. The next day Herod had him scheduled to be brought forth and killed. The saints apparently were praying all night for Peter. About midnight the angel of the Lord came and awakened him. The chains fell off when he arose, the prison gate opened of its own accord, and he made his way to the house of Mary the mother of Mark.

It was difficult for these good saints to believe the answer to their prayer when the answer arrived and Peter knocked at the door.

And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. But Peter continued knocking; and when they had opened the door, and saw him, they were astonished.—Acts 12: 12-16.

Before proceeding further, perhaps I should draw a line between faith and belief. Paul says, "Now faith is the assurance of things hoped for, the evidence of things not seen" (Hebrews 11: 1). Faith is belief plus assurance and evidence. If we do not have assurance and evidence, we just believe. The world believes in Jesus Christ. There are all kinds of opinions about him, but few there are who have studied the Scriptures, and prayed and fasted until their belief has been lifted up by assurance and evidence (experience with God) to become faith.

Righteousness

"The effectual fervent prayer of a righteous man availeth much."—James 5: 16.

Radios, television, watches, and other instruments will not produce the desired results unless everything connected with their functioning is right and in its proper place.

He that would approach God by prayer must earnestly and progressively cleanse and sanctify himself and keep the commandments. "He that keepeth his commandments, receiveth truth and light, until he is glorified in truth, and knoweth all things."—Doctrine and Covenants 90: 4. Prayer and the question of our personal righteousness are vitally related.

Concerning the priesthood Joseph Smith once said, "The rights of priesthood are inseparably connected with the powers of heaven; and the powers of heaven cannot be controlled or handled only upon the principles of righteousness" (*Millennial Star*, Volume 1, page 194).

Power

In the wake of righteousness, as it pertains to prayer, comes release of divine power. The Scriptures contain almost limitless and awe-inspiring promises of divine power when we reach the place in our development that we can measure up to the requirements and conditions governing the endowment of the powers of heaven.

And if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus, and it shall be done; but know this, it shall be given you what you shall ask.—Doctrine and Covenants 50: 6e, f.

Joseph Smith (*Church History*, Volume 3, page 438-439) clearly connects prayer and power.

There is a duty devolving alike upon these two quorums, i.e., the Twelve and Seventy, that it is well to notice here. We mean the duty of being prayerful men, *for by this shall come their power . . .* it follows that these men must be cared for by the divine Ruler of all, and must exercise the faithful prayer, the earnest desire of the soul, by which they are blessed of God.

I have been personal witness to prayer in administration to the sick being answered by immediate flow of divine power to accomplish results entirely outside the powers of medicine and man. I am awed by the recognition that such manifestations of divine goodness do not so much as scratch the surface. The great depths of divine power and blessing are waiting to burst forth as a mighty tide to sweep the Restoration Movement on to its glorious destination "when the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it" (Isaiah 2: 1, 2).

A comparatively recent revelation beckons us on toward the fulfillment of prophetic promises.

The promise has been given that no power shall stay the hand of God in the accomplishment of his purposes among his people; and as the church shall move forward in its great work, the fulfillment of prophecy may cause the Saints to tremble at the exhibition of divine power, yet they shall rejoice in the protection of his grace.—Doctrine and Covenants 135: 3.

Environment

"But behold I say unto you, that ye must pray always, and not faint."—II Nephi 14: 12.

There is no life without its native environment. Remove a fish from water and it will soon faint. Remove a bird from the air and plunge it into the habitat of the fish and it will drown. The same principle is true of all forms of life.

When I was a boy I saw a mole working in my mother's garden. He was
(Continued on page 19.)

Question Time

Question:

Question Time states, "John, a descendant of Aaron through *both* parents, would properly inherit the right to be a priest according to the law of lineage." Does this law of lineage pass also through the mother?

Ohio

MRS. D. L. C.

Answer:

The particular priesthood bestowed upon Aaron was with a covenant of perpetuity, "that it should remain in him and his sons, an everlasting priesthood throughout all their generations." Daughters did not come under the covenant; neither is there any instance upon record where the priesthood succession was reckoned through a female member of the family. In latter-day revelation it is said of this priesthood, ". . . by virtue of the decree concerning the right of the priesthood *descending from father to son*" (italics mine). Evidently John's legal right under the covenant came through his father, Zacharias, notwithstanding his mother, Elizabeth, was of the family line.

The law of lineage operates in the church today pertaining to this particular priesthood which relates to the office of bishop in our church. The law says, "No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant and the first-born of Aaron." The Lord remembers his ancient covenant. Some confusion sometimes arises over the fact that the Lord so far has not designated any man of the Aaronic lineage for this office, yet the office is filled. Evidently the time has not come for this line of personnel to be established. In the meantime, since the law provides that men of the Melchisedec high priesthood may officiate in a lower office in case of need, they may temporarily act in this office. It says:

But as a high priest of the Melchisedec priesthood has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found; provided he is called and set apart and ordained unto this power by the hands of the First Presidency of the Melchisedec priesthood.—D. and C. 104: 8d.

The rule of lineal succession applies also to the office of president over the Melchisedec high priesthood, though it is not based upon the particular covenant made with Aaron and follows in a different line.

The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made.—D. and C. 104: 18.

During the years of apostasy when there was no church, the high office was in suspense and vacant, though the line of legal heirs was available but known only to God. They were "hid" from the world. With the restoration of the church the Lord called out the rightful heir and the office was again filled. As in the Aaronic, so in the Melchisedec priesthood the right of lineal succession in the presidency follows in the chosen line according to the promises made to the fathers. Men of other lineage may be called to officiate as high priests in other offices. The revelation says of the Aaronic priesthood, "It is expedient in me that you ordain priests unto me, of every race who receive the teaching of my law, and become heirs according to the promise."

(Statements relating to the Aaronic priesthood are based upon Exodus 28: 1; 29: 9; 40: 13-15; D. and C. 68: 2; 84: 3; 116: 1.)

CHARLES FRY

Question:

Will the battle of Armageddon take place when Jesus comes at the beginning of the millennial reign when the wicked shall be destroyed (Revelation 16: 16; Joel 3: 9-14), or at the end of the thousand years when God shall send fire from heaven (Revelation 20: 7-9)?

Missouri

MRS. E. G. F.

Answer:

The Scriptures describe a great battle or battles to be fought in the day of Christ's coming to judgment, which is prior to his final coming in glory and to which the armies of many nations will be gathered. John calls the battle

"Armageddon," which is a symbolic name alluding to Megiddo where two outstanding historic battles were fought by Israel. One was under Deborah (Judges 4) against Jabin, king of Canaan, who sent a mighty army with six hundred chariots which was almost annihilated. Thus Israel was delivered from a most grievous bondage of twenty years' standing. The second was under Gideon, judge of Israel, who gathered an army of 32,000 for defense against the Midianite army of 135,000. The Lord assumed the direction and reduced Gideon's army to 300 men, by whom he brought terrible defeat to the Midianites, leaving only 15,000 of them. The victory was the Lord's. Both battles were fought at Megiddo.

These battles were alluded to by the prophets in describing the great latter-day conflict, the intent being to show that the Lord holds the hand of power in war, to give victory or defeat as he wills. "The Lord, mighty in battle," is not bound by the disparity in numbers and equipment but is able to turn the tide of victory to the answering of his purposes. When the world gathers to the greatest battle ever known, with all the power that human hands can command, divine power will defeat the wicked to the saving of God's people. That is Armageddon.

The battle mentioned in Revelation 20: 7-9 and Doctrine and Covenants 85: 35 comes at the close of the millennium, the last in which Satan and evil are involved. It will free the people of God once and forever from threat of evil.

CHARLES FRY

Question:

What was the language spoken by the family of Noah?
Indiana

Mrs. A. U. M.

Answer:

We do not know. It goes back too far into antiquity. The account of the flood we have in the Bible was written many years later in the contemporary language of the historians.

JOHN BLACKMORE

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald Editors* rather than panel members. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

AUGUST 3, 1953

(731) 11

Blessing Others Today

By Leona Hands

AT THE URGENT REQUEST of friends in Canada whom we were visiting, we attended an evening church service with them. It was quite an experience for both of us.

The church itself had no particular claim to beauty or grandeur, though we were impressed by the spacious grounds surrounding it. Set well back from the street the black concrete building, almost covered with climbing green ivy, wore a look of quiet dignity. Neatly trimmed grass and shrubs showed evidence of care and attention.

On entering the building we noted the same simplicity that marked the exterior. Plainness seemed to be the keynote, but everywhere was order and a spotless cleanliness that was appealing and conducive to worship.

The usher had scarcely seated us when a door at the front of the church opened and two men entered the rostrum. The first was a quiet-mannered, middle-aged man whom we judged to be the pastor. The other appeared much younger, perhaps around thirty-five. This must be the evangelist who had impressed our friends with his sermons that were "different"—the speaker we could not afford to miss hearing.

A rather lengthy invocation was offered by the pastor, accompanied by many low-toned "amen"s and "Yes, Lord"s from members of the congregation. We found this practice to be somewhat distracting, but subsequent events proved it to be an accepted part of the service.

THE PRAYER ENDED and after the pastor was seated, the evangelist stepped forward. He gave the congregation a wide, friendly smile, spoke a few words of greeting, and opened the huge pulpit Bible. Taking his text from I Peter, chapter three, he read the eighth to twelfth verses, giving particular emphasis to the ninth verse, "Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."

"Now, I want you to take your hymnals and turn to Number 180," he said. "This is my favorite hymn. You may remain seated but, please, everyone sing."

And everyone did. The song was new to us but easy to follow. The words had a special appeal all their own. It was the

chorus that we liked best, noting as we sang, along with the others, that the words resembled a prayer:

Make me a blessing, make me a blessing,
Out of my life, may Jesus shine,
Make me a blessing, O Savior, I pray
Make me a blessing to someone today.

"Don't put your hymnals away," the evangelist said, raising his hands in a warning gesture. "I may ask you to sing this song again. I liked the way you sang it—as if you meant every word of it, and I sincerely hope you did, for in a moment I am going to ask a few questions.

"The year 1952 is over," he continued. "Tell me, during those 365 days were you 'a blessing to someone'?"

There followed a veritable shower of "amen"s and "Yes, Lord"s from the congregation. Apparently all church members were responding vocally to the question.

"Let's have a showing of hands," the minister urged further. All around us hands were going up while we searched our own minds, not wanting to appear conspicuous by not taking part. I ventured a glance at my companion whose hand was but slightly raised. What was he thinking? I remembered a particular time when he kept a neighbor's walks free of snow while both husband and wife were recovering from the effects of an auto accident. And I had sent over some baked goods. How much of a blessing was that? I wondered, careful not to hold my hand too high.

APPARENTLY SATISFIED that all had taken part, the evangelist beamed at his audience. "Splendid," he remarked. "That was fine—100 per cent I think. Let's continue. Let's proceed to cut the old year in half. What about the last six months of 1952? Were you a blessing to someone during those twenty-six weeks?"

Again the "amen"s and "Yes, Lord"s resounded freely. Did I imagine it, or was the response not quite so hearty? No, I was right, for when the speaker called for a showing of hands his face registered his disappointment.

"Don't tell me you haven't sung this song for over six months," he chided. "I'm sure you have, for it is one of the favorite hymns of our people wherever I go. I see lots of folks nodding their heads. Of course you've been singing it.

And do you mean to tell me—you who did not raise your hands—that you have been asking God to make you a blessing to someone and he hasn't answered your prayers? For this song is a prayer, you know. I wonder if you are aware that often you are singing and praying at the same time.

"I should like to caution you to follow the words of the hymns you sing a little more closely," he went on, earnestly. "Many of these songs were written under stress or during severe trial and are definite prayers. I want you to do some deep thinking," he continued after a moment's hesitation. "We are about to cut our time again. Aside from Christmas when you have all no doubt been a blessing to others, and have, in turn, been abundantly blessed, how many of you were a blessing to someone during the remaining three months of the old year?"

Now the "amen"s and "Yes, Lord"s were few and faint indeed. I was much too busy with my own thoughts to note the number of hands raised. Could one count a gift of cookies to a shut-in, a hospital visit, or perhaps an ironing done for a sick neighbor? Voice of conscience: *That was only a small ironing.* It was disquieting to realize that most of my deeds of kindness fell in the same category as the ironing. And what about being a blessing to those one lived with every day? Wouldn't that be equally as important?

The speaker's voice cut into my thoughts. "Nineteen fifty-two is past and gone," he was saying. "We are well into another year. I am not going to ask you to take inventory of these past weeks. Let's come right down to the present. What about today? Is there any one person present who has been a blessing to someone—today?"

A stillness came over the congregation. Not a sound could be heard in the silence that filled the church.

Finally, the evangelist closed the Bible. "May I offer you a challenge for this new year?" he asked as he gazed earnestly at the people. "Why not adopt this hymn as a theme song of service for 1953? Sing it often and mean it. Go out and make it come true. Resolve to be a blessing to someone every day that you live, and you shall find greater avenues of service and a full measure of happiness in the Lord's work."

THE NAME of the evangelist? I do not remember it. He was a non-denominational speaker from the States, our friends told us. I had no difficulty remembering the song. After we returned home, a few days later, I found it in an old hymnbook which had been given to me years ago.

Studying the three verses and the chorus of the hymn, "Make me a blessing," I wondered under what circumstances the author had written the words. Had he a deep conviction that God blesses us so that we might bless others?

"Knowing that ye are thereunto called, that ye should inherit a blessing," Peter admonishes. We are called to be Saints. Inheriting the blessings of God, is it part of our calling to bless the lives of others? It is a sobering thought and a deep obligation. "Bless me, Lord" is the daily petition of the followers of the Master. Coupled with "and make me a blessing" is the way of charity toward others. It is something all of us can work at. Who can tell how far-reaching are the effects of deeds of kindness? And the results in personal happiness cannot be estimated. The field of service is unlimited and wide open.

"When ye are in the service of your fellow beings, ye are only in the service of your God," good King Benjamin counseled his people in Book of Mormon days.

Love and service go hand in hand. "Loving and serving each other, the Savior looks on us with joy," we have often sung from *Zion's Praises*. As we pray daily for God's blessings, let us also pray for him to open our eyes to ways that we, in turn, may bless others.

To Enter the Kingdom

After the temptation Jesus received word that his friend and fellow minister, John the Baptist, had been cast into prison.

Jesus left Judea and went north into Galilee and dwelt in the seacoast town called Capernaum. The Bible says, "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" (Matthew 4: 16). That was the message preached by John (Matthew 3: 28).

To repent is to turn away from evil and turn to that which is good. Repentance is not sorrow, but godly sorrow leads to repentance. Jesus came to establish the kingdom of heaven here on earth. He invites all to enter this kingdom. But first they must repent—turn from wickedness and do the works of the kingdom.

The kingdom is not a place for sinners; it is a spiritual organization to save sinners. Jesus invites and urges sinners to repent, to clean up and unite with the kingdom-minded people, to render full obedience to all the just requirements of God.

JOHN SHEEHY

Meditations on Zion

By Harry Whipple

WHILE MEDITATING one day I began speculating on Zion. What will it look like physically? How large an area will it cover—all of the United States, or perhaps all of North America as some have suggested? Will it be a self-governing state or a government within a government? Will there be factories, stores, farms, warehouses, and all the other things which go to make up our complicated society of today?

All of these questions are very interesting and worthy of answers, but the questions which are most important are about the people. What sort of people will build Zion? Is there a yardstick or a formula for measuring the quality of a Saint to determine his value as a Zion builder?

All Reorganized Latter Day Saints who have taken upon themselves the name of Jesus Christ and agreed to keep his commandments should be potential Zion builders; they, even now, should be engaged in work of a Zion nature. All may serve according to the gifts of God unto them and the talents which they possess. We cannot all be a Moses, an Isaiah, a Peter, or a Joseph Smith. Some of us may be able only to give a cup of cold water to a thirsty traveler or to put a few pennies in the collection. Perhaps our prayers for the sick or our earnest testimonies are our task for today. Whatever the task, we should do it wholeheartedly in a spirit of love and devotion.

Finding an example of the ideal person is quite a job. We are all made of clay and subject to the trials and temptations peculiar to this life. Yet God has placed within each of us the spirit of life and has given us a measure of intelligence that we might be able to make right decisions and avoid evil, that we might be able to exercise the agency given to mankind in the beginning. But time and experience have shown that men have not always made wise decisions, or avoided the results of their mistakes. Yet we have learned that there is within every individual a desire to do that which is right; a desire to appear at his best in the eyes of his associates. The problem is how to build up that desire for good until it becomes the dominating spirit.

IT WOULD SEEM that the place to begin Zion-building is in the lives of our people. A sense of responsibility toward others must be developed in us. We must

recognize the fatherhood of God and the brotherhood of man; for our attitude toward God, toward our fellow men, and toward our possessions will determine our fitness for the kingdom.

Jesus is the yardstick by which we may measure our stature, and the gospel contains the formula for our spiritual growth. If we obey it we shall be free from greed, lusts of the flesh, and all worldly habits which hinder our spiritual development. Then will we be in a position to receive the Spirit to aid us in our efforts at kingdom-building.

"If the Son therefore shall make you free, ye shall be free indeed."—John 8: 36.

SOME MAY have thought of Zion as a city of refuge, a place of rest and relaxation. Yet the chief purpose for it is the establishing of certain conditions which will make possible the full development of her people. Her industries, churches, schools, and trade are not the ends but instruments to aid in the building of people.

It will be a place where co-operative effort will be at its best without the sacrificing of individual initiative or detracting from free agency. Man's inherent yearning for the warmth of the co-operating group is equal to his desire for individual freedom. In Zion both are possible.

We are living in an age when men fear cold, rugged individualism about as much as Communism. Voluntary effort is the secret of our philosophy. A free, unregimented, dignified, and dedicated people will be her citizenry.

When we can show to the world that this is what we stand for, we shall be able to arouse those who now float between the two tides of ruthless collectivism and rugged individualism. Then will the two-fold purpose of a Zion be manifest:

(1) That she may be an ensign to the people from which the gospel shall go out to the nations of the earth.

(2) That the body of Christ (the church) may be perfected before he presents it to God the Father.

To see Zion become a reality, we must begin living it today. Not only people will be the builders of Zion, but Zion will be the builder of people—a righteous, perfect people.

The Fine Art of Receiving

By Marguerite Constance

AMONG A FEW MATERIAL treasures within my home are two finely etched antique vases, carefully handled and preserved not because of their monetary value and beauty but in remembrance of one of the best lessons I have ever learned, a lesson in "the fine art of receiving."

One grows up with the echo of such frequently used phrases as, "What an unselfish person she is" or "She never thinks of herself but gives and gives to others." And a warm, smug feeling envelops the heart of the giver along with the intense joy and happiness that always accompanies the gift when "self" is made a part of it. This, of course, is as it should be, and I had always thought that one of the finest goals a woman could attain was that of true unselfishness as emphasized through the giving of self in service as well as the material gift, until the two vases brought me to the realization that unselfishness is not a one-sided characteristic, but it definitely has two parts.

MRS. ROBERTS was an elderly woman who came every week to give my two small daughters dramatic lessons. I liked her and appreciated her "extras" in time and effort, so I endeavored in various ways to show this appreciation by driving her to the next lesson or arranging with the branch officials for her to use the church for recitals and the other many small favors that a woman has the ability to pass on to one she respects and loves.

One day before the lessons, this dear old lady handed me a carefully wrapped parcel and asked me to open it. I did so, and gazed in

amazement at the two etched vases the package contained. She smiled at my astonishment and laughed, "For you, my dear, as a gift from a friend."

"But," I stammered, "these are so beautiful and valuable, too. I don't want you to do this for me. I don't want you to give me something that I know you have treasured for years." And I held them toward her, almost crying in my earnestness. Immediately Mrs. Roberts' face grew stern as she very peremptorily ordered me to be seated in my own living room.

"You must take those vases," she exclaimed, "or I shall never again let you do anything for me. I see you have not learned one of the most valuable lessons in life, and that is that while it is good to give and sometimes creates a real sacrifice to do so, yet it is just as good to receive." I looked at her questioningly and she told me the following story.

MANY YEARS BEFORE when Mrs. Roberts was in her mid-forties and a widow, she lived next door to a young woman who was burdened with several tiny children, near poverty, and hard work. My friend apparently spent much of her spare time in attempting to make life less arduous for the young mother by baby-sitting to give her time for shopping and recreation, helping with the huge ironings, cooking various dainties to relieve the monotony of the necessarily economic meals for the little family next door. She must have gained much pleasure in this giving of herself, as even in the telling Mrs. Roberts face glowed with reflected joy brought by the remembrance of this part of her life.

Then the tables were suddenly turned. Mrs. Roberts became ill, and while she was in bed but a few days she was many weeks regaining strength and health. She accepted the help the young neighbor gave her while she lay in bed, but there came a day when the young woman slipped into Mrs. Roberts' kitchen and then on through the house, gathering together all the soiled linens and clothes she could find. Just as I had remonstrated over the vases, so my friend had exclaimed as she grabbed the bundle of clothes, "My dear, I won't let you do my laundry. You are already too burdened with your young children. Now I am stronger and I'll manage."

The young woman's face turned white as she answered, "You don't want me to do your washing?"

"No," Mrs. Roberts answered kindly, "I don't, and it is too much expense and work on your part to keep bringing me over the little custards and fruit cups you do. I can manage now."

The young woman turned away, went to the door without a word, then suddenly turned. "Mrs. Roberts," she exclaimed, "I always thought of you as being the kindest and most unselfish woman I ever knew. I was wrong. You are extremely selfish. You want *all* the joy of giving, but you will never let anyone give to you. From now on I cannot accept any more favors from you." And she walked away.

Mrs. Roberts' eyes were sad now as she turned to me sitting on the divan, the two vases on my lap where my fingers were slowly tracing the fine etching. "You know, she meant what she said. Never again did she really let me do anything for her. We both lost much because I had failed to learn the fine art of receiving, as well as that of giving."

I said no more, but I walked over to her and kissed her lightly on her white hair. "Thank you, Mrs. Roberts, for the lovely vases, but more than that, thank you for one of the most valuable lessons I have ever learned."

THIS HAPPENED many years ago, but as I have treasured the lesson of the two vases, I have come to recognize that while sometimes it takes considerable sacrifice to give the gifts of love and respect, sometimes it takes far greater effort and sacrifice of self in the form of pride and patience to accept a gift.

It is not easy to see a small child sacrifice over a period of weeks or maybe months the little luxuries a ten-cent allowance will buy in order to purchase a gift for an anniversary for mother. It is so much simpler to raise the allowance or whisper in friend husband's ear that the little one has "ideas" and an extra fifty-cent piece or dollar would help. The joy in giving is in the sacrifice and then in the truly happy attitude and delight of the person who receives that gift. If a third party enters into this little game of giving and receiving, the depth of real feeling is lost.

WHAT ABOUT the elderly or infirm person who comes for a visit in the home or of necessity suddenly finds himself a part of the home! It is real joy to make life easier for an aging or infirm parent, to cook special meals, to see that the furniture is so placed that it does not interfere with uncertain steps, and in many cases to rearrange personal habits to fit around his needs. This feeling of deep satisfaction and well-being is brought about by the sense of giving of oneself to make life happier and easier for another through genuine sacrifice and real effort. Then the time comes when the older person tries to prepare a "surprise" meal or clean the bathroom. The failing eyes and shaking fingers may with great effort mend a piece of fine linen, put to one side awaiting the right moment for the tedious care of such work. An older man may attempt to cut the lawn or keep the neglected flower beds clean. The first impulse is to tenderly steer the loved one into an easy chair and explain, "You shouldn't. That is too hard on you." True, it is at first difficult to luxuriate with the evening

paper while with slow, measured steps a meal is being prepared, or to take needed extra time at other jobs while the lawn is being cut in relays. How much joy and happiness is lost, though, because it is difficult for the most of us to receive the gifts of aged or infirm hands, both to the would-be giver and to the one who will receive.

SUDDENLY THE CHILDREN are grown, and out of the "first fruits" of their labors they bring with happy faces and loving joy gifts that may be beyond their meager means to supply, a few of the luxuries they have seen parents do without through the expensive years of rearing and educating a family. Perhaps the height of the lesson on receiving is evidenced here not alone by the natural delight and happiness of receiving a gift from a son or daughter but untarnished by any remonstrance over the actual sacrifice made by the young person. But even more difficult than accepting the material gift is the gracious and grateful acknowledgment of the effort the son or daughter puts forth in rearranging a familiar home pattern of action or decoration in an attempt to share with parents the knowledge gained away at school or experience in a new business in attempting to make home a better and easier place for mother and father.

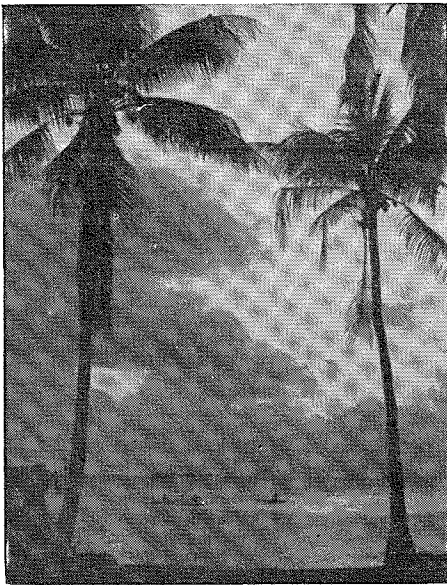
Often one hears the expression of "turning the other cheek," but could not a new interpretation be put upon that phrase? Feeling my way carefully, experimenting in a new field of "receiving," I have reaped perhaps the greatest rewards and joy in hunting an opportunity and making it possible for an unfriendly individual or almost "enemy" to do me a favor. To put oneself in debt to

one's enemy is, perhaps, the most difficult position to achieve, but it is almost humanly impossible for another to carry hard feelings when he has invested a part of himself in a life by the giving of "self" to another. Returning good for evil, sharing a meal or something precious with another may be necessary to first "cut the ice" that has been formed through misunderstandings or hurt feelings, but it is a poor foundation upon which to build a renewed friendship and respect that is prepared by one-sided giving. Many enmities have been nursed and friendships lost because one of the parties concerned had not learned the "art of receiving."

WHEN ONE first approaches this idea of gracious receiving, the field seems limited and opportunities for gaining experience in this lesson appear few, but the field is a most fertile one. Not only in the home, among friends and relatives, but within the church itself is unmeasured opportunity for expansion of this fine art. The inexperienced can learn best through doing. Even the stranger on the street who gives a cheerful smile or a timid nod presents an opportunity to demonstrate one's ability to respond gratefully to another's gift.

I look at my two vases, and, while visitors to my home admire their beauty and fine workmanship, my heart is filled with gratefulness to another who in her years of understanding and wisdom accepted repeatedly of my gifts to bring to me happiness. Then in turn she gave me one of the most precious gifts I have ever received—and in the receiving have had my life enriched many times—this lesson in the fine art of receiving.

Home Column



Letter From Tahiti

By Gladys Tyree

IN SEPTEMBER, 1952, my husband and I were asked by the Joint Council if we would accept a four-year assignment to the Society Islands. This did not come as a complete surprise to us, since it had been prophesied to Alan on several occasions that he would serve the church in the islands of the sea. However, we did not expect that this prophecy would be fulfilled so soon.

We were to have a baby in early March and, after inquiring about medical facilities in Tahiti, decided we should wait until after it was born to leave for our mission. The Breckenridges had just returned from Tahiti and were living in Kansas City, so we had the opportunity to spend a great deal of time with them. We studied the language and talked over many of the problems of the mission. (Tahitian is spoken by the natives in their homes and churches, while French is used in the business houses and schools.)

As soon as possible we filed application for passports and visas, received the necessary immunizations, and began to pack our belongings. On February 22 our son, Lawrence Wayne (Larry for short), was born.

There are only a few ways of going from the States to Tahiti. The most satisfactory passage by ship is by way of the French Line which operates between Marseilles and

Australia, passing through the Panama Canal and stopping at Tahiti. It is also possible to fly from the west coast. The costs of flying and sailing on the French ship are nearly the same, so we decided to fly. My parents live in California, and we wanted them to see their first grandchild before we left. Had it not been for this, we would have preferred traveling by ship, because there are so many layovers in going by air.

WE LEFT KANSAS CITY by train on Saturday, May 16, arrived in Los Angeles on Monday morning, and left Wednesday morning by way of Pan American for Honolulu. Eleanor Roosevelt was also on this flight; she was beginning a round-the-world trip, heading first for Tokyo. She stopped to admire Larry and to visit awhile with us. The hum of the motors seemed to soothe the baby, and he slept peacefully all the time we were in flight, waking up only to eat every four hours. We also met an Italian couple who were on their honeymoon. They spoke very little English, and we spoke no Italian, but we did manage to carry on an interesting conversation.

We arrived in Honolulu early in the evening. As each person leaves the plane he is given beautiful leis of fresh flowers. Ours were made of Plumiera, fragrant delicate yellow blossoms. Some of the Saints met us at the airport and took us to the Crownover home. Here we had a three-day layover and were able to meet many of the Hawaiian members and see the lovely sights on the island. We enjoyed visiting with the

Crownovers and talking about our mutual friends in the States. On Saturday night we boarded a Canadian Pacific plane bound for the Fiji Islands. As we left Honolulu, a group of the Saints saw us off with more leis—including a baby-sized one for Larry, presented by one of the children.

WE ARRIVED in Nandi, Fiji, early the next morning. However, during the night we had gained several hours and crossed the international date line, so we landed on Monday morning. We did not have any Sunday that week. We were to leave from Suva airport on the opposite side of the island, and the only way to get there was by air. Since no plane was scheduled to leave for eight hours, we went through customs and then spent the remainder of our time sight-seeing. Taxis are very cheap, so we hired one to drive us around the city. I remembered having seen pictures of Fijian natives with stiff bushy hair sticking straight out from their heads, but I had no idea they still wore it that way. Many of the men, particularly government workers, were dressed in tight knee-length skirts. With these unique hair-dos, they seemed to have heads twice the normal size.

The Fiji Islands, as well as Samoa and the Cook Islands where we stopped later, are possessions of Great Britain. The natives on Fiji, both in Nandi and in Suva, appeared to be depressed. The majority of them live in extreme poverty and filth. The entire standard of living

New Horizons

on the island is low and seems to be reflected in the personalities of the people. Many immigrants have come from India and, being more aggressive than the natives, have taken over most of the jobs. This has made it hard for the Fijians to make a living and has helped to dampen their spirits.

Late Monday afternoon we were able to get on a little two-engine plane and fly from Nandi to Suva. Here we spent two days waiting for the plane to take us the rest of the journey. The electrical current on Fiji is not the usual 110, so I was unable to use my bottle sterilizer in preparing the baby's formula. Instead I had to use a big coffee urn in the kitchen of the hotel where we stayed. Early Wednesday morning we boarded a four-motor amphibious plane operated by the Teal Lines of Australia. Sitting across the aisle from us was a young Mormon couple with a little boy just a week older than Larry. They were on their way to Apia, Samoa, as missionaries for two years. We reached Apia early in the afternoon but had a ten-hour layover; during this time we saw some of the churches—all very old and in a bad state of repair. The natives of Samoa, as those in Fiji, immediately sensed that we were Americans. Several of them told us that they always can distinguish Americans because they are so friendly.

WE LEFT SAMOA late Wednesday night, crossed the international date line again, and arrived in Aitutaki early Wednesday morning. We stayed here just long enough for breakfast and for the plane to be refueled, then we were off for Tahiti. We went through several storms which slowed us down—the only rough weather we had on our entire trip—and arrived in Papeete about an hour later than we were expected.

Tahiti looks very beautiful from the air with its high mountain peaks and vivid coloring. Our plane landed in the lagoon about two o'clock Wednesday afternoon. Again we were presented leis made of tropical flowers; then we were taken to the

church for a formal introduction to the Saints. After a hymn and prayer we shook hands with everyone. That night, as is the custom, they had a reception for us. We were given gifts by all the departments, and songs about our arrival were sung—a few of them were in English. The reception was a most pleasant and heart-warming experience. The natives are naturally sociable, and welcome such an opportunity to get together. At the reception Alan gave a speech in Tahitian, which pleased them very much.

Our journey is over, but our work is just beginning. There are problems connected with such an assignment, but there are compensations, too. Seeing how much church membership means to these people has been ample reward for us already. I am more appreciative, too, of what the early missionaries of the church accomplished. We today talk of the sacrifice we make, but ours is small beside the sacrifice of those who have gone before us. And anyway if we were to give everything we have we still would be returning only that which the Lord first gave to us.

TAHITIANS ARE fond of music, and it has a dominating influence on their lives. It can have an influence for good only as they learn to appreciate and produce good music. If their social and moral standards are to be elevated, so also must their musical standards. Alan is especially qualified to minister in this capacity, since he majored in music. He is directing the choir, girls' chorus, and orchestra. He is giving every member of the orchestra a half-hour lesson each week, and already performances are improving.

We are looking forward to the rest of our four years in the Islands and hope that, with God's help, we may be able to minister to these people in whatever way they need. During this time we shall appreciate hearing from our friends; nothing is quite so welcome as news from home. Our address is Box 92, Papeete, Tahiti.

Have You Ever Seen a Passion Play?

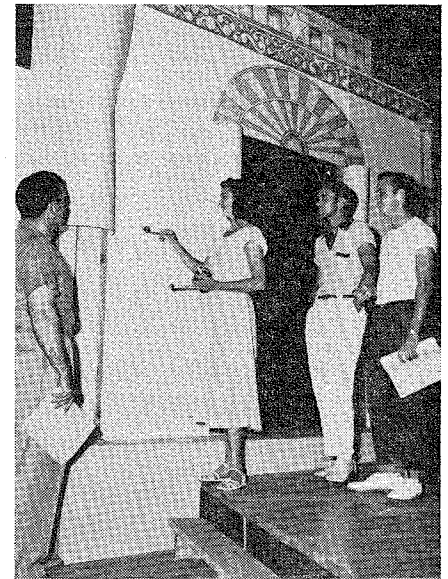


Photo by Dorothy Flanders

Artist Alta Seal and three members of the cast

ARE YOU ONE of those who would like to see the Passion Play at Oberammergau? Or perhaps you have seen Josef Meier and the Black Hills cast at home or on tour. If so, you undoubtedly found it thrilling to live in imagination those emotion-packed days in Jerusalem, to walk beside Jesus with his disciples, to share his pain as he was misunderstood and tormented, to see him before Herod and Pilate with Caiaphas plotting his crucifixion, to hear him speak from the cross and to see him come forth from the tomb. These were moments for memory and reflection.

But something was missing! The added testimony to Christ's resurrection—his ministry in Zarahemla.

Can't you hear the prophecy of Samuel added to the Passion Play? Can't you see him walking into the wicked city of Zarahemla and, with concern in his eyes, prophesying the forthcoming birth and ministry of Christ? Then—at the moment when death seems the victor at the cross—can you hear the storm mounting in fury in America? And the wonder of it—Christ comes to minister to the marveling throng in Zarahemla.

(Continued on page 21.)

Parables for Today

By Harry Whipple

THE GREATEST TEACHER of all time often used parables to illustrate some truth he wished the people to understand. Or, as we would say in modern-day parlance, he illustrated his point by telling a story.

In poverty-ridden Palestine, hunger, famine, and disease were rampant. The people labored under the yoke of Rome and the emperor's tax collectors. They had wandered so far from God and his teachings that their eyes were blinded to the truth. Superstition, hate, and revenge were part of their everyday life. So Jesus oftentimes could best illustrate the true meaning of his message by comparing it to something familiar to them. When asked, "Is it lawful to pay tribute to Caesar?" he asked to see a coin, then asked, "Whose inscription is this?" When they answered, "Caesar's," he said, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." In other words, use the things of the world to meet your worldly obligations but do not forget to give God that which you owe him—your love, devotion, and a godly life, as well as your tithes and offerings.

WE HAVE COME a long way since Jesus walked the earth in the flesh. In nineteen hundred and fifty years man has learned much. Through education many old superstitions have been disproved. We are learning the folly of hate through the futility of wars. We are beginning to realize the necessity of learning to live together in peace. Gradually the light of the gospel penetrates the darkness, resulting in changes in the world for the better. Yet we are a long way from what we might be, and should be, had we followed more closely the teachings of the Master. People throughout the land are coming to realize the need for social reforms to correct the inequalities which exist. We are gradually overcoming old prejudices, greed, and selfishness; we are learning the meaning of true brotherhood. While we have tried long to attain a more desirable, more equitable way of life, we have not as yet tried God's plan. We show by our deeds that we are not yet ready to walk all the way with him.

IF JESUS were with us in the flesh today, how would he answer our questions

and help us solve our problems? I can almost hear someone say, "Lord, I am a man with a family. My time is mostly spent in earning a livelihood for my wife and children, with enough over for taxes. Now I would like to give some time to church work, but my family likes to have me home evenings; and then I like to watch television, and read the paper. To whom should my first and greatest loyalty be?"

I believe Jesus would say, "Give unto your wife and children that which is justly theirs, and the same to your community, but do not forget God and the needs of the church." And he might add: "Any man who provides for the needs of his family and serves his community honestly and well, walking in righteousness, humbly doing good, is a living testimony to the power and goodness of God. And wheresoever you are called to serve, there labor to the best of your ability and you shall have your reward."

AND THEN I HEAR some tired mother say, "Lord, I love the church work and desire to serve more. I would like to visit the sick and teach in the church school, but I have several children and the press of housework with the many chores of caring for my family's needs and comfort seems to take about all my time. How, then, can I serve thee best?"

We might very well hear the Savior say, "To visit the sick or to teach a class in church school is a laudable ambition. And they who do this work well are profitable servants of mine. Yet in serving your family as wife and mother you are also serving me. For to rear your children to love God—teaching them to respect the rights and privileges of others, to be good citizens and devout Christians—is no mean task. And if you do this work well, you will find other avenues of service opening to you. Anyone who does well the tasks at hand will be rewarded. If your Lord were given a more prominent place in the homes of the people, there would be far less sorrow and insecurity in the world today."

Yes, I think Jesus might use a story, perhaps one referring to some everyday occurrence or custom to give us a better understanding of our place in the scheme of things. Then he might add, by way of advice to us all, "Be patient, my friends. Serve wherever the opportunity presents itself." The perfecting of the Saints is a slow, gradual process—not something to be attained in a day. There is no magic formula. The way may seem rugged and the lessons difficult. Yet they who are patient and diligent will be polished, perfected, and made ready for a place in the kingdom of heaven.

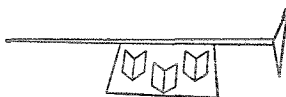
Church School Handbook

prepared by the Department of Religious Education

This handy, loose-leaf handbook is the complete and authorized guide to better church schools in branches everywhere. All church administrators and teachers will find it necessary in their ministry. Contents include: History of Religious Education, the Department of Religious Education, Objectives of Christian Education, Organizing the Church School, Administration of the Church School, and ten other chapters of valuable information.

\$2.00

Herald House
Independence, Missouri



Letters

A Letter of Gratitude

Like other members of this church, I have had blessings of many kinds. I have been healed of illnesses, and I have received many gifts from God's people that have made my life easier. Recently my husband received a caretaker's job here at a cemetery. We live in a cottage on the shore of a lake at the back of the cemetery, and each morning I go outside to talk aloud with my Master. In doing this I have found a new "closeness" to him. Large mountains stand in front of my home, and there are fir trees around it. It is everything I want in a home. I have a good husband and son and daughter. I am able to attend church services of my own faith. Could I ask for more?

I believe that if we truly serve God we can experience Zion here and now with blessings abundant.

MRS. WILLIAM G. WHITE
Corvallis, Oregon

Note of Thanks

I want to thank all who sent cards and letters when I asked for prayers. I received them from all over the United States and Canada. They were a great comfort to me, and I am now blessed with better health.

If there are any members living in or near Fredonia, Kansas, I shall appreciate their visiting my brother, John Coddington, who lives about four miles from town. His daughter, Fern Andrews, is telephone operator in Fredonia.

MRS. JOHN TEETERS
Independence, Missouri

Prayers Requested for Albert Davis

My uncle, Albert T. Davis, has been confined to his hotel room for several weeks with an acute attack of sciatica. He is eighty-eight years old and has been an active worker in the Reorganized Church for fifty years. Administration has brought relief to him, and with the aid of crutches he is able to walk. His greatest need now is for ground-floor quarters in the area near Central Church in Los Angeles for a reasonable amount of rent. I am disabled and live forty-five miles away and have been unsuccessful in my attempts to get him properly located.

Uncle Albert's mind is alert, and he enjoys telling the gospel story. It was through his example and counsel that my wife and seven children were brought into the Reorganized Church. He richly deserves the prayers and messages of comfort of the Saints. His present address is Brighton Hotel, Fourth and Hill, Los Angeles, California.

(No signature.)

Note of Appreciation

I am truly grateful for the book, *Zion's Problems*. I plan to make it available to all in our small group so that they too can read it. I also appreciate the *Church School Handbook*; I have found it to be most helpful.

ALBERT C. INGLE
Blue Rapids, Kansas

Correction

In the Biographical Sketch of Swen Swenson, the names of two towns were misspelled. His birth place was Halsingborg instead of Helsingfors, and his first home in Missouri was at Lebeck, not Lebec.

The Book of Mormon Points the Way to Zion

(Continued from page 10.)

burrowing through the moist, soft earth pushing up the soil as he went. I scooped up a shovelful of earth—mole and all—and put my captive in a tin can. He was utterly miserable and restless. In fact I discovered before long that my mole was literally grinding his snout off by incessantly pushing at the bottom of the tin can in futile attempts to find his way back to his native habitat.

The fall of Adam removed man from his native habitat—the Garden of Eden. Christ came with the gospel plan for restoring man to his native environment from which he had fallen. Prayer is the open window of the soul through which there comes to our souls from the presence of God the life-giving refreshment of his Spirit. If we close the window of prayer, the air will soon stagnate and we will sicken and die spiritually. Nephi has well said, "*Ye must pray always, and not faint*" (II Nephi 14:12).

As air and light enter a house through windows, so the light, warmth, and life of the Spirit of God enters our souls through prayer—"*And ye receive the Spirit through prayer*" (Doctrine and Covenants 63:16).

Let us rip down the dark curtains of unbelief and lethargy and open wide the windows of prayer that the glorious sunlight of God's Spirit may shine into our lives to quicken us and empower us to rise to the great challenge of God's work in the latter days. (To be continued)



Golden Wedding Anniversary

Mr. and Mrs. John E. Cleveland of Independence, Missouri, celebrated their fiftieth wedding anniversary by holding open house at their home on Sunday, June 14. They were married on June 16, 1903, in Bungay, Illinois. They have lived in Independence since 1948, after residing forty-five years in or near Kennett, Mo.

The Clevelands have six living children: Floyd C., John A., Lloyd E., Francis W., Mrs. Iva Stone, and Mrs. Frieda Hughes. They also have ten grandchildren.

Mrs. Cleveland has been a member of the Reorganized Church for fifty-three years, and Mr. Cleveland, who holds the office of priest, has belonged for thirty-five years, and is now an employee of the Social Service Center. Two of their sons also are in the priesthood: Floyd is a priest, and Lloyd, an elder. Lloyd is serving as president of the Northeastern Illinois District.

ARCHAEOLOGICAL PHOTO PACKETS

These black and white, 8" x 10" photographs provide public relations materials for local missionary work. They can be used for newspaper cuts, posters, programs, bulletins, etc. Produced by the Audio-Visual Department of the General Church.

PACKET A—Chichen Itza

1. Pyramid Temple called "El Castillo." 4. Face of the Bearded White God.
6. "The Caracol" or observatory. 11. Feathered serpent columns at Temple of the Warriors.

\$1.25

PACKET B—Uxmal and Kabah

38. Stone mosaics on "House of the Governor." 41. "Quadrangle of the Nuns." 26. General View: ruins of Kabah. 27. Detail of the "Palace of the Mask."

\$1.25

PACKET C—Monte Alban

15. General View: ruins of Monte Alban. 16. System IV. 18. Great stairway. 24. Tomb 60 (cross design).

\$1.25

PACKET D—Teotihuacan

33. Pyramid of the Sun. 34. Pyramid of the Sun (different view).
32. "Cuidadela" or little citadel. 35. West facade—Temple of Quetzalcoatl.

\$1.25

HERALD HOUSE

Independence, Missouri

Briefs

Children Baptized

HUMBER BAY, ONTARIO.—The missionary series during April was well attended and climaxed on May 3 by the baptism of two candidates. A. M. Pelletier, Jr., baptized and confirmed Betty Graham, assisted by Herbert S. Brown. Walter L. Thorpe baptized A. Arthur J. Jones and assisted Fred C. LeFeuvre in the confirmation.

On Mother's Day, the pastor presented the eldest mother, Mary Ann Whitworth, and the youngest mother, Bernice Evelyn Hodgson, with floral tributes.

On June 7 two young brothers were ordained to the higher priesthood, in the Aaronic order. They were Gordon Kent, from teacher to priest, with the ordination by Al Pelletier, Jr., and Alexander Rowett from deacon to priest, with the ordination by William G. Brown.

Five girls and four boys were baptized and confirmed on Children's Day. These children were Trudie Wilson, Patricia Smith, Rena May Pycok, Jacqueline McLean, Margaret Hodgson, Edward Thorpe, John Smith, John David Wry (Williams), and Wayne Rowett. Officiating in baptisms were Walter L. Thorpe, Alexander E. Rowett, and Herbert S. Brown. Oswald R. Moore, James Pycok, William G. Brown, and Walter L. Thorpe officiated at the confirmation services.

Rebecca Ann and William Michael Graham, son and daughter of Mr. and Mrs. William Graham, were blessed on March 29. On April 25, Jeremy Gordon Kent, infant son of Mr. and Mrs. Gordon Kent, was blessed by his grandfather, James W. Dadson. On June 14, Debra Yvonne Muir, daughter of Mr. and Mrs. Douglas Muir, was blessed by her grandfather, Carl Muir.—Reported by THORA M. JONES

Semiannual Conference Held

LOGAN, IOWA.—A prayer service at 9 A.M. opened the Northwest Iowa District semi-annual conference, which met June 21 at Logan. District President S. R. Coleman was in charge, assisted by other district officers. At the close of this service Patriarch Elvin Baughman brought words of admonition and encouragement to the Saints.

At the eleven o'clock hour President W. Wallace Smith gave an outline of the work contemplated on the Auditorium. The Dow City choir sang at this service.

At one-thirty there were classes for each department. The men's group was in charge of W. Wallace Smith, with Sister Smith leading the women's group. District leader Herbert Floyd took charge of the young people.

A business session was conducted in the afternoon. This conference was the largest ever held in the district.—Reported by RUBY ADAMS

President Israel A. Smith Visits

BAYOU LA BATRE, ALABAMA.—President Israel A. Smith was in attendance at a seafood-barbecue luncheon served at the noon hour and in the afternoon, July 4. Bazaar material, flower plants, candy, and hot dogs also were sold. The proceeds of this effort—slightly over \$600—will be applied to the branch budget to meet commitments to the General Church.

Rhonda Elizabeth Sutton, infant daughter of Mr. and Mrs. Ronald Sutton, was blessed by

Elders Delbert and Alman Tillman on June 7.

Elder Marshall Mizell was guest speaker at the evening service July 5.

Brother Gabriel Visits

GOODLAND, KANSAS.—Brother Gerald Gabriel of Colorado Springs, Colorado, was in the branch the first part of November and held services at the church on Sundays and Wednesday nights. He held cottage meetings on the other evenings. Several nonmembers were in attendance at the church services. Glenda Richardson and Ruth Alfred were baptized at the close of his series. Apostle D. Blair Jensen held services on November 20.

A Zion's League retreat was held here last fall. Several branches near Goodland were represented. A group of young adults from Goodland attended a retreat in Champion, Nebraska, in November. Four League members and two leaders enjoyed the yuletide retreat in Denver, Colorado, in December.

Several from the group attended District Days in Denver in October.

The senior choir, under the direction of O'ella Marolf, took part in the intercity church choir festival held in the high school auditorium February 22. Soloists at the Easter program this year were Shirley Cowan, Jean Terrill, and Glen Middleton.

The Kenneth Clark, Kenneth Ingram, and Kenneth Carl families have moved to new locations.

The women's department, under the leadership of Sister Marion Phillips, meets once a month at members' homes. They have served several dinners and banquets to help with the building fund. The new church building is not entirely completed.

At the close of a two weeks' series in May, Brother Herbert Lynn baptized Mr. and Mrs. Kenneth Clark and son Hugh, and Mrs. Jean Harding.

About twenty-one children attended the one-week Bible school in June. Mrs. Grace Husman served as principal.

Brother Arthur Gibbs preached one evening at Goodland, and Elder J. R. Graybill and wife have been helping with the church services in Hill City, Kansas.

In June a number of young people attended youth camp at Palmer Lake, Colorado.—Reported by PAULINE ROBERTS

Osceola Mission Growing

OSCEOLA, MISSOURI.—The work at Osceola is going forth under the combined efforts of two priests, Brothers Charles Crabtree and Howard Kile. Mrs. Elmer Kile has been leader of the women's department since the mission was first organized two years ago. Through the promotion of various projects and with the aid of some donations, the women's department has banked over \$400 toward the building of a church home. These ladies would like money-raising ideas from other groups.

Brother and Sister Charles Myers are leaders of the young people.

Brother Macrae visited recently, bringing some special singers and his old missionary organ. Ernest Kile recorded the program and has played it back in the homes of those who were unable to attend the preaching service. Brother Kile has been recording sermons and programs, and playing them to shut-ins, interested friends, and others who do not have the privilege of attending regular church services.—Reported by MRS. ELMER KILE

Vacation Church School Held

NELSONVILLE, OHIO.—Eighty-three children attended the vacation church school held from June 8-19 at the Jackson Street church. This school has been conducted for four years,

with increasing attendance each year. Only twenty of these children were from Reorganized Latter Day Saint homes. Forty-one of the children who enrolled this year attended all sessions of the school. Brother Calvin French visited during one of the sessions. Sister Helen Norris was supervisor, and local teachers had charge of classwork.

The publisher of the Nelsonville *Tribune* visited the school and took pictures of the classes. These pictures and a write-up about the activities conducted were featured in the June 25 issue.

Recognition was also given Elder A. B. Kirkendall recently in the local newspaper in which a feature article appeared concerning the religious painting on the rear wall of the church in Creola, where he was pastor from 1887 until 1939.—Reported by EARL WOLFE and MARY CURTIS

Ordination Service

DESELM BRANCH, ILLINOIS.—Apostle Donald Chesworth met with the members of the branch on March 16 at a dinner in his honor in the church hall. Elders Cecil Ettinger and Lloyd Cleveland, of Aurora, were also guests. Brother Chesworth was speaker for the service that followed.

Elder Jacques Pement, of Boston, spoke at the service on Good Friday. On Easter, April 5, a short program was presented by church school classes. Special music was provided by the choir and soloists. Brother Pement gave the Communion message, which was followed by the sacrament of the Lord's Supper. In the afternoon a number of members attended the district conference at Aurora, and were happy that the calling of John O. Pement to the office of priest was approved at this meeting.

Brother Cleveland was speaker on April 19. An ordination service followed. Brother John Pement was ordained to the office of priest by Brother Cleveland, assisted by Brothers Earl D. Rogers and Russell D. Rogers. Other guest speakers have been William Pike, Sr., Kenneth Lusha, Victor Eklof, and Stephen Lester.

The newly organized young adult group served a ham and bean supper on February 16 at the American Legion Home in Manteno, Illinois. A good sum was contributed to the building fund from this activity.

The choir, with the assistance of Brother and Sister Richard Keir, has contributed much to the beauty and dignity of the worship services. Weekly practices are held.

The Women's Council sponsors two meetings each month. One is the regular women's meeting; the other is a family night.

Services on the first Sunday of each month are held in the Odd Fellows Hall in Bradley, Illinois, for the convenience of members in the Kankakee area. The building fund goal has been set at \$5,000 for this year.

Dr. Harvey Grice, son of Patriarch and Mrs. John R. Grice, has been appointed manager of manufacturing and engineering of the Gains division of General Foods Corporation in Kankakee. Dr. Grice is now in Kankakee, and his wife and four children will join him soon.

Larry Dean Cavitt, infant son of Sgt. and Mrs. B. J. Cavitt of Havlock, North Carolina, was blessed May 31 by Elders Russell and Earl D. Rogers.

A branch picnic was held at Kankakee State Park at Altorf on July 4. The fellowship of the entire William E. Studtman family, of Otsego, Michigan, and the Chicago area, and numerous other friends made the day memorable.

On Sunday, July 12, Forrest Branch members were guests at services and shared a potluck dinner at the park. Brother and Sister Cecil Ettinger and family, Brother and Sister Harvey Grice, and Mary Ann Winegar also were guests.

Brother Ettinger was the speaker for the morning worship at which special music was provided by the choir and groups from both congregations.—Reported by VIDA ROGERS

Annual Election Held

WENATCHEE, WASHINGTON.— Priest Robert Buckingham performed the sacrament of baptism for Theda and John Moates in the Columbia River. Elders Wesley Lovitt and Bryon Buckingham gave the confirmation at the church a week later.

The annual election of officers was held July 12 under the supervision of Pastor Ronald Smith, who was sustained as pastor. Those elected to other offices were Dorothy Mendenhall, secretary; Vernon Pratt, treasurer; Neva Buckingham, women's leader; Fern Lovitt, church school director; Robert Buckingham, music leader and Zion's League supervisor; Bryon Buckingham, building committee, and Albert Gilstrap, auditor.

Wesley Lovitt and Bryon Buckingham were appointed as assistants to the pastor.—Reported by REA M. KEENER

Officers Elected

COLUMBUS, OHIO.—The following officers were elected for the coming year: E. E. Smith, city pastor; C. A. Ferguson, G. T. Glandon, C. H. Hamilton, and D. J. Gabriel, associate pastors; Norma Ann Kirkendall, director of leadership training; Mildred Ferguson, secretary; N. J. Weate, treasurer; Margaret Barker, women's leader; Robert E. Brush, youth leader; Marjorie Cross, music leader; Myron Myers, recreation; Robert J. Miller, publicity; Donald Huffman, book steward; and Florence Graham, Harry Neiman, Donald Downard, Merrill Weate, and D. J. Gabriel, finance committee.

Brother Gard Kirkendall was awarded the "Courage Cake" for the month of June by Courage, Inc., a local organization for the handicapped.

The church-sponsored softball team, entered in the North Senior Church League, has won all their games.

At last Columbus has a fine church parsonage for its General Church appointee, our city pastor. It is well situated in one of the finest areas of the city, 380 East Torrence Road, and will lend prestige to the church here.—Reported by ROBERT J. MILLER

Prayer Meetings Well Attended

MARION, ILLINOIS.—The priesthood meets each Wednesday evening after prayer service to study *The Priesthood Manual*. Renewed interest has resulted in attendance increasing from about ten to thirty-five or forty at prayer meetings.

The men of the branch have completely redecorated the upper auditorium of the church.

Missionary D. L. Kyser, who with his family is making his home in Marion, conducted a three weeks' series of meetings, concluding with ten baptisms. Five others have been baptized during the year. Five babies have been blessed.

O. P. Allen was elected pastor at the last business meeting, and he chose William Poore, Sr., and Norman Jackson to act as his counselors.

Gordon Lambert was chosen church school director. He was an outstanding graduate of the class of 1953.

Zion's League meets every Sunday evening before church services, with Brother Poore as leader. He and his family have recently moved from Champaign to Carbondale, where he is Director of Personnel at the University.

The women's department, under the leadership of Sister Pearl Cooce, meet the second and fourth Tuesdays each month for classwork and the first and third Thursdays for workshop.

Hazel Kyser is the teacher of the Tuesday night classes. One day each month has been set aside as finance day. The women have had bake sales, chicken dinners, ice cream and box suppers, penny-a-pound family nights, and other projects, and have contributed their share to the building fund. The women are also responsible for the upkeep of one of the missionary cabins at the Brush Creek reunion grounds.

The children's department has helped with the church worship programs and sponsored a Mother's Day program, an Easter egg hunt, and a Christmas party. Sister Vaughn is leader, and Norman Jackson is junior pastor.

An Easter cantata was directed by Geraldine Koblter.

Other officers of the branch are Myrtle Choate, clerk; Meribah Vaughn, book steward; F. E. Burklow, treasurer, and Glenna Jackson, publicity.

Apostle D. O. Chesworth conducted a series of meetings and baptized two.—Reported by GLENNA JACKSON

Family Circle Completed

CARTHAGE, MISSOURI.—On March 29 the Carthage Branch was host to members of the Carthage College Band. They presented concerts at the local high school auditorium and at the Sunday evening service at the church. Eldred Spain is a member of the band.

The children's department, under the leadership of Mrs. H. O. Plumb, presented the Mother's Day program. On May 11 the women's department sponsored a banquet in honor of the high school graduates, Shirley Masters, Barbara Plumb, David Janney, John Duckett, and Paul Sweet. Guest speaker was W. T. Lawhead, General Secretary of the Carthage YMCA.

Vacation church school was held for two weeks, with Merry Plumb as principal. Average attendance was twenty.

The music department, led by Elsie (Mrs. H. A.) Shank, presented a cantata on Easter Sunday, and the members of the choir and their families spent a social evening later at the home of Mr. and Mrs. Shank.

On Children's Day three young people were baptized in the pool at the YMCA by Elder Shank. They were Joanne York, Tommy Joe Goettel, and Edwin Masters. They were confirmed at the eleven o'clock service, at which time Janice Sue, infant daughter of Mr. and Mrs. Ervin Marshall, was blessed by Elders A. M. Hogan and H. Davis.

A picnic in the park followed the Father's Day service, which was in charge of the Zion's League.

Ben Goettel was ordained to the office of deacon at the reunion at Racine on July 5.

Evangelist Ray Whiting held a series of meetings here from June 21-28. During the series, out-of-town specials were given by John Leslie of Joplin, and Bob and Joan Trimble of Pittsburg. Solos and duets were given by members of the local choir. Before the closing service on Sunday a baptismal service was held at the river, at which time a family circle was completed. Ervin Marshall and his son Gary were baptized by Elder Plumb, and confirmed the following Wednesday night by Elders Plumb and Shank.

At the business meeting held in June, the following officers were elected: H. O. Plumb, pastor; Karl Hobbs, church school director; Lorraine Shank, secretary and historian; Bill Shank, treasurer; Ernie Shank, minister of music; Nellie Hogan, women's supervisor; Hilde Shank, adult supervisor; Clayton Turner, young people's supervisor; Merry Plumb, children's supervisor; Carol Dowdy, publicity agent; John Shank, librarian; and Ben Goettel, custodian.

The Zion's League sponsored an ice-cream social on the church lawn June 19.

Visiting speakers the past few months have included Heman Davis of Colorado, Mark Mink, David Lohr, and Stephen Black of Joplin, John Wolf and Jim Jones of Webb City, Bill Miller and George Doubledede of Medoc.

Sunday evening services through the months of July and August will be held at the reunion grounds at Racine, Missouri.—Reported by HILDE SHANK

Have You Ever Seen a Passion Play?

(Continued from page 17.)

hemla! See Nephi, Jonas, Timothy, and the children responding to his call.

WE HAVE OFTEN SPOKEN of the "second witness for Christ." It seems strange we have not before combined the witness of the Bible and the Book of Mormon in an expanded Passion Play, and yet we who are trying to do it now can well understand why it hasn't been done. It is a tremendous undertaking.

For instance, the job of making the Auditorium ready for the production. It is an ideal stage setting. It is large and has many stage levels, with a choir loft for a hill and openings at the top for the crucifixion and ascension scenes. There is room enough to reserve one side for Jerusalem and the other for Zarahemla; But think of all the settings to be built and painted. Almost impossible unless you have a Bud Henson and an Alta Seal near by.

And music, sound, lighting, costumes for more than one hundred! Bernard Butterworth is arranging music and will play the organ for a musical background. Harold Higgins and Roy Beck have charge of sound, and plan the first Auditorium use of the new development in stereophonics. You will experience the storm! Howard Lade and his crew are arranging the unusual lighting effects. Doris Clements will supervise the transforming of three hundred dollars worth of cloth into authentic costumes.

Virginia Henson has the large job of directing the production with its thirteen scenes to be interpreted wisely and blended together so that the story will live in the hearts of all who will see the drama. Roscoe Faunce, who takes the part of the narrator, Mormon, will also lend valuable counsel and support in direction.

The cast? Players are too numerous to mention in this brief article. Some familiar faces include a stake president, a prominent pastor, and a General Church secretary. Not so well known perhaps but mighty important are twenty-five children.

Two Zion's Leagues are sponsoring the production—Walnut Park and Eden Heights. The Center Stake Men's Club is underwriting the cost. Many people from Center Stake are helping to ready the drama for August 13 and 14.

Would you like to come? You are invited. If you live within driving distance come by car or chartered bus in small or large groups. Bring that friend of the church you have long wished to bring to independence. There will be special tours through the Auditorium and other church centers of interest during the afternoons. The Campus will be available for your picnic suppers and relaxation before curtain time. Then come early to the Auditorium to see OTHER SHEEP I HAVE, a drama of the Resurrection.

A MEMBER OF THE CAST

Herald House Price Changes

The following prices of Herald House literature and supplies become effective on all orders postmarked **AUGUST 10, 1953, or after.**

TRACTS

- Angel Message Tract Book (paper) \$1
 Angel Message Tract Book (cloth) \$1.50
 Angel Message No. 5 (Baptism of the Spirit) 10 - \$.60; 25 - \$1.25; 50 - \$2.25; 100 - \$3.75; 500 - \$17; 1,000 - \$31.50.
 Angel Message No. 6 (Laying on of Hands) 10 - \$.35; 25 - \$.80; 50 - \$1.50; 100 - \$2.50; 500 - \$11.50; 1,000 - \$21.
 Angel Message No. 7 (Immortality and Resurrection) 10 - \$.60; 25 - \$1.25; 50 - \$2.25; 100 - \$3.75; 500 - \$17; 1,000 - \$31.50.
 Angel Message No. 8 (Eternal Judgment) 10 - \$.60; 25 - \$1.25; 50 - \$2.25; 100 - \$3.75; 500 - \$17; 1,000 - \$31.50.
 Book of Mormon, Its Origin, Nature, and Purpose 10 - \$.75; 25 - \$1.50; 50 - \$2.25; 100 - \$5.
 Busy Man's Tract No. 2 (Faith) 10 - \$.25; 25 - \$.60; 50 - \$1; 100 - \$1.75; 200 - \$3.25.
 Busy Man's Tract No. 5 (Laying on of Hands) 10 - \$.20; 25 - \$.45; 50 - \$.75; 100 - \$1.25; 200 - \$2.25.
 Busy Man's Tract No. 6 (Resurrection and Eternal Judgment) 10 - \$.20; 25 - \$.45; 50 - \$.75; 100 - \$1.25; 200 - \$2.25.
 Church of Jesus Christ 10 - \$.90; 25 - \$2; 50 - \$3.75; 100 - \$7; 500 - \$30; 1,000 - \$52.50; 3,000 - \$150.
 Differences That Persist 1 - \$.20; 10 - \$1.75; 25 - \$3.50; 50 - \$6; 100 - \$11.25.
 God Speaks Today 10 - \$.60; 25 - \$1.25; 50 - \$2.25; 100 - \$3.75.
 Is Hidden Hunger Starving You? 10 - \$.30; 25 - \$.65; 50 - \$1.15; 100 - \$2; 250 - \$4.
 Latter Day Saints? 1 - \$.05; 10 - \$.45; 25 - \$1; 50 - \$1.90; 100 - \$3.50.
 A Question for Agrippa 10 - \$.30; 25 - \$.65; 50 - \$1.15; 100 - \$2; 250 - \$4.
 Restoration Message 10 - \$.60; 25 - \$1.25; 50 - \$2.25; 100 - \$4; 500 - \$18.75; 1,000 - \$35.
 Should I Be Baptized Again? 10 - \$.60; 25 - \$1.25; 50 - \$2.25; 100 - \$4.
 Something You Can Take With You 10 - \$.35; 25 - \$.75; 50 - \$1.25; 100 - \$2.25; 250 - \$5.
 Sunday, the Lord's Day 10 - \$.45; 25 - \$1; 50 - \$1.75; 100 - \$3.
 What L.D.S. Believe About Immortality 10 - \$2; 25 - \$4.25; 50 - \$8; 100 - \$15.50.

Why We Believe in Divine Revelation Today 1 - \$.10; 10 - \$.80; 25 - \$1.75; 50 - \$3; 100 - \$5.75

BOOKS

- Book of Mormon (cloth) \$ 2.50
 Book of Mormon (large leather) 12.50
 Call at Evening (cloth) 2.00
 50 - \$1.85 each; 100 - \$1.75 each; 150 - \$1.65 each; 250 - \$1.55 each
 Compendium of the Scriptures 3.25
 Concordance to Book of Mormon 5.50
 Concordance to Doctrine and Covenants 4.00
 Doctrine and Covenants (cloth) 2.25
 Inspired Version (cloth) 5.00
 Inspired Version (de luxe) 13.00
 Inspired Version (de luxe index) 14.00
 Inspired Version (limp) 9.00
 Inspired Version (limp index) 10.00
 Restoration Story 1.25
 Rules and Resolutions 2.25
 Saints' Hymnal (cloth) 2.00
 10-49 \$1.85 ea.; 50-249 \$1.65 ea.; 250-499 \$1.50 ea.; 500 or more \$1.35 ea.
 Saints' Hymnal (leather) 7.50
 Zion Builders' Sermons 1.50
 Zion's League Annual 6 for \$15.00
 Peter and Pamela Coloring Book Nos. 1, 2, and 3 \$.45 each, \$1.25 for 3.

MISCELLANEOUS

- Church Flag \$50.00
 United States Flag 40.00
 Church Flag and U.S. Flag (per set) 85.00
 Patriarchal Blessing Sheets No. 1 (per hundred) 2.00
 Patriarchal Blessing Sheets No. 2 (per hundred) 1.25
 Stepping Stones
 per year in U.S. 1.75
 per year in Canada 2.00
 per year in other countries 2.25
 per quarter in U.S. .40
 per quarter in Canada .45
 Zion's Hope
 per year in U.S. 1.50
 per year in Canada 1.75
 per year in other countries 2.00
 per quarter in U.S. .35
 per quarter in Canada .40
 All Gospel Quarterlies .30
 All Junior Workbooks .30
 All Primary Work Pages .20

Bulletin Board

Servicemen's Addresses

Cpl. Robert V. Graybill
 AF 17357612
 Det. 11-136th C.S.S.
 A.P.O. 196
 c/o Postmaster
 New York, New York

A. B. Carl Beaty
 A. F. 19-475-253
 Flight 199
 3285 Training Squadron
 Parks Air Force Base, California

Carl is from Wenatchee, Washington, and would like to contact members living near the base.

ENGAGEMENTS

Christensen-Trotter

Mr. and Mrs. Orman Salisbury of St. Joseph, Missouri, announce the engagement of their daughter, Georgie Mae Trotter, to Vernie E. Christensen, son of Mr. and Mrs. Raymond Christensen of Cameron, Missouri. Georgie is a graduate of Graceland College. The wedding will take place September 5 at the Reorganized Church in St. Joseph.

Cochran-Martin

Mr. and Mrs. Loyd E. Martin of Topeka, Kansas, announce the engagement of their daughter, June, to Kenneth C. Cochran, son of Mr. and Mrs. Virgil D. Cochran of Joplin, Missouri. Both are 1952 graduates of Graceland College. Kenneth is now a senior at Pittsburg State Teachers College, Pittsburg, Kansas, where the couple will live following the wedding on September 6.

Hampton-Russell

Mrs. Ruth Russell of Independence, Missouri, announces the engagement of her daughter, Helen Marie, to Gerald E. Hampton, son of Mr. and Mrs. Elmer Hampton of Blue Springs, Missouri. Both were graduated from Graceland College in 1952. The wedding will take place on August 22 in Independence.

WEDDINGS

Diekman-Ingram

Jean Ingram of Goodland, Kansas, and Richard Diekman of Burlington, Colorado, were married in February by Priest Kenneth Ingram at the Goodland Reorganized Church. They are making their home on a farm near Burlington.

Rupprecht-Froyd Brooner-Froyd

In a double-wedding ceremony on June 20 Winona Froyd was married to George Rupprecht, and her sister, Colleen Froyd, was married to Orman Brooner. The brides are the daughters of Mr. and Mrs. Clifford Froyd of Conception Junction, Missouri. Mr. Rupprecht is the son of Mr. and Mrs. Emil Rupprecht of Caseyville, Illinois, and Mr. Brooner is the son of Mr. and Mrs. Charles Brooner of St. Joseph, Missouri. The Rupprechts are making their home in Independence until September when they will go to Champaign, Illinois, where Mr. Rupprecht will attend the University. The Brooners are residing in Omaha, Nebraska.

BIRTHS

A son, George Francis, was born April 30 at Mercy Hospital in Oelwein, Iowa, to Elder and Mrs. Evert McFarlane. He was blessed on June 14 by his father.

A son, David Eugene, was born on November 1, 1952, to Mr. and Mrs. Richard Cowan. He was blessed by Elders E. R. Marolf and J. R. Graybill on December 1.

A daughter, Gayle Rae, was born on April 4 to Mr. and Mrs. Ernest Middleton. She was blessed on May 3 by Elder E. R. Marolf.

Herald House

Independence, Missouri

Camp Schedule 1953

A son, Gary Lee, was born to Mr. and Mrs. Glen Middleton on June 15. He was blessed on June 28 by Elders E. R. Marolf and J. R. Graybill.

A son, William Mark, was born on February 20 to Mr. and Mrs. Leon Simmons. He was blessed by Evangelist Harold Velt and Elder Merle Guthrie at Stone Church on June 21. Mrs. Simmons is the former Lorna Cable.

A son, Terry Douglas, was born June 13 in Yale Community Hospital to Mr. and Mrs. Van R. Braidwood of Port Huron, Michigan. Mrs. Braidwood is the former Florence Jeske.

A daughter, Janice Sue, was born on February 7 to Mr. and Mrs. Ervin Marshall of Carthage, Missouri. She was blessed on Children's Day by Elders A. M. Hogan and Heman Davis.

A son, Orval Bryant, was born on April 14 to Lt. and Mrs. Orval Stever of Frankfort, Germany, formerly of Carthage, Missouri. Mrs. Stever is the former Martha Plumb, daughter of Pastor H. O. Plumb of Carthage. Lt. Stever is serving with the armed forces near Frankfurt.

A son, Steven Monroe, was born on November 10, 1952, to Mr. and Mrs. Francis M. Banks of Independence, Missouri. Mrs. Banks, the former Ruth Audrey Williams, daughter of Apostle and Mrs. D. T. Williams, attended Graceland College.

A daughter, Julie Ann, was born on February 2 to Mr. and Mrs. Robert Joseph Brown of Independence, Missouri. Mrs. Brown is the former Betty Williams, daughter of Apostle and Mrs. D. T. Williams.

We're on the Air . . .

ALABAMA, Mobile.—WKRK, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

ARKANSAS, Searcy.—KWCB, 1300 on the dial, 4:30-4:45 p.m. (CST) Sunday.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

CONNECTICUT, Norwalk.—WNLK, 1350 on the dial, 8:30 a.m. each Sunday (beginning July 5).

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

IDAHO, Twin Falls.—KLIX, 1310 on the dial, 7:15-7:30 a.m. (MST) Sundays, July 26 through October 18.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m. (EST) on July 21, Aug. 5, 11, and 26.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFBS, 1310 on the dial, 10:30 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MONTANA, Kalispell.—KGEZ, 600 on the dial, 1:15 p.m. (MST) Saturday.

OHIO, Ashtabula (Cleveland area)—WICA, 970 on the dial, and WICA FM, 103.7 megacycles, 9:15 to 9:30 a.m., Sunday, July 14-December 6.

OHIO, New Philadelphia.—WJER, 1450 on the dial, 11:15-11:30 a.m. (EST) July 28.

OREGON, Ontario.—KSRV, 1330 on the dial, Sunday 1:30 p.m. and 9:15 p.m.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 9:30 a.m. (EDST), Sunday.

TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.

TEXAS, Weslaco.—KRGV, 1290 on the dial, Saturday 9:30.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Date	Camp	Location	Camp Director or Registrar
Young Adult			
Sept. 5-7	Moran State Park Orcas Island	Seattle, Washington, District	Don Brady, 2012 E. 140th St., Seattle 55, Wash.
Sept. 12-13	Camp Allegany	Camp No. 11, c/o Allegany State Pk., Red House, N. Y.	S. W. Johnson, 157B Ken-ville Rd., Buffalo 15, N.Y.
Youth Camps			
Aug. 9-16	Camp Tonadoona	Chetek, Wisconsin	Cecil Ettinger, 302 N. Buell Ave., Aurora, Ill.
Aug. 16-20	Youth Camp Des Moines District	Springbrook State Park Guthrie Center, Iowa	Charles Neff, The Auditorium, Independence, Mo.
Aug. 16-23	Camp La Hacienda	Bandera, Texas	Wayne Simmons, 423 S. Kansas, Weslaco, Texas
Aug. 16-23	Youth Camp	Camp Canter's Cave Near Jackson, Ohio	Calvin French, 225½ S. Main, Middletown, Ohio
Aug. 16-23	Camp Kiondashawa	Transfer, Pennsylvania	Loyd Adams, Route 2, Willoughby, Ohio
Aug. 16-23	Youth Camp	Deer Park New Hope, Pennsylvania	W. T. Guthrie, 64 Silvermine Ave., Norwalk, Conn.
Aug. 16-23	Youth Camp	Methodist Center (Junct. High-ways 2 & 31) Parkersburg West Virginia	James S. Menzies 2606 23rd Street Parkersburg, W. Va.
Aug. 23-30	Camp Alleghany	Camp No. 5, Red House, N.Y. c/o Alleghany State Park	S. W. Johnson, 157B Ken-ville Rd., Buffalo 15, N.Y.
Aug. 23-30	Camp Liahona	Brewton, Alabama	Ed Barlow, 211 Armstrong Ave., Bay Minette, Ala.
Aug. 30-Sept. 6	Camp Roosevelt Los Angeles Stake and Southern Calif. District combined	Mountain Center, Calif.	Arthur H. Kensler 129 Arthur Ave. Santa Paula, Calif.
Aug. ?	Camp Winiaugwamauk	Brooksville, Maine	Wm. Guthrie, 64 Silvermine Ave., Norwalk, Conn.
Junior-Junior High Camps			
Aug. 1-15	Los Angeles Stake Jr. High (Ages 10-13)		Garland E. Tickemyer 1330 S. 10th, Arcadia, Calif.
Aug. 9-16	Jr. Camp	Deer Park New Hope, Pennsylvania	J. T. Conway 1014 N. Madison Street Arlington, Virginia
Aug. 15-29	Jr. Camping School (Ages 8-10)	Los Angeles Stake	Garland E. Tickemyer 1330 S. 10th, Arcadia, Calif.
Aug. 18-22	Camp Liahona (Jr. High)	Brewton, Alabama	Ed Barlow, 211 Armstrong Ave., Bay Minette, Ala.
Aug. 23-30	Camp Michuron (Girls 12-14)	Blue Water Reunion Grounds	John Rogers, Port Hope, Michigan
Aug. 23-30	Camp Kiondashawa (Jr. High)	Transfer, Pennsylvania	Loyd Adams, Route 2, Willoughby, Ohio
Aug. 23-30	Children's Camp So. Calif.	Pinos Altos	John P. Davis, 2235 243rd St., Lomita, Calif.

Write for your copy

of the new 1953-54

Church Supply Catalog

Herald House

Independence, Missouri

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

h
h

SHOW BUSINESS

At last "Call Me Madam" came to town. It's a pretty musical comedy in a beautiful setting of royal palaces, a story with a happy ending in which a poor American boy meets, falls in love with, and marries a lovely princess; a farce in which a crude old maid captures a cultured diplomat; a clever satire on the faults of some Americans.

That is the entertaining side. There is a serious side, too. Like so many of its kind, this film gives the impression that the great American dream is to sacrifice everything for a good time, to avoid a serious thought at all costs, and to convert the whole world to boogie-woogie. Thus we furnish ammunition to the Communists for their war of hatred and contempt against the free enterprise, "capitalistic" societies of the world.
L. J. L.

BIG MEN WANTED

Why should men listen to the preacher? How does he know more than others what God requires of us? It is not that men are irreligious, but that the critical spirit has made them uncertain, even doubtful whether the questions so easily discussed by the preacher can be known. Such is the temper of the age in which we must work. It calls for men who shall be heard, who shall make themselves felt by the largeness of their spiritual manhood and by the divineness of their message.—Hoyt, "Work of Preaching."

PRODUCTION-LINE BUILDERS

Man's method is to manufacture. God's method is growth. When we have growth beyond the natural it is malignant and will kill. Yet we want to establish Zion tomorrow!
Cheville

ONE-SECOND SERMON

Too many of us tend to be like the old deacon who wound up a long prayer by saying "Use me, Lord, use me in thy work—specially in an advisory capacity."
Harry Whipple

DOWN THE NOSE

Jesus' classic picture of the religious snob is contained in the words of the Pharisee who said to himself, "I thank Thee that I am not as this poor publican." But we often miss the point as completely as did the dear old lady who commented when the preacher read the parable to the congregation, "I'm glad I'm not like that old Pharisee." (Adapted from "Christian Century.")

GOING SOMEWHERE?

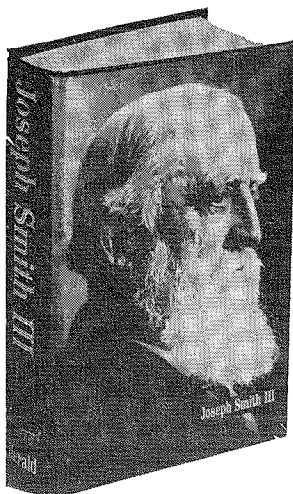
The Spirit guides those who are going somewhere. You will recall that the Lord promised he would send a Comforter to "guide" us into all truth. One doesn't need a guide if he isn't going anywhere. The sense of mission adds greatly to our strength as ministers.
Bishop L. Wayne Updike

TRUST

"The trustworthiness of men trusted seems often to grow with the trust."—Woodrow Wilson.

Joseph Smith 111 and the Restoration

Edited by AUDENTIA ANDERSON
and BERTHA HULMES



This autobiography of the second president of the church is a book that you want to include in your religious library. Along with an interesting life story it brings you the rich, interesting history of the Latter Day Saint Church in troublesome times and in the days of its reorganization.

\$6.00

HERALD HOUSE

INDEPENDENCE, MISSOURI

Contents

EDITORIAL		
A Good Influence	3	
Across the Desk	4	
OFFICIAL		
Appointments Canceled	4	
College Student Conference	4	
ARTICLES		
Was Jesus a Married Man? by Israel A. Smith	5	
Books	7	
The Book of Mormon Points the Way to Zion, Part III, by Roy Weldon	8	
Question Time	11	
Blessing Others Today, by Leona Hands	12	
Meditations on Zion, by Harry Whipple	13	
The Fine Art of Receiving, by Marguerite Constance	14	
Letter From Tahiti, by Gladys Tyree	16	
Have You Ever Seen a Passion Play?	17	
Parables for Today, by Harry Whipple	18	
Letters	3	
Golden Wedding Anniversary: Mr. and Mrs. John E. Cleveland	19	
Briefs	20	
Herald House Price Changes	22	
Bulletin Board	22	
Camp Schedule	23	



Photo by Marion Pease

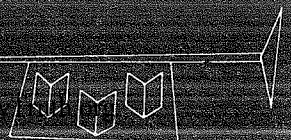
Retreat Time

the Saints' Herald

August 10, 1953

Volume 100

www.lafayette.edu



News and Notes

FROM HEADQUARTERS

PRESIDENT EDWARDS RETURNS FROM REUNION

President F. Henry Edwards and Apostle Percy E. Farrow have returned from the Arkansas-Louisiana Reunion which was held from July 19 to 26. They were associated with District President James Renfro, and Elders Kenneth Byrn and Les Gardner. Attendance was reported to be 35 per cent above last year.

PRESIDENT W. WALLACE SMITH IS SPEAKER

President W. Wallace Smith preached the opening sermon at the Lamoni Stake Reunion on Sunday morning, July 26. Also present were Stake President Robert S. Farnham and Stake Bishop Earl T. Higdon. The reunion is being held in the college buildings on the Graceland campus at Lamoni.

PRESIDING EVANGELIST AT REUNION

Presiding Evangelist Elbert A. Smith and Ronald Smith visited the Ozarks Reunion on Sunday, July 26.

ATTEND OZARKS REUNION

Charles D. Neff, assistant to the First Presidency, attended the Ozarks Reunion at Racine, Missouri, July 18-26. General Church appointees who attended were Apostle Charles Hield who had charge of prayer services, James C. Daugherty who taught the general classes, District President Stephen A. Black who acted in an administrative capacity, Elder William E. Williams who had charge of the young people, and Charles Neff who taught women's classes. All of these men shared in preaching services. Evangelist Henry Castings, of Des Moines, Iowa, was present and gave forty-four blessings. It was estimated that over 480 people attended the reunion.

SPEAKS AT OUTDOOR SERVICES

Radio Minister Evan A. Fry had charge of the Communion services at Joplin, Missouri, Branch on August 2, and spoke at the evening services which are being held outdoors during the summer months at Racine reunion grounds.

CHEVILLE VISITS

Dr. Roy Cheville has arrived in Zion to work with the Department of Religious Education on curriculum research. He will be with the department during the month of August. Brother Cheville attended a Religious Education Institute at Seattle, Washington, and visited Camp Wasila at Silverlake, Washington, Camp Kimtah at Deception Pass, Washington, and Camp Monyoka at Elliston, Montana, before coming to Independence.

MESLE ATTENDS REUNIONS

Carl Mesle, General Church Director of Youth Activities, has attended the Texas Reunion, Park of the Pines camp in Northwest Ohio District, and Salina, Kansas, Reunion.

EARLY MORNING FELLOWSHIP

Stake Youth Leader Lee Hart was in charge of the early morning fellowship service and breakfast at Adair Park on Sunday, July 26. About 250 young people attended. Monte L. Parker, member of the stake bishopric, was the guest speaker. The service and breakfast were planned by the Enoch Hill Zion's League, under the leadership of Mr. and Mrs. Scott Finken.



We'd Like You to Know . . .

Aleah George Koury

ALEAH was reared in the Reorganized Church and baptized when he was nine years old. Although it meant much to him then, it wasn't until he was fourteen and heard an address to the young people by Dr. Floyd McDowell at a youth convention in London, Ontario, that he actually became aware of a responsibility to Christ and his church.

From that time his desire was to serve the church in a missionary capacity. This was verified to him by a spiritual experience when he was seventeen and again in his patriarchal blessing, which he received while on a leave from the Army.

Aleah was born in 1925 at Toronto, Ontario. He was graduated from De La Salle "Oaklands," a private military school, and went on to receive a Bachelor of Arts degree from the University of Toronto in 1948. His education was broken by service in the Canadian Army from 1944 to 1946.

In December, 1946, he was ordained a priest in his home congregation. Following his graduation from the university he served as editor of two Canadian magazines at Consolidated Press in Toronto. In September, 1949, he was appointed to full-time missionary work.

His hobbies are photography, hunting, and fishing. His aim is "to serve the Lord." Among other things he has contributed to the church through the medium of art, doing the illustrations for the loose-leaf book, *The Restoration Story*. Someday he hopes to help carry the gospel to the peoples of the Semitic nations. He was ordained an elder in April, 1950, and a Seventy in 1952.

Mrs. Koury was the former Patricia Lee Reynolds. They were married in 1950. They have two children, Patricia Lynn and Aleah George Wayne. Their home is in Bellingham, Washington.

The Saints' Herald Vol. 100 August 10, 1953 No. 32

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; and Audrey Stubbart, Copy Editor. BUSINESS MANAGER, Kenneth L. Graham.

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

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

The Gift of Peace

*"Peace I leave with you, my peace I give unto you."
—John 14: 27.*

IT IS MOST OFTEN the troubled hearts that go out in search of God, and it is those that most often find him. It is in finding our Heavenly Father that we also find peace.

One of the most beautiful of the promises was penned in the Philipian letter (4: 7), "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

How have you found that peace? Here is how some have found it.

IT WAS A NIGHT of pain, sleeplessness, and worry. The spirit was as dark as the night itself. Then, just before dawn, the first faint flush of light dimmed the stars in the east. Gradually the sun's rays, slanting upward from below the horizon, brushed the curtains of departing night with fiery red and incandescent gold.

The first dawn of creation must have been something like this, when the Lord himself looked upon this particular bit of his handiwork and was pleased with it.

There is infinite variety in the dawn, but something fundamental and unchanged since the beginning of time and space. There is something miraculous, something divine in a dawn that changes the fear and danger of darkness into the light and assurance of day.

There is something about the dawn that reflects the peace of God. Nothing else in life is quite like it. It is one of the Father's most precious gifts. And it reminds us of the words of the Son, "Peace I leave with you."

SUNSET. Over the fields a shimmering heat and a haze of dust. All day long men had toiled in the summer heat, sweat pouring from their faces, tired muscles straining to bring the harvest in.

At the end of the day, almost drained of strength, exhausted but satisfied, they went home. They had done all men could do to save their year's investment in the productivity of the soil. So much of the harvest was safe, ready to satisfy the hunger of a needy world.

While the women prepared the evening meal, the men washed off the grime and perspiration of the day, the cool refreshing water feeling good on their hot and irritated skins. As they washed themselves they also cleared their minds and spirits of the tensions and anxieties, the urgency of the day's occupations.

Peace came to their minds. Something universal touched their hearts, and they felt as if some quiet voice were speaking to them, "My peace I give unto you."

A CHILD was dangerously ill. The doctor made his visit and left medicine and instructions. All night long the mother remained at the bedside. During the long hours of her vigil, she lifted her heart in prayer to a greater Physician, seeking something more powerful than human aid.

Toward the end of the watch, the child's fevered tossing subsided and gave way to a more tranquil sleep. The medicines and treatment did their work; the prayers were answered; and the mother knew that all would be well for the little one. Grateful, she felt that there was a

Presence standing at her side and giving strength and encouragement. She found the meaning of the precious word "peace."

THE WORLD IS FULL of troubled hearts. Every soul has its own hours of darkness when it must walk by an inner light and survive by a hidden strength. Every person must face problems, carry his burdens, endure fatigue, stand up under discouragement and fear. "Man is born unto trouble, as the sparks fly upward."

There are only two escapes from trouble. One is death. The other comes when a mind finds the circumstances of life intolerable and takes its departure from reality into an imaginary world, haunted by spectral monsters or furnished with illusory delights. There is a name for this.

Some comfort may be found in the realization that all people have some burden of trouble to bear. As long as we live we cannot escape some of it, more or less.

What Jesus said about peace is a promise. It is a promise in which everyone has a share, a part of the heritage. It is only necessary to know the meaning of the promise and claim it.

No matter what the problem may be, no matter what or where one is, or what his condition may be, he can look for inward peace with God's blessing.

This is for you. Though you may be afraid, you can know that you need not be overcome. Though your problem may seem to have no solution, you can know that there is an answer somewhere. It may not come easily, but you can know that if you look for it in faith, it will someday come. This is the substance of the testimony of countless numbers of Saints who have suffered and wept, who have sought and found His peace.

L. J. L.

Editorial

Across the Desk

THE FIRST PRESIDENCY

Some months ago Elder Alfred H. Yale sent an invitation to the First Presidency to provide a guest minister for a morning service at the Estes Park Conference of the YMCA. The invitation was passed along to President Edmund J. Gleazer, Jr., of Graceland College, and he was able to be at the Conference Sunday morning July 20. He reports:

There were about 700 people present in this YMCA Church of the Rockies. The music was of excellent quality, and Dr. Orlo Choguill of the First Presbyterian Church of Topeka, Kansas, was a very competent minister in charge. Dr. Choguill, in presenting me, referred to my work in Philadelphia and Lamoni as a minister for the Reorganized Church of Jesus Christ of Latter Day Saints. He also described Graceland as a college with an international student body, and he was careful again to emphasize its church relatedness.

Among those in the congregation were a number of YMCA executives who are attending the summer school at Association Camp. Several eminent ministers were in attendance including, by the way, the pastor of the Presbyterian Church in Independence.

I found the congregation to be very responsive and had the opportunity to speak to a great many people personally immediately following the service. I should mention, too, that many of the persons attending the service are college and university students from various parts of the country. I understand that there are about 160 of these students employed by the camp.

We are receiving a steadily increasing number of invitations such as this one filled so ably by Brother Gleazer.

From Apostle Charles R. Hield:

I am glad to report that the combined Central and Southwest Texas Reunion was most successful. The prayer meetings, classes, and sermons were on a high order, and we had the largest attendance I think that Texas has ever had,

in spite of the drought. We had 450 regular campers on the grounds all the time and about 600 to 650 on week ends. Brother Carl Mesle, with Wayne Simmons and Charles Kornman, did a very nice job with the Zion's League age. Bishop Lewis Landsberg made an excellent contribution to the Bishop's class and had a good quality to his preaching. As junior pastor, Norman Cox made an outstanding contribution to the children's work.

In my opinion there was an especially fine over-all deeper appreciation of the truths of our Master, a fine wholesome degree of the Spirit of God being present each day, particularly in our prayer meetings. I feel that a great deal of good was done, that lives will be changed for the better, not only in the immediate future, but perhaps for years to come.

From Evangelist J. Charles May, July 21:

Emery G. Fletcher of Clitherall, Minnesota, leader of the Cutlerite faction, died this morning, July 21, about three miles from his home at the Battle Lake Rest Home, after being ill only a few hours.

Mr. Fletcher was born in Old Clitherall, July 22, 1868, and would have observed his eighty-fifth birthday anniversary tomorrow. The funeral will be Thursday afternoon, July 23.

Members of the Presidency have been interested in reports of an attractive missionary experiment being carried out under the direction of Apostle Maurice L. Draper at Ryde, a suburb of Sydney, Australia.

A new mission group has been opened at Ryde and is meeting in the Young Citizens Hall, a few steps from the major business center in the community. It is a small room, but on the ground floor; it is clean and accessible by all kinds of transportation.

The group leader is Seventy Floyd Potter. His assignment here is to carry out some experimental work in city evangelism by Seventies, with the idea of building quickly to stability by a prolonged and intensive missionary campaign, which will include street meetings on the corner next to the hall, newspaper advertising, cottage meetings, missionary

preaching in the hall, house-to-house canvassing, and other activities which seem to be feasible.

Over forty people attended the first preaching service, where Apostle Maurice L. Draper was the speaker. This number also attended the church school and Communion service. There were a number of non-members, some of whom have been baptized since the opening of the mission.

This is a General Church sponsored mission, with personal responsibility invested in the General Church officers. The membership will be carried on a separate roll, and all group offices will be filled with appointment by the General Church officers. Financially the group will participate in the district budget quotas and in routine administrative matters. In all matters of personnel and programming the Seventy will have full charge.

The goal is a stable branch in 1954, with a good start toward the building fund and possibly with a lot purchased.

From Apostle D. O. Chesworth:

I have a success story which will interest you. In the Nauvoo District we have been expanding considerably, and I feel that this will continue in the future. Some months ago a mission was initiated at Mt. Pleasant, Iowa. We baptized seven from there in June, six in July, and a baptismal class is already underway for August baptismal candidates. In addition, from the new mission opened a few months ago at Carthage, Illinois, we baptized six in July. As of now we have thirty-five baptisms for the Nauvoo District which heads the other districts in my area. Southeast Illinois with thirty-four and Wisconsin with thirty are pressing. With a total of 215 baptisms already secured for 1953 we should surpass the record of 307 for 1952 and 352 for 1951.

AUGUST THEME

The Promise of the Kingdom

Enter into Life

By C. B. Hartshorn

From a sermon preached at Liberty Street Church
May 11, 1952, and recorded by Elmer Hart

And behold, one came and said, Good Master, what good thing shall I do, that I may have eternal life?

And he said unto him, Why callest thou me good? There is none good but one, that is, God; but if thou wilt enter into life, keep the commandments.

He saith unto him, Which? Jesus said, Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honor thy father and mother. And, Thou shalt love thy neighbor as thyself.—Matthew 19:16-19.

WHEN MY GOOD FRIEND Dr. Van-Biber asked me a few days ago if I would speak to you tonight, I told him that if the Liberty Street congregation were expecting missionary preachers on Sunday evening I might not qualify. I am what has commonly been known as a pastoral speaker. But he suggested that I come and even suggested something that I might speak on in harmony with the general line of thought which has been used here on recent Sunday evenings: "My place in the kingdom."

I might be like two of my preacher friends. They took their wives and went to visit a distant city in the district. One preached in the morning and the other preached in the evening, and on the way home they were asking their wives about the sermons. One of the ladies frankly said, "All of your sermons are about the same. I think you just use a different title for the same sermon." Now that may be like the pastoral sermon. They all sound about the same, just a little different title, but I'm quite sure that you will observe that there are some things about my approach that is pastoral in its nature; that is, I think of my congregation as those who are part of the kingdom, who are wanting to do a better job of helping build up that kingdom of heaven here upon earth, the organization Jesus came and gave his life to establish.

This statement we have read here, "Keep the commandments," indicates certainly that there is a commander. "If thou wilt enter into life, keep the commandments." Jesus was that commander, for the prophet Isaiah said, "I will give him for a leader and a commander of the people." We do have One who gives us commandments.

On one occasion, after he had finished his earthly work, he declared, "This is life eternal, . . . [to] know thee, the only true God, and Jesus Christ whom thou hast sent."

THE CONCEPT which we have as Reorganized Latter Day Saints of kingdom-building is not that we join the church, or that we go out to church on Sunday as some people might go just to find pleasure. We're inclined to think of this as the *work* of God. People in many churches talk about "coming to Christ." They seldom are heard to say, "I love the work of God." It is questionable whether we all realize what we mean when we say, "work," but there is work to do in the kingdom of heaven and it is a call to that work which I make to you tonight.

The building of the kingdom is a privilege, and the call is ominous. It's later than most of us think, and we do want to enter into this life fully and completely that we might have joy therein. One of our hymns has this line:

With joy we remember the dawn of
that day,
When led by the Spirit the truth to
obey.

Perhaps all of us have something of that enjoyment as we look back to our baptism, because there was an impelling urge that we just must do this thing. It was what it took to make us happy, so we were baptized. The difficulty is that some of us have grown old in the service, and we look back to those good old days and we talk about them as though they were something of the past, and the church somehow or other has gone off on a devious course—"It's not like it used to be." Well, I hope you'll pardon me if I get under your cuticle just a little bit at this point and try to get you to see that the big change likely is in you rather than in the church. I have been a close student of the church for a number of years; and while somebody may disagree with me, perhaps not those here tonight, the changes that the church has made have been for the better. It has made some changes. I remember the time when we apologized if we asked people for money in this church and we rather bragged, "If you come to our church you won't have a collection box put under your nose," as though that was a terrible sin. I remember when I first went to Chicago, we had three congregations, but not a church building. Two of those branches were meeting on busy car-line streets in rented store buildings. The church has made progress, but its belief in the priesthood and in the power of almighty God to move in the hearts of people is just as fundamental as it ever was, and I think it is accomplishing a better work.

SO I WANT to stir up your minds, as Peter says, by way of remembrance of some of those things, of those good old days when we were led by the Spirit of God to obey the truth. Truth never changes, we now may have just a little different way of expressing it than formerly. We have improved from those situations

in the store building on Harrison Street and Cottage Grove Avenue.

Now prayer meetings may be a little bit dull at times. Sermons may make you yawn. You may be skeptical of some things given out in the pulpit. And you may doubt the sincerity of some of those who are baptized into the church—they run well for a season. They seem to come in with a great bit of enthusiasm and you say to yourself, "There's somebody who's going to help the branch. They're going to get into this kingdom-building work and move it on as it's never been moved before." Then by and by you see their devotion cooling off. I'm not classing you with that group, but we see those things happening and we wonder why it is that people are that way when the kingdom work is so important.

We have ten thousand Reorganized Latter Day Saints in the Center Place. The Gathering Movement has been on for years, and its rising momentum is carrying us to new endeavors. I need not recount for you the evidences of God's blessing and the advancement of the work here in the Center Place. We haven't gone far enough yet. Each of us needs to take himself in hand and find out what his place in the kingdom is. What can we do to advance the work in the Center Place?

Remember, Jesus said that it was a day of sifting, and he warned us not to take our ease in Zion. Paul, in writing to the Corinthian saints, says:

Every man's works shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he has built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself may be saved; yet so as by fire.—I Corinthians 3: 13-15.

WE ARE IN the Gathering Movement. You and I are a part of the ten thousand Saints in the Center Place, but the assurance that our work will give us a reward depends upon what we do with our opportunities. Some are here to please others. I know of just a number of husbands who came to please their wives. Children are born here. They didn't have much invested in the church. They just inherited the church, so their concern is like that of the young man who sought Jesus and said, "What good thing shall I do that I might have eternal life?" He at least was concerned with eternal life. But if we really want to enter into life, Saints, we must find out why we've changed since we made our baptismal vows. Why is it the sermons do not thrill us as they did at first? We're not so keen on bearing our testi-

mony on Wednesday nights as we used to be.

I recall an incident that Mrs. Zealia Jennings told one night at the Walnut Park prayer meeting about four years ago. She said she was riding on the bus from Kansas City after work, and as they passed the Auditorium a gentleman sitting on the seat ahead of her asked a boy that was sitting with him what that big building was. He said, "That's the Auditorium of the Reorganized Latter Day Saints." And he sneered and said, "They're no more saints than I am." Well, maybe they weren't. I don't know whom he was acquainted with. I know he wasn't acquainted with all ten thousand members here, and it may just be that he got hold of some Reorganized Latter Day Saint who had grown cold and indifferent. He might know several of them. It's not sufficient just to be baptized and acquire the name of Reorganized Latter Day Saint. Sainthood means something more than just acquiring the name. You don't become a Saint as you become Mrs. Jones, for instance, by marrying John Jones. It's just not that easy. We do get the name, but we don't become Saints, and perhaps this man was right.

BROTHER AL BOOS spoke of the devotion of the membership in this way: "The Sunday morning crowd is the test of the popularity of the church. The Sunday evening crowd is the test of the popularity of the preacher, but the Wednesday evening crowd is the test of the popularity of God." Well, I'm not ashamed of this crowd tonight. I think that we have a pretty good representation here, from my point of view; and as Joseph Smith III one time when he went quite a distance to preach to six and they asked, "Well, Brother Joseph, you're not going to preach to just these, are you?" said, "Why, they couldn't get any more good if they were twice as many." He always preached the best kind of sermon that he knew how to preach.

The thing that I want each of you to think about is this: "Do we really want to enter into the life?" What's happened to that zeal that brought us into this church, "when led by the Spirit the truth to obey"? Certainly the truth hasn't changed. Well, let's face some facts. I think that there are reasons why obedience to the gospel brought so much joy and why we have lost some of it. You may not agree with me, but I hope you will think this through, because I can't help by these remarks somebody who is across the street or somebody who stayed home tonight to take care of the baby, to listen to the radio, to watch television, or whatever they are doing. I can only help

you. If I help anybody at all, it will be you.

The reason I think that we don't enjoy the prayer meeting today as much as we used to is that we've lost the power to repent. "Oh," you say, "do you think I'm a sinning man?" I'm not speaking in the accusative case tonight but I ask each of you to face certain facts here and think them through. Yes, I rather think that we have some things to repent of, but I would like to explain what I mean by repentance.

EVERY COMMUNION SUNDAY we are asked to renew our covenant. Somewhere along the line we've lost our grip just a little bit upon this business of kingdom-building. We've wandered just a little, so we come to renew our covenant. Some think that they then get a remission of their sins. Well, not by just partaking of the bread and wine. They may if they can repent with it, but that's the only condition upon which forgiveness of sins is promised. Some present the idea that "I'm just as good as So-and-so." And I wouldn't argue on that point. Some try to justify themselves by saying, "Well, if I never do anything worse than that, surely God will overlook my shortcomings." The word "repentance" is made from the Greek phrase, *metanoia*, meaning to "change one's mind." Somehow or other in the work that needs to go on in our hearts and minds, we need to see things differently. Once we got great joy from the preaching of the gospel message. Now somehow the lights put us to sleep when we come to hear a sermon. We blame it on our eyes. Maybe there is some truth in that. I know it's a lot different when I'm sitting out there than when I'm standing up here. But our big difficulty is that we've lost the power to repent. We don't see some of the things that are wrong with us, our thinking, our acting, our way of living. So we need to change our minds about some of these things.

Repentance means feeling sorry enough for some things to quit doing them. I admit it is a whole lot easier to repent of somebody else's shortcomings. We feel so sorry that somebody else is doing some things that they ought not to do, but to change our own mind week by week and month by month and do things differently is much more difficult.

I remember many years ago on one of my first jobs, I had to write up receiving tickets. I found out that I was making the letter *g* like a small letter except it had a larger loop at the top. Well, right or wrong, I thought, That's not a good way to make the letter *g*. I'm going to make it just the way you regularly see it, a small loop at the top and then a big loop around. But the next time I

thought of it I found that I had been making several *g*'s just the way I had always made them. I then said, "Something's wrong here. I've got to take myself in hand." I scolded myself that way for a day or so and found that I wasn't getting anywhere. Why wasn't I? Well, for the same reason we don't get over a lot of other things we decide we are going to quit doing. I just didn't repent enough. And then I did this: every time I made the letter *g* the way I didn't want to make it, I erased it—every time. I didn't let a time pass. It didn't take long until I quit making *g*'s the way I didn't want to. Now there is a principle there. The letter *g* doesn't amount to anything, but the principle amounts to everything. We need to repent. We need to feel sorry enough for doing a thing to quit it and make restitution, and if we don't do just that we're not going to get anywhere.

NOW WHAT is my place in the kingdom? There are many things that I can do if I can take myself in hand and say, "This is the way that I'm going to assist," and do that; not just promise but actually do it. Some of us, I'm told, no longer feel the personal need for sermons, or for study classes. Why do we get that way? When we first came into the church there seemed to be so many things we wanted to know. I remember when I was just a nine-year-old boy, this work opened up to me in a very wonderful way. I had the privilege of going with my parents to attend a two weeks' series of meetings. Elder F. B. Blair came over to our little town and I got to go to most of those services. The interesting and remembered thing about them was that, as I was wondering how all things in the Bible could be—some seemed so strange, this great universe, so many unexplained questions—that very night something that Brother Blair would say would answer my question and satisfy my soul. Next day as I was rejoicing, some other problem would come up; night after night he would answer those questions for me.

Now I think we get the same kind of preaching today that Brother Blair gave. I've changed. I do not say that I no longer have need for sermons, but there are some sermons that I do find myself picking to pieces, as you may pick mine to pieces. You have the right to—but let's be careful lest in our critical attitude we get no good from it, no questions are answered, we sense no needs that can be supplied. For when we reach that stage the trouble is likely with us and not with the preacher. It may be that there is much good in the sermons which we are missing.

WE DO NEED good sermons. We need study classes. There's just a lot to learn if we're going to take our place in kingdom-building. We need to teach and learn our stewardship program. The church is more than a social institution or an ethical society with life insurance. It is the work of God here upon earth. It is challenging us to come and give the best that's in us to the work that is right here before us. Not something that is off at a distance to be achieved when we die, but something that is right here with us now.

Now, I'm not trying to confess for you. I'm not admitting that you're a bad lot. I think that you're a good group of people. I don't know of a better people, but I think you're too contented, as I know you by and large. I think we are just a little bit too contented with our individual status, perhaps with the things that are going on in the church and in the world about us. We need a divine discontent that will bring us out on a quest. If we would enter into life there are certain things we must do, particularly to find out what our place in the kingdom is.

In the Roman letter Paul called attention to things we need to think of tonight: "For I say unto you through the grace given unto me to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly according as God has dealt to every man the measure of faith." Just how do you think of yourself? If we measure others by ourselves, compare ourselves with ourselves, we're unwise. If we'd enter into life, if we'd be perfect, there's need for us to change our minds and do a lot of things that perhaps we haven't been doing.

MANY, MANY YEARS AGO I heard this little incident and it struck me as having a point in it. In the days of the early Fords, with no tops, the back seat was filled with the wife and children; the front seat had two or three children in there with dad, the driver. He couldn't get out because there was no door on his side. He felt the old car giving a few bumps and he said, "Sal, I wish you'd get out and see what's gone wrong with that left rear tire. I'm afraid it's gone flat." So his wife got out. "No," she assured him, "it's a bit flat on the bottom side but the rest is all right." Now we know that tires like that are not all right. The place where they come in contact with the ground is the important place. We are too satisfied oftentimes, particularly with ourselves and anything that has to do with us, whereas there should be a divine discontent that will help us to go on to be perfect, to enter into life.

I asked a good sister today where her family was; she's the mother of a large family. She had only one son with her. She said her husband had to work and her son and daughter-in-law had gone picnicking. Well, they may not freeze but they won't have a good time today I'm sure, because Sunday is not a picnicking day for Reorganized Latter Day Saints. It's a day of worship. I don't know why people can't get into that spirit. They want to spend all the time in the kitchen getting food on Sunday or eating or hunting or frolicking, when the kingdom-building work is so important. God and the world expect more than respectability out of Reorganized Latter Day Saints. If we are any more Saints than that man on the streetcar, it is because of the things we do, because of the things we think, the way we respond to the call of God in the lives of men.

TODAY MEN DO NOT WANT and will not respond to preachments, but they will respond to love and service. The church is called to do that very task.

I remember reading in the Angel Message tract series in which Brother Elbert tells of a boy who came home from church school one Sunday all filled up. The lesson had been on *love* and he was full of the subject. When he came into the house, he said, "I love everybody, some I do and some I don't."

Perhaps we Reorganized Latter Day Saints are like that. We're race prejudiced; we're congregational prejudiced. Some we love and some we don't, and yet "by this shall all men know that ye are my disciples, that ye shall have love one for the other." We don't even love all Reorganized Latter Day Saints. You can't do that. Lots of times you can love a person who is good and kind to you who does not belong to any church better than you can love some of the Reorganized Latter Day Saints who ought to know better than to say and do some of the things they do and say. But if we get full of love and have the spirit of service there is no argument against us. There is no resisting this type of missionary endeavor.

THE CHURCH is in a new era. I don't want to appear sensational, but I do want you to think a few things through tonight. We have entered—we're not just about to enter—we have entered a new era of the work and the development of the work here in the Center Place and throughout the church. It's
(Continued on page 19.)

God and Christ Two Persons

One in Purpose, Planning, Endeavor, and Execution

By Elbert A. Smith

My Father worketh hitherto and I work.

I HAVE BEEN ASKED to express my opinion on the question, "Are God and Christ two persons, or are they only one person?" My opinion is not of primary importance. Jesus himself appealed to certain standards of evidence when he said, "It is written." The Scriptures present God and Christ to us as two persons, before, during, and after the brief sojourn of Christ on earth in human flesh.

"From the Beginning"

We have the word of God in the beginning of revelation to us in the first chapter of Genesis; from the King James Version of the Bible: "God said, Let us make man" (Genesis 1: 26). To whom was God speaking? Certainly to some person separate from himself in identity and capable of working with him in the creation of man. The matter is cleared up in the Inspired Version of the Bible: "And I, God, said unto mine Only Begotten, which was with me from the beginning, Let us make man" (Genesis 1: 27).

Here we have the Father speaking to his Only Begotten Son as to another person, and one who had been with him from the beginning, "I, God [one person], said unto mine Only Begotten [another person], Let us make man."

There is no record that at any time afterward the Son became merged into the personality of his Father and lost his own identity. If Christ has done that, then must we, as his followers in all things, do likewise: That leads directly to the old doctrine of Brahmanism: "Those only who have attained a knowledge of God are rewarded by absorption. . . . This union with Deity is the total loss of identity."—*Ten Great Religions*, page 119.

That is not Christian doctrine. Christ's idea of oneness, unity, is different. It is written of the city of Enoch, "The Lord called his people Zion, because they were of one heart and one mind" (Doctrine and Covenants 36: 2).

It is true that Christ said, "My Father and I are one." He also prayed earnestly to his father that his followers might become one "even as we are one." God and Christ are one in the same sense that he wished his followers to be one.

We are told in the Book of Mormon that "plain and precious" things had been taken from the Scriptures which were to be restored. We have noted that one of them (as restored in the Inspired Version) is a very plain statement concerning the creation of man. God said to his Son, "Let us make man."

God and Christ in Conference

In the third chapter of Genesis, Inspired Version, we have another of those very plain things restored for us in our Scripture. The ultimate salvation of man was under consideration. Satan appeared before God and said, "Send me, I will be thy Son, and I will redeem all mankind, that one soul shall not be lost, . . . wherefore, give me thine honor." Another person appeared before God, of whom it is written, "But behold, my beloved Son, which was my beloved and chosen from the beginning, said unto me; Father, thy will be done, and the glory be thine for ever" (Genesis 3: 1-4).

Here we have the word of God that his Only Begotten Son talked with him as to another person and volunteered to do the will of the Father, not demanding glory for himself. The Father rejected Satan because Satan planned to "take away man's agency" and become the first great dictator, saving men whether they wished to be saved or not. God, the Father, chose Christ, the Son, to come to earth with a persuasive gospel. "God so loved the world that he gave his Only Begotten Son."

Thus we find the Father and the Son, two distinct personages, planning together with each other the creation and salvation of man.

The Origin of Some Confusion in This Matter

Some confusion seems to have grown out of the fact that some of the prophetic writers have given to Christ, the Son, certain titles ordinarily reserved for God, the Father (though most of them speak plainly about the Father and the Son). In an introductory note to the Book of Mormon the statement is made that one purpose of the book is to convince Jew and Gentile that "Jesus is the Christ, the Eternal God." The title, "the Eternal God," may be modified by the preceding words that "Jesus is the Christ." The title, "Christ," is always reserved for Jesus.

This statement in the preface seems to embody one by Nephi which is much more explicit in its reference to the Christ: "And as I spake concerning the convincing of the Jews, that Jesus is the very Christ, it must needs be that the Gentiles be convinced also, that Jesus is the Christ, the Eternal God" (Book of Mormon, page 145). Take note that in the very same connection Nephi speaks of the *Father* and the *Son* as two persons, as follows: "Until they [the Jews] shall be persuaded to believe in Christ, the Son of God. . . . And when that day shall come, that they believe in *Christ*, and worship *the Father* in *his name*, . . . the Lord will set his hand again the second time to restore his people from their lost estate" (Book of Mormon, page 141). And again: "According to the words of the prophets, and also the word of the angel of God, his name shall be Jesus Christ, the Son of God" (Book of Mormon, page 142). Nephi clearly understood that one was the Father, the other the Son.

Certainly the Book of Mormon has no new and mysterious doctrine on this point different from that in the Bible. For example, in the ninth chapter of Isaiah there is a prophecy concerning the coming of Christ: "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." This statement may be modified by the ensuing verse which says that he shall reign upon the throne of David and be called a prince.

Probably the one passage of Scripture that most lends itself to support of the argument that the Father and the Son are one person is the following from Luke 10: 23 of the Inspired Version: "No man knoweth that the Son is the Father, and the Father is the Son, but him to whom the Son will reveal it."

Even in that passage it is still Father and Son. There is no doubt that though Father and Son were two persons (as represented in the first chapter of Genesis in the Inspired Version), yet in their work they were one to an extent that we cannot comprehend except it be revealed (and this oneness we also are to attain). This passage must be interpreted to harmonize with the overwhelming number of scriptural statements which clearly present Father and Son as two persons; yet one in the sense Christ had in mind in his great prayer for his disciples, "Holy Father, . . . that they may be one, even as we are one" (John 17: 11, 22). Father and Son are one in the same sense that Christ wished his followers to be one—and he certainly did not expect or desire that they should all become one person.

"I Am Come in My Father's Name"

Jesus said, "I am come in my Father's name" (John 5:44). Since he did come *in his Father's name* and with his message and authority, it is not surprising that some of the prophetic writers gave to him titles commonly reserved for the Father, thus causing some confusion.

Perhaps the following simple and limited illustration may help. The First Presidency is the highest administrative body in the church. For a number of years in the life of President Joseph Smith, his son Frederick Madison Smith was a member of the Presidency, associated with his father as counselor. Whenever the members of the Presidency were "one" in purpose and in will, the son, Frederick Madison Smith, could speak for the Presidency with authority equal to that of his father. When he went into distant fields with a message from the Presidency he was often introduced to the people as "President Smith." Another might introduce him as President Smith, son of the President of the church. A stranger, not acquainted with the facts and never having seen the father, might have been confused; but he would scarcely say, "The father and the son must be one person, because the son is introduced by the very same name and title that is given to the father."

The Title That Christ Preferred

Jesus sometimes spoke of himself as "the Son of Man," sometimes as "the bridegroom." On a memorable occasion he put his stamp of approval on a title which recognized the relationship of Father and Son.

He had said to the apostles, "Whom say ye that I am?" Peter replied, "Thou art the Christ, the Son of the living God." Then Jesus with very evident pleasure voiced his approval of that statement, in these words, "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matthew 16:16, 17).

The Father in heaven had revealed to Peter that Jesus on earth was his Son. This sonship is so all important that Christ said, "on this rock I will build my church."

In the eighth chapter of Mosiah there is a record of an address by Abinadi containing a remarkable prediction of the coming of Christ. In one part of the discourse Abinadi attempts a theological exegesis of the oneness of the Father and the Son which had troubled some people. With all due reverence we must say that the exegesis is abstruse and involved. It should not be made the basis of any radical conclusions not in harmony with many plain statements in

other prophetic utterances. Abinadi's exegesis might be taken to evidence a belief that the Father and the Son always were one person; however, again and again he speaks of them as two—Father *and* Son—and of the will of the Son and of the will of the Father. There can be no will *without personality*. Christ had a will of his own, free agency, and he chose to bring his own will into accord with that of his Father. Here, as many times in the Bible, these two wills of two persons are mentioned—one only in their complete agreement.

In Any Language "Father and Son" Means Two Persons

"He that abideth in the doctrine of Christ, he hath both the Father and the Son."—II John 9.

The Scriptures abound in definite statements indicating the separate personalities of God and Christ. Space will permit the use of only a few of them:

From the Book of Mormon:

What will ye that I [Jesus] should do unto you, when I am gone *unto the Father*?—Page 676.

And he [Jesus] said, Father, I thank thee that thou hast given the Holy Ghost unto these whom I have chosen.—Page 655.

Hearken, O, ye Gentiles, and hear the words of Jesus Christ, the Son of the living God.—Page 681.

Ye must *always* pray unto the Father *in my name*.—Page 652.

From the Doctrine and Covenants:

All men must repent and believe on the name of Jesus Christ and worship the Father *in his name*.—Doctrine and Covenants 17:6.

To this day, when we pray to God and worship him we are to do it in the name of his Son, Jesus Christ.

From the Bible:

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

I must be about my Father's business.—Luke 2:49.

If I do not the works of my Father, believe me not.—John 10:37.

As my Father hath sent me, even so send I you.—John 20:21.

I will pray the Father.—John 14:16.

I send the promise of my Father unto you.—Luke 24:48.

I have finished the work thou gavest me to do.—John 17:4.

And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit.—Luke 23:47.

C. B. Hartshorn, managing editor of the *Saints' Herald*, has computed one hundred and nineteen passages in the New Testament in which "parallel mention of the Father and the Son is made," and in the Book of Mormon two hundred and thirty-four similar passages in

which "the Father and the Son are in juxtaposition."

Testimony of Inspired Visions

At the time when the righteous Stephen was killed by a mob he had this vision:

But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold I see the heavens opened, and the Son of man standing on the right hand of God.—Acts 7:55, 56.

This was after the resurrection and ascension of our Lord. When he saw God and Christ as two persons, Stephen was filled with the Holy Ghost, which would scarcely have given him a false and utterly misleading vision.

The substance of Stephen's vision is confirmed by unimpeachable Scriptures. After Christ had given to his apostles his last commission to go into all the world and preach the gospel, he was received up into heaven and the Scripture records: "So then after the Lord had spoken unto them, he was received up into heaven, and *sat on the right hand of God*" (Mark 16:20).

Note also the following passages:

Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.—Romans 8:34.

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.—Hebrews 1:3.

Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.—I Peter 3:22.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.—Colossians 3:1.

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.—Hebrews 12:2.

The following statement is found in the King James translation of the Bible, John 1:18: "No man hath seen God at any time." That singular declaration is in conflict with testimonies found elsewhere in the Bible. Isaiah saw the Lord "sitting upon a throne, high and lifted up" (Isaiah 6:1). Jacob declared, "I have seen God face to face" (Genesis 32:30). Moses, Aaron, and seventy of the elders of Israel "saw the God of Israel" (Exodus 24:9, 10).

The statement, "No man hath seen God," found in the King James Version, is clarified in the Inspired Version as

(Continued on page 23.)

The Book of Mormon Points the Way to Zion

Part IV—Fasting

By Roy Weldon

THE PRINCIPLES of the gospel as given in Hebrews 6: 1 (faith, repentance, baptism, laying on of hands for the gift of the Holy Ghost) are church entrance requirements. Church entrance is just the beginning of a long journey toward perfection and sainthood.

Nephi says:

For the gate by which ye should enter is repentance and baptism by water: . . . And then are ye in this straight and narrow path which leads to eternal life. . . .

And now, my beloved brethren, after ye have gotten into this straight and narrow path, I would ask, if all is done?

Behold, I say unto you, Nay. . . . Wherefore ye must press forward with a steadfastness in Christ.—II Nephi 13: 24-30.

The Bible contains in one clear-cut Scripture the gospel formula for entrance in the church (Hebrews 6: 1). The Book of Mormon contains an equally important formula for pressing forward to the realization of God's rich promises:

For they were men of a sound understanding, and they had searched the Scriptures diligently, that they might know the word of God.

But this is not all: they had given themselves to much prayer and fasting, *therefore* they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority, even as with the power and authority of God.—Alma 12: 4-7.

In previous articles we have given consideration to two of the principles listed in this formula (Scripture study and prayer). Consideration of the third ingredient (fasting) is now in order.

Is fasting necessary to develop spirituality?

All mathematics, from simple arithmetic to trigonometry, depend upon ten little digits (0 to 9). Likewise the world of music is founded on the few notes of the musical scale. Remove one digit or one musical note and the world of mathematics and the world of music would come tumbling down.

We climb to the high places of mathematics from a foundation of ten digits. We climb to the high places of music from the foundation of seven simple notes (a to g). We climb to the high places of the spiritual world from a foundation of four simple factors—Scripture study, prayer, fasting, and consecration as contained in the sons of Mosiah formula. It is my firm belief that all four of these factors are necessary to the de-

velopment of spirituality, and the total removal or even the dilution of as much as a single one of these factors will either weaken or short out our contact with the Spirit of God.

Is fasting required of us by God? The Three Standard Books of our church give us a firm answer to this question. Not only is fasting required of us, it is also a clear-cut commandment of God:

Nevertheless the children of God *were commanded* that they should gather themselves together oft, and join in fasting and mighty prayer, in behalf of the welfare of the souls of those who knew not God.—Alma 4: 6.

Also, I give unto you a *commandment*, that ye shall continue in prayer and fasting from this time forth.—Doctrine and Covenants 85: 21.

Baptism is a commandment and requirement of God. We would scarcely think of trying to side-step it. Fasting is also a commandment of God. Why not honor it also? Indeed, if we side-step this principle and commandment, how effective will our baptism be?

Jesus was baptized of John in the Jordan River to fulfill all righteousness. Have we forgotten that he arose from the baptismal rite and fasted and prayed for many days in the wilderness? If his baptism was our example, why not his fasting also?

In Book of Mormon times the people joined in fasting and mighty prayer for the welfare of the souls of those who knew not God. Several years ago I was visiting in a Midwestern city. I was invited to Sunday dinner by a young and very promising minister of our church (pastor and member of the stake high council). We had scarcely sat down to eat when his wife asked me if I would like to hear the story of how her husband (a former Hard-Shell Baptist) had come to join the church.

In response to my affirmation she gave a testimony I shall long remember. She had been trying to convert her stanch Baptist friend to the church. He attended services and read books but to no avail. He was unimpressed. Finally she gave him *The Call at Evening* which has converted great numbers to our church. He returned it a week later still unmoved.

It was then that this good R. L. D. S. girl decided on a greater effort. She fasted and prayed for an entire week. When she met her Baptist friend the following Sunday she found that something had happened to him. He was ready to join the church.

I wonder what would happen if, in addition to lending our neighbors our church books, we loved them enough to fast and pray a few days for them?

Does fasting involve abstinence from food?

Perhaps the dominant characteristic of our age and civilization is the tendency toward the easy way. Abstaining from food for several meals or for several days is not an easy undertaking. It has little appeal to people of a soft push-button age who revel in the comforts of scientific luxuries and conveniences. As far as my knowledge goes, fasting is practically unknown in the popular Protestant churches. The Catholics and Jews practice some abstinences during Lent and Passover which, in my estimation, are scarcely worthy of the name of fasting.

For those who would like to interpret fasting without abstinence from food there is one verse in the Scriptures which, taken alone, might seem to indicate that fasting does not require abstinence from food.

And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect; or, in other words, that thy joy may be full.—Doctrine and Covenants 59: 3.

The true meaning of this verse is to be found in the way it dovetails with some fifty other verses in the Scriptures on the same subject. To take this verse at its apparent face value without considering its relationship to other passages is a mistake. Hundreds of Christian sects have chosen from the Bible that text or those texts which fit their fancy and have ignored other related Scriptures. This makes the Bible a fiddle upon which one can play any denominational tune he may wish. Some large denominations select the Scripture, "Believe on the Lord Jesus Christ, and thou shalt be saved." No consideration is given to further Scriptures on the subject of salvation. Scripture interpretation is a matter of full consideration of all that is said on any given subject rather than the singling out of certain verses which at face value may seem to offer us an easy way which better fits our preconceived ideas and fancy.

Fasting and prayer are to be continuous

Consideration of further Scripture on fasting reveals that fasting and prayer are to be continuous. "Continue in fasting and praying, and endure to the end;

and as the Lord liveth, ye will be saved."—Omni 1: 47.

Of Anna the prophetess, Luke says: "And she lived a widow about fourscore and four years, who departed not from the temple, but served God with fastings and prayers, night and day" (Luke 2: 37).

"Also, I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth."—Doctrine and Covenants 85: 21.

These verses and others in the Three Standard Books clearly indicate that both fasting and prayer are to be continuous. If the definition of prayer is to be limited to the act we engage in when we kneel down at home or at church and talk to God, then how could it be continuous? When would we sleep or eat or make a living? The same is true of fasting. If the definition of fasting is to be limited to those acts and periods when we abstain from food, then how could we continue in fasting? To say the least, the best nourished of us would not continue very long.

Fasting and prayer are attitudes

Prayer is an attitude toward God. Kneeling down and talking to God is giving expression to that attitude. The attitude still remains after the expression is completed or the prayer is mockery before God.

Fasting is an attitude toward God also. Abstinence from food (and other things) is the act of giving expression to the attitude of fasting. After the act or period of expression is completed, the attitude should remain or our fast is a farce and empty mockery.

"Let thy food be prepared with singleness of heart, that thy fasting may be perfect."—Doctrine and Covenants 59: 3.

If our heart is single to the kingdom of God, then the attitude of fasting is continuous. We will eat to live, and not live to eat. We will abstain from the rich foods and drinks the physical man loves, because we are better off physically and spiritually without them. Fasting, among other things, is an attitude of self-denial, abstention, and self-control that is meant to be continuous in our lives and has application to other things than food and drink. In deference to Doctrine and Covenants 59: 3, "that thy fasting may be perfect," how could our fasting be perfect if we make our Sunday dinners sumptuous feasts, and if, after a period of fasting from food, we have a royal gorge and revel ourselves in all the delightful delicacies and fleshpots of modern Egypt?

The Three Standard Books indicate that in addition to an attitude of self-

denial, fasting also includes periods of complete abstention from food.

Luke says of Christ's fast in the wilderness—"And after forty days, the devil came unto him, to tempt him. And in those days, he did eat nothing; and when they were ended, he afterwards hungered" (see Luke 4: 1-4).

Moses went without food forty days: "And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water" (Exodus 34: 28).

While his son was sick, David fasted without food (II Samuel 12: 17-21).

Alma fasted without food: "And now Amulek, because thou hast fed me and took me in, thou art blessed; for I was an hungered, for I had fasted many days" (Alma 6: 34).

Paul and his companions fasted fourteen days without food: "And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day ye have tarried and continued fasting, having taken nothing" (see Acts 27: 33-36).

"My knees are weak through fasting; and my flesh faileth of fatness."—Psalm 109: 24.

The king proclaimed a fast from food for both man and beast (see Jonah 3: 5-7).

These Scriptures and others indicate there is small comfort from the Scriptures for defining fasting without periods of complete abstinence from food. I believe that a man who develops the ability to fast and deny himself food for a few meals or days is also developing the ability to hold his temper and all other appetites and passions in subjection.

An authority on character development (Starke) says, "Character is the result of an effort of will directed at self" (*Character, How to Strengthen It*).

There is no character without self-discipline. Great characters have wills; feeble ones have only wishes.

James says, "Blessed is the man that resisteth temptation" (James 1: 12).

Jesus says, "He that shall not be overcome, the same shall be saved" (Matthew 24: 31). Overcome by what—forces outside or inside of us? Someone has said we are our own worst enemies. Without controlling and conquering our lower, carnal selves we can have no salvation.

A careful analysis of fasting (beyond the limitations of this treatise) would reveal the infinite wisdom and value of this commandment of our Heavenly Father.

Fasting and health

For many years Dr. Frank McCoy of Los Angeles, California, maintained offices in several west coast cities and did

a thriving business in curing all kinds of diseases by the "fast" method. I possess a copy of his widely circulated book *The Fast Way to Health*. Other noted health authorities, including the noted physical culturist Bernarr McFadden of New York City, have achieved success in curing diseases and promoting health by use of the fast.

It is well known that when the human body is denied food a cleansing and house-cleaning process commences. The body draws on its reserves and at the same time gets rid of poisons and foreign materials that have accumulated.

It is my own experience that a fast of a few days brings a surge of renewed energy and physical well-being. Tiredness and various aches and pains disappear as the body cleans house. For me a few days of fasting is the most effective tonic I have ever found. If, in addition to the total fast, there is the continuous self-denial of rich foods, wrong foods, and too much food, the "fast" way to health becomes of great importance.

It is well to note here that authorities on fasting say that one who has not fasted before should commence with very short fasts, and those fasting longer periods should do so only when they have been properly instructed in the techniques of maintaining and breaking the fast.

Fasting and healing

In the *Saints' Herald* for March 23, 1953, there is a detailed account of a miracle resulting from the effort of an entire congregation in fasting from Sunday until Wednesday night, terminating in an administration.

In Matthew 17: 15-21, there is an account of an attempt of the disciples of Jesus to heal an afflicted boy. They were unsuccessful and asked Jesus why they were not able to perform the healing. Jesus answered that such a healing required fasting and prayer.

About fourteen years ago my father took the flu in the fall. He seemed unable to overcome the disease and gradually became worse. After a few months he was in a very serious condition. Several times the Saints at Berkeley, California, had devoted themselves on Wednesday evening to earnest prayer on his behalf. The elders administered on numerous occasions. Usually there was a good spirit present and the administration was followed by temporary uplift. Finally April arrived. It was Easter week. The family doctor had just told my sister, a trained nurse, there was no further need for him to come back. My father was near the end. It was just a matter of a very few days. One of my brothers

and I held a conference. We were deeply appreciative of our parents and their godly example to us. Out of that appreciation we decided to make one final effort beyond anything we had done before. We dispatched telegrams to all members of the family calling for a three-day fast to terminate in administration the afternoon of Easter Sunday. That scene will always remain vivid in my memory. It was my first experience in clear-cut, outstanding results from fasting and prayer. My father lay on the bed, too weak to move and laboring for breath. Evangelist W. H. Dawson, father to the Northern California District, assisted by two elders, laid hands on his head and called on the name of the Lord. Then we all quietly filed out of the room. The next morning at seven o'clock I returned. My father was breathing quietly without any labor. The high fever that had plagued him for months had completely departed and never returned. He is still quite well and active despite the passing of his eightieth year.

Since then I have participated in other group efforts in fasting and prayer and marvelous things have happened, things outside the bounds of human intelligence and ability.

An exception

This article would not be complete if I failed to admit that not all my experiences and experiments in group fasting and prayer have ended in success as far as healing is concerned. Most notable of these failures is the case of a girl attending Graceland College who was found to be afflicted with an incurable disease and given one year to live. She chose to spend that year at Graceland. Such was the quality of her trust in God, her cheerfulness, and the inspiration of her personality that when the year had ended, all prayers and administrations had failed and she was forced to take to bed, a final great effort of fasting and prayer was made for her with more people and congregations engaged than any I had ever known. Many people who probably never fasted before did so for this girl. Some of them have told me they were greatly disappointed because this fine girl was not healed. Right here and now I feel there is something that needs to be said, and I believe I have the right to say it because I was the spokesman when the elders knelt by the side of her bed and laid their hands on her head and called on the name of the Lord in her behalf. I testify with great assurance that this effort of fasting and prayer was a success. *The purpose of fasting and prayer is spiritual attunement and getting*

close to God. Fasting is not or should not be a hunger strike to high pressure God (Mahatma Gandhi style) into doing what we want him to do. The purpose of fasting is to humble and attune ourselves to God so his will may be done and his power be made manifest, rather than that we should try to influence God to do what we think ought to be done.

I bear my testimony to the success of the fasting and prayer in behalf of this widely known Graceland girl. It was agreed that we, the elders, would go to the home and that, with the family, we would partake of the Sacrament, following which, at the agreed hour of eleven o'clock and while various congregations were having special prayers in her behalf, we would administer. The Spirit of God was present in very great degree. The house seemed full of his Presence. Some of us were so filled with the consciousness of the Presence of Divinity we could scarcely speak. As we laid our hands upon her head there came to me a sense of spiritual attunement and divine blessing never surpassed in any former experience of this sort. The effort was a success because it achieved the purpose of fasting and prayer, which is spiritual attunement so we may have God's presence with us.

Much to learn

After all is said and done we are still little children as far as knowledge and ability goes in dealing with the "powers of heaven." We have very much to learn. Alma (16:151) asked the people to *experiment* on that which he was offering. Paul says, "Prove all things, hold fast that which is good." If through Scripture study, fasting, and prayer we can attune ourselves to God, then we ought to study and experiment with all these instruments for tuning in on God and his blessings. In scientific experiments there are sometimes thousands of failures before an experiment becomes a success. We are in no way justified if after a try or two at fasting we feel that results are not what we had hoped and we have butted our heads against a stone wall and the Lord has let us down. If the starter doesn't work on our car we don't give up and junk the car after one try to fix it. If we bake a cake and it falls flat we don't give up and quit baking cakes. In our secular pursuits we persist in seeking solutions to our problems until we find the answer. Why not adopt the same attitude toward our spiritual problems?

As a matter of information and of seeking for guiding lines, I would be interested in receiving the detailed experiences of others in this area of fasting and prayer.

Fasting and humility

Helaman tells us, "They did fast and pray oft, and did wax stronger and stronger in their humility, and firmer and firmer in the faith of Christ, unto the filling their souls with joy and consolation" (Helaman 2:31).

Humility is a very important factor in kingdom-building. It seems to be very definitely linked with fasting. (See Psalm 69:10; 35:13; Daniel 9:3, 4.)

Walking in darkness at noonday

The Lord says:

There are many who have been ordained among you, whom I have called, but few of them are chosen; they who are not chosen have sinned a very grievous sin, *in that they are walking in darkness at noonday*; and for this cause, I gave unto you a commandment, that you should call your solemn assembly; *that your fastings* and your mourning might come up into the ears of the Lord.—Doctrine and Covenants 92:1d-f.

It appears from this Scripture that ministering without God's spirit (darkness at noonday) is a grievous sin rectified, among other things, by fasting.

Are prophets born or are they made? King Mosiah's sons and the son of Alma were infidels. They were touring the country and lecturing against the church (Mosiah 11:159-206). The church fasted and prayed for the young men; as a result the angel of God met them on the highway and they all came to see the error of their way. These men most assuredly were not born prophets. They were made prophets and mighty men of God by Scripture study, prayer, fasting, and consecration.

Was Moses born a prophet or was he made one? It should be more than a matter of passing interest that the greatest prophets have fasted long periods (up to forty days at a time).

The Lord says:

The power and authority of the higher, or Melchisedic, priesthood, is to hold the keys of all the spiritual blessings of the church; to have the privilege of receiving the mysteries of the kingdom of heaven; to have the heavens opened unto them; to commune with the general assembly and church of the Firstborn; and to enjoy the communion and presence of God the Father, and Jesus the Mediator of the new covenant.—Doctrine and Covenants 104:9.

Are these marvelous promises limited to the Moseses, the Nephis, and the Joseph Smiths, or is the calling of every elder to pay the price as did the sons of Mosiah to obtain these gifts of heaven?

The churches of the world, short on spirituality and the assurances of Divine Presence, have turned to techniques, materials, methods, and all kinds of helps to fill the gap. As we view the spiritual bankruptcy and impotence of modern churchianity and dream of the establish-
(Continued on page 18.)

Question Time

Question:

I would like to know the history of our church flag. Why are these colors used?

Michigan

MRS. G. B.

Answer:

A group of Boston, Massachusetts, girls in 1927 through their sponsor, Sister Audrey Traver (now Mrs. Ralph M. Hardy) contacted President F. M. Smith, stating that they desired to make a gift to the church. President Smith responded with the suggestion that they present to the General Church two flags, the United States flag and the church flag. The girls approved the suggestion, authorizing President Smith to purchase the two flags. Evidently President Smith submitted the general design of the church flag upon his own initiative. In color it was to be royal purple and old gold with the Church Seal in the center. Sister Laura Frazier of Independence was delegated by President Smith to make the purchase of the first flag. She traveled to Chicago and contracted with a firm of flagmakers and placed the order.

The General Conference of October, 1928, passed the following motion:

That this Conference endorse the color and design of the flag . . . and proclaim it the official church flag.

For information regarding the adoption of the Church Seal we refer you to the following: *Saints' Herald*, March 29, 1947; March 24, 1952; December 25, 1950.

Note—I have not been able to find when and how royal purple and gold were adopted as the official church colors.

JOHN BLACKMORE

Question:

We are to be baptized by the water, the Holy Spirit, and fire. What is this fire baptism?

Michigan

MRS. A. E.

Answer:

In Scripture fire is a symbol of the holiness and justice of God, and is used in purifying symbology. Deuteronomy 4: 24 says, "The Lord thy God is a consuming fire." Baptism results in purifying its recipients. Christ sanctifies and cleanses his church with the washing of water, through, or in harmony with, the word (Ephesians 5: 26). John promised

that Christ would baptize with the Holy Ghost and *with* fire, and those who met in the upper room on Pentecost had such an experience. Apparently "Holy Ghost" and "fire" are synonymous (see Acts 2: 3). The work of the Holy Ghost is to enlighten, purify the soul, and inflame those born of it with love for God, love for fellow members of the household of faith, and for all people. It purges away the darkness of ignorance of the will of God, the impurities of our lives, and hate of our fellow man. The Holy Spirit warms us with a wonderful love toward each other. By this we know that we have passed from death to life because of the love and fellowship we have for each other (I John 3: 14). We know and can thus test our being baptized by fire and the Holy Ghost as we see the hay, wood, and stubble-like defects in our lives being purged away and qualities being produced like refined gold taking their place.

ALMA C. ANDREWS

Question:

An article in a newspaper recently stated that the words "brothers and sisters" in Matthew 13: 56 were the same words which, in the original language, were sometimes translated "cousin" or "near relative," therefore the children mentioned as belonging to the mother of our Lord were only close relatives. Is this a correct statement?

Missouri

MRS. J. S. F.

Answer:

We have consulted several texts to find the basis of this assertion, but it seems to be groundless. Westcott & Hort, *The New Testament in Greek*, as well as the *Emphatic Diaglott*, which has the Greek as well as the English version, shows the word used to be "adelphos" with the proper endings for masculine and feminine. The same is true in Mark 6: 3. The glossary to the first mentioned text interprets this word "brothers or sisters." No mention is made of other relatives.

We have also consulted the new *Revised Standard Version*, which has the latest and perhaps the best editing of any of the modern versions of the Scripture, and *Westminster's Dictionary of the Bible*, both of which allow only for the interpretation found in King James Version.

It is strange that the Catholics, who promote this idea because they feel that Mary would be less a virgin had she other children later, should not have translated their own *Douay Version*, which is commonly used by them to read "cousin." However, it uses the words "brothers and sisters" just as do other texts.

CHRIS B. HARTSHORN

Question:

Genesis 7: 72, 73, Inspired Version, indicates that Zion (the city of Enoch—the heavenly New Jerusalem) will descend to earth at the beginning of the millennium, while Revelation 21: 1-5 makes it appear that its return to earth comes at the close of that period. Which is correct?

Missouri

MRS. E. G. F.

Answer:

The prophecy in Genesis of the return to earth of the Zion of Enoch which was translated, and the prophecy in Revelation 21, wherein John saw the New Jerusalem come down from God out of heaven, both refer to one and the same event.

There is a puzzling fact about nearly all prophecy which tends to confuse and cause erroneous interpretations; this is that the events described are not given in chronological order as we are accustomed to read the facts of history in modern literature; they do not occur in the order in which they are written.

Chapter twenty describes the millennium, the binding of Satan, the little season when he will be loosed, the resurrection, and the final judgment. Chapter twenty-one tells of the coming of the Holy City and describes it in detail, but this chapter jumps back of the previous account and starts with the beginning events of the thousand years; it relates events, including a lengthy description of the city which could not have been included in the previous account without confusing the story given there. Chapter twenty-one gives an enlarged account of the millennium itself.

CHARLES FRY

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald Editors* rather than panel members. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

The Last Closet

By Mrs. Frank Bickle

I GUESS I was only one of thousands of women who thanked God for physical strength with which to accomplish what is commonly known as "spring house cleaning." My task done—I thought—I was sitting relaxed in an easy chair. I felt I could indulge in a little time for myself and I closed my tired eyes and let my thoughts wander.

Why was I going down this hall toward a door which seemed to be drawing me? As the door opened I found myself saying, "Oh, no—not another closet to clean! I was sure I was through." But there it was, with untidy shelves. Thinking I would make short work of this, I took hold of the first object, ready to throw it away. On it was written something which I didn't seem to remember. "This is your patience you lost when you needed it." What a strange thing to find in a closet. Then a still small voice within me said, "Any good leader must never lose her patience. She must cultivate it to the point where it becomes a part of her life and personality." Instantly I remembered the time when talking to one of the ladies about something I had previously asked her to do—and she had failed to do it—I had become impatient and spoken to her unkindly. Where was the reserve patience I was so sure I had stored for such occasions?

Another object seemed to be drawing my attention with these familiar words, "I haven't time." Again the voice said, "Don't you remember talking to a nonmember friend? When she seemed interested and wanted to know about your church, you excused yourself by saying, 'I am in a dreadful hurry right now. I just don't have time to talk to you.'"

Well, I was busy that day; I had an appointment I recalled, excusing myself.

"But might it not have been better to have washed your own hair than to have left that friend in doubt as to your sincerity to your church and women's work?" the voice continued. "That moment is lost forever, but heed well any more that come your way."

BY THIS TIME my curiosity was aroused, but still with a little hesitancy I reached for the third object. This was made up of several smaller ones, bound together with a tight cord. How strange, I thought, but I soon found labels on the different items: "Harsh words," "Slow to forgive," "Faultfinding." Now this must be a mistake, for when or where was I guilty of such as these?

By now I found myself listening for my inner voice to explain to me what I was unwilling to believe. Again I heard, "Remember when your husband walked across your clean floor, leaving tracks? At once you were ready with a few harsh words, which would have been much better unsaid—and which you were sorry for as soon as they were spoken. And the time your husband forgot the flowers you were expecting for your anniversary. It seemed hard for you to forgive him, even though he had had trouble at work which caused him to forget. And the Saturday he planned to go fishing you spent a part of the day feeling sorry for yourself, thinking of all his little faults that you would like to change in order to make him a perfect husband. Could you expect him to be more nearly perfect as a husband than you are a wife? A leader is more than name only wherever she may be, within the church walls or

with members of her own family. When she seeks to grasp the Lord's hand in her morning prayer, she asks for guidance in what she says and does during the day, and for those with whom she comes in contact. This includes her husband."

I BOWED MY HEAD in shame, for in spite of loving my husband as I did, I have permitted him to see me at my worst. How his ideas of me must have changed since he first told me I was the only one for him—so sure I would make a perfect wife.

I was becoming weary and heart-sick. There remained still another item to be disposed of if I would have a clean shelf. This one was marked "Gossip." Could it be that, as much as I had always hated gossip and the damage it could do, I, too, was guilty? Why, I can remember walking away when someone tried to tell me a bit of gossip—and the time I excused myself and hung up the telephone when a neighbor called to tell me something she thought I ought to know. I had even tried out the theory that if I had to tell a piece of juicy gossip I should wait until I was alone and then tell it while standing in front of a mirror. Could it be that I, too, was guilty? I was blushing with shame, and tears were trickling down my cheeks as the voice again spoke, "Now that you have come face to face with and have cleaned the undesirable things from your memory closet, shut the door, turn the key, and pray that this part of your cleaning will not have to be done another year."

I RETRACED MY STEPS back down the hall whispering, "O dear Father, I pray that with my reinforced efforts, with strength and guidance coming from you, that those under my leadership will recognize my efforts to live a more Christlike life."

Whatever my friends or my enemies
say
In volumes up there on the shelf,
The thing that will count on that
Ultimate Day
Is the record I keep of myself.

A Short Essay on Faith

By Elsie Harper

IT HAS BEEN SAID that courage is the keystone in the arch of character. Courage is absolutely necessary in time of crisis and trial, when things come upon us that are out of the ordinary. But it is also important that we have courage for everyday living, if we are to live in the way of the Master. It takes courage to give edge to our conscience; it takes courage to give force to our convictions, and it takes courage to give realization to our ideals. Courage is really a faith. If we are to do the work that is ours, we must have faith in ourselves, in others, in those who have gone before us, and in the purposes for which they lived.

We are told in Hebrews that "faith is the assurance of things hoped for, the evidence of things not seen." We must also have a belief or faith in a purposeful future. We must plan; we must live for a reason.

WE KNOW that the infrared ray has a capacity to penetrate a haze that the eye can't see through. Because of this possibility, what it is able to see is shown on the negative of a camera. Then, after the photograph is printed, we are able to see a picture of what was invisible to us. This is accomplished by the use of a film which is sensitized to such rays and by a filter that lets infrared rays through the lens. We can use this as a parable for Christianity. Faith makes the Christian sensitive to the

spiritual. The word of God is a filter, letting through God's revelation. Thus a believer comprehends things unseen by those who don't believe, because earthly things produce a haze so dense that spiritual things cannot be seen.

Faith is indispensable, because it lets us see the will of God. Someone has said that faith is the root of all good works. A root that does not produce is dead. The Scriptures tell us that "faith without works is dead." Some of us claim that we have faith in God and in the plan that he has set for us. We have faith that Zion will be. Yet we fail to do the work that has been pointed out to us by our pastor and by those in charge. We allow other things to interfere.

MANY MODERN STORES have doors without latches. As we look at them, we might wonder how to get in. These doors open when an object breaks the beam of an electric eye. We might stand back and wonder, if we don't know the secret, and never get in to do our shopping. But we know from experience all we need to do is to walk up to these doors. When we get within a cer-

tain distance of them, they will automatically open. The same thing is true as far as our Christian living is concerned. When we stand outside the door and wait, nothing happens. It doesn't open. It will never open. We must walk toward it. Our very act of faith opens the door which otherwise would remain forever closed. When we move forward, believing the door will open, it swings wide.

We wonder if Zion is going to be. We sometimes doubt. We wonder if we are going to be able to interest our neighbors. We see and experience to some degree the feelings of the people, and it seems that many have no interest in God and in religion. They are interested only in trying to acquire for themselves the most they can obtain of this world's goods. So we stand and wait for an opportunity when what we need is to move forward toward the door. As we move the door will certainly open to us.

A Woman's Prayer

Father, thou hast made us women—
Given us a work to do.
Help us always to be faithful,
Honest, steadfast, ever true.

Help us to uphold the standard
Of thy church and never shirk
Opportunities for service,
But to glorify thy work.

May we oft with gentle fingers
Nurse the sick, caress the child
Who in faith seeks understanding.
Help us speak in accents mild.

May we deem each task a pleasure
As we strive to serve each day,
And to give thee all the honor
As we humbly kneel to pray.

HAZEL CHAMBERS

Home Column



So Much on the Plus Side

By Naomi Russell

GRIPING is a favorite American pastime. Usually it is done with malice toward none. It is, rather, a conversation piece which requires little thought and is good for a minute or an hour as the occasion demands. Farmers lean on their tractors and complain about low prices while their wives prepare better meals than any other women in the world. Union men are sure they're never getting a fair deal although they're the best paid workers in any country, while industrialists swear the unions are bent on bankrupting them although profits are higher than they've ever been. Youngsters have always felt they were being dominated by adults, and adults have always looked back wistfully on their childhood with its freedom from responsibility. Women feel that it is still a man's world and gripe about discrimination. Men feel that women are trying to usurp their power and gripe about the disintegration of the American home as a result of feminine careerists. Regardless of sex or situation, anybody can find cause to complain.

As long as it remains on the conversational tongue-in-cheek level, griping is probably no greater evil than eating sweets between meals. But, like any indulgence, it *can* get out of control. What begins as a bit of offhand criticism can lead to a fight. Homes have broken up over the man *vs.* woman feud. Paralyzing strikes have crippled industry as a result of labor-management disagreements. A great deal of humanity's trouble stems from selfishness—

which mothers discontent, resentment, vengeance.

One of the most unhappy people I know is a woman who finds fault with everything. If she is invited out to dinner and the hostess serves fried chicken, it just happens to be the day she had her mouth set for roast beef. If someone does a favor for her, it is because of an ulterior motive. But if a day passes without favors, people are being unfriendly. If her husband works out in the garden of an evening she complains because there's a show downtown she wants to see. If he offers to take her to the theater, she complains that he is trying to get out of working at home. If she is asked to take some special responsibility at church, she says she is being imposed upon. If she is not asked, she feels she is being slighted.

BLUSHINGLY I STOP to reflect on some of my own complaints. In winter I doubt that anyone suffers so much with the cold—and I often comment on it. In summer I gripe about the horrible heat and humidity and use the weather as an excuse for not doing a lot of things I should do. At home I bemoan the fact that I must spend so much time at stove and sink; the couple of hours I devote daily to the menial task of preparing meals and cleaning up after them find me feeling pretty sorry for myself. Getting up at 5:45 six mornings a week strikes me as dismal regimentation, and I complain about that, too.

When self-pity sets in I sometimes have the presence of mind to come up with an emotional antidote that squelches all could-be bitterness. The trouble is that I don't do it more often. As I shiver in midwinter against a sharp wind I try to think how much worse that same wind would feel if I were clothed in the rags of a Korean peasant. I have a

heavy coat and thick-soled shoes, and warmth is never very far away. In many parts of the world there is no adequate shelter from the storm, no relief from cold until spring comes.

When what seems to be the very last of my reserve energy ebbs away on a torrid midwestern afternoon, I move a little closer to the high-speed fan and drink something cold—both impossible luxuries in more places on the globe than I care to think about. I can take a drive in the country after sundown and feel the rush of cool fresh air on my face and smell the faint fragrance of sweet clover as I ride along. I am ashamed to complain when I consider that such conveniences and pleasures are mine.

Much as I dislike cooking, all I have to think of is how empty life would be if I had no one depending on me as a housewife. One of the rosy dreams of my premarried days was—of all things—myself, in apron, serving meals to a husband. Reality is seldom as rosy as daydreams, but the very fact that what I wanted is now real should be a source of deep satisfaction to me.

Dispositions, I'm sure, are at their nastiest when an alarm clock shatters the blissful slumbers of early morning. At the time nothing seems so absurd as planting one's feet on the floor and raising an unwilling body to an upright position. The first few bleary-eyed minutes are torture, but a toothbrush and shower usually bring back the will to go on living. What I should force myself to remember, as I lie there thinking how much I don't want to get up, is how on various occasions I have barely escaped injury on the highway—injury that could have made me a bed-fast invalid for the rest of my life.

I'll probably continue to gripe, along with 150 million other people in these United States, but I'm going to try to make it part of my daily routine to take time out for gratitude

Young People in the News

Silver Cup Winner

CLAIR SHEPHERDSON

In June of last year the young people of the church at New Liskeard, Ontario, attended youth camp. Clair Shepherdson was chosen to serve as sports director and to teach archery and recreational leadership. No one bothered to ask Clair how old he was; it was simply assumed that he was twenty-one. But a couple of days before camp closed, it was discovered that he was just eighteen—"too young" to serve on the senior staff. This was quite a surprise since Clair's efforts during that week ranked with the best. He was quick to sense those inevitable problems which arise and instantly cope with them. His previous experience with sports was shown in the efficient manner in which he conducted his many responsibilities.

Clair, the son of Mr. and Mrs. Wesley Shepherdson, was born in June, 1933, on a farm near New Liskeard. At the present time his father and two older brothers are operating a sawmill and a six-hundred-acre farm at New Liskeard. He comes from a family of six brothers and four sisters.

As a member of the Junior Farmer Association, Clair raised and trained calves for showmanship. He was also editor of the Junior Farmer's paper. In 1950 he won the Junior Farmer public speaking contest in the district of Temiskamang. The next compe-

too. There's so much on the plus side, I should never dwell on what is not as I would have it be. When dissatisfactions well up, I should look beyond my own desires to the needs of others, for as I do I shall surely forget the demands of ego, the frustration of unfulfilled self-promises. When I do I'll be a happier person, a better steward.

tion was in North Bay, where he placed second. A schoolteacher won first place.

Clair was very interested and active in schoolwork. He was on the Student's Council of New Liskeard High School as boys' athletics representative in 1949; in 1950 he was vice-president. In the field of sports, he excelled in almost every activity. The first two years of high school he concentrated mostly on football and basketball, serving as captain of the intramural basketball team for four years, and captain and quarterback of the junior and senior football teams in 1950 and 1951. In August, 1950, he was sent to the Ontario Athletic Training Camp where he took a two-weeks' course in coaching and leadership.

Clair is primarily interested in track, field, and individual sports, especially jumping and vaulting. In 1951, he was awarded a silver cup for the senior championship for track and field of the surrounding four towns. His record at this track meet was high jump, five feet four inches; and pole vault, nine feet eight inches. As a result of this championship, he was entered in a meet with contestants from all of northern Ontario and came in third in pole vaulting.

In 1951 Clair was chosen representative of the Ontario Council of Christian Education for the district of Temiskamang and was sent by the Council to Port Hope, Ontario, for a week of training in Christian Leadership.

He has spent summers and holidays helping his father and brothers on the farm. Since graduation from



high school, he has started a course as a student-in-accounts. When he has completed the five years of necessary training, he will get a Chartered Accountant degree.

It might easily be supposed that these activities adequately filled Clair's time. However, he felt there was more he wanted to do, and he became actively engaged in a service possessing the highest calling known to man: ministering to the needs of one's brother. Clair now has the responsibilities of church school superintendent and Zion's League president. Somehow he manages to find time from his studies and other duties to put a great deal of work into planning and preparing for both. Under his able leadership the Zion's League has increased from eight to fifteen active members, and the church school from twenty to thirty. Clair's persistence toward a goal accounts for the accomplishment of whatever he undertakes. In his own words: "We realize the importance of teaching the right way of life." He has an intense interest in people and their needs, and his magnetic personality has become an influence for good in the community.

BOB AKERS

New Horizons

(761) 17

The Book of Mormon Points the Way to Zion

(Continued from page 12.)

ment of Zion we will do well, like David, to look to the hills from which our help cometh, and weigh well the formula of the sons of Mosiah lest we, too, lacking in spiritual things, attempt to fill the void with mere techniques, materials, and methods. Slides, books, radio programs, retreats, study courses, organization, ad infinitum, at best are only secondary and complementary to the real thing—spirituality. If these good things take the place of spirituality among us, then however polished we may be or however impressive the round of our activities we shall one day awake to discover that we have been traveling a one-way, dead-end street.

Consecration

In conclusion it seems well that a few comments should be made about the fourth ingredient to the sons of Mosiah formula. Consecration is really the first and great commandment—to love and serve God with all our might, mind, and strength.

If some of my readers have exercised themselves in Scripture study, prayer, and fasting without satisfactory results, may I suggest that they now go out and consecrate themselves according to their talents and gifts to the Lord's work. I suggest they try the Lord and see whether he will not bless them with the sweet, rich blessings of his Spirit.

(Conclusion)

The Book of Mormon Story

By Alan S. Frater

SOME READERS of the Book of Mormon have difficulty in following the story through, because it is not presented in chronological order and frequently interpolations into the text by later holders of the records add to the difficulty.

The Book of Mormon was translated from plates that had been found in a hill in New York State by Joseph Smith, under an angel's guidance. The plates, which had been buried there by Moroni about the year A.D. 421 contained an abridgment made by Mormon (after whom the Book has been named) from records passed down by succeeding generations and covering, at some length, the history of the inhabitants of America from about 2200 B.C. to early in the fifth century. In this time two races of people inhabited the continent, but it is easier to follow the history of these peoples if their doings are divided into four periods.

The *first* period covers the history of the Jaredites, their journey from the Tower of Babel at the time of the confounding of languages, their landing in Central America about 2200 B.C., and their life there which continued for about sixteen centuries. Then divisions among the people and disastrous wars led to their extermination about 600 B.C.

The Book of Ether, next to the last of the fifteen books of the Book of Mormon, contains the story of this Jaredite period.

The *second* period, chronologically, but first on the records, covers the Nephite history from the time of the departure of Lehi and his family from Jerusalem about 600 B.C., their migration across

Arabia and the Pacific, and their arrival on the west coast of America, to the time of their unity with the people of Zarahemla about 200 B.C. The story of this second period is found in the books of First and Second Nephi, Jacob, Enos, Jarom, and Omni.

The people of Zarahemla, as discovered by the Nephites, were the degraded descendants of the Mulekites who left Jerusalem shortly after the departure of Lehi and his family. Their route of travel was similar to that of the Nephites. They left no records but, when found, were in possession of the record of the Jaredites which was brought to them by Coriantumr, sole survivor of the Jaredite war of extermination.

The Book of Omni, chapter 1, verses 26-39, refers to these incidents.

The *third* period, covering the unity of Nephi and Zarahemla in the land of Zarahemla, brings us to the time of Christ. During this period, which is recorded in the books of Mosiah, Alma, and Helaman, we read of trouble with the Lamanites, wicked descendants of the rebellious sons of Lehi.

The *fourth* period dates from the time of the birth of Jesus Christ at Bethlehem. During this period the books of Nephi, sometimes known as III Nephi and Nephi (or IV Nephi), and of Mormon record the wickedness of the people; their partial destruction by storms and earthquakes; the visit of Jesus Christ to America, ushering in the Golden Age; and the gradual decline in the Nephites' morality until their destruction by the Lamanites at the Battle of Cumorah, A.D. 384.

Mormon, a survivor of the battle, arranged the plates and abridged them into the form found by Joseph Smith. Occasionally he added his own comments. The "Words of Mormon," as found between the books of Omni and Mosiah, is an example of such commentary.

Moroni, son of Mormon, was entrusted with the care of the plates at his father's death. He buried them where they were found by Joseph Smith, but before doing so he completed his father's work of editing. His comments will be noted in the Book of Ether. The last book, which bears his name, contains some added facts and the reiteration of some doctrinal teachings which he considered worthy of emphasis.

These *four* periods are here presented chronologically. In the Book of Mormon, the first or Jaredite period is described after the second, third, and fourth periods.

Lectures on Faith



The recently published booklet contains the famous and important Lectures on Faith, given at the Kirtland Temple in 1834 and 1835 by the Prophet Joseph Smith. The Revelation on the Rebellion has also been included as an appendix. Order your copy today.

50c

Herald House

INDEPENDENCE, MISSOURI

Enter into Life

(Continued from page 7.)

typified by the good will existing among the quorums of the church.

I counted up one time the statements in the Doctrine and Covenants, "Let contentions cease." We've had our share of them; I think too many for our own good. We're to contend earnestly for the word, but as Brother Elbert has said, "There's no sin in Reorganized Latter Day Saints differing, but it is a sin for them to quarrel about their differences." I see a new era of the church beginning with this spirit of good will, unity, and harmony; the desire to work together more than we have existed for a long time. Particularly did I see it at this Conference. It demonstrated anew that we're on a basis of good will and fellowship. Some new movements are going forward in the way of the storehouse. A call has gone out for surplus, the first in my lifetime. Not much has happened since the call was made. A great deal of education needs to be done. I know that for a number of years people tried to offer surplus who didn't have any surplus, or they didn't understand what they were doing. It's not sufficient just to get a receipt for surplus. There's a spirit behind this, and the call has gone out and the work for which surplus is to be employed is hastening.

Right now in the Center Place the institutions of the church are employing over three hundred people every day, and I'm not including Graceland College or where we have properties being looked after in other places. I'm just thinking about the work in Center Stake. We have many, many times more than when I came here first in 1920. But the quantity is not the significant thing about this movement. The demands have gone ahead so fast that it is impossible to find among the people of the church those who are trained and available to take care of all these positions that the church has open. Among this better than three hundred there are several who are not members of the church. This isn't bad, but it does indicate one thing—there's a call, there's a challenge going out. We need more people prepared for certain things the church has to do, and that demand is going to increase. It is challenging.

These prepared people needed by our institutions are technicians for our laboratory out at the Sanitarium, typists, bookkeepers, printers, agricultural experts, editors, and men of industry who have capital and ability to help develop the work here in the Center Place.

WHERE DO YOU and I fit into the building of the kingdom? "If you would enter into the life." Let's

think of this as something that takes every day of the week, not just something that takes in a little while on Sunday morning. I know the church has a great many people who have all these elements—ability, availability, determination, and the right perspective. They envision this work and it is upon them that I am building my hopes of a new era and a better day. First we had to become united. We couldn't let contentions divide us. I do not say that the era of contention is gone. I think that we'll take our differences in a little bit better spirit perhaps in the years to come.

We have learned some things the hard way, and God is calling us to serve him for a new day. Perhaps you may never feel that it is your lot to fill one of these three hundred positions. I'm sure all of us couldn't find employment within the church institutions, but there are ways in which each of us can help.

There may be nothing new in this thought, but let me suggest that while we have stirred your minds a little bit, one of the ways that I am particularly interested in is writing for the church papers, expressing your thoughts so that you may help someone else. You may find that isn't your line. We can't publish everything that's sent in, but at least trying to write does help you to clarify your own thoughts and that's some advantage.

There's a great need for teachers in all our church schools; better qualified teachers, those who are devoted to it, who love all the people all the time and want to serve them. There's a need for League leaders in the congregations. Yes, there's a need for ministers either in the Aaronic order or the Melchisedec order, ministers who love the people and serve

them, and it is upon the wings of this type of service that the church is going to enter into this new era and make its power felt for good so that people will have no doubt that there are Saints living among them.

BROTHER ROY CHEVILLE told a rather interesting incident when he came back from Germany. He said that over there in Germany among one or more groups they had the tradition that no one could teach in the church school unless he be ordained a teacher, and they were having a little difficulty finding enough ordained teachers to teach the church school classes.

We may smile at that, but remember that these people do not have the Doctrine and Covenants accessible to them as we do. They have not been traditioned in the church. They lack a great deal in church literature, and they're doing the very best they can. They'll likely go through these periods of contention because of this very thing. The thing that clears their thinking, that helps to prepare their minds to work together, is the written Word and ministers to interpret and make clear these things.

Let me close with this thought. The great need of the church today is for a full-time demonstration of the gospel right where you live, right where I live. We talk about full-time ministers. We're all full-time ministers in some capacity. We can spend our full time at it. Oh, we may have to work to pay the expenses in some industrial way, but we do need, and we need badly—and this I think is your place in the kingdom—a full-time demonstration of the principles of the gospel of Jesus Christ right where you and I are living.

Write for your copy

of the new 1953-54

Church Supply Catalog

Herald House

Independence, Missouri



Golden Wedding Anniversary

On June 30 Mr. and Mrs. Wesley Lott of London, Ontario, celebrated their fiftieth wedding anniversary; 160 friends called to congratulate them, and the Ontario government honored them with a certificate of congratulation.

Wesley Lott met his wife, the former Lizzie Judkins, at Sunday school. They are members of London Branch where Sister Lott is active in the women's department, and Brother Lott holds the office of priest. For twenty-five years he was an employee of the Canadian Pacific Railroad, and both are ardent travelers. They have four children: Floyd of Chatham, Ontario; Fred, Doris (Mrs. Harry Prowse), and Hilda (Mrs. George Geddes) of London; eleven grandchildren; and two great-grandchildren.

Briefs

Far West Stake News

ST. JOSEPH, MISSOURI.—The Far West Stake conference was held April 19, with Stake President Emery E. Jennings presiding. The day's services began with songs by the Zion's League. A short business meeting was held. The following recommendations to the priesthood were approved: as elders, Orville J. Binnicker, Robert A. Gould, Conrad F. Johnson, Charles E. Powell, and Vernon J. Ruoff; as priests, Harold Bezona, Eugene H. Denton, Gerald Jeschke, and Donald L. Sturgis; as deacons, Roger Acord and Harry K. Reeves.

Kenneth F. Nelson, Guilford, Missouri, was ordained to the office of high priest and was set apart to serve on the stake high council. The statement of ordination was given by Elder Evan R. Agenstein, and the ordination by President F. Henry Edwards and Elder Orville L. Moffet. President Edwards was the morning speaker.

During the afternoon business session reports of all the departments were received, and the following stake officers were sustained: Stake Presidency, Emery E. Jennings, president, Orville L. Moffet and Evan R. Agenstein; Stake Bishopric, Lewis E. Landsberg, bishop, Kenneth Piepergerdes and Lawrence Keck. The following officers were elected: Council of Religious Education, Charles Powell, director, Virginia Bean, Geneva M. Ross, and Conrad F. Johnson; Council of Zion's League, Garland Snapp, director, Wesley Ballinger, Emerson McCord, John W. Newhart, Alden Dyer, Maynard Newcom, and Eldon McKee; Council of Department of Women, Grace Salisbury, director, May Salisbury, Charity Bowman, Pearl Clark, and Dorothy Siebert; Council of Music, Ruth Haden, director, Pearl Kinnaman, and Stella Hidy; Council of Boy Scouting, Charles Beadnall, director, Robert Agee, Vernon Sooter, and Edwin Swails; Stake Historian, Marie Agenstein; Stake Attorney, John W.

Newhart; and Stake Secretary, Juanita Pettigrew.

Special music was provided by the Celeste Chorus from the Stewartville, Maple Grove, Osborn, and Cameron congregations, and the priesthood chorus consisting of over one hundred voices. Brother Louis R. Riemer of St. Joseph played a violin solo.

A special service for the children was held during the morning, with Leon Steckel in charge. A colored film was shown.

Apostle Roscoe Davey held a series of missionary services in each of the three congregations at St. Joseph, Missouri, from February 15 to March 8. Brother Davey illustrated his sermons with colored slides. Each evening he presented a fifteen-minute travelogue of his travels throughout the world.

Brother Allen Breckenridge was guest of the Adult Activity Group at Penn Street church February 2 and April 6. Colored slides were shown as he told of his missionary experiences with the island people of Tahiti.

Pre-Easter series of services were held in most of the congregations of the stake. On Palm Sunday the First Church choir of St. Joseph, under the direction of Evan Ehlers, presented the Easter Cantata "From Olivet to Calvary."

At a branch night the pastors, past and present, of the Second Church congregation at St. Joseph were honored with a supper and program. The theme was "Down Memory's Lane." The pastors honored were J. L. Bear, Orman Salisbury, Hallard Felch, Ervin L. Acord, and Robert A. Gould.

Sister W. Wallace Smith of Independence was guest speaker at a city-wide women's meeting in St. Joseph. Her subject was "Women of the Early Church." The Social Service shop of Far West celebrated its first anniversary Tuesday, June 30.

Several regional religious education institutes have been held in the stake. A study class on ways of teaching was organized. Vacation church schools were held at Cameron, Missouri, and Fanning, Kansas, and each of the three congregations at St. Joseph, Missouri. On Children's Day there were fifty-seven baptisms in the stake, making a total of ninety-five since the first of the year.

The annual outdoor Sunday evening services for the congregations of the stake began June 7 at the reunion grounds.

During the year the Zion's League of St. Joseph enjoyed visiting with the Leaguers of the other congregations in the stake. A special service was held for the high school graduates of St. Joseph. Stake President Jennings was the speaker. A Book of Mormon was presented to each of the graduates. A stake-wide Zion's League rally was held at Bedison on June 6-7. During the month of July the Leaguers of St. Joseph attended the weekly fellowship services in a body, their theme being "Getting in tune for reunion."—Reported by MARIE AGENSTEIN

One Baptized

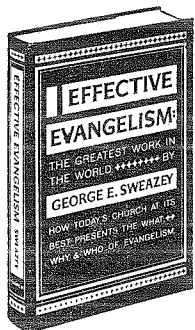
PLYMOUTH, MICHIGAN.—Stake President Blair McClain spent two and one-half weeks with the Plymouth congregation of the Detroit International Stake. He preached for the morning and evening services on May 10 and 17, and showed slides and lectured on May 13 and 20. Sunday services are held in the Masonic temple and Wednesday services in the Saints' homes. Because it was not possible to rent a hall for evening preaching services, the group met in homes, where Brother McClain presented nine cottage meeting lectures while showing slides on the life and ministry of Jesus. He visited in the homes of both members and nonmembers during his series.

Effective Evangelism

by George E. Sweazey

This new book is among the first to discuss the whole idea and practice of evangelism in the program of the local church. It gives the Why, What, How and Who of evangelism to help both ministers and laymen.

A Harper publication.



\$3.50

Herald House

Independence, Missouri

Mrs. Dorothy Perkins was baptized by Brother McClain on May 31, and confirmed at the Communion service on June 7 by Elder Athol Packer, assisted by Bishop C. O. Carlson.

On May 24, during the evening service, Deborah Kay, daughter of Athol and Dolores Packer, was blessed by Brothers McClain and Guy Armstrong.

At present there is a building fund of \$1,650.53 on hand, and the congregation has begun an intensive campaign to build a new church in the near future.—Reported by A. B. PACKER

Conference at Seoul

SEOUL, KOREA.—A Reorganized Latter Day Saint Servicemen's Conference was held in Seoul, Korea, from June 8 to 10. A priesthood meeting was held on June 8 under the leadership of Elder Seth O. Osborn, at which meetings and speakers were scheduled for June 9-10. The invocation was given by Priest Francis Presler, Jr., and the benediction by Priest Alma Blair.

On June 9 the service began with a prayer and testimony meeting, with Elder V. H. Humphrey in charge, and Brother Francis Presler as the speaker. At the preaching service which followed Brother Alma Blair was in charge, with Elder M. F. Caldwell as speaker. At the afternoon service occurred what was probably the first R.L.D.S. ordination in Korea. Brother Caldwell read a letter from Pastor F. Roy Whipple, Shawnee Drive congregation, stating the branch and Kansas City Stake had approved the ordination of John B. Studdard to priest. Brother Studdard was ordained by Elders Carl F. Crum, Millard F. Caldwell, Seth O. Osborn, and Victor H. Humphrey. In the evening, Brother Osborn had charge of a business meeting.

A Communion service was held on June 10, at which speakers were Brothers Humphrey and Osborn. A get-acquainted meeting followed in which each one gave a short personal sketch of his life, highlighting his contact with and spiritual experiences in the church. Pictures of the assembled group were taken, and arrangements were made by Brother Caldwell for a sight-seeing tour of Seoul. The conference closed with a prayer and testimony meeting with Brother John Decker in charge and Brother Osborn as speaker.—Reported by CARLIN TALCOTT

Women Have Project

ANN ARBOR, MICHIGAN.—The women's department had a very interesting project this year. Their leader, Sister Pearl Gittins, supplied each woman a nickel at the beginning of the year and asked each one to make that nickel grow and turn in the results at the end of the year. The group had over ninety-seven dollars to turn in at the close of activities for the year. Some baked bread and cakes and sold them, others knitted articles to sell, and others did typing or mending. The money was turned over to the local building fund.—Reported by TWYLA FITCH

Building Fund Contest

MEDFORD, OREGON.—Members of the Rogue Valley mission went to Grants Pass on June 14 to witness the baptisms of two children, Gail Tucker of Yreka and Carolyn Field of Grants Pass.

A contest to raise money for the building fund closed with the women turning over seventy-one dollars to the building fund and the men serving a dinner to the victorious ladies.

Priest Dale Ward, who is stationed with the Army at Ft. Lewis, Washington, and Miss Guy, of Salem, visited the group on July 12.—Reported by SISTER CORREY



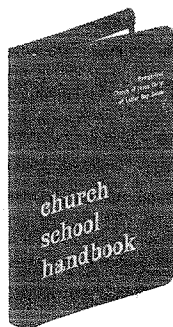
Double Wedding Anniversary Celebration

On February 18 members of the Denver, Colorado, Branch joined in the celebration of the golden wedding anniversary of Leo and Ada Shupe, and the silver wedding anniversary of their son and his wife, Burrell and Doris Shupe. At a candlelight service in the upper auditorium of the church they reaffirmed their vows, after which a reception was held in the lower auditorium.

Church membership in the Shupe family dates back to Peter and Sarah Wright Shupe, who with their eight sons and seven daughters arrived in Nauvoo from Virginia a few days after the assassination of Joseph and Hyrum Smith. These stalwart pioneers, Peter and Sarah, were buried in one grave on the plains of eastern Iowa. One of their sons, Isaac (grandfather of Leo) was a member of the original church and later held the office of elder in the Reorganization, serving the church until his death in 1896. His son, E. F. Shupe, also held the office of elder and officiated at the weddings of both Leo and Burrell.

Church School Handbook

prepared by the Department of Religious Education



This handy, loose-leaf handbook is the complete and authorized guide to better church schools in branches everywhere. All church administrators and teachers will find it necessary in their ministry. Contents include: History of Religious Education, the Department of Religious Education, Objectives of Christian Education, Organizing the Church School, Administration of the Church School, and ten other chapters of valuable information.

\$2.00

Herald House
Independence, Missouri

Bulletin Board

Palo Alto, California, Mission Services

Palo Alto mission services are now held at the home of Mr. and Mrs. Art Doppee, 1609 Woodland Avenue, East Palo Alto (telephone DA 2-5145). Members living in or near Palo Alto, San Carlos, Redwood City, Menlo Park, Los Altos, and Mountain View are invited to attend. Further information may be obtained from Harold Cline, 13642 Marmont Way, San Jose 27, California.

Books Wanted

Mrs. W. E. Lane, 1910 Steele, Kansas City 6, Kansas, would like to obtain *With the Church in an Early Day* and Paul Hanson's *Jesus Christ among the Ancient Americans*.

Change of Address

A. Wayne Hough
214 East Atchison Street
Jefferson City, Missouri

Mrs. Harry F. Sheffer
5049 Hardy
Merriam, Kansas

We're on the Air . . .

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

ARKANSAS, Searcy.—KWCB, 1300 on the dial, 4:30-4:45 p.m. (CST) Sunday.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

CONNECTICUT, Norwalk.—WNLC, 1350 on the dial, 8:30 a.m. each Sunday (beginning July 5).

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

IDAHO, Twin Falls.—KLIX, 1310 on the dial, 7:15-7:30 a.m. (MST) Sundays, July 26 through October 18.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m. (EST) on July 21, Aug. 5, 11, and 26.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFSE, 1310 on the dial, 10:30 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MONTANA, Kalispell.—KGEZ, 600 on the dial, 1:15 p.m. (MST) Saturday.

OHIO, Ashtabula (Cleveland area)—W1CA, 970 on the dial, and W1CA FM, 103.7 megacycles, 9:15 to 9:30 a.m., Sunday, July 14-December 6.

OHIO, New Philadelphia.—WJER, 1450 on the dial, 11:15-11:30 a.m. (EST) July 28.

OREGON, Ontario.—KSRV, 1380 on the dial, Sunday 1:30 p.m. and 9:15 p.m.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 9:30 a.m. (EDST), Sunday.

TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.

TEXAS, Weslaco.—KRGV, 1290 on the dial, Saturday 9:30.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Mission at Gallatin, Missouri

Members of the new Gallatin mission invite all who have friends or relatives in that area who belong to the church to send their names and addresses to William J. Rounds, Hamilton, Missouri. Meetings are held each Sunday at 10:00 a.m., in the American Legion Hall. The first service was on June 21.

Southern Indiana District Reunion

The Southern Indiana District Reunion will be held August 16-23 at Bishop Roberts Park, Rivervale, near Mitchell, Indiana, beginning at 7:00 p.m. CST, Sunday. General Church personnel will include Apostle P. E. Farrow, Seventy J. H. Yager, and Elder O. Kenneth Byrn. Church Statistician Merle Guthrie and his wife will serve on the staff also. Rates for the week (meals and dormitory) are as follows: 16 years or over, \$18.00; 12-16 years, \$16.00; 7-12 years, \$12.00; 3-7 years, \$7.00. The registration fee of \$1.00 should be sent to Chester Metcalf, 1805 East Shelby Street, New Albany, Indiana, or Howard Pace, 206 West Kenwood Way, Louisville 14, Kentucky. The park will be open to reunion guests after 1:00 p.m., Sunday, August 16.

CHESTER METCALF
District President

Projector-Record Player Lost

The Department of Religious Education desires to locate its Viewlex (Viewtalk) combination projector unit, evidently left after a local institute. The projector, or any information concerning it, will be greatly appreciated.

DEPARTMENT OF RELIGIOUS EDUCATION
The Auditorium, Independence, Missouri

Request for Prayers

Mary L. Powers, 1008 East Pearl Street, Greenville, Michigan, requests prayers for the spiritual welfare of her family.

ENGAGEMENTS

Moore-Davey

Mr. and Mrs. R. E. Davey of Independence, Missouri, announce the engagement of their daughter, Donna, to A. L. Howard Moore, son of Mr. and Mrs. R. H. Moore of Independence. Donna is attending Graceland College. Howard is a graduate of Graceland and is now en route to Japan for overseas duty. No date has been set for the wedding.

Hoffman-Young

Mr. and Mrs. L. A. Young of Tribune, Kansas, announce the engagement of their daughter, Barbara Lee, to Darwin N. Hoffman, son of Mr. and Mrs. Ross Pile, also of Tribune.

WEDDINGS

Stratas-McFadden

Joyce Ileen McFadden, daughter of Mr. and Mrs. William G. McFadden of Warwood, West Virginia, and Martins Ferry, Ohio, and Michael Stratas, son of Mr. and Mrs. Michael Stratas of Martins Ferry, were married on April 11. John Wallace performed the wedding ceremony.

Pace-Barlow

Sue Barlow of Ann Arbor, Michigan, and Robert Pace were married June 17 at the church in Ann Arbor. Elder Fred Ellis performed the double-ring ceremony. A reception was held in the church basement following the wedding.

Lawrence-Lewis

Mr. and Mrs. E. P. Lewis of Elkhart, Kansas, announce the marriage of their daughter, Gloria, to Robert S. Lawrence of Orlando, Florida. Gloria attended Graceland College in 1949-50 and is a graduate of Kansas State College. Robert, also a Kansas State graduate, is stationed at Camp Atterbury, Indiana. They are making their home in Edinburg, Indiana.

Steiner-Collins

Juanita Faye Collins, daughter of Mr. and Mrs. Herman L. Collins of Irvington, Alabama, and Frank Henry Steiner, son of Mr. and Mrs. LaRue Steiner of Theodore, Alabama, were

married on June 19 at the Reorganized Church in Pascagoula, Mississippi, the groom's uncle, Elder A. Wayne Hough, officiating. They are making their home in Mobile, Alabama.

Pace-Freers

Barbara Kathleen Freers, niece of Mr. and Mrs. Walter Schmidt of Muscatine, Iowa, and Harold Pace, Jr., son of Mr. and Mrs. Harold Pace, also of Muscatine, Iowa, were married on March 22 at the Reorganized Church in Muscatine, Elder Lyle Woodstock officiating. They are making their home on a farm near Muscatine.

Symmonds-Farrar

Wanda Jean Farrar, daughter of Mr. and Mrs. Charles Farrar of Muscatine, Iowa, and Ronald Symmonds, son of Mr. and Mrs. Hurschell Symmonds, also of Muscatine, were married June 7 in the Muscatine Reorganized Church by the groom's grandfather, Elder Philip Wagler. They are making their home in Muscatine.

BIRTHS

A daughter, Cynthia Sue, was born on April 16 at the Good Samaritan Hospital in Mt. Vernon, Illinois, to Mr. and Mrs. Kenneth Ezell. She was blessed on July 19 by Seventy John T. Puckett and Elder R. W. Rockett. Mrs. Ezell is the former Carmen Bravard.

A son, John Russell, was born on June 15 at the hospital in Champaign, Illinois, to Mr. and Mrs. William Russell Cramer. He was blessed on July 19 by his uncle, Elder R. W. Rockett and Elder W. W. Colvin. Mrs. Cramer is the former Mayona Rockett.

A daughter, Joan Elayne, was born on May 29 to Mr. and Mrs. Clyde Wilson of Warrensburg, Missouri. Both parents attended Graceland College.

Mr. and Mrs. S. Lee Pfohl of Lansing, Michigan, announce the birth of a daughter, Sharon Lee, born July 1. She is to be blessed by her grandfather, Elder Harold Van Buskirk of Buffalo, New York. Mrs. Pfohl is the former Lois Van Buskirk.

Mr. and Mrs. Carl Dulaney of Flora, Illinois, announce the birth of a daughter, Donna Jean. She was born on July 11.

DEATHS

JOHNSON.—Annie Stuart, daughter of William and Christie Stuart, was born December 27, 1878, in Mondamin, Iowa, and died February 18, 1953, at the Independence Sanitarium after a short illness. She was married on June 14, 1916, to J. Frank Johnson who preceded her in death on April 15, 1938. She had been a member of the Reorganized Church since June 26, 1892.

She is survived by a daughter, Leila Johnson of Independence; two brothers: James C. Stuart of Independence, and David A. Stuart of Rimbey, Alberta; and a sister, Esta L. Stuart of Independence. The funeral service was conducted by Bishop Walter Johnson, Bishop H. W. Cackler, and Elder Glaude A. Smith. Burial was in Mound Grove Cemetery.

ARMSTRONG.—Guy W., son of David and Orpha Armstrong, was born May 20, 1887, at Trenton, Nebraska, and died May 31, 1953, at his home near Detroit, Michigan. He was baptized into the Reorganized Church on October 4, 1903, ordained a priest in September, 1926, and an elder in October, 1943. On September 18, 1913, he was married to Velma Zabel, who survives him. During his ministry he served as pastor and associate pastor of the branch in Plymouth, Michigan, and Detroit Central Branch. For many years he was a teacher in the Ford Trade School. At the time of his death he was tool-maker instructor in the chemistry laboratory at the University of Michigan.

Besides his wife he leaves a brother, Lloyd Armstrong of Baldwin, Kansas, and two sisters: Mrs. Esther Nelson of Wichita, Kansas, and Mrs. Bertha Warnick of Kansas City, Missouri. Funeral services were held at the Central Detroit Church, W. Blair McClain, Athol Packer, and David Dowker officiating. Interment was in Grand Lawn Cemetery in Detroit.

CLAIBORNE.—Pearl Harriet, daughter of Harry and Nell Boomer, was born January 30, 1915, at Oakland, California, and died May 7, 1953, in San Francisco, California. She had been a member of the Reorganized Church since her youth.

She is survived by her husband, Logan Claiborne; her father; a brother, Harry Boomer of Washington, D. C.; and a sister, Mrs. Barbara Marr of Bend, Oregon. Funeral services were conducted by Elder Thomas R. Beil of San Francisco.

CROUCH.—Arthur B., was born near Gagetown, Michigan (date of birth not given), and died June 19, 1953, in the Detroit Osteopathic Hospital. He had been a member of the Reorganized Church since 1948.

He is survived by his wife, Ethel; four children: Vallie Fitzgerald of Morley, Michigan; Arthur E. of Detroit; Thelma Edgar of Florida; and Della Mae of the home; and six grandchildren. Funeral services were held at the McCabe Chapel. Interment was in Parkview Cemetery, Detroit.

GILLEN.—Wilbert David, son of James W. and Nancy Ann Gillen, was born August 19, 1878, in Decatur County, Iowa, and died July 6, 1953, in San Diego, California, where he had resided since 1926. He was graduated from Graceland College in 1899, after which he served as superintendent of the schools in Sumas, Washington. Later he moved to Bellingham where he was superintendent of the schools in Whatcom County. He held the office of elder and was counselor to the pastor of San Diego Branch for eight years.

He is survived by his wife, the former May Trease; two daughters; three sisters; and two grandchildren. Funeral services were conducted by High Priest Peter S. Whalley at the Greenwood Mortuary in San Diego.

HARTNELL.—Lillian, was born April 15, 1866, in Lapeer, Michigan, and died May 31, 1953, in Detroit, Michigan. She had been a member of the Reorganized Church since youth, and with her husband, the late Richard Hartnell, helped to further the work in many ways.

Surviving are two daughters: Mrs. Wilbur Boggs and Mrs. Fred Day; four sons: Richard D., Samuel J., Raymond S., and Doan Hartnell; and a sister, Mrs. Mayme Arbury. Funeral services were held in Detroit. Interment was in Riverside Cemetery, Vassar, Michigan.

HOUGH.—Mary Lula, wife of Henry Hough and a lifelong resident of Mobile, Alabama, died June 12, 1953. Besides her husband she leaves three sons: C. W. Whitten of Mobile; Henry E. Hough of Wilmington, North Carolina; and A. Wayne Hough of Jefferson City, Missouri; six daughters: Mrs. L. G. McBride, Mrs. C. C. Lavinghouse, and Mrs. Sanford Blair, all of Mobile; Mrs. J. M. Tindel of Savannah, Georgia; Mrs. LaRue Steiner of Theodore, Alabama, and Mrs. F. D. Watts of Detroit, Michigan; two brothers: J. W. and C. E. Benjamin of Mobile; four sisters: Mrs. J. E. Busby, Mrs. Bessie Dick, Mrs. Vera Wesley, and Mrs. Marc Molyneux, all of Mobile; and seventeen grandchildren. Funeral services were held at the Reorganized Church in Mobile, Elders J. A. Pray and A. Wayne Hough officiating.

LESTER.—Clarence David, son of Cyrus Jerome and Rutilla Bennett Lester, was born August 5, 1879, at Farragut, Iowa, and died May 28, 1953, at Decatur County Hospital in Leon, Iowa. He was baptized into the Reorganized Church on his eighth birthday anniversary and was one of the first students to enroll at Graceland in 1895. From 1904 until 1934 he was a rural mail carrier. On October 24, 1918, he was married to Bertha Dell Harper, who survives him.

Besides his wife he leaves two adopted children: Mrs. Nelly Phipps of Des Moines, Iowa, and Ellis V. Hensley of Omaha, Nebraska; and two sisters: Miss Martha Lester and Mrs. Carrie Robinson. Funeral services were conducted by Elder Robert S. Farnham at the Reorganized Church in Lamoni. Interment was in Rose Hill Cemetery, Lamoni.

LIGHT.—Addie E., daughter of Silas and Mary Ingram, died April 29, 1953, at her home in Goodland, Kansas. Her husband, James Light, preceded her in death. She spent all of her life in Sherman County, Kansas, and was a member of the Reorganized Church, having been baptized on August 28, 1921.

She is survived by eleven of her fourteen children. Funeral services were conducted by Elder J. R. Graybill. Interment was in the Goodland cemetery.

WISEMORE.—Enoc Monroe, was born July 9, 1891, in Yale, Illinois, and died June 4, 1953, in San Diego, California. He is survived by his wife, Jewel; a daughter, Carol; and two grandsons.

God and Christ Two Persons

(Continued from page 9.)

follows: "No man hath seen God at any time, except he hath borne record of the Son; for except it is through him no man can be saved."

That is in accord with the Master's own statement, "No man cometh unto the Father but by me" (John 14: 6).

The visions of old are confirmed to us in these latter days by the very first vision and the first word of revelation opening up the Restoration Movement. When the young prophet had gone to the forest to pray, his first vision came to him gloriously, and he beheld *two personages*, one of whom indicated the other and said, "This is my beloved Son, hear him." Quoting Joseph directly:

I saw a pillar of light exactly over my head, above the brightness of the sun. . . . When the light rested upon me I saw *two personages* (whose brightness and glory defy all description) standing above me in the air. One of them spake unto me, calling me *by name*, and said, (pointing to the other,) "This is my beloved Son, hear him."—*Church History*, Volume 1, page 9.

Thus in the very beginning of the Restoration Movement the prophet in vision saw God and Christ as two persons. Was the prophet seeing double and under a delusion concerning such a vital matter in that, his first great spiritual experience? Was God giving him a deceptive vision? We can never give credence to either of those postulates.

The prophet actually saw two persons. Both spoke to him. The Father said, "Joseph, this is my beloved son, hear him." The experience was so convincing that the prophet wrote that though he were slain he could never deny it. He was slain, and thus with his blood sealed his testimony to the truth of that sublime experience. Let no argumentation shake your faith.

To the many testimonies of inspired visions sent from above, in which God and Christ appear as two persons, may be added this fine testimony:

After the many testimonies which have been given of him [Christ], this is the testimony, last of all, which we give of him, that he lives; for we saw him, *even on the right hand of God*; and we heard the voice bearing record that he is the Only Begotten of the Father. —Doctrine and Covenants 76: 3.

In What Sense Are God and Christ One?

Christ indeed said, "I and my Father are one" (John 10: 30). He also enjoins us, "I say unto you, Be one; and if ye are not one, ye are not mine" (Doctrine and Covenants 38: 6). Are we to become one person? Or are we to be many persons of one accord?

Just before he went out from the "last supper" into the garden of Gethsemane, our Lord offered up a wonderful prayer. More than once in that petition he prayed for his disciples and for all those who might believe on their message that they might be "one." He used these very explicit words, "Holy Father, keep through thine own name those whom thou hast given me, that they may be *one as we are*" (John 17: 11).

Obviously Christ did not pray that those present with him, and the hundreds of thousands who would believe on their testimony, might become one great big man—one person. They were to be one in the sense that he and his Father were one—or, to transpose the thought, God and Christ are one in the same sense in which he wishes his followers to be one.

It is said of Christ that "he loved righteousness and hated iniquity." Since he and his Father desire always to do the right thing, the righteous thing, and since all truth is known to them both, they are eternally one in their choices and in their work. As we "grow in grace and in the knowledge of the truth" we come nearer the time when his prayer shall be answered and we shall be one—as he and his Father are one.

May "the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

Reunion Schedule

REUNION	PLACE	DATE
Far West Stake	Stewartsville, Missouri	Aug. 6-16
Southeast and Central Illinois	Zenia, Illinois	Aug. 7-16
St. Louis (Brush Creek)	Cash, Michigan	Aug. 8-16
Eastern Michigan (Cash)	Eoyne City, Michigan	Aug. 8-16
Northern Michigan (Park of the Pines)	Woodbine, Iowa	Aug. 8-16
Missouri Valley	Lexington, Michigan	Aug. 8-16
Blue Water (Detroit-Internat'l)	Wilburton, Oklahoma (Robber's Cave)	Aug. 8-16
Oklahoma	Hagerman, Idaho	Aug. 9-16
Utah-Idaho	Mount Lemmon, Arizona	Aug. 9-16
Arizona	Deer Lodge, Montana	Aug. 9-16
Western Montana	Spokane River near Spokane, Washington	Aug. 15-21
Spokane	Palmer Lake (Pine Crest Camp)	Aug. 15-23
Eastern Colorado	Rivervale Park, Mitchell, Indiana	Aug. 16-23
Southern Indiana	Naperville, Illinois (Camp Seager)	Aug. 23-30
Chicago and Northeast Illinois		

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

h
h

STRANGE BUSINESS

There is a peculiar business in our town. The company buys wrecked cars that have been smashed on the highway too badly to be repaired. Many of the parts are still good and can be sold at reduced prices to people who do their own car repairing. Going by recently we looked at some of the wrecks. Smashed radiators seemed like faces with the twisted grin of death upon them. Human blood was on the upholstery and marks of human flesh on windshields, steering wheels, and instrument panels.

It is amazing how nonchalantly people kill themselves and others in a futile effort to save a little time. What good is the time saved, when you suddenly have all eternity?
L. J. L.

BOOK BURNING

The "Deseret News," Salt Lake City, May 16, 1953, carried an item about a Swedish immigrant whose hobby, before leaving his native land, was gathering up in "bookstores throughout Sweden" anti-Mormon books and burning them: "Elder Wiman set himself up as a one-man cleanup committee to destroy as many of these diatribes against the church as possible"—obviously meaning the Mormon Church. We believe the implied approval of such a "hobby" by the "Deseret News" is in marked contrast with the policy of Joseph Smith, the Prophet, during Nauvoo days when attacks against the original church were not only noticed in the columns of the "Times and Seasons" but were often quoted or reproduced in full. Burning books takes us back to Rome, Spain, and Hitlerism. Burning books is a hark-back to bigotry.
Israel A. Smith

REASSURANCE

The weather has been hot recently in the Middle West—high temperatures, searing winds, excessive humidity—with the sun glaring at the suffering earth like a malevolent eye.

At night the thermometer goes down slowly, sometimes hardly at all. If the temperature is under 90 you can sleep. If it is above 90 you lie awake listening to the drone of a fan, perspiring and thinking what it will be like to go to work in the morning with no appreciable rest.

On such a night recently, it was toward dawn when a cool breeze came up from the east. The morning star, brilliant and beautiful, rose above the woods on the horizon. It was like a blessing, a reminder of the divine love. It brought peace and a period of rest, making it possible to get through the next day
L. J. L.

DECISIONS

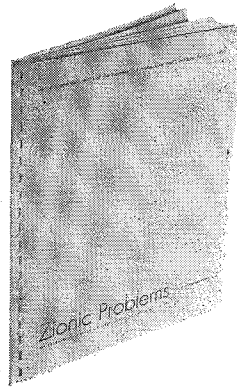
When you have to make a major decision take two pieces of paper, write on the one all the things in favor of the proposition, and on the other all those against it. Take your time, sleep on it, and take it to the Lord in prayer, believing that you will receive an answer. He is the only one who can give you the right answer. You may have to pray many times—Christ prayed forty days—but it is worth any effort to know God's will.

When you have reached a decision in this manner, you won't ever have to doubt or look back and wonder if you have done the right thing.
L. J. L.

Zionic Problems

a close-up view

This spiral-bound book contains the many lectures and discussions vital to gaining a clearer understanding of present-day Zionic problems that were presented at the Professional and Business Men's Institute held in Independence last February. While it was not possible to include every remark that was made from the floor, the summaries are quite comprehensive and reasonably accurate. Order today.



\$2.25

HERALD HOUSE

Independence, Missouri

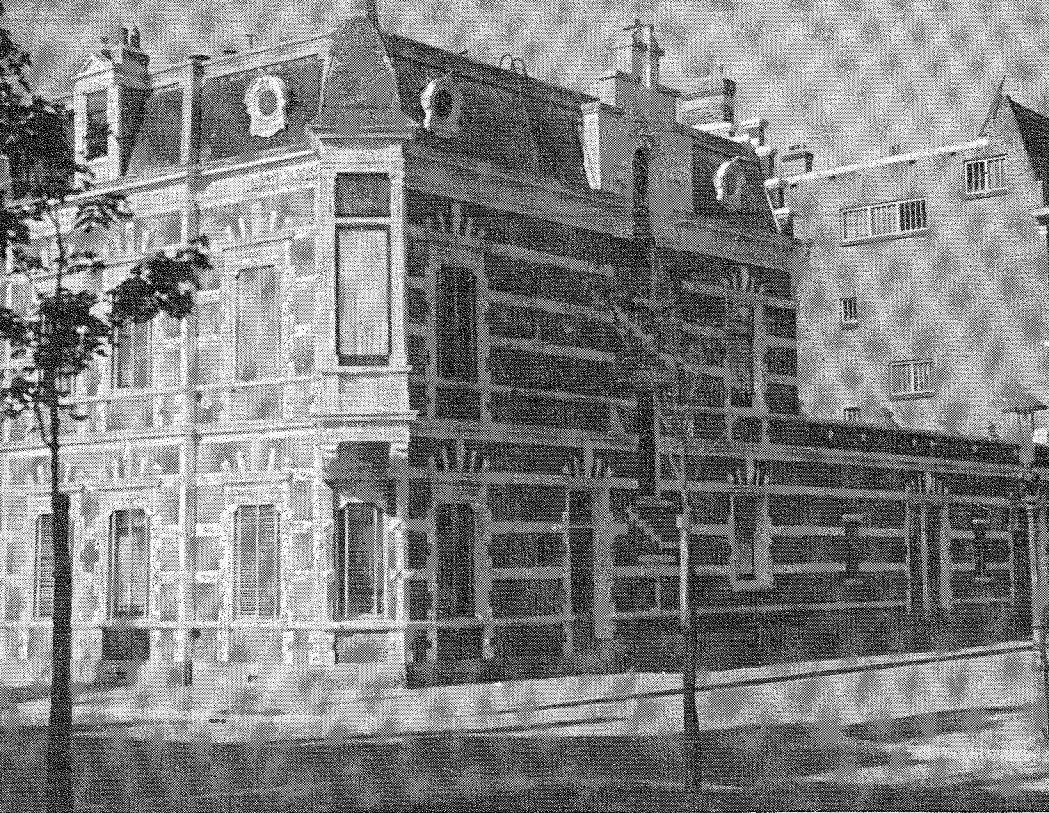
Contents

EDITORIAL

The Gift of Peace	3
Across the Desk	4

ARTICLES

Enter into Life, by C. B. Hartshorn	5
God and Christ Two Persons, by Elbert A. Smith	8
The Book of Mormon Points the Way to Zion, Part IV, by Roy Weldon	10
Question Time	13
The Last Closet, by Mrs. Frank Bickle	14
A Short Essay on Faith, by Elsie Harper	15
So Much on the Plus Side, by Naomi Ruessell	16
The Book of Mormon Story, by Alan S. Frater	18
Briefs	20
Wedding Anniversaries:	
Mr. and Mrs. Wesley Lott	20
Mr. and Mrs. Leo Shupe	21
Mr. and Mrs. Burrell Shupe	21
Bulletin Board	22
Reunion Schedule	23



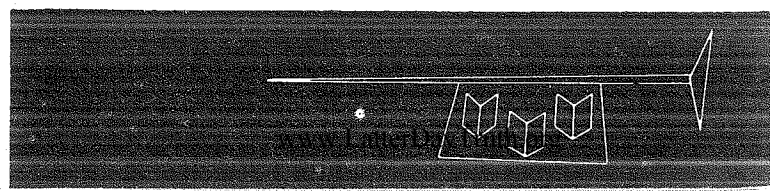
EUROPEAN
MISSION
ISSUE

Annastraat 2, Rotterdam, Holland

Church Headquarters in the Netherlands

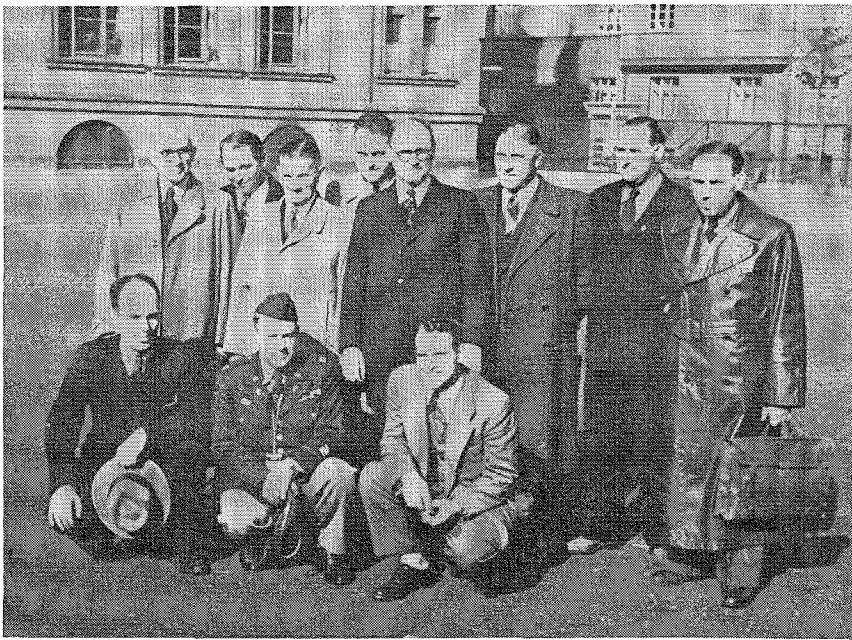
the Saints' Herald

August 17, 1953
Volume 100



News and Notes

FROM HEADQUARTERS



Church Leaders from Western Germany

This picture of the priesthood group in Germany was taken in 1951. In the back row, reading from left to right, are Elder Robert Weizelt, Priest Emil Fidelak, Elder Christiana Rosch, Elder Erich Huhold, Patriarch Franz Beil, Elder August Weber, Elder Gerhard Nass, and Elder Waldermar Stabno.

In the front row, reading from left to right, are Seventy Eugene A. Theys, Elder (Chaplain—Major) Floyd H. Engstrom, and Seventy Louis C. Zonker.

Who's Who in This Issue:

Apostle Arthur A. Oakman, minister in charge of the European Mission
Victor J. Witte, supervising minister of Continental Europe
Donald V. Lents, supervising minister of British Isles
Louis C. Zonker, president of the German Mission
Anton D. Compier, president of the Netherlands Mission
Thomas E. Worth, Seventy, missionary to Midland and southern England
Olaf Fossum, standing minister in Norway
Friedrich Steinke, standing minister in Berlin
John Stebel, standing minister in southern Germany
Franz Beil, Patriarch, western Germany
Dennis S. Aldredge, son of Bradford Branch pastor, now in R. A. F.
Eric S. Rowe, Seventy, missionary to northern England
Oskar E. F. Stüve, missionary elder to Germany
William T. Goullee, high priest and standing minister, Enfield, England
Edgar S. Holmes, pastor, Sutton-in-Ashfield, England
Barrie Fox, Zion's League leader, Clay Cross Branch, England

The Saints' Herald Vol. 100 August 17, 1953 No. 33

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; and Audrey Stubbart, Copy Editor. BUSINESS MANAGER, Kenneth L. Graham.

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

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

2 (770)

PRESIDENT IMPROVING

President Israel A. Smith is improving and it was reported on August 5 that he was scheduled to leave the hospital at the end of that week.

AT GROUNDBREAKING CEREMONY

President F. Henry Edwards and Bishop G. L. DeLapp were in Washington, D. C., on August 2 for the groundbreaking services for the new church to be built there. Elder Jack Conway is the pastor in the capital city of the United States.

PARTICIPATE IN REUNIONS

President and Mrs. Wallace Smith have returned home from the two reunions which they attended in July, one at Chetek, the other at Port Elgin. Brother Smith taught the general class, preached, and took part in the leadership of the prayer meetings. Sister Smith represented the General Church in teaching the women's classes at both of these reunions as well as consulting with local leaders on organization and procedure in women's work in the branches. On August 2, they were in Topeka where Brother Smith gave the Communion talk.

TO ATTEND REUNIONS

Apostle D. Blair Jensen left Independence the week end of August 8 and 9 to attend the Oklahoma Reunion at Wilburton, Oklahoma. Following this reunion, Brother Jensen plans to be at the Eastern Colorado Reunion at Palmer Lake which is scheduled for August 15-23.

RETURNED TO OFFICE

John Darling, director of leadership training for the Department of Religious Education, has just returned from reunions at Sanford and Lexington, Michigan. The reunion at Lexington was for the Flint-Port Huron Districts, and the group at Sanford held reunion at the Liahona State Park. Brother Darling reports that both reunions were outstanding and that at the one at Sanford eighty-five people were enrolled in the leadership training class, with many of them completing the course for credit. He also reports that outstanding work in the children's and young people's groups was done.

SPEAKER AT RICHMOND

Elder Franklyn S. Weddle, General Church music and radio department director, was the speaker at Richmond, Missouri, August 9.

AT KENNETT, MISSOURI

Elder C. D. Neff and Seventy James Daugherty attended the Southern Missouri District conference, August 1 and 2, at Kennett, Missouri. The men shared the responsibility of preaching, directing the prayer services, and teaching the classes. Brother Neff conducted the business session on Sunday at which time Elder J. A. Phillips was re-elected district president.

AT FAR WEST REUNION

Elder Evan Fry, General Church radio minister, left Independence August 7 to attend the Far West Stake Reunion at Stewartville, Missouri. Brother Fry will preach the evening sermons, direct a forum, and conduct several classes.

Missions Abroad

THE WORLD MISSION of the church was clearly indicated nearly a year before the church was organized. At that time the word of the Lord came to Joseph Smith, Oliver Cowdery, and David Whitmer outlining the work of the Twelve Apostles and authorizing Oliver and David to search out the twelve men who should form the charter members of the apostolic council in this dispensation. Among other things this revelation said, "If they [the Twelve] desire to take upon them my name, with full purpose of heart, they are called to go into all the world to preach my gospel unto every creature" (Doctrine and Covenants 16: 5b).

From the beginning the church was strong in missionary testimony. Nevertheless, it was nearly five years before the first twelve apostles were ready to enter on the distinctive work of their calling. But when this time came they were not alone. Others had been growing with them, and two weeks after the first apostles were ordained the first Seventies were ordained also (February 28, 1835). From that time forward the Twelve and the Seventy have carried world-wide responsibility as "special witnesses of the name of Christ" (Doctrine and Covenants 104: 11 c, 13 a ff).

The first mission abroad was to England in 1837 and according to the Prophet Joseph was "for the salvation of the church in these last days." This mission was attended by phenomenal success, and England was soon regarded as a base for operations on the Continent and throughout the British Empire. Four years later a majority of the members of the Council of Twelve were in England together, "organizing and setting in order" the work of the mission. During the lifetime of the Martyr, other important missions were undertaken, but this was probably the most productive.

FOREIGN MISSIONARY WORK was renewed quite early in the Reorganization, with the reopening of the British Mission in 1863. The return to the Society Islands Mission and Australia came ten years later. Nearly ten years after this—in 1882—some sound inspirational counsel restricted the elders of the "first quorums" to "the land of America" until the work of the Reorganization "was more fully established, and a greater unity of understanding between them obtained" (Doctrine and Covenants 118: 1 b). But these restrictions were removed by 1887, when the elders were told to "prosecute the missionary work in this land and abroad so far and so widely as you may" (D. and C. 119: 8 a).

Early in the new century word was given that "missions abroad other than those in the land of Joseph which were opened officially during the lifetime of the martyrs shall be considered as having been opened unto us" (Doctrine and Covenants 125: 12 a). In the same revelation the church was advised that Alexander H. Smith of the First Presidency should visit Australia and the islands of the sea and there assist the authorities to arrange their missionary labor, and that E. L. Kelley, the other counselor in the First Presidency, should accompany Apostle Gomer T. Griffiths on a similar mission to England.

This same revelation called Elder Peter Andersen, a Danish American, to be an Apostle in the Quorum of Twelve, and went on to say:

It is the duty of the church to provide tracts in the Scandinavian, German, Chinese, Japanese, and Portuguese languages, and others, as the missions may require; these tracts to be written by those in the ministry and those of the brothers who are not of the ministry who have a talent for writing, and to be submitted to the Presidency before being published.

They should be short, clearly stated, and a sufficient number should be printed to furnish the traveling ministry with the quantities desirable for them to distribute.—Doctrine and Covenants 125: 11.

A year later Cornelius A. Butterworth, an American domiciled in Australia, and John W. Rushton of England were added to the Apostolic Quorum. Since that time this chief missionary quorum of the church has always included Apostles whose church origins go back to missions abroad.

Despite the difficulties occasioned by world wars and world depressions, valiant efforts have been made during this century to maintain and to extend the work of the church in missions abroad. Since the close of World War II this work has been markedly intensified. Two out of every three present members of the First Presidency, Council of Twelve, and Presiding Bishopric have had personal experience in distant fields, and in addition Apostle Charles R. Hield and his associates are laying sound foundations for work among the Spanish-speaking peoples.

It is the sober conviction of the members of the Presiding Councils of the church that work in the foreign fields already open should be pushed to the point where these fields are self-sustaining in finances and personnel, and where they can become bases for still further work in missions abroad. This latter possibility has already been hinted by the fine work being done in the Society Islands Mission by Elder Vivian Sorensen, mission president, who is a product of the Australian field and who is associated with Elder Alan Tyree who recently went to this field from the United States.

We have reason to be proud of our representatives at present laboring in missions abroad. We have some good teams, men and women. But their numbers and their resources need to be augmented. In the long run, this can be done only as the work of the church as a whole is strengthened and quickened and kept in balance. F. H. E.

Editorial

Pilgrimage to Palmyra

Over one hundred college students and professional people from the eastern states and Canada have indicated their intention to attend the College Student Conference at Rochester, New York, on September 5, 6, and 7.

We would like to urge pastors and parents of college and university students, particularly in the East, to encourage and help make it possible for their sons and daughters to attend this conference. The program is designed to minister to the particular needs of college people. It is hoped also that the leadership and testimony of the substantial number of professional and business people who are solid in their own religious convictions may contribute to cementing church loyalties during college years.

A further value of the conference will be the experience of visiting scenes of early church history in the Sunday afternoon "Pilgrimage to Palmyra." The conference will visit the Grove, the Joseph Smith home, and Hill Cumorah, where a worship service will be provided.

F. Henry Edwards of the First Presidency and Henry L. Livingston of the Presiding Bishopric will represent the General Church. A substantial number of our members will also take part in the program, and adequate provision has been made for individual participation by all in attendance in worship, discussions, and fellowship.

THE FIRST PRESIDENCY
By *W. Wallace Smith*

Notice of Appointment of Bishop's Agent, Western Oklahoma District

Notice is hereby given of the appointment of Brother Clayton Graef, Star Route No. 1, Friona, Texas, as bishop's agent of the Western Oklahoma District succeeding Brother R. W. Bunch, whose resignation has been received. Solicitors are hereby notified to send their reports for the month of August and each succeeding month thereafter to Brother Graef at the above address.

We take this opportunity of expressing our appreciation to Brother Bunch for the service that he has given in this office.

We have also appreciated the support of the Saints given to Brother Bunch during the period of his service and take this opportunity of commending Brother

Graef to them for their favorable consideration and support.

THE PRESIDING BISHOPRIC
By *Walter N. Johnson*

Approved:
THE FIRST PRESIDENCY
By *W. Wallace Smith*

Note of Thanks

Many of the press comments on the arrest of the polygamists living at Short Creek, Arizona, have been notably inaccurate in dealing with the origins of Mormon polygamy. When we have received clippings containing inaccuracies, we have written to the editors concerned in the hope that our letters will be published so as to help correct the misinformation which has gone abroad.

This will express our thanks to the many interested church members who have written us.

Across the Desk

THE FIRST PRESIDENCY

A Report from the Sanitarium Chaplain

In discharging the duties of the office of Chaplain at the San there are many challenges and rich spiritual experiences. The opportunities are golden. Ministry to the sick, to their relatives, and to the large number of people involved in the care of the sick is in harmony with and a definite part of the special mission of Jesus as announced by him—"to heal the broken-hearted and to comfort all that mourn."

This special ministry has included:

Conducting or directing daily chapel services, monthly fellowship services, and special services (graduation and capping, etc.)

Holding conferences with student nurses and with employees of the hospital and personnel of the School of Nursing

Making daily pastoral calls (202 beds—the chaplain averages 140 adult calls per day)

Administering to fifteen to twenty patients per day and offering from forty to fifty prayers for the sick every day

Listening to and counseling with those who are extremely worried over sick relatives

Counseling those with problems and difficulties

Conducting an average of two funeral services per week, including thirty-nine funerals in two years for people who have had no church affiliation

Performing eighteen marriages and blessing thirty-nine babies in two years

Being on call twenty-four hours per day

Preparing a bulletin which goes to every patient in the hospital every Sunday

Directing the service of Communion to the Reorganized Latter Day Saint patients the first Sunday of every month

Teaching in the School of Nursing

Making two trips to St. Louis annually to call on the student nurses who are on affiliation with the Robert Koch Hospital for specialized training in tuberculosis and at the State Sanatorium for work in psychiatry

Calling on the student nurses who are on affiliation at Mercy Hospital in Kansas City where the students receive special instruction in pediatrics

Doing missionary work among patients and employees when opportunities present themselves (weekly distributing the *Saints' Herald*, tracts, Books of Mormon, and Inspired Version)

Assisting in the School of Nursing parties and socials and other activities

Taking spiritual advice and counsel to all committees and functioning groups of the hospital

Trying to set a distinct spiritual tone and atmosphere in the hospital and its environs

Trying to be a good will ambassador representing the hospital and the church in our community

Speaking at civic clubs, school assemblies, PTA meetings, baccalaureates, and other church groups

Taking regular teaching assignments in the Stone Church school

Preaching regularly (missionary and pastoral)

Joining the health-team with the professional people of the hospital to take a healing ministry to all patients who come to the church's own hospital

This is a part of the work of the San Chaplain. We are assured that the present chaplain enjoys his work very much. He feels he has been called to this work and is willing to function for as long as the church officials deem wise. Through the proper authorities of the church, the chaplain answers directly to the First Presidency for supervision. He feels that God has directed the Joint Council to establish an office of chaplain on a full-time basis and that the functions of such an office will continue to be divinely blessed.



"Into All the World"

By Arthur A. Oakman

THE CHURCH reappeared in the early nineteenth century upon the American continent, and it grew in power and outreach under the blessings of a constitution which had been framed by wise men raised up for that very purpose. The time and place of this Restoration attests and reveals divine wisdom, for today the United States is the only nation under heaven which freely gives its material and spiritual support to this church. Economic barriers imposed upon the peoples of other countries by their respective governments prevent the free flow of material substance so essential to financing the work of the church. In some countries—not in all of them—spiritual barriers exist along with the economic ones which prohibit the free flow of ideas and ideals.

Yet it must ever be remembered that this is not an "American church." It existed long before America was carved out of the land mass, when the earth was divided. It will exist still when this world has been forgotten. The church of Jesus Christ is universal. Its message is designed to meet the needs of human beings irrespective of race, creed, color, or sex. Its institutions are designed to conserve its message and its ideals wherever these are preached. The "garden" in which the "tree" is planted is beautiful. The soil will nourish it to full fruition. But the leaves and the fruit of the tree are for the healing of the nations. There is no other purpose to be found either in preparing the garden or in planting the tree. The message of the church which will heal the nations is to all the world, including America.

THE VERY GREAT importance of missions abroad will be remembered if we recall that it was "for the salvation of the church in these last days" that Joseph Smith inaugurated in 1837 the mission to England. Still the salvation

of the "church in these last days" depends upon our recognition today, fully and completely, of the divine mission in all the world and upon our actual dedication to this universal mission. Whatever else we do, our missions abroad must be maintained and extended.

In Europe (which includes the British Isles) the opportunities for the extension of the work are limited only by our ability to grasp them. We need young men and women of intelligence and devotion, people who are clean, capable, and consecrated, to work here as ambassadors of Christ. Consider the requirements of this kind of mission! Besides the character and integrity ordinarily associated with latter-day saintism, there must be the disposition to work and sacrifice to break down every barrier which separates these people from their charge. Languages must be learned and histories and cultures and laws appreciated. In fact, of these people is required that kind of preparation which will enable them to be citizens of the "new world" which is waiting to be born. Can anyone please

think of any other calling or vocation requiring a greater dedication of the whole man? Can anyone find a better master to serve than this Jesus Christ of whom the prophets testified should come into the world?

Missionary and pastoral work in Europe is the portal to a richer and a fuller life for any family accepted for the task. How fortunate are they who do now, and who have until now, and who shall from henceforth serve in this mission!

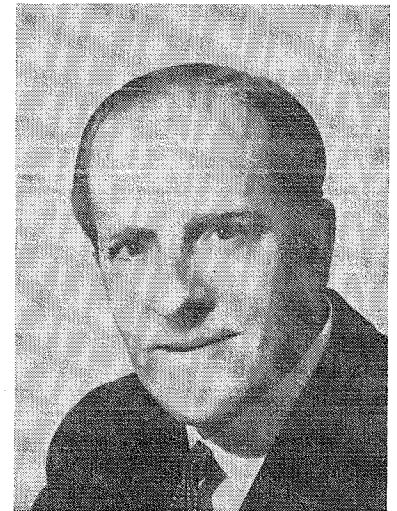
Many years ago one who had been "sent" heard a cry from Macedonia, "Come over and help us." How blessed were his ears! How rich his heart! How immortal his outreach! How he blesses us now through the words which he wrote, some of which were written first to these very Macedonians!

Christ's touch has still "its ancient power." Who will yield their lives to him as Paul of old did, and accept the touch that will mold them to the pattern as "seemeth him good"? Who will make themselves available for service "in all the world"?

Truth Will Prevail

By Thomas E. Worth

BY DIVINE DIRECTION England became the first mission abroad of the church restored in these latter days. Everyone who knows anything of the work of the Restoration in the British Isles must acknowledge the sincerity, zeal, and sense of commission which characterized the effectiveness of the seven early American missionaries to this land. Arriving at Liverpool on Thursday, July 20, 1837, they felt impressed to go to the riverside cotton-manufacturing town of Preston, about thirty-one miles away. Here in this town with its forty cotton mills and a population of some seventeen thousand, these Latter Day Saint missionaries began their ministry. At three o'clock on Sunday afternoon, July 23, the Reverend James Fielding courteously offered Brother Heber C. Kimball his pulpit in the Vauxhall Primitive Baptist Church. There was a large congregation for this first sermon of the Restoration preached in England. Throughout the next week the missionaries continued their witnessing in both private conversation and public services in the various homes of their newly won friends. So effective was their ministry that, at the end of their first week, they baptized nine people in the river Ribble, the first of whom was George D. Watt. At this initial opportunity the missionaries



spread out; two went north to Cumberland, two went south to Bedford, and three remained in Preston. By the end of the third week, the first branch of the church abroad was organized in Preston with a membership of twenty-eight persons. Thus, briefly, the work of the Restoration began in England.

From those humble beginnings, its growth was very rapid, and within a few years thousands of people were added to the church. It also met with good success in Scotland, and more notably in Wales where in 1847 there were thirty-three branches with almost a thousand members. Within ten years of the first

sermon in Preston the church in Great Britain had over ten thousand members, in addition to which many hundreds had emigrated to Zion. By the time of the Brighamite apostasy, there were sixty-two thousand.

THE BRITISH ISLES MISSION suffered badly from the death of the prophet Joseph Smith, and the subsequent uprising of Brigham Young with its terrible aftereffects soon made matters worse. The attitude of the Utah missionaries to this country almost ruined all the good their genuine predecessors had accomplished until at last, in February, 1862, the missionaries of the Reorganization came to the rescue. In this connection the names of Jason W. Briggs and Charles Derry should be mentioned with esteem and gratitude. From here on, the story is entirely different; it is one of constant endeavoring to live down the stigma of Utah Mormonism as opposed to the true church. The work of the Reorganization, however, regained something of what was lost and, slowly but surely, weathered the storm.

For a period Brother Thomas Taylor of Birmingham efficiently supervised the work of the church in the British Isles; during this time many fine people were won to the church and others were reclaimed from the Utah invasion. Among these were my wife's great-great-grandparents on her father's side. Her grandfather, James Baty, reported in April, 1877, that one of the best conferences ever held in the Manchester District had just convened. Space will not permit my mentioning all the names of those who played important parts in the defense and development of the work in this land, but I should like to mention some of them: Thomas Taylor, Joseph Dewsnup, John W. Rushton, Henry Greenwood, N. Weate, W. Armstrong, F. H. Edwards, G. Leggott, Thomas Bryan, T. Mills, W. H. Chandler, and J. Schofield.

From the almost nationwide anti-Mormon campaigns which were launched periodically much abuse came our way, and the stalwarts of our faith were sometimes hard pressed. But in spite of cruel opposition and unfounded prejudice they courageously preached in the open air, held public debate with men of superior scholarship, conducted religious worship on a high plane, and re-established the foundations of our work upon which we are still building today.

IN REVIEWING the work of the British Isles we must remember that, from its very inception, there has been a steady flow of emigrants from this land. The number will never be known, but we are

happy to note the spirit of devotion which prompted them to make their contribution in the interests of the church in Joseph's Land.

In spite of the fact that within the short space of thirty years the mission has endured the onslaughts and aftermath of two world wars, it is of lasting credit to the Saints here that there still remain seventeen firmly established branches with a total membership of approximately sixteen hundred. Many of these branches are in principal cities and key centers; all of them have splendid possibilities. The branches comprise two districts: the Northern District with eight branches, and the Midland and Southern District with nine branches, two of which are in Wales. Both districts enjoy particularly good conferences, and the special feature of the year is the mission reunion. Mission and district priesthood institutes also occupy an important dis-

tribution on the calendar of our many activities.

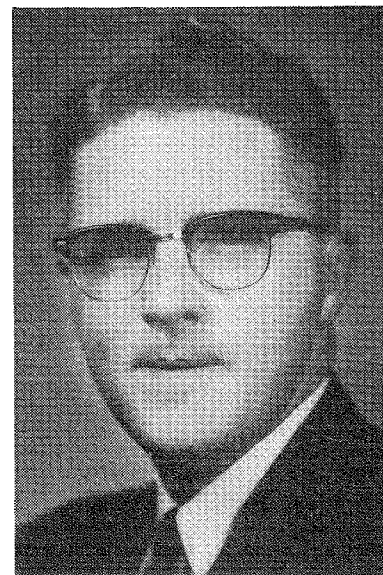
At the outbreak of World War II, Apostle Arthur Oakman had charge of the British and European Missions. Continental travel was out of the question because of the war, and he therefore concentrated his attention more specifically in Britain. Largely as a result of his ministry and leadership in those dark days, the Saints were inspired and encouraged, and the foundation for the future of our work in this land was appreciably reinforced. This can be seen clearly in the fact that most of our pastors today are men whom he then inspired with convictions of the Restoration. Throughout the years, the mission has had some remarkable manifestations of divine direction and power, spiritual healings, and gifts of prophecy which have provided unquestioned testimony
(Continued on page 21.)

The Continental European Mission

By Victor J. Witte

TODAY THE CHURCH moves forward in response to the challenge to "call upon all nations." In the missions abroad there are men, women, boys, and girls whose lives are being enriched by the ministry of the gospel of Jesus Christ. My acquaintance with the Continental European Mission dates back to some rich experiences with our church people in 1937, '38, '39. One of the most outstanding impressions which I received was made by the deep devotion of the people for the church and its mission. Their faith in the ultimate accomplishment of Zion and the spreading of the gospel throughout all the world was a living part of their lives. A spirit of appreciation for the blessings of God through the gospel and church seemed to motivate their desires and sacrificial services.

That same spirit of sacrifice and devotion for the cause of Christ has carried our people through the turbulent years of war and economic upheaval. The struggle, privation, and uncertainty have lodged the gospel more certainly in the hearts and minds of our people. Our numbers have grown, and the gospel has increased the quality of lives. Now, in 1953, the Restoration Movement continues to gather strength in its task of calling upon the nations of the world to accept the healing ministry of the Spirit of Christ.



The complexities of the situation in which the church finds itself in these countries of Continental Europe challenges the very best that is within the lives of consecrated followers of the Master. War has taken its toll in loss of life and property. For many of our people, the necessity of changing home locations has disrupted the normal friendship and neighborhood circles out of which usually come our increases in membership. However, the experiences during these years of struggle have helped many to sense the real values of life, and they have become good witnesses.

MANY of our groups are small and have the ever-present danger of disintegration by the loss of a family or a leader. But these must be recognized

as the nuclei from which can be developed the strong branches of the church that can subsequently take the gospel to their respective communities. Then, too, in the small group individuals readily realize that if there is to be growth and development of the group, consecration must find expression in service.

Many members, including those of the priesthood, are first-generation Latter Day Saints who have not been traditioned in the faith and doctrine of the church. In many respects these good people are pioneering in the work of the church in their area. The disadvantage of inexperience is overcome by their devotion, enthusiasm, and vigor as they labor in the spreading of the gospel and enriching the possibilities of Zion. Guided by our more mature ministers of experience and tradition, and the leadership of the church of today, those who are young in membership and priesthood are rapidly growing.

OUR TREMENDOUS NEED for the Three Standard Books, church literature, and study materials in the various languages adds to the complexity of the work of the church in Continental Europe. Our brothers and sisters are in Germany, Switzerland, Holland, Belgium, Finland, and the Scandinavian countries, Norway, Sweden, and Denmark. In the years ahead, we may well expect to have the church more fully established in these nations, and also reach into other nations of Continental Europe. The problem of language and literature is not insurmountable. Some materials have been published in several of the languages; some have been translated and now wait for publication; some have been translated and mimeographed for limited use; more are in the process of translation.

What a challenge to the people of Christ's church today! In 1832 the Restoration prophet expressed the will of the Savior of the world as he commanded that we become learned in languages, histories, cultures, "things which are at home; things which are abroad; the wars and perplexities of the nations" . . . "a knowledge also of countries, and of kingdoms," that we may be prepared in all things to magnify the calling to which we have been called, and that we may fulfill the mission with which the church has been commissioned.

I am extremely grateful for the rich experiences of the recent months and with appreciation acknowledge the work of our General Church representatives and the standing ministry in this area. With faith and hope I move forward with the church as it continues to gain strength for the fulfillment of its pur-

Greetings from the British Isles Mission

By Donald V. Lents

THE NEED OF THE WORLD today is for the gospel of Jesus Christ to take first place in the lives of men and nations. The Saints of the British Isles Mission recognize this truth and are willing to make the personal application necessary to assist in this great program. To be effective in this endeavor we ourselves must be informed by being diligent and studious in our individual lives and our collective church experiences. In this age all opportunities to learn of God and his law should be eagerly seized that we might be qualified to share in this experience of kingdom-building.

Throughout the history of the Restoration Movement in the British Isles there have been Saints endeavoring to make the teachings of Jesus Christ effective in the lives of others by their own example of Christian living at home, work, play, and church. Now in 1953 we have members who realize that we are not qualified to assist others until our own life habits and standards exemplify the fullness of the gospel of Jesus Christ. All this demands that we live at our best on the level of Christian service. Too often we are satisfied with second-best and second-rate spiritual experiences. In our acceptance of these second-rate experiences we cheat society of a service that is our right to perform, and we, personally, lose out on another of Christ's promises—the more abundant life.

The Saints of the British Isles Mission are devoted and energetic, with ambitious plans for the work in this area. Along with other Saints throughout the world they are hoping and praying that they may fit into the Divine scheme of proclaiming the *good news of the gospel*. Many branches are small and are struggling against inadequate physical facilities, leadership, and all the attendant problems, but the same spirit of devotion

pose of spreading the gospel throughout the nations of the world.

In behalf of the peoples of these nations, I sincerely solicit your support in making the church strong and ask an interest in your prayers that someday the opportunities of service in the church and the blessings of brotherhood in Christ may be freely enjoyed by all who so desire.



and love which is present everywhere among followers of Christ encourages them to continue in greater effort day by day to fulfill their responsibilities.

The British Isles Mission is small in geographical area, but even so there are many Saints located in isolated areas who have little opportunity for formal ministry. Many of these loyal members, through their own study, prayer, and exercise of faith, do a splendid job of missionary work. Several of our branches have come from just such small beginnings and stand as tributes to the consecration, devotion, and faith of members who so easily might have lost faith themselves.

The Saints of this area are staggered by the opportunity and the need of witnessing for Jesus Christ. The British Isles Mission has millions of people yet to hear the Restoration Story. This is brought forcibly to our attention as we think of the sixteen hundred members of the church compared with a population of over fifty million people in this small country. It is urgent and important that, to the best of our ability, we respond to the evangelistic call of the church of Jesus Christ.

We in the British Isles Mission are aware of the many problems we have to overcome. We realize, however, that these problems will cause us to grow spiritually as we attempt to right them. As we meet these experiences we become better qualified to receive and enjoy the blessings from on high.

It is our hope and prayer from the British Isles Mission that we may together determine to enlarge our personal convictions of the restored gospel and appreciate the task of going into all the world.



The Church in Holland By Anton D. Compier

FROM ROTTERDAM the work has spread to several other places. Today we have two branches, Rotterdam and Zwaagwesteinde, and four mission groups, Utrecht, Leeuwarden, Boekelo, and Houtigehage.

We know that there are others in this country waiting for the moment that the gospel will be taken to them. Many of us have the testimony that the Lord is in this work, because he has revealed his power in healings and in many other ways. During the war he has protected us. Because of the testimony we have we feel a responsibility toward God and his church. We still have a long way to go in Holland. A tremendous task lies ahead of us in educating the people of the church and in converting others to the gospel of our Lord and Savior Jesus Christ.

IN 1923 THE WORK of the church was introduced into Holland. Early that year the first baptismal service took place. It had been freezing for some time and, though the sun was shining on February 13, it was still cold and the waters were covered with ice. Thus the little group of people that approached the river near Schiedam (close to Rotterdam) had to push the ice aside to enter the water. Five converts were the result of the work of two missionaries who had come from America, W. Postma and F. Veenstra. One of the converts was a fifteen-year-old girl just recovering from pneumonia. The baptism in the ice-cold water did not injure her health.

These people were confirmed the same day. The confirmation service was followed by a prayer and testimony meeting, the first one ever held in Holland. The missionary who baptized had the gift of prophecy on that occasion and said, "Thus saith the Lord, the step that thou hast taken is pleasing in my sight, and this work will never be taken away out of this country."

That same year three more baptismal services were held, and on February 10, 1924, a branch was organized at Rotterdam. Public meetings held regularly brought good results. Since that year the church has slowly but steadily grown in Holland, and at this time we have approximately 380 members in the mission. From time to time there was personal contact with the General Church through apostles visiting the Continent. Since 1947 we have had the privilege of the permanent ministry of missionaries sent from America. Since 1951 Holland also has a native under full-time appointment. At Rotterdam, where the work started, we now have a three-story mission house in which the supervisor of the work of the church on the Continent and the Dutch missionary family live.

As far as the educating and indoctrinating of our people is concerned we are a little handicapped. For example, we do not have any of the Standard Books of our church in our own language. The only material that we possess consists of some tracts in the Dutch language such as *The Latter Day Glory* and *Latter Day Saints and What They Believe*, which have been printed. We also have some quarterlies mimeographed in the Dutch language. We are constantly working on the translation of further materials, even though the things that we translate may not be printed right away. *The Church Member's Manual* and *The Priesthood Manual* have been translated already. Several copies were typed, and these are being used for classes. Should the decision be made in due time that these materials be printed, then we go over them again, making corrections so that the things which are printed are as nearly perfect as they can be.

We are fortunate enough to have quite a few people here who at least have a reading knowledge of the English language. That is why we are able to use the quarterlies of the church in our classwork at the Rotterdam church school. Some of the teachers translate their lessons before using them, and this material is being kept for future use with other groups. In this way we hope eventually to have a stock of materials in Dutch—a "must" for the future work of our church here.

MOST OF OUR MEMBERS here are ordinary workmen. In Holland one cannot go to a college and work his way through. Consequently none of our members here have college training. Through the teaching of the law of

stewardship and a constant counseling of our young people, we are trying to improve this situation. During recent years a few of our young people have been able to attend Graceland College. We trust that someday a way may be opened for these young people to come back for at least a couple of years and help with the work here.

The population is growing and the economic future does not look too good. There is a great desire among the people of Holland to emigrate to more promising countries. We also find this attitude among our church people. Several of our men have gone abroad to find better living conditions, and there are members from Holland now living in the United States, Canada, and Australia. Through the teaching again of the law of stewardship, we hope to enable our young people to get better positions in this country, too, so that they may improve their standard of living and yet be a help for the furtherance of our church work here.

ANOTHER PROBLEM we have to cope with in our work is the housing of our church groups. Rotterdam is meeting in what used to be a garage. In Zwaagwesteinde the branch owns property, but this is also far from being a meeting place worthy of our high ideals as a church. In other places we meet in rented halls. There are building funds of course, but they grow slowly because most of our people are in the low income bracket. Nevertheless the people do all they can to make our meeting places as attractive as possible by bringing flowers, which are plentiful in Holland.

We know that we shall have to work hard to improve this situation. We know that not everything can come from America and that over there the people have their building problems just as we have here. Since the war, General Church income in tithes and offerings has been increased substantially.

Looking back twenty years we can see the progress that has been made and feel confident that in the future we shall go forward. Some of the problems that we now face will be overcome. We know that the Lord will open up the way if we seek to do his will in this part of his vineyard.

We ask for an interest in your thoughts and your prayers. Many of you people have strengthened us by your visits, and as the world becomes smaller and smaller we look forward to more people visiting us. Be assured of our desire to push forward the work of the Lord. With his help we will succeed.

The German Mission

By Louis Zonker

WE ARE HAPPY to share with you some information and experiences relating to the German Mission. Two years have passed rapidly since we sailed from the States to labor with people who were strangers to us but well known to God. These brothers and sisters in the gospel did not remain strangers long. Today we feel the pulse of the good Spirit as it permeates the heart of our movement and motivates activities in the mission.

An excellent structure has been erected in Hannover which offers an adequate sanctuary; it is plain and simple but very conducive to worship. Living quarters are available for two families in this building in addition to church school facilities for the junior church.

It is easy to recognize the concern of God in the work of this mission. After two world wars, which easily could have disrupted a man-made organization, the church moves forward in stability and hope. Today the political situation in Germany is acute. The forces of evil and aggression are endeavoring in every possible manner to envelop and consume. Those forces which deny the power of God have persistently sought to win the common people as converts. Opposing these powers are the love of God and the testimony of Jesus Christ. Representing this great army stand the Saints who live in Germany. They are at the front lines, bearing witness of a better way of life. We notice the rich presence of the Master supplementing every honest effort that is being made.

CERTAINLY WE DO NOT KNOW what lies ahead in the way of international disturbances or agreements, but we do know that the Lord has opened up the work in this mission and that his power will see the church move forward to victory.

The Saints here are deeply grateful to those who have assisted them through the adjustment necessitated by war and its toll. These folk have responded excellently and today are entirely self-supporting. They no longer need gifts; they need an opportunity of service. This blessing of being able to serve is extended to each. I believe sincerely that many of our "church family" in this part of the world have been closely drawn to God and have had outstanding experiences for the purpose of bearing testimony of the Restoration Movement.

MY FAMILY and I feel closely bound to these people. We have endeavored to learn the language and bear testimony of God's assistance in this matter. Through the spoken word one is drawn to a better level of sharing. Sometimes now we get an English word mixed up in a German sentence and vice versa. One day at home while saying the blessing at the dinner table in English, the words "in der gazen welt" came out instead of "in the entire world." It is encouraging to know in such times that God understands all languages and responds to each earnest plea.

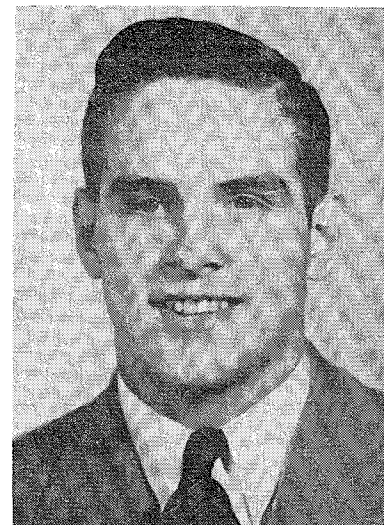
One day last fall Brother Anton Compier and I called on a church family. The sister said God had informed her we would be there at that time and would bring a special message. This was very helpful as we had felt direction in being led to that particular home. Many such experiences testify that here, as elsewhere in the church, God is directing and bringing to pass his purposes.

We are anxiously awaiting the completion of a new German hymnal which is to be printed this summer. It will fill a deep yearning of members throughout the mission to sing the unique hymns of the church. This will be a step forward in bringing our mission to the consciousness that ours is a world-wide calling.

ON MAY 23, 24, and 25 of this year a number of Saints assembled in Hannover for a Whitsuntide conference. Brethren Oakman, Lents, Witte, Compier, Stüve, and I represented the General Church. As a special means of ministering to the needs of the mission, Patriarch John Worth of England kindly consented to attend. Bishop Trapp of England assisted in the classwork.

At a general assembly Sunday morning the Saints united in prayer in behalf of the Gathering, and the Spirit rested richly on all present. Evangelist John Worth gave Evangelist Franz Beil his patriarchal blessing, speaking in English. Brother Beil, who does not understand English, was permitted by the grace of God to understand the spoken word in his native tongue. It is significant that on this day of Pentecost an experience was had similar to the first one centuries ago. On the following day Brother Worth gave our missionary for West Germany, Oskar Stüve, his blessing, and Brother Beil gave his first and second patriarchal blessings.

The same Spirit which attended these blessings shall continue to direct in this



important ministry. The continuation of this ministry will do much to further stabilize the work of the mission. Five persons were baptized by Brother Stüve on Sunday afternoon. Throughout Whitsuntide a deep, rich consciousness of the Spirit's presence was apparent. In classes of study, in the preached word, in prayer and testimony, in excellent fellowship, something deep and meaningful happened to these people. The priesthood participated in a Communion service, and the same spirit of understanding, love, and a desire to serve was present. We voice the sentiments as those of old: "Did not our hearts burn within us, while he talked with us by the way?"

Brother Oakman has contributed richly to the work of the mission this year, and all who have received of his ministry have been helped and stimulated. The mission received happily the news of the appointment of Brother Witte as supervisor in Continental Europe.

THE MISSION LIVES TODAY through the devotion and sacrifice of those whom God has chosen. The work grows through the same means and will be effective in the future in keeping with the response given to the Master's call. Some of the brethren have written testimonies in order to share with others their experiences.

We realize there is a rich missionary possibility in this field and we are also aware of many needs. At times it appears that progress is very slow, but such experiences as Pentecost, 1953, bring us to the realization that God is very near and no problem is too great to be overcome. With this conviction we endeavor as a mission to qualify for adequate service to meet the present needs. We feel confident that the prayers and support of Saints everywhere are joined with ours for our common tasks.

The Church in Norway

By Olaf Fossum

IN THE FALL of 1900 the first missionaries came to Norway from America. They were Elders N. C. Enge and W. P. Hansen.

Shortly after his arrival Brother W. P. Hansen became ill and died at a hospital in Asendal, a city located on the southern coast of Norway. Brother N. C. Enge took up the church work alone, first with six public meetings in Asendal. He also held meetings at Hendrick near Grimstad where the first two persons were baptized on February 9, 1901.

In the autumn of 1901 Brother Enge's family came from America, settling in Grimstad. For some time the meetings were held in the Enge home.

The common opinion was that the church was identical with the Mormon church in Utah. This caused a lot of trouble for Brother Enge. One time a state church preacher said, "We have a Mormon missionary among us." Later, during a conference which Brother Enge had with that preacher, he promised to correct that saying, but this was never done. Because of the strong prejudice and resistance against the work, the number of members did not increase to more than seventeen after several years' work.

In the summer of 1901 Brother Muceus came from America to his birthplace, Porsgrunn, and started the church work there. In August, 1902, Apostle Peter Andersen came from America and held his first meetings at Grimstad and Porsgrunn. Brethren Andersen and Enge also conducted meetings in Egersund and Feristiansand. It was said of Brother Andersen that he was a man of integrity, a Christian gentleman loved by all who came in touch with him.

In 1903 a few services were held in Kristiania, the former name of Oslo, the capital of Norway. Because of the limited number of missionaries and the wide field of work, only a few services were conducted each place. In 1904 Brethren Andersen and Muceus opened the missionary work at Bon, Eidsvold, where some people were converted during the years.

Elder T. O. Strand from Iowa, born in Valdres, Norway, was also one of the church's representatives in Norway. Brother Strand conducted services at

Kristiania during 1912-1913. Contemporarily an elder from the United States, H. N. Hansen, visited Porsgrunn, Kristiania, and Bon.

In 1916 Brother Muceus returned to the United States after fifteen years of missionary activities in Norway. In the next six years the church had no appointees to Norway.

The Way of Truth

By Friedrich Steinke

GOD GRANTED ME one of the greatest blessings that man can have: parents who had recognized his will and found his church. The teaching of Christ was presented to me, and I was baptized on May 28, 1933. God was very good to me, a sinner. Through his love I received the knowledge to understand his gospel. Due to circumstances in Germany, I was drafted into the Army. The death of my mother was a great sorrow for me, yet through this trial I received from my Heavenly Father comfort and strength. I know that God hears prayer. When my soul's need is the greatest, then I feel that God is nearest. This knowledge I felt every time I stood in danger.

In the closing days of the war my life was often in serious danger, and I called upon God asking that his will might be done in my life. I prayed that if it were his will to spare my life I would serve him the rest of my days. I want to testify that God is gracious and merciful and that he hears prayer. I was protected, and returned home healthy and sound in 1946. It is one of my greatest experiences in which I received the knowledge that God is true and that his gospel is also true. Since that day I have tried to keep the vow which I made to him and to serve him all I could.

As I sought to do this the blessings of God were abundant. In 1949 I was ordained a teacher. It was necessary for me to move to Berlin due to my employment, and I endeavored to serve God there also. In 1951 I was asked to serve as bishop's agent, and in April of that year was ordained a priest.

Many times I have been tested since my ordination, yet God is good and through his mercy I have remained faithful. Often when I was without work and money in Berlin, my wife and I did not know where we could get food to eat. But always God supplied our needs from his merciful hand. These experiences strengthened us. I know that God lives. Jesus Christ is truly God's son; he has risen from the dead and sits at the right hand of the Father and prays also for me.

I TESTIFY that the Reorganized Church of Jesus Christ of Latter Day Saints is true and is the same church that Christ established. In this church is the power to find God for all who so desire. I love God and if it is his will—and if he gives me the necessary strength—I will serve him faithfully with all my might until the end of my life. I want to be a light to brighten the narrow way for those who journey to eternal life. Daily I pray: "Lord, take my hand in thine and lead me that I may be able to say, not my will but thine be done. According to thy pleasure and mercy may the necessary power and strength come to me so I can share this gospel with others. May all those who see me, and who have a desire to serve God and find the way of truth, find in my life a good example of a true follower of Jesus Christ."

In 1922 Brother Muceus came again with Brother E. Y. Hunker, who settled at Bon where he worked until 1925 when he returned to the United States.

In the fall of 1922 Brother V. D. Ruch came with his family to Porsgrunn. The Ruches worked in Porsgrunn until 1927 when they returned to America. In 1928 Brother and Sister Ruch returned to Norway, settling at Bon and remaining there until 1931, when they moved close to Oslo. Their mission field was Oslo until 1935.

Since 1935 no church appointees have been at work continually in Norway. However, several have visited the country from time to time.

My Testimony

By John Stebel

I AM A NATIVE of Austrian Silesia which now is under the Czechoslovakian government. After having studied in the grammar school and in the teachers' seminary (college), I left my parental home and went to Poland to take a position as a Protestant public school teacher. It was in January, 1921, that I went to Poland and was installed as second teacher at a rural school in the southern district. The next summer I was transferred as first teacher to Mangshutz, a larger village with preponderantly Protestant population. My job was to teach all the subjects: mathematics, history, languages, physics, and Protestant religion.

Teaching lessons about the patriarchs of the Old Testament and about the beautiful stories of Jesus and his disciples, I was several times astonished at the enlightened and wise answers some of the pupils were able to give me. I asked these children where they had received so much biblical knowledge, and they said they had been taught by their parents. I was invited into the Drigalla, Lippa, and Smolny homes (all Reorganized Latter Day Saints), and became a frequent guest of these families. Here we changed the rules. I was the pupil, and these people were my teachers. Here I heard for the first time in my life the marvelous message of the restored gospel and of the church of Jesus Christ in these latter days.

THE DAYS, weeks, and months of study and investigation of this new doctrine were the happiest time of my life. In the day I taught classes at school, and at night I studied *The Way of Salvation, A Marvelous Work and a Wonder*, the Book of Mormon, and the Bible. By study, prayer, and meditation I discovered new truths daily. After having read only a few pages of the Book of Mormon I received a powerful testimony by the Spirit of God that this book contains the fullness of the gospel; that the marvelous appearance of the plates and the translation of the engravings thereon was by the power of God; and that Joseph Smith, being the chief instrument in the bringing forth of the Restoration of the church in the last dispensation, was one of the greatest prophets who ever lived on earth. The same testimony I have received about the Doctrine and Covenants. To me it is the most inspired sacred book, written in the purest language I have ever read.

I believe, therefore, that the rock upon which Jesus Christ built his church (ac-

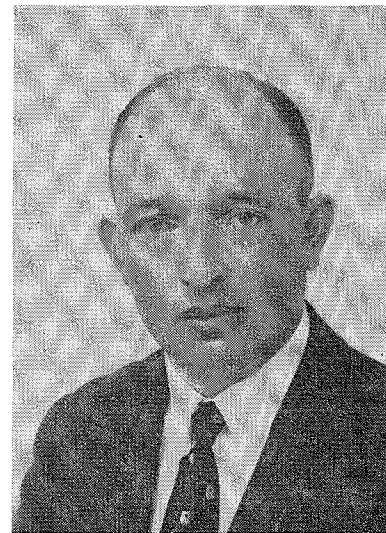
ording to Matthew 16:19) is the gift of revelation, and that he gives this wisdom "to all men liberally," not only to his prophets but also to every mortal who seeks it humbly and earnestly.

I ATTENDED REGULARLY the preaching services and other meetings at the branch of Mangshutz. On August 28, 1923, I was baptized into the church by Priest Robert Smolny. Because of lack of the Melchisedec priesthood in the branch I had to wait until March 18, 1924, to be confirmed by missionary Elder John Smolny.

Two days later, on Easter Sunday, 1924, I was ordained by the same elder to the Aaronic priesthood. Two other men were also ordained, and one girl was confirmed. In this meeting the presence of the Holy Spirit was manifested in a marked degree. On February 7, 1926, I was ordained an elder by John Smolny. In the office of elder I have worked a number of years for the church, preaching and teaching the gospel in German and Polish languages. I have baptized only a few converts into the church, but always I have endeavored to convince each of the candidates that Jesus is the Christ, the Son of the living God, and that his only true church on earth is the Reorganized Church of Jesus Christ of Latter Day Saints.

I HAVE NOT BEEN ABLE to escape the abominations of the second world war. I was called into the German army and served as interpreter of languages. Many times I found myself in very dangerous situations. Several times I have seen the open gates of death, but every time I have been delivered in such a wonderful way that it could have been only by the angels of the Lord or the hand of God. I asked God, "Oh, my good Lord, why hast thou spared my life? I am unworthy of thy grace." Once I saw a little church building and as I looked upon this building I heard a gentle voice speaking to me the following words, "You must preach again my gospel."

The end of the war came and I went with other millions of soldiers into Russian captivity. Released from captivity after seven months I came to Poland and found this land under communistic government. A long period of unspeakable tribulations and sorrows came upon me. My hands were bound, and I was entirely hopeless. I could not see the slightest sign which could justify



the fulfillment of the promises which had been given to me regarding the preaching again of the gospel. But God heard my cry and saw my many tears and sent help. My hands were loosed and I could preach again the precious gospel to the few members who remained in Poland and to other friends. From then my situation became more endurable though still dangerous.

On February 2, 1951, my family and I together with many other people were expelled from Poland into West Germany. We have settled in Württemberg in southern Germany and are most happy to be in a land of democratic government where we enjoy freedom of speech, religion, and conscience. Here I made acquaintance with the finest and ablest leading men of the General Church. I am very happy to offer my time and talent to God and to be more useful in the work of the church.

WE ARE LIVING in a world of great spiritual confusion. The demand for light was never so pressing as it is now. The nations of the world expect the greatest revelation since the beginning of the world—the revelation of the kingdom of God, Zion. Only the Reorganized Church of Jesus Christ of Latter Day Saints is divinely qualified to fulfill this mission. This is a prophetic, apostolic, episcopal church. The gift of prophecy is present in it. Apostles, seventies, high priests, evangelists, and elders speak by prophecy. Even in private speech and conversation, the leading men of the mission fields speak the will of the Lord. The great endowment of spiritual power which has been so long awaited is near at hand, if it has not already begun in some parts of the church. My prayer is that we all may be worthy to participate in the glorious victory of the church at the second coming of our Lord.



For with thee is the fountain of life; in thy light shall we see light.—Psalm 36: 9.

THIS SCRIPTURE has been a great testimony for me. There were in my early years many difficult times, especially in the war of 1914-18. Often in the quiet hours of the night, when there was opportunity to meditate, I would seek the unknown God. Beholding the starry skies I was made to know that all of the universe must be regulated by a supreme power. I have had, since that time, more and more experiences with our Heavenly Father.

In 1921 my wife came to the church through the direction of God. Brother Greene, the missionary at that time, preached about baptism in the first service that my wife attended. As she came home, she was convinced that the message she had heard was true. I accompanied her to the next service. As we entered the room, the service was already in progress, and Brother Greene was again preaching. He said that now the man had come who would lead the branch of the church. For days before that time, Brother Greene had prayed in the woods that God would send a man who should lead the branch. On April 6, 1921, we were baptized, and in June of the same year I was ordained an elder and chosen to be pastor of the branch. I was young and inexperienced in the doctrine, but I felt as the Spirit of God worked in me that I could lead the priesthood and the branch. With God is the fountain of life, and in the light of God we see that light. I know we all live through the love of God. In Jesus is that life, and from his abundance we receive new power and a new life.

THEN CAME the second world war. About the difficult and terrible things I will not write, only to say that our meeting place was bombed out and every-

The Fountain of Life

By Franz Beil

thing was completely burned. Several members were bombed out, including our family, but we were able to save some of the most important furniture. Later the entire area where we held our meetings was leveled to the ground. Nevertheless we were able to maintain our meetings as we gathered in the homes of the Saints.

When the war came to an end, we obtained a meeting room in a schoolhouse with the help of one Captain Clark who had charge of church and school matters. Our joy was beyond description as Brother McConley first came to us and afterward as Brother Theys visited us regularly and held services. We must daily thank our God as the fountain of life. Especially must we remember the General Church and the members in America who so generously shared with us in our hour of need by sending food and clothing in relief packages.

As Brother Edwards came to us the first time he used the words which Mary spoke to the servant at the marriage in Cana, "What he says unto you to do, see that you do it!" These men were obedient and saw the first miracle that Jesus performed. We, too, should do what Jesus tells us to do in every situation of life. With Brethren Jensen, DeLapp, and Chevillie, the Lord especially revealed himself to us; we had glorious hours which I shall never forget. The Spirit

of God led us at that time, leads us now, and will continue to do so always. This for me is a great testimony.

FROM THE GENERAL CHURCH we received a mission house which also became the church home, the Hannover Branch. For all of us it was a great experience when President Israel A. Smith held the key in his hand and opened the door. All were invited to follow Brother Smith into the house of peace.

A special experience occurred for me at Whitsuntide, 1953. At that time I received my patriarchal blessing from Brother Worth of England. I felt the blessing of God flowing from the mouth of this brother and resting upon me. As he spoke in English I could understand almost every word, while at other times I can understand very little English. On Monday of Whitsuntide Brother Stüve received his patriarchal blessing, and I felt that this blessing would be a great strength to him in carrying out his work. Elder August Weber and Sister Goedecke received their blessings through me. While giving them I believe that God spoke through his Son to me. These were the first two blessings that I was permitted to give in my patriarchal ministry. Through these I was able to recognize once again that God the Father is the fountain of all life.

Why This Church?

By Dennis S. Aldredge

An address given April 26, 1953, at a Yorkshire Rally, Leeds Branch

NOT MANY MEMBERS of this church, I feel sure, could find any real satisfaction while attending the meetings of another denomination, for some of the marvelous aspects of being a Reorganized Latter Day Saint are the fellowship and brotherly love evident whenever members come into contact with each other. I had a very real example of this love in my own experience a short time ago. While serving in the Royal Air Force some distance from my home, I visited the Birmingham Saints. The welcome I received was very heart-warming, and I spent a most pleasant day worshipping at the Gravelly Hill Branch. I was grateful for such an experience. My friends at camp thought me very fortunate to have homes to visit in the vicinity, but when I began to tell them that I had such friends in many places some were frankly incredulous. Such experiences remind us of the universality of God's church.

When I joined the Royal Air Force, I found the life very different from that to which I had been accustomed, and I wondered why I should be called upon to pass through this difficult period. However, I do not feel at all worried now, for, as I have endeavored to serve God, I have been blessed with courage to do things which I never thought I could.

When I was baptized almost eleven years ago, I felt that I was serving God in so doing. I made a very binding promise to serve him, and, as I endeavor prayerfully to keep that promise, I find that I have an increasing conviction of the truth of this work. God has blessed me abundantly, and I am truly happy as I try to do my part in his great work. Each doubt and worry I may have is cleared up and, though I may have been dejected at times, I see once more the glorious light of God.

Joseph Smith asked which of the various existing denominations was the right one and was told that none of them were. God restored his church to earth through Joseph. The reason, then, why I am a member of this church is that I believe the Restoration Story. This is God's church.

The First Mission Abroad

By Eric S. Rowe

MY BIRTHPLACE is Canada, a country which, as part of the great American continent, has been called prophetically "God's Own Country." From early childhood, however, I have lived in England, and because of this my interest in the respective histories of the Old and New World always has been strong. This interest is especially great when I study the growth of the church in England and the influence each hemisphere has had upon the other in the development of the Restoration Movement.

History records that on June 4, 1837, in Kirtland Temple, the prophet Joseph Smith received inspiration to the effect that a mission be sent to England. As a consequence Apostles Heber C. Kimball and Orson Hyde led a missionary expedition to the British Isles, arriving at Liverpool on July 20.

In near-by Preston, on July 23, the first sermon of the Restoration was preached in this country, and one week later the first baptismal service was held on the banks of the river Ribble.

Thus was born the first "mission abroad." This description is more in harmony with the universality of the church which has no place in its philosophy for the man-made national prejudice the word "foreign" often implies.

It has ever been significant to me that God chose England to be the first country to hear the gospel after the church was organized in America. For this reason alone, I shall always feel that our Heavenly Father has a peculiar investment in this people. A study of Old Testament prophecy respecting the children of Israel and the blessings of Ephraim and Manasseh, allied to an investigation of the history, legends, origin, and laws of the English people, will give some indication as to why these islands were chosen as the first mission abroad.

DURING HIS VISIT to Europe in 1952, President Israel A. Smith made an interesting observation on the statement in Doctrine and Covenants 108: 5: "For, behold, he shall stand upon the Mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion." President Smith expressed his belief that this had reference to the British Isles, as well as other places.

Despite the waning influence of the British Empire, these islands are still the most important islands in the world. Even in the face of differences of opinion in matters of foreign policy, and preju-

ices that have been fostered over the years, England and America are destined to stand together in the fulfillment of God's purposes among men in matters affecting the building of his kingdom.

There are those who feel that they see, along with the breakup of the Empire, the breakup of the church in England; and with but eighteen branches comprising a total numerical strength of sixteen hundred in a population of forty million people, this might be pardonable when compared with other missions.

However, this state of affairs, though it can be ascribed to certain definite causes, can only be looked upon as a great challenge to the church to prosecute the missionary work more widely abroad. There are major towns and cities in the United Kingdom where our missionaries have never yet set foot—surely fresh fields for the church to conquer. The early success of the Restoration Movement, particularly in England and Wales, and the concomitant drain upon its strength is reflected in the following amusing quotation from *Old Llanelly*, a publication of 1871:

Mormonism spread like a wave over South Wales, and Llanelly felt the movement. The colliers of Caeman and Caebad were converted in large numbers, as were those of the "Box." . . . There was a Latter Day Chapel in Island Place, afterwards a woolen factory, the wool gathering having assumed a commercial phase. Later on, *not a few Llanelly families emigrated.*"

Along with the hundreds of converts to the faith in all parts of England prior to the death of Joseph Smith and the consequent Brighamite apostasy, history records a constant process of emigration. Unfortunately, this reached its zenith at a time when confusion existed as to where the seat of authority lay, and the disillusionment of the many who went unsuspectingly to Salt Lake had its effect upon the work in this country. It is possible to go to homes in Llanelly and Preston today where grandparents went out to Salt Lake City, returned disappointed and disgusted, and handed down to their children's children the resentment against the Restoration Movement. One trait of the English character is that it hates to be hoodwinked.

WHEN CHARLES DERRY, the first missionary of the Reorganization to England, arrived in 1863 to pick up the threads again, he had great difficulty. It has been difficult ever since for the many apostles and missionaries who have followed him into England. It is said that the British do not like to change,



and it is true that the average Englishman is reserved and bound by tradition; he can never quite see why a thing should be right because it is new. These and other national characteristics have made the growth of the work in England a slow process, but again one must think in terms of the great contribution made in other lands, especially America and Canada, by English people who have emigrated in large numbers since Charles Derry's day. These contributions have culminated in apostolic ministry and in leadership of stakes, districts, branches, and departments. The Gathering has always been uppermost in the hearts and minds of Reorganized Latter Day Saints everywhere, and at certain periods in European church history undue emphasis has been made along this line with the result that a promiscuous emigration rather than the wise gathering indicated in the law has been set in motion. Branches in England, not stable enough numerically or spiritually bear the losses entailed, have broken up completely or struggled on with inadequate leadership.

Thus branches have demanded the constant attention of mission authorities and appointees, and the wider preaching of the gospel has been delayed. Since the last war, at least eight families and approximately a dozen individual members of families have emigrated—a heavy handicap to a country where the largest active branch membership is approximately eighty-five people. When such emigration comprises pastors, priesthood, and young people of whom one could rightly expect years of service, the problem is seen to be serious.

And yet, does not all this prove that God knew what he was doing when he spoke to the prophet concerning a mission in England? Recent personal experiences in family cottage meetings, requests for baptism, and the undoubted presence of the Spirit in priesthood in-

(Continued on page 21.)



I Doubted the Apostasy

By Oskar Stuve

Translated from German by Elli Rosenthal

IT WAS A DAY like many others in my life. It was late in the fall, a season in which we here in northern Germany used to have rainy, foggy weather. This day began with its usual monotonous routine. I helped my wife in the household and began the dull ride in an overcrowded streetcar to my working place (it took almost an hour to get there). My working place was not a modern or perfect one; it was located in a quarter of ruined areas which always recalled the senseless destruction of the past wartime but which held promise of someday becoming a perfect working place. Those years were lost and useless in a double sense. First, instead of learning a profession, we were "allowed" to go from school to the European battlefields; second, all places where we could have prepared for a profession or education were destroyed through the war. This took away our ideals, faith, and youthful illusions, as we could not prepare for a better education—in fact we had to resign or choose a profession we did not like. It took a great deal of honest endeavor for us to find a place which perhaps someday could lead us to a better situation. It was a temptation to consider the "black market" and many other opportunities, all of which were against the law but not against the feeling and need of the people at that time, for these temptations offered a better living than hard work. We were not in a pleasant or hopeful situation. I could name many other factors that would give a better overview of conditions then, but it would only lead back into the disastrous past.

ON SUCH a very ordinary day my mind dwelt on one thing—to improve my profession that I might eventually be able to take better care of my family. It happened that my mother-in-law told us

about the church—which she had joined the year before but which in my opinion never could be a church, because the people gathered together in a schoolroom. Instead of a picture of Christ, children's drawings and correction sheets were on the wall. The preachers came to services in their ordinary street jackets, which sometimes were old fashioned, and no one had a high school education. That these men should preach seemed quite impossible to me. You know how mothers are—if they believe they have something good then they want to share it with their children. Ours was no exception; repeatedly she suggested, "Come only once with me to church." So we decided to do her a favor and go with her. I continued to go during the war and after the war, and of course I had much to criticize. My wife's opinion (and also mine) was not to go there again. But after a long time we pleased Mother again, because she said, "Another preacher is coming today; he speaks better." She had helped us in so many ways, why should we displease her?

AT THIS GATHERING the speaker talked something about "historical evidence of the gathering of the Jews in Palestine." After the service was over I went to the speaker and asked him for proof, but his reply did not satisfy me. Today I am very happy that it did not, as I would never have tried to study. I said to Mother, "I will convince you and your friends that it was not true what the Bible said about European history." So I started to study the history of Europe and the Orient, especially the period after Christ's birth, that I might prove the prophecies were not fulfilled. My first problem was naturally to establish if God's church existed and if so which one it was.

My conviction was that this was only the imagination of the people. They told me of the apostasy of the church, but I could not then understand it; so I began to study.

ONLY THIRTY-TWO YEARS before Italy was freed of the East Goths by the Byzantine generals, Belisarius and Narses, the Vandals erected again their kingdom in Italy in 568. This German duke who saved many of his soldiers' lives acknowledged the Bishop of Rome as Father of all Christians and as Pope. Up to this time they took many new doctrines and laws into the church which none of them could find in the Bible. For example, prayers for the dead, nonmarriage for the priests, baptizing of children, pronounc-

ing Mary as Mother of God, special clothing for the priests, prayers to the Virgin Mary, the law about the infallibility of the Pope, and many more.

All this scared me, as I had thought to find the contrary. I hoped to find a confederation with God and not an apostasy, therefore I thought it would not be necessary to seek in the Holy Scriptures to find proof against it. Maybe it was defiance and I am sure a little bit of hope that drew me to the Bible to find arguments. At first it was a disappointment to me, because I could find nothing of the churches I knew. But later I ascertained that we had scientific and historical proofs. Tourists who visited Palestine said, in describing their travels, that these things written in the Bible are true.

For this reason I looked no further, because I learned in my studies something of God and Jesus Christ. I found proofs in literature, in the dictionary, and even in guidebooks. This knowledge brought me to the point of careful thinking. Here was something which in my opinion was more than coincidental. If I would say "yes" to these things I had learned, then the questions would arise: "Do you believe in Christ?" "If so, what are you going to do about him?" "If you'll accept him and do what he wants you to do, then what church shall you join?" I answered myself: "It would be foolish, having the knowledge about all these things, not to take advantage of what I could have—all that which the people in the Savior's time possessed. There must be the same church here as in Christ's time, but where is it? All I knew before was not much, and if one of these churches is the right one, I would have heard of it before." So a very ordinary day, which in the morning seemed so gray, brought something unusual—the hope for a better life and light for all people.

BUT I HAD TO FIND the church which contained all I had read about. So I continued to study. I learned what I could about the Reformation, particularly about Martin Luther and his works.

I could see no great difference between Roman Catholicism and the Lutheran beliefs. The Bible tells of another church—a church with prophets and apostles—and that is what I was searching for. Luther brought a reformation of the papal church, but he did not restore the church of Jesus Christ. Through prayer I found the church of our Savior as he promised: "Seek and you shall find; knock and it shall be opened unto you."

The Things That Remain

By William T. Goullee

OUR LIFE may be largely a matter of existing—something without purpose, a round of filling in time mechanically and artificially. In contrast it may be full of meaning when we adopt a more positive attitude toward the things we do.

Man is an enigmatic and paradoxical creature, bound and limited, yet with intimations of an infinite beyond—noble when we think of him as made in the image of God, yet in many ways an independent creature. As the years pass by, not only the church of which we are members, but the people of our own country look to us, noting our conduct and attitude in living up to our Christian principles.

A DEFINITE CHALLENGE came to many of the Saints in England, and on the Continent of Europe, of their beliefs and hopes of the restored message. Hardships, trials, and suffering were endured during the war years. My wife and I, like other members living in the suburbs of London, were subjected to daily air attacks. We eventually lost our home and practically all of our possessions that remained from a previous bombardment. One afternoon the casualties numbered eleven, in homes all within speaking distance, and before us at the front gate lay half of the great murderous fly bomb. As we thought of the incident later it seemed that two great powers had challenged each other, and we realized that almighty God had stretched forth his hand and another divine miracle had been performed in the preservation of his children. Surely it was a blessing and testimony of deliverance—one of many that will long be remembered. As did the saints of old, we found strength and comfort, even when suffering pressed hard upon us.

From the aftermath of the two world wars, many of our friends are conscious of the worth-while things that remain. The certainty and sovereignty of God is something we are able to offer men of every color and clime.

As in Restoration history, we, too, can share in witnessing to the faith that enables men to become the sons of God. We can testify that the great Jehovah of Israel still speaks to his servants, the holy priesthood, as found in his church today, giving divine instruction and revelation through the gift of his Holy Spirit as time and occasion demand.

As a member of the church I am thankful to our Heavenly Father for the men and women—my brothers and sisters—

who have left home and loved ones to work and bring the restored message of salvation to this land, and to witness of the fine and beautiful ideals of Zion and the great possibilities offered when the kingdom is restored once again here on earth. It certainly gives me joy in remembering those who have left the shores of these islands to minister, to bring beauty, illumination, and power in the printed and spoken word—in council and quorum—for the blessings of the church in our time.



Counting My Blessings

By Barrie Fox

*Count your many blessings,
Name them one by one,
And it will surprise you
What the Lord hath done.*

WITH these wonderful words running through my mind I found a place—a secluded spot where I could be alone—and began counting my blessings.

At the early age of three I was stricken with diphtheria. The doctors almost gave up hope for my survival, but prayers were constantly offered on my behalf. After spending eleven weeks in the hospital, I was cured. I had to learn to walk and talk again, but God had saved my life. I believe that my life was spared for a purpose—a purpose that one day I hope to fulfill.

Then there was the time when I was baptized—an experience that will always be with me. I thank God for my parents and others who gave of their time to help me take that step.

What of other spiritual experiences that have been mine? I shall never forget the mission conference at Enfield, the district gatherings at Nuneaton, the time I met Israel A. Smith at Birmingham, or the time I had an article published in the *Mission Courier*.

I BELIEVE my greatest opportunity to work for the Master started on Thursday, August 21, 1952, when I was elected president of the Clay Cross Zion's League. I felt incapable of fulfilling this duty, but realizing the opportunity it offered I humbly accepted the position, knowing that I would need the prayers and assistance of every Zion's League member in Clay Cross. I have never regretted that decision. We had only sixteen members in the League. Feeling that we would like more people to share in our work and play, we fixed a new age range (12-25 years) and set to work to build a larger and better Zion's League. Invitations were sent to the branch Sun-

day school scholars and other of our friends who showed interest in the faith. Most of the invitations were accepted, and our League began to grow.

We developed a wide variety of interests with the idea of creating friendship, love, and understanding. Worship services, community singing and services of song, quizzes, community parlor and indoor games, films, request periods, concerts, outings—and refreshments—were all part of our program. We had Zion's League badges made, and the wearing of these has not only caused a feeling of pride for the cause they represent but has brought questions from many of our friends. Some of us wanted to tell others about the League but just didn't know how to introduce the subject. The badges did the trick! Our friends saw them, the questions came, and then we started to tell about our organization. Needless to say, these badges paid handsome dividends. Nine new members joined our ranks.

ALL THESE THINGS have meant a lot in my life, and almost every meeting I am refreshed and blessed, particularly by the actions and testimonies of some of the younger members of our League.

Does what we have to offer appeal to these people? Apparently it does. Some of them are present in the church one to one-and-a-half hours before meetings are scheduled. Last month five girls, thirteen and fourteen years old, were baptized. Others are considering baptism. Fifty-one members are now on the Clay Cross Zion's League roll, and eighteen of these are church members. Could anyone ever ask for a better spiritual experience than to be part of this success story?

"Unto Honor I Have Called You" By Edgar S. Holmes

*Unto honor I have called you—
Honor great as angels know;
Heed ye, then, a Father's counsel
And by deeds your purpose show.*
—Joseph Luff

A LITTLE over twenty-five years ago, when I was a youth, public opinion of our church and its faith in the town of Sutton-in-Ashfield wasn't very high. Many times the older members had trouble because of their constant affirmation of Joseph Smith's vision and message.

Undaunted, after being turned out of their meeting rooms and being ridiculed by the press, they continued to defend the faith and character of Joseph. That they might be led aright they spent their spare time in the open countryside, praying for guidance and the success of the work and studying the Three Standard Books.

It seemed just as Jesus had said that a prophet is without honor in his own country (John 4: 44). So were these men without honor, yet in their secular dealings and business life they were esteemed as honorable people, but if they talked of the gospel they were immediately in disfavor. The community would not see the purpose behind the deed.

Still faithful to their testimony they were eventually accepted by the public as trustworthy Christians, yet here again the clergy and supposed devout people of other churches looked upon our ministry with suspicion and would not give us our rightful place as a church in the community.

MANY OF THESE STALWARTS died in the faith, having received of the promises but seeing them only afar off, and some of their sons and daughters were not so enthusiastic over the gospel message and its saving power. It was therefore left to the grandchildren to "heed the Father's counsel and by deeds your purpose show."

In 1946, when only three of the older members were left, the young people decided it was time the public began to take notice of and accept our church. A letter was sent to the National Sunday School Union for admission into the society so that we could join in the activities of the town. We duly received a reply which stated we had been unanimously accepted and could send two of our members as delegates to the next meeting. In joining with these people, we were emphatic about the question of our identity. We believed that by our deeds we could maintain our identity as a church.

Still some of the ministers of the town were suspicious of our doctrine and beliefs, especially of the Book of Mormon. But the persistent, humble, and timely expression of our faith, not in word only but in quality living, helped many of these men to realize there is good in this church after all.

THE SAINTS continued to testify of the truth of the gospel; then first one church and another began to seek our services—preaching, talking to men's groups, women's groups, youth clubs, and the different secular organizations in our town and the neighboring towns—until our deeds appeared to be bearing fruit all around us. The choir (male voices) was asked to give worship services and humorous entertainments at churches, hospitals, and other institutions.

For the coronation of Queen Elizabeth II we were invited to organize and conduct a precoronation worship service in the Baptist tabernacle in behalf of the Baptists and the Toc-H. Our views about rendering to Caesar the things that are Caesar's and to God the things that are God's gave us a great opportunity to express some of our church beliefs on the matter. So successful was this worship service that we have been invited to conduct more.

A few months ago the pastor was asked to take part in the induction service of a Baptist minister at one of the local churches, at which service were different ministers from many parts of the country. These people know our difference in belief and organization, yet now they seek our services. "Unto honor I have called you"—not as pleasers of men but as servants of God.

WHITSUNTIDE in our town is a memorable occasion, for under the auspices of the Sunday School Union the seventeen churches and Sunday schools parade the streets with bands, banners, and flags representing each church and school. This year our church led the procession to the Market Place where hymns were sung. These were conducted by our music director, Elder John A. Holmes, who for the past two years has been selected for this responsibility. It was estimated that about ten thousand people were gathered together. The pastor and church school director took their places on the platform and assisted in the service also.

On the first of July this year, the pastor was asked to submit to the press full details of our organization, with times of meetings, names, and addresses of the

pastor and secretary and a statement of our belief and identity for publication in the town's "Who's Who" directory.

Great strides have been made in the past twenty-five years due to the consistent good living of the church members—the deed has brought about the purpose. "But what of the twenty-five years from now?" Many of us desire to "come up to Zion," but we figure at present there are plenty of the type of people who are heeding the Father's counsel and by deeds their purpose showing. If the next two or three decades are to show any advancement in the church, then it will be in places like Sutton-in-Ashfield, England, that our services are most needed. For out of the forty thousand inhabitants of the place only eighty-two are Reorganized Latter Day Saints. What a task! What a purpose! What an honor to bring to them the full gospel of Christ.

Easy to Identify

By Stan Mackenzie

Often we discover those among acquaintances and friends who look forward to another existence after death which will be an entirely new beginning. They have concluded that eternity will start for them in "the next life," without having been determined definitely by the present probation. These people are easy to identify. Examine the qualities that surround their lives. Is there selfishness, jealousy, dishonesty, gossip, hardness of heart, envy, or untruthfulness? It would seem incredible that anyone who had surrounded himself with these things here would want to continue them in eternity—if he had received (accepted) light and truth. So it must be that these people expect to discard their sins upon entering the grave, as they would discard a shabby garment, and then assume robes of white at the pearly gates. They want a new beginning without making an effort to overcome evil here.

But the garments of the soul, worn in this present life, must pass on with us or God would not have warned that our robes must be washed in the blood of the Lamb.

It is apparent then that those who have obtained a measure of light and truth in regard to immortality and eternal life must have realized that the qualities which they will wear in eternity are love, helpfulness, beauty, joy, comradeship—the qualities of the here and now that are sharable through brotherly love. Many even go beyond sharing. Emulating Jesus, they sacrifice themselves that others may attain eternal life. These people also are easy to identify.

Question Time

Question:

Does Doctrine and Covenants 104: 14, which refers to the stake high councils at the stakes of Zion, apply to all stakes in the church such as Los Angeles, Detroit, and others, or just the stakes in Zion?

Arizona

C. McD.

Answer:

We know of no authority for differentiating between the status of various stake high councils. The law appears to provide that all stake high councils have relatively the same authority. In each case this authority is limited to the stake concerned.

In discussing the system of balances provided for in the law many church members have come to use the term "concurrent jurisdiction." Actually, this term does not occur anywhere in the revelations. It is used as a convenient expression for the equality "in authority and power" which is enjoyed under certain circumstances between the First Presidency, the Quorum of Twelve, and Seventy (D. and C. 104: 11 d, e ff.). This equality does not extend to all the functions of the Quorums concerned; i.e., the Twelve are not "equal in authority and power" in everything referred to the First Presidency; nor are the Seventy "equal in authority and power" in all things referred to the Twelve. But there is an equality within the areas of their special fields. What is included in this equality, and what is excluded from it, has never been minutely determined by the church.

The revelation which has to do with the equality "in authority and power" which exists between the Presidency, the Twelve, and the Seventy also provides that the—

Standing High Councils, at the stakes of Zion form a quorum equal in authority, in the affairs of the church, in all their decisions, to the Quorum of the Presidency or to the traveling High Council. The High Council in Zion forms a quorum equal in authority, in the affairs of the church, in all their decisions, to the Councils of the Twelve at the stakes of Zion.—D. and C. 104: 14, 15.

It would seem that this "authority and power," in which the high councils at the stakes and the Standing High Council of the Church are equal to the Presidency and to the Quorum of Twelve, is limited by the area of responsibility of the high

councils. This is to say that these high councils are not "equal in authority" with the Presidency and the Twelve in matters beyond their stake boundaries. Nor is the Standing High Council "equal in authority" in matters specifically referred to the Presidency or the Twelve or the Seventy and outside the realm of authority of the Standing High Council. But within the field of its stake affairs, any stake high council has equality of authority with the Presidency and Twelve. And within its special field, the Standing High Council has its equality with the Presidency and Twelve.

The thought behind all this seems to be twofold. First there is a definite principle written into the law of the church that authority should not be concentrated in the hands of one man or one quorum, but should be diversified as fully as the circumstances permit. Second, each fully organized area—such as a stake—should have the fullest possible autonomy. A stake presidency and high council should be free to administer the internal affairs of the stake subject only to the general direction which maintains their unity with the whole church. There may be room for some debate as to the details of the application of the law, but the general intent of the law seems to be clear.

F. HENRY EDWARDS

Question:

Was the Sacrament of the bread and wine ever observed by people of God before the time recorded in Mark 14? Oregon

I. L.

Answer:

There is no indication of the Lord's supper being administered as such until it was instituted by Christ on the last night he was with his disciples. The incident of Melchisedec blessing bread and wine and giving them to Abraham (Genesis 14: 17) presents a seeming similarity, but it lacks any evidence of being the same as instituted by Jesus.

There are evidences of a customary observance of offering bread and wine among the Israelites, usually administered by the head of the house at special feasts like the Passover, preceded by the pronouncing of a blessing upon them. The custom was known as *Quiddush* and is mentioned under "Eucharist" in the *Encyclopedia Britannica*.

The Reverend G. F. Maclear in his book, *Evidential Value of the Holy Eucharist*, says,

Associations, again, the most solemn and august had ever been connected with the act of breaking bread and drinking wine at the Passover eve service, at the Passover, at the Sabbath eve service of the synagogue, and even at ordinary meals. Uniformly it was accompanied by a solemn commemoration of the Supreme Being as the Creator of "the fruit of the ground" and "the fruit of the vine."—page 71.

There is no indication that this custom in any wise pointed to the sacrificial Christ. Luke leaves a suggestion that this custom was followed by Christ at the Passover table, since it was after the first passing of the cup that the sacrament of bread and wine was instituted. (Compare Luke 22: verses 17-18 with verses 19-20.)

Observing that animal sacrifices were instituted by God as "a similitude of the sacrifice of the Only Begotten of the Father" in the days of Adam (Genesis 4: 5-8 I.V.), which were to cease when the last great sacrifice was made—Christ himself—and that these sacrifices were daily reminders of the true sacrifice to come, the query arises, "Was not the sacrament in effect the Lord's substitute for the ancient sacrifices, both designed for practically the same purpose, the one reminding the people of the coming Christ, and the other reminding them of the Christ who had come?" The first was prophetic, the second historic. On this point of substitution read III Nephi 4: 49.

CHARLES FRY

Question:

Why did the Israelites select a calf as the object of their worship?

Answer:

According to Wilkinson, a golden ox was an emblem of the Egyptian god Osiris, which represented life, warmth, and fruitfulness. This doubtless suggested the "golden calf" to the wayward Israelites, who had lived near or in this idolatrous atmosphere.

A. B. PHILLIPS

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald Editors* rather than panel members. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

AUGUST 17, 1953

(785) 17

Briefs

Baptismal Service Held

MUSCATINE, IOWA.—On June 28 a baptismal service was held. Five children were baptized in a very pretty setting of cattails encircling the picture of Christ's baptism. Other greenery and green carpeting were used to give it a natural look. Those baptized were Albert Reeves Church and Anita Kathleen Zahniser by his father and her uncle, Priest Ray Church; and Juanita Sue Hesford, Marlene Rae Hesford and Michael Lawrence Symmonds by Michael's grandfather, Elder Phillip Wagler. The confirmation service followed in the upper auditorium after a short Children's Day program and the presentation of gifts to all children present from the Sunday school. Elders Wagler and L. L. Allen gave the confirmations.

Barbara Kay Shield, daughter of Mr. and Mrs. William Shield, and Paula Dean Stephenson, daughter of Mr. and Mrs. Vern Stephenson, were blessed on April 5 by Elders Wagler and Allen. Brother Wagler is Barbara Kay's grandfather. William Edward Schoenig, son of Mr. and Mrs. Norman Schoenig, was blessed March 23 by Brother Wagler.—Reported by MRS. JUANITA NORDEEN

Annual Reunion at Delta

DELTA, COLORADO.—Nearly 150 members from the Western Slope of Colorado met in annual reunion at Delta, Colorado, July 15-19. This was the largest attendance at any reunion for some time.

Apostle Paul M. Hanson, Seventies Russell F. Ralston and James A. Everett, Elder Myron Schall, Trudora Harshman, Elsie Wallis, and Ardis Everett assisted with teaching assignments.

For recreation the group visited Black Canyon National Monument on Thursday afternoon and went swimming on Friday. All meals were served in the lower auditorium of the new Delta church.

Kenneth Yeager and Loyd Carpenter were baptized and confirmed during reunion.

Brother Charles Hoschouer was elected district president at the Western Colorado District business meeting.—Reported by JAMES A. EVERETT

Entire Family Baptized

ALBIN, WYOMING.—Vacation church school was held June 15-26, with visiting missionary Les Gardner in charge. An average of 37 attended each day to learn about Jesus through the theme, "Behold, the Light of the World." Staff members were Sylvia Crossan, junior high; Alice Crossan, junior; Erma Peterson and Ina Crossan, primary; Jean Bell, kindergarten; Cordelia Anderson and Louise Sager, nursery; Mary Peterson, pianist; Doris Olsen, handwork, and Cordelia Anderson, secretary and music leader. On the last day of the school a picnic was held at the local school grounds, to which parents and children were invited. The worship service at church school on June 28 was presented by those who had attended vacation church school.

Branch members and friends met Sunday afternoon, June 21, for a home dedication service at the home of Brother Gilbert and Sister Ina Crossan near Albin.

On July 3 the branch and church friends gathered at the church for a farewell to

Brother Gardner, who is soon to go to Canada, and to Alice Crossan, who will go to Independence, Missouri, to work at the Herald Publishing House. Gifts from the branch were presented to them.

During his stay in Albin, Brother Gardner visited in a number of member and nonmember homes and was the morning speaker at regular Sunday services.

The women's department met July 7 at the church, under the leadership of Sister Ina Crossan.

An entire family was baptized Sunday, July 12, when Pastor Ed P. Anderson baptized Mr. and Mrs. Clifford Olsen, and Elder Gardner baptized their two children, Christina and Gerald. Thomas Heide, of Torrington, Wyoming, was also baptized by Brother Gardner. Confirmation services were held in the afternoon, with Elder Clarence Heide of Lamoni, Iowa, confirming Tommy Heide, Brother Anderson confirming Clifford and Gerald Olsen, and Brother Gardner confirming Doris and Christina Olsen.—Reported by CORDELIA M. ANDERSON

New Church Planned

INDEPENDENCE, MISSOURI.—Over twenty-eight hundred attended the opening night of Campus services on June 14. Charles R. Hield of the Council of Twelve spoke on the subject "I Am the Way." These Sunday night services will continue through the summer with various speakers.

The City-wide Zion's League of Independence sponsored an operetta, "Eileen," presented at the Campus on July 6, 7, and 9.

About one hundred people gathered Sunday afternoon, June 14, to watch church officials turn over spadefuls of ground, symbolizing the start of a new church building for the Center Stake of Zion. The construction of the Walnut Park mission church will soon be under way.

Center Stake Reunion was held July 11-19 at Lake Doniphan, Excelsior Springs, Missouri. Roscoe E. Davey of the Council of Twelve preached each week day. Other reunion

speakers included President F. Henry Edwards, Bishop Walter N. Johnson, Almer W. Sheehy, and Eugene A. Theys. The children's program was arranged by Velma Jones.

The interstake youth camp at Lake Doniphan was held June 14-21. There were 22 staff members and 113 young campers present. A large number of recreational, worship, and service activities were climaxed by a mammoth water carnival and banquet, a closing campfire, a friendship circle where 82 sentence prayers were offered, and an outdoor Communion and fellowship service Sunday morning.

An additional store for the Social Service Center in the Kansas City area has been established at Ninth and Oak Streets in the Gladstone Hotel building. Sister Eva Merrill is in charge of the new undertaking under the direction of the Kansas City Stake Bishopric.

Approximately 125 young people are taking part in a religious drama of the Resurrection, "Other Sheep I Have," written by Reed Holmes, member of the Council of Twelve, Barbara Peavy Howard, and Naomi Russell. Production manager is A. L. Henson, with Mrs. Virginia Henson as dramatic director, and Bernard Butterworth as music co-ordinator.

The Men's Club had its annual picnic at Slover Park on July 27.—From *Centerstake News*.

Zion's League Organized

OCEAN SPRINGS, MISSISSIPPI.—After holding two socials at the church to get the young people interested in a Zion's League, a regular meeting was held at the church June 23 to organize, and to elect officers.

The meeting was opened with prayer by Brother Goff, after which a talk was given by Brother Wayne Livesey. The elections resulted as follows: George Goff, sponsor; Wayne Livesey, director; Dave Yahmig, president; Kay Goff, secretary; Jane Rogers, vice-president and treasurer.

It was agreed to have recreation every other week with a few minutes for worship. Programs are to be planned for at least three months ahead.—Reported by MRS. D. A. BYRD

The Lost Faith

by Enna Nielsen James

This new book brings fascinating and convincing proof that the American Indians had a well-developed concept of Christianity that had degenerated by the time the white man came to America. The author bases her thesis on the legends and stories in Longfellow's *The Song of Hiawatha*. Mrs. James, a member of our church, lives in Omaha, Nebraska. Her book is a real contribution to present-day literary and theological fields. Published by Pageant Press.

\$2.00

Herald House

Independence, Missouri

Two Baptized

FORT WILLIAM, ONTARIO.—District President Wesley Elvin, Elder and Sister Paul Staffeld, and Sister E. Green of Minneapolis spent the week end of May 24 in Fort William. At this time Priest Aubrey Shaw was ordained to the office of elder by Elders Elvin and Walter Hewitt, pastor.

Alvin and Clara Dobson of Port Elgin visited here in June. Brother Dobson was the morning speaker on June 14.

On June 20 Darrell Miller and Lorena Henderson were baptized by Brother Hewitt. Sunday, June 21, Lorena was confirmed by Elders William Allison and Hewitt, and Darrell by Elders Shaw and Hewitt.

Lea Michele Miller, infant daughter of Mina and Allan Miller, was blessed by Elders Anson Miller and Hewitt at this service.

The church school picnic was held at Chipewewa Park Saturday afternoon, July 18.

Sunday morning, July 19, Albert Reid was ordained to the office of priest by Elders Hewitt and Shaw.—Reported by JEAN SHAW

President Smith Visits

FORT LAUDERDALE, FLORIDA.—In September, Elder Jack A. Pray of Mobile, Alabama, conducted several meetings at the mission. A fish fry was held in his honor, and the Miami Branch also attended this social event. Seventy-five persons were present.

In November and December, Elder Edward G. Fisher of Miami held a series of meetings and showed slides.

The mission was two years old in February. Brother Lester Tankersley was sustained as pastor of the group.

Apostle Reed Holmes conducted a service on religious education on February 25.

Brother Jack Barnes was ordained to the office of priest in March at the Miami Branch by Elders Edgar A. Chevalier and N. L. Booker.

A baptismal service was held in Miami on March 8 when Brother Tankersley baptized Olie Eastham, Mildred Eastham, and son, Kenneth Eastham.

On March 17 President Israel A. Smith and Apostle Percy E. Farrow visited the mission. Brother Smith spoke on the Book of Mormon. During March and April, Elder Earl McIntosh and family were also visitors and assisted in the work of the mission.

Evangelist Harold I. Velt held a series of meetings during the week of March 17-22. He showed interesting slides of Mexico. On the morning of March 22 Brother Velt was in charge of the confirmation service. The Easthams were confirmed by Brothers Velt and McIntosh. Brother Velt also gave a number of blessings while in the mission.

Apostle Percy E. Farrow was the guest speaker the morning of March 29.

On April 23 a young adult group was organized. Brother Jack Barnes was elected president, to be assisted by Brothers Eastham and Terry Griffin. The group will meet the second and fourth Thursdays of each month in the homes of the members.

On April 30 and May 3 Bishop Joseph E. Baldwin of the Southern District was in charge of the evening services and gave individual instruction on filing of financial statements.—Reported by MRS. LESTER TANKERSLEY

Babies Are Blessed

WEST PORTSMOUTH, OHIO.—On July 12, Steven Clay, son of Sgt. and Mrs. William Coleman, was blessed by his grandfather, Elder O. A. Rexroad. Mrs. Coleman is the former Marcella Rexroad. Sgt. Coleman is serving with the Air Force and is stationed at Armstrong, Ontario, Canada.

Michael Lee, infant son of S/Sgt. and Mrs. Samuel Rexroad, was blessed on June 12 in Portsmouth General Hospital by his grandfather, Elder O. A. Rexroad. S/Sgt. Rexroad is also with the Air Force, and is stationed in Korea.

Several new names have been added to the cradle roll recently.

Zion's League, under the leadership of Patsy Shekels, has shown progress. The regional meeting was held at West Portsmouth

in June, with forty attending. Members were present from Trenton, Pleasant Valley, and McDermott.

The church school is progressing under the leadership of William R. Myers and Joseph Culp. On Mother's Day flowers were presented to the youngest and oldest mothers, and on Father's Day gifts were given in honor of the youngest and oldest fathers and the father with the largest number of children present at the service.

Members of the priesthood and the building committee have done some repair work at the church. Steps and a walk have been laid from the front of the building to the basement entrance. Some grading has been done, and grass seed has been planted on the lawn.

Several members have moved to other communities, and twelve have been transferred to other branches. Elder Walter Culp and family have moved to Jasper, Ohio. They attend services at West Portsmouth, driving a distance of about eighteen miles.

Visiting members of the priesthood have been Brothers M. Luther Crabtree and Eddie Krueger from Pleasant Valley Branch. Local speakers have included Elders Walter Culp and O. A. Rexroad, and Priests James Chaffins and Donald Bealar.—Reported by NELLIE G. REXROAD

Reunion at Winnipeg

WINNIPEG, MANITOBA.—The branch held a reunion on July 17, 18, and 19. Seventy Z. Z. Renfroe was in charge of all services. He was accompanied by his wife.

The reunion opened with a short meeting on Friday evening, followed by a fireside chat. The ladies served a lunch. The meeting closed with an old-fashioned singsong.

Saturday's schedule started with a prayer service at eight, classwork at ten, and a preaching service at eleven. In the afternoon, cars were provided for all who wished to go to a picnic at Easy Reach Beach. Evening services were held at eight o'clock.

Four candidates were baptized Sunday morning. Prayer and preaching services followed, with confirmations at 2:00 P.M. and the ordination of Brother Larry Coombes to the office of deacon at the Sunday evening service.

All services were well attended, with a number of nonmembers and visitors from Ontario. Extra seating had to be provided to take care of the overflow.

The branch was disappointed that because of illness President Israel A. Smith was not able to attend as planned. A night letter of sympathy, expressing prayers and hopes for a speedy recovery, was sent to him at the San.

The mission building has recently been painted, and new screens have been added.—Reported by NORA GLOYNS

Hold Branch Meeting

EVANSVILLE, INDIANA.—The Evansville Branch held their annual business meeting Sunday, July 26, with District President Chester Metcalf in charge. The following officers were elected: Robert O. Glenn, branch president; Evelyn Harding, branch clerk; Maurice Thompson, treasurer; C. L. Gritton, church school director; Virginia Gritton, women's department leader; and Elmo Enlow, youth leader.—Reported by ODIE ELLEN CAMPBELL

Correction

The news brief from Evergreen, Alabama, in the *Herald* for July 27 should have read Kathleen Salter, Anna Mae Salter, Tommy Booker, Lois Jean Booker, and William Salter were baptized by Elder W. R. Booker.

Lectures on Faith



The recently published booklet contains the famous and important Lectures on Faith, given at the Kirtland Temple in 1834 and 1835 by the Prophet Joseph Smith. The Revelation on the Rebellion has also been included as an appendix. Order your copy today.

50c

Herald House

INDEPENDENCE, MISSOURI

Letters

A Comparison

Our stewardship in life is like a great organ. The lower keyboard is a symbol of God's word to us through the Bible and the Book of Mormon. The upper keyboard is God's word to us today—the Doctrine and Covenants.

If we study to show ourselves approved and apply the God-given words to our lives, we will develop a harmonious melody. Thus we develop a stewardship with God and our fellow men.

The pipes of the great organ represent faith, virtue, wisdom, love, temperance, humility, and charity. Although these pipes vary in length, each one helps to produce equally beautiful tones, and all are essential to the finished harmony. We must apply this harmony to our everyday life if we are to be God's stewards in the building of the kingdom.

It will take hard work and study to tread the pedals on this great organ of life and to touch the right keys, but we must make the effort if we would blend God's word and man's talents to produce the beautiful melody of Zion. This is our stewardship.

RUBY L. SYLVESTER

Milwaukee, Wisconsin

The Goodness of God

On October 6, 1952, our daughter, Maryruth Ohrn, a senior in Virginia High School, was in an automobile accident and thrown from the car. It is believed the car rolled over her body. She was rushed to the hospital at Jacksonville, Illinois, and we were called. Upon arrival we were told that she had little chance to live through the night. The elders were called; just before they arrived, the doctors stated she was sinking fast. As soon as they came they administered to her, hardly knowing where to place their hands on her head because of her injuries. Later the doctor came and said she was holding her own. On through the night the doctors worked with the nurses. Her veins collapsed and they had to stop giving her transfusions. Around seven in the morning she had another sinking spell. Prayers were constantly on our lips, and again she came through, although the nurse thought she was gone. She was in such deep shock that her coat was not cut from under her until the next day, and her blouse was not cut off until the following Saturday. X rays taken at her bedside disclosed that her nose, collarbone, and hip were broken, plus at least five pelvis fractures and numerous deep cuts on her body. Our real concern, however, was her concussions and internal hemorrhaging. Each night the elders came from Beardstown or Murrayville, giving us hope and comfort while the doctors stated it was impossible for her to live and was just a matter of waiting.

During the first week she showed very little improvement. On Thursday she was better, but Friday she was close to convulsions. On Saturday we thought again she was better but around seven o'clock her nurse noticed a decided change for the worse and was unable to find her pulse. She called the doctor who lives fourteen miles from the hospital, saying she didn't know if she could get him there in time. She came back saying she was unable to reach him and the operator would try to locate him. As she started working with Maryruth the doctor walked in saying that somehow he couldn't rest, so he decided to come. Together they gave her stimulants, and again she began to improve.

I state these facts not to be dramatic, but to show the helplessness of man and to give honor and glory to God. Patriarch John R. Grice came with our pastor; Brother Grice was starting to hold a two weeks' series of meetings in Beardstown. At this time we realized that we should ask God to sustain her life for us only if it was his will. We also asked that, if he spared her life, she would be healthy both physically and mentally.

She remained unconscious for nearly two weeks. Brother Grice made the statement while she was still unconscious that the doctors may be surprised when they would start to set the bones. There were many instances day after day that God manifested his power. Ten days later when she was beginning to awaken the doctors gave her one chance out of fifty to live. She had had six transfusions and was to be given another one the next day, as she was still hemorrhaging internally. Also, up to this time, she could not focus her eyes and gave no sign of being able to see. We knew what it meant if she had to have another transfusion. She was again administered to, and I prayed most of the night. The next day when the report came, her hemoglobin had risen eight points. The nurse thought there must have been a mistake, so she checked again. Also, as I was holding an envelope in front of her, hoping and praying she would give some sign of seeing it, she said very slowly, "Open it up." Thus our prayers were answered.

On the seventeenth day she was moved for the first time from the bed to the X-ray room, and a bone specialist was called. The doctors did not know how she could stand the shock of bone-setting, but they knew that something should be done if at all possible since the bones were beginning to knit. The head doctor had reported from the first X ray that her hip was broken, but when they came back they said no bones were to be set. I asked about her hip and they shook their heads in amazement. They knew the first X ray showed a broken hip, and this time it was not broken. A pin was placed in her ankle to try to pull her pelvis into place. The fractures were knitting by this time and it did not help

to any great degree. The X rays showed three skull fractures and a possible neck fracture, so her head was placed in traction.

The third week a brain specialist was called, as her headaches were so severe. This was the sixth doctor. After the examination, he stated that he saw no cause for brain surgery and removed the traction from her head, saying, "Her neck is not broken." All this time she was given three bottles of glucose daily beside her shots, as she was unable to keep anything on her stomach.

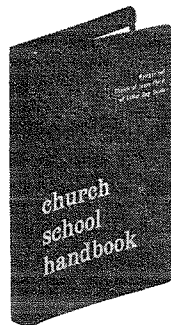
The Saints were wonderful! It was felt that a little of the beauty of Zion was in our midst, for truly it seemed they were of one heart and mind. They were remembering Maryruth in their prayers daily, and they also fasted for her. They cleaned our house and did my washings and ironings. They also brought food constantly and did so many thoughtful things that made it easier for us. The superintendent placed a request for prayers for Maryruth on the school bulletin board. The townspeople also were overwhelming in their thoughtfulness. We are farmers and fifty-one neighbors and friends came with pickers and wagons and picked our corn while the ladies served their dinner. Friends who have never been concerned before are now inquiring about our belief.

At the end of the fourth week her headaches began to clear up, and she was able to keep her food down. Day by day she improved, and at the close of the eighth week the doctor gave permission for her to get up. She asked again for administration, for the doctors stated she would most likely have pain when she walked as her sacroiliac had been fractured. He also said it would be two weeks before she would be able to walk and come home. She started walking in two days without a limp or any pain. The following Thursday we brought her home. She is to this day considered the miracle case of the hospital.

We wish to express our gratitude to those members of the priesthood who came so willingly, even sometimes late at night, to minister

Church School Handbook

prepared by the Department of Religious Education



This handy, loose-leaf handbook is the complete and authorized guide to better church schools in branches everywhere. All church administrators and teachers will find it necessary in their ministry. Contents include: History of Religious Education, the Department of Religious Education, Objectives of Christian Education, Organizing the Church School, Administration of the Church School, and ten other chapters of valuable information.

\$2.00

Herald House
Independence, Missouri

to Maryruth. District President Harold Walker, Pastor Clyde Youngs, Elders Harold Skiles and E. E. Thomas of Beardstown, Pastor Earl Blakeman of Murrayville, and Seventy R. E. Fulk came not always to administer but because of their concern.

She started back to school the second semester, making up most of her work and graduating with an *A* average. She was salutatorian of her class, in addition to receiving other honors in her school and community work. Although she was unable to attend, she was chosen Home-coming Queen for 1952.

The hospital bears record of all of this that I have stated. Many other things that happened instilled in our minds the privilege of worshipping our Lord. The only pain that Maryruth remembers is the headache. We together rejoice in realizing in a small way the goodness of God and the love and concern of our brothers and sisters.

MRS. JOSEPH OHRN

Virginia, Illinois

From a Serviceman in Germany

I have spent over fourteen months in service and have become accustomed to many of the things that confront men in army life. Those who enlist or are drafted should be prepared to live in a completely different spiritual and moral environment than they were used to at home. It is nothing to fear, however, if they have been taught right from wrong and are grounded in the principles of the gospel. The service can mean misery or opportunity, depending on the individual's point of view. It offers opportunities for further education in many cases, and it also offers opportunities for missionary work. I have distributed a number of copies of the Book of Mormon, and I know others can do the same.

To some there are temptations that are hard to resist. Their goal should be not just to avoid evil but to set a good example, and they can't help the weak ones by condemning them. High standards plus humility are essential for the Latter Day Saint who wants others to respect his religion.

I deeply appreciate my parents and church friends who have helped me gain a knowledge of the gospel—the greatest gift to mankind. It has the power to turn darkness to light, bitterness to joy. I am encouraged as I study the Scriptures. Nearly all of us take a few cents of each day's wages for life insurance. Why not take a few minutes each day to renew our spiritual life insurance? I know it really pays off for the soldier.

As I have said, life in the service offers opportunities, but with those opportunities come responsibilities. These responsibilities rest also upon the shoulders of the people "back home" who are helping mold the lives of tomorrow's servicemen. Now is the time to prepare.

PFC. FLOYD C. HURSH

Karlsruhe, Germany

The First Mission Abroad

(Continued from page 13.)

stitutes and conferences prove to me that God will yet add daily to the church in England many who should be saved.

ONE THINKS of William Blake's "Jerusalem": "And did those feet in ancient times, walk upon England's pastures green?" Whether the answer to this question be yes or no, of this I am convinced: Christ's concern for the people of this land is as strong as ever and will culminate in his standing upon *this* island of the sea in the latter day.

June 4, 1953, was the one hundred and sixteenth anniversary of the prophet's momentous announcement of the mission to England at Kirtland Temple, and an Englishman was serving the Kirtland con-

gregation as its pastor, probably sitting in the same place where those early missionaries sat and wondered about their forthcoming adventure to a strange land.

God's investment in the English people is still paying dividends and will continue to do so. I humbly dedicate my life to the great privilege of preaching the gospel of salvation to this people as long as my assignment reads to the first "mission abroad."

Truth Will Prevail

(Continued from page 6.)

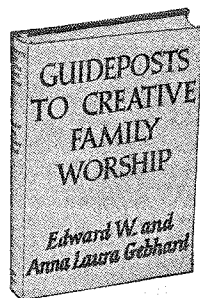
for the Saints. In this connection we are fortunate in having the ministry of two gifted patriarchs.

I APPRECIATE the privilege of having been born into a Latter Day Saint family and shall ever be grateful for the splendid parental example I so consistently witnessed through the years. My introduction to the church services was in the various meeting places of the London Branch where my father was pastor. I was baptized at fifteen, and while from childhood I was always religiously inclined, my active participation was precluded by the distance we lived from the church until I was twenty years old. By this time we had moved nearer to the Enfield Branch. It was here, under the teaching and encouragement of the late D. A. Oakman, that I gained my first real appreciation of the Restoration. My convictions of the church are a matter of constantly deepening spiritual experiences founded upon the fact of the gospel restored. For fourteen years I have been fully engaged in the work of the church. It is my whole life, and my experiences throughout confirm me in the faith of our Lord Jesus Christ.

Looking into what might be the future of the British Isles Mission, I would say that with continuity of administrative policy and improved economic conditions, there would be no limit to what could be accomplished in the way of missionary expansion and branch growth. manifold opportunities and abounding possibilities are with us and before us, more than our present local man power and facilities permit us to handle. Both the present and the future are bright, sparkling with challenge to which, I am sure, the personnel of the mission will address itself. Progress through the years of the Reorganization has been slow, admittedly, but finally "truth will prevail."

Guideposts to Creative Family Worship

by Edward W. and Anna Laura Gebhard



Here is a brand-new practical book of family worship resources that offers all parents of growing children detailed and usable suggestions for creative family worship. You'll find that this book meets the worship needs of your own family at every occasion. An Abingdon-Cokesbury book.

\$2.50

HERALD HOUSE

Independence, Missouri

Bulletin Board

Notice to Service Personnel at Twenty-nine Palms

Service men and women stationed near Twenty-nine Palms are requested to contact Gladys Teeter Longshaw or Alice Baker, Box 47, Joshua Tree, California (telephone 7100).

Attention, Members in Georgia and South Carolina

Apostle Percy Farrow, The Auditorium, Independence, Missouri, would like to hear from members (or friends and relatives of members) living in the Augusta, Georgia—North Augusta, South Carolina, area.

Notice to Members in Idaho

Mrs. Clarence Morrison, Mt. Ayr, Iowa, would like for members in Idaho to contact her daughter, Mrs. Jim Eason, 9th A & E Sq., Mt. Home, A.F.B., Idaho.

Notice to Members Traveling in France

Elder and Mrs. Claude Smith will appreciate having any members in the service or traveling through France call on their son who is stationed at Rochefort. His name and address: Pvt. Richard Smith
US 27-025-127
458 Trans. Co.
AMPH TRK, APO 217
New York, New York

Brooklyn Services

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

Servicemen's Addresses

A/2C Lawrence A. Watson
AF 17319721
51 Comm. Sq., 8 Comm. Gp.
Pope A.F.B., Ft. Bragg, North Carolina

Lawrence, a priest, would like to contact members in this area so that meetings can be held.

A/2C Clifford L. Hummer
A. F. 17330227
42nd A and D Sqdn. Box 38
Limestone A.F.B., Maine

Changes of Address

Mr. and Mrs. Paul Wellington
1519 Sheley Road
Independence, Missouri

William and Beatrice White
Gallager Road
Corvallis, Oregon

Request for Prayers

Prayers and letters of encouragement are requested for Mrs. Weaver Fenn, Carson, Iowa, and Mrs. Charles Stader, 713 Leland, Des Moines, Iowa. Both are gravely ill.

ENGAGEMENTS

Parker-Davis

Mrs. Eunice Parker Gilbreth of Olathe, Kansas, announces the engagement of her daughter, Helen L. Davis of Topeka, Kansas, to Robert E. Parker, son of Mr. and Mrs. Hiram Parker of Holton, Kansas. The wedding will take place October 16 at the Reorganized Church in Topeka.

Kramer-Oakman

Miss Doris M. Oakman, Independence, Missouri, announces the engagement of her sister, May E. Oakman, formerly of London, England, to Armando Kramer, formerly of Los Angeles, California. The wedding will take place November 1 at 4:00 p.m. at Stone Church in Independence.

Phelps-Amsberry

Mr. and Mrs. R. L. Amsberry of Meshed, Iran (formerly of Denison, Iowa) announce the engagement of their daughter, Mary Lou, to Private Harold E. Phelps, son of Mr. and Mrs. Raymond E. Phelps of Kansas City, Missouri. Mary Lou attended Graceland College and is now a student nurse at the Sanitarium.

Albro-Davis

Mrs. Milton P. Rumery of Somerville, Massachusetts, announces the engagement of her daughter, Doris Jean Davis, to Donald Bradbury Albro, son of Mr. and Mrs. Howard I. Albro of Providence, Rhode Island. Doris is a senior student at Fisher Junior College. A June wedding has been planned.

WEDDINGS

LaMotte-Newberry

Lorna J. Newberry, daughter of Elder and Mrs. Roy Newberry of Frederic, Michigan, and Clarence LaMotte, son of Mr. and Mrs. Jerry LaMotte, were married March 7 at the Reorganized Church in Gaylord, Michigan. Elder Merle Howard conducted the wedding service.

Fox-Raisbeck

Virginia Raisbeck, daughter of Mr. and Mrs. John J. Raisbeck of Pittsburgh, Pennsylvania, and Dr. Charles Richard Fox, son of Mrs. Osmon C. Fox of Madison, Wisconsin, were married July 10 at the Enoch Hill Reorganized Church in Independence. Priest Henry E. Bollinger, Jr., officiating. The bride is a graduate of Graceland College (1950) and of the Independence Sanitarium School of Nursing (1953). The groom, a graduate of the University of Wisconsin Medical School, is taking a residence in radiology at Wadsworth Veterans' Hospital.

Kochis-Goodwin

Doris Goodwin, daughter of Mrs. Virginia Goodwin of Elyria, Ohio, and Keith Kochis, son of Elder and Mrs. Joseph Kochis, also of Elyria, were married July 29 at the Reorganized Church in Elyria, the bridegroom's father officiating. Keith attended Graceland College. They are making their home in Elyria.

Hall-Moore

Mildred Moore, daughter of Mr. and Mrs. Oscar Moore of Atherton, Missouri, and William Hall of Saskatoon, Canada, were married May 31 at Stone Church in Independence, Missouri. They are making their home in Canada.

Barron-Odom

June Odom, daughter of Mr. and Mrs. E. L. Odom of Pleasant Hill, Missouri, and James R. Barron, son of Mrs. Josie Barron of Kansas City, Missouri, were married May 8 at the Reorganized Church in Pleasant Hill. Elder C. A. Vernon read the wedding ceremony. A reception followed in the church basement.

BIRTHS

A son, Michael Lee, was born on July 1 to S/Sgt. and Mrs. Samuel Rexroad of Portsmouth, Ohio. He was blessed on July 12 by his grandfather, Elder O. A. Rexroad. Mrs. Rexroad is the former Alma Jean Shope of McDermott, Ohio. Sgt. Rexroad is serving with the Seventh Division in Korea.

A son, Charles Joseph, was born on June 8 to Mr. and Mrs. Chester Zamastil of Madison, Wisconsin. Mrs. Zamastil is the former Doral Griswold.

A son, James Nephi, was born on July 23 to Mr. and Mrs. Roderic Lewis of Madison, Wisconsin. Mrs. Lewis is the former Margaret Schlafer.

A daughter, Ruth Ellen, was born on June 1 to Mr. and Mrs. Charles M. Siegfried of Independence, Missouri. She was blessed on June 21 by her paternal grandfather, Bishop Mark H. Siegfried, and her maternal grandfather, Elder Charles W. Harris. Mrs. Siegfried is the former Adeline Harris of Brooklyn, New York.

A son, John William, was born on July 28 to Mr. and Mrs. William C. Bilyew of Long Beach, California. Mrs. Bilyew is the daughter of Mr. and Mrs. John J. Watkins, formerly of Independence, Missouri. Mr. Bilyew is serving on the USS Toucan, now in Korean waters.

A son, Dennis Lee, was born on April 27 to Mr. and Mrs. M. A. Wells of Dallas, Texas. He was blessed on August 1 by his grandfather, Gomer R. Wells of Independence, Missouri.

A son, Hugh David, was born on July 28 to Mr. and Mrs. Hubert H. Smith of Jackson, Michigan.

A daughter, Carla Jeanne, was born on March 31 to Mr. and Mrs. Ralph Delmont of Chicago, Illinois.

A daughter, Pamela Jean, was born on May 16 to Mr. and Mrs. Charles Schmidt of Chicago, Illinois. Mrs. Schmidt is the former Judith McCaig.

DEATHS

ROUGH.—Daisy Emery, died at her home in Royal Oak, Michigan (date of death not given), at the age of seventy-three. She was a granddaughter of Bishop George Blakeslee, and was active in club and church work.

Surviving are two daughters: Mrs. Marjorie Young and Mrs. Virginia Pollock; and two grandchildren. Funeral services were held at the Alfred Crosby Chapel, Elder David E. Dowker officiating. Interment was in Grand Lawn Cemetery.

ROSS.—Ima, died in West Des Moines, Iowa (date of death not given), at the age of eighty-three. She was a native of Seneca,

We're on the Air . . .

ALABAMA, Mobile.—WKRK, 710 on the dial, 7:15 a.m. (CST) Sunday.

ARKANSAS, Searcy.—KWCE, 1300 on the dial, 4:30-4:45 p.m. (CST) Sunday.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

CONNECTICUT, Norwalk.—WNLK, 1350 on the dial, 8:30 a.m. each Sunday (beginning July 5).

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

IDAHO, Twin Falls.—KLIX, 1310 on the dial, 7:15-7:30 a.m. (MST) Sundays, July 26 through October 18.

Iowa, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m. (EST) on July 21, Aug. 5, 11, and 26.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFSB, 1310 on the dial, 10:30 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MISSOURI, Marshall.—KMMO, 1300 on the dial, 2:45-3:00 p.m., August 17-21, inclusive.

MONTANA, Kalispell.—KGEZ, 600 on the dial, 1:15 p.m. (MST) Saturday.

OHIO, Ashtabula (Cleveland area)—WICA, 970 on the dial, and WICA FM, 103.7 megacycles, 9:15 to 9:30 a.m., Sunday, July 14-December 6.

OHIO, New Philadelphia.—WJER, 1450 on the dial, 11:15-11:30 a.m. (EST) July 28.

OREGON, Ontario.—KSRV, 1380 on the dial, Sunday 1:30 p.m. and 9:15 p.m.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 9:30 a.m. (EDST), Sunday.

TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Illinois, but had lived in West Des Moines for the past forty-four years.

Surviving are two sons: Ivan of West Des Moines and Amos A. Dickson of Des Moines; two daughters: Mrs. Elsie Furguson of West Des Moines and Mrs. Nina Rohrer of Oklahoma City, Oklahoma; nine grandchildren; and three great-grandchildren.

HEWETT.—Lillie Coates, died July 8, 1953, in Detroit, Michigan. On July 20, 1930, she was married to Wilber C. Hewett, who survives her. She had been a member of the Reorganized Church since 1931.

Funeral services were held at Central Church in Detroit, Patriarch Robert Brown and Seventy F. Edward Butterworth officiating. Burial was in the Woodmere Cemetery, Detroit.

WILLOUGHBY.—Smith S., son of Leonard and Hattie Smith Willoughby, was born October 25, 1898, and died June 2, 1953, at San Leandro, California, where he had made his home for many years.

He is survived by his wife, Clarissa; four sisters: Mrs. Mae Zion of Vernon, Colorado; Mrs. Lillie Zion of North Kansas City, Missouri; Mrs. Esther Campbell of Liberty, Missouri; and Mrs. Verna Zion of Independence, Missouri; and three brothers: James of Lee's Summit, Missouri; Venus of San Francisco, California; and Ammon of Independence. Funeral services were held in San Leandro.

WHITEHOUSE.—Emma Higginson, was born January 25, 1874, at Kewanee, Illinois, and died June 10, 1953, at Garfield Park Hospital in Chicago, Illinois, after a long illness. On November 1, 1894, she was married to Alma Whitehouse who preceded her in death six years ago. She had been a member of the Reorganized Church since childhood.

She is survived by a son, Lloyd A. Whitehouse of Chicago. Funeral services were held at the Hursen Chapel in Chicago, Elder Lloyd L. Hadley officiating. Interment was in Pleasant View Cemetery, Kewanee, Illinois.

HIGDON.—Myrtle Gertrude, daughter of Joseph and Mary Buckmaster, was born September 8, 1889, at Ft. Scott, Kansas, and died July 11, 1953, at her home in Kansas City, Kansas. On Christmas Day, 1907, she was married to Henry Ross Higdon, who survives her. She had been a member of the Reorganized Church since March 17, 1907.

Besides her husband she leaves a son, Lyl Everett Higdon of Kansas City; a daughter, Luella Mae Peterman of La Canada, California; two sisters: Mrs. May Kinney of Pueblo, Colorado, and Mrs. Ella Eddy of Ft. Scott; and four grandchildren. Funeral services were held in Kansas City, Elder Fred O. Davies and Bishop Joseph Baldwin officiating. Interment was in Evergreen Cemetery, Ft. Scott.

FISCHER.—Helen Caroline, daughter of Carl and Elizabeth Fischer, died June 7, 1953, at Buffalo, New York. She had been a member of the Reorganized Church since April 6, 1926. Funeral services were conducted by Evangelist P. L. Weegar, assisted by the Reverend Daniel Schauss. Interment was in Forest Lawn Cemetery, Buffalo.

BARSS.—Lettie P., died July 25, 1953, at her home in Lansing, Michigan, at the age of seventy-four. She had been a resident of Lansing fifty years and attended church there regularly. Her husband, S. A. Barss, died in November, 1951.

Surviving are a daughter, Gertrude H. Barber of Lansing; a son, Everett R. Barss of Okemos, Michigan; and four granddaughters. Funeral services were held at the Gorsline-Hunce-man Chapel, Elders E. R. Carter and John A. Luce officiating. Interment was in Deepdale Cemetery.

BYERS.—John Walter, son of John H. and Sarah Coleman Byers, was born February 14, 1869, in Jefferson County, Iowa, and died July 12, 1953, in Fairfield, Iowa. On June 24, 1908, he was married to Anna Jane Lambert, who preceded him in death on December 23, 1931. He had formerly lived in Washington and Oregon, and had been a member of the Reorganized Church since 1922.

Surviving are three children: Mrs. Ardene B. Hohl of Portland, Oregon; Vincent Byers of Des Moines, Iowa; and Lt. Commander Donald F. Byers, USN, of Medford, Massachusetts; two sisters: Mrs. Lona Miller and Mrs. Mary Fraikin; a brother, Dr. Robert E. Byers, all of Fairfield; and five grandchildren. Funeral services were conducted at Fairfield by Elder Frank Stark. Burial was at Libertyville, Iowa.

BENTLEY.—Minnie J., daughter of Mr. and Mrs. Jorgan Rasmussen, was born December 7, 1884, at Underwood, Minnesota, and died July 15, 1953, at St. John's Hospital in Fargo, North Dakota, after six weeks of illness. She moved to North Dakota in 1906, and on December 7, 1907, was married to Charles E. Bentley. Until 1916 they made their home in Saskatchewan, returning then to North Dakota. She had been a member of the Reorganized Church since 1918.

She is survived by her husband; a son, Vernon Bentley of Hazen, North Dakota; a daughter, Ruby Stacker of Halliday, North Dakota; six sisters: Hilda Hammel of Salem, Oregon; Andrea Tracey of Minneapolis, Minnesota; Emma McDermott of Kennewick, Washington; Vivian Hanks of Werner, North Dakota; Anna Dardis of Salem, Oregon; and Mabel Hammel of Kennewick, Washington; three brothers: Peter of Dunn Center, North Dakota; Arthur of Salem; and Roy of Kelso, Washington; her stepmother, Mrs. Vinnie Rasmussen of Portland, Oregon; three step-brothers: Byron, Carl, and Kenneth Randall, all of Portland; and six grandchildren. One son, Ora, preceded her in death in 1935. Funeral services were conducted by Seventy Houston Hobart and Elder Lester Anderson. Burial was in the Werner cemetery.

McDONALD.—Frank, son of Francis Marion and Frances Willey McDonald, was born June 22, 1893, at Mount Pleasant, Iowa, and died May 4, 1953, at Memorial Hospital at Phoenix, Arizona. He was baptized at the age of seventeen and was ordained a priest in November, 1917; an elder in February, 1922; and a high priest in 1933. In 1930 he received a General Church appointment and since that time had served as president of Spring River District; pastor at Joplin, Missouri; Walnut Park congregation in Independence, Missouri; Council Bluffs, Iowa; and Omaha, Nebraska; supervising pastor of the Chicago area; president of Chicago District; pastor of St. Louis Branch and president of St. Louis District; and at the time of his death was supervising pastor of the Arizona, New Mexico, and Western Texas area. He also served as assistant General Church Secretary for twenty years and Secretary for four years. On January 27,

1917, he was married to Winsome Smith, who survives him. A son, Frank Smith, preceded him in death.

Besides his wife he leaves a daughter, Mrs. Mary L. Wolf of Yokohama, Japan; a sister, Mrs. Nelle Kavanagh of Keokuk, Iowa; and two grandchildren. Funeral services were held first in Phoenix, Arizona, Evangelist Keith Rogers and Elder W. W. Wood officiating, and then at Walnut Park Church in Independence, Elders Charles F. Putnam and Charles D. Neff officiating. Interment was in Mound Grove Cemetery.

GAVRILKO.—Dennis W., son of William and Dorothy Gavrilko, was born March 22, 1939, at Sacramento, California, and drowned on July 21, 1953, at Auburn, California, while trying to rescue a neighbor boy who had fallen in the water.

He is survived by his parents and a sister, Joyce Gavrilko, all of Auburn. Funeral services were held at the West and Hite Chapel in Auburn, Evangelist William Dawson officiating. Burial was in Auburn cemetery.

Golden Wedding Anniversary

Mr. and Mrs. G. C. Rohde of Ann Arbor, Michigan, were honored by members of the congregation there on June 10, their fiftieth wedding anniversary. A potluck supper and program were features of the occasion. A wedding cake and corsage for the bride were part of the celebration. Mrs. Otto Anders, sister of the groom and maid of honor at the wedding, and Otto Anders, the best man, were in attendance.

The Ann Arbor members are grateful to the Rohdes for the use of their home as a meeting place when the mission was first started there many years ago. Mr. Rohde has always been a resident of Ann Arbor. His wife lived in Denver, Colorado, before their marriage. They have three children and nine grandchildren.

Camp Schedule 1953

Date	Camp	Location	Camp Director or Registrar
Young Adult			
Sept. 5-7	Moran State Park Orcas Island	Seattle, Washington, District	Don Brady, 2012 E. 140th St., Seattle 55, Wash.
Sept. 12-13	Camp Allegany	Camp No. 11, c/o Allegany State Pk., Red House, N. Y.	ville Rd., Buffalo 15, N.Y.
Youth Camps			
Aug. 15-23	Camp Sionito	Bandera, Texas	Charles Rouss Eastham 1806 South Hackberry San Antonio, Texas
Aug. 16-20	Youth Camp Des Moines District	Springbrook State Park Guthrie Center, Iowa	Charles Neff, The Auditorium, Independence, Mo.
Aug. 16-23	Youth Camp	Camp Canter's Cave Near Jackson, Ohio	Calvin French, 225½ S. Main, Middletown, Ohio
Aug. 16-23	Camp Kiondashawa	Transfer, Pennsylvania	Loyd Adams, Route 2, Willoughby, Ohio
Aug. 16-23	Youth Camp	Deer Park New Hope, Pennsylvania	W. T. Guthrie, 64 Silvermine Ave., Norwalk, Conn.
Aug. 16-23	Youth Camp	Methodist Center (Junct. Highways 2 & 31) Parkersburg West Virginia	James S. Menzies 2606 23rd Street Parkersburg, W. Va.
Aug. 23-30	Camp Alleghany	Camp No. 5, Red House, N.Y. c/o Alleghany State Park	S. W. Johnson, 157B Ken-ville Rd., Buffalo 15, N.Y.
Aug. 23-30	Camp Liahona	Brewton, Alabama	Ed Barlow, 211 Armstrong Ave., Bay Minette, Ala.
Aug. 30, Sept. 6	Camp Roosevelt Los Angeles Stake and Southern Calif. District combined	Mountain Center, Calif.	Arthur H. Kensler 129 Arthur Ave. Santa Paula, Calif.
Aug. 23-30	Camp Winiawgamauk	Brooksville, Maine	Wm. Guthrie, 64 Silvermine Ave., Norwalk, Conn.
Junior-Junior High Camps			
Aug. 15-29	Jr. Camping School (Ages 8-10)	Los Angeles Stake	Garland E. Tickemyer 1330 S. 10th, Arcadia, Calif.
Aug. 18-22	Camp Liahona (Jr. High)	Brewton, Alabama	Ed Barlow, 211 Armstrong Ave., Bay Minette, Ala.
Aug. 23-30	Camp Michuron (Girls 12-14)	Blue Water Reunion Grounds	John Rogers, Port Hope, Michigan
Aug. 23-30	Camp Kiondashawa (Jr. High)	Transfer, Pennsylvania	Loyd Adams, Route 2, Willoughby, Ohio
Aug. 23-30	Children's Camp So. Calif.	Pinos Altos	John P. Davis, 2235 243rd St., Lomita, Calif.

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

h
h

IMPATIENCE

We were driving at the legal speed limit. Yet the man behind us was crowding close, pushing on our taillight, so to speak, and making his motor swear at us with his accelerator. Traffic was heavy and he could not pass. This went on for ten minutes or so.

There was a hill ahead, but the yellow line in our lane forbade passing. The man decided to take a chance and pulled out beside us into the wrong lane. We were nearing the top of the hill when another car came over it. We went out on the shoulder to help the man save himself. By inches, he got back in line. Death had hovered so close to us in those moments that we almost felt the rustle of his wings. Chastened, the man stayed behind until, a mile farther on, we could let him pass. Next time he may not be so lucky. L. J. L.

THE ART OF HATING SIN

Christianity maintains that the disciple must school himself in the art of hating the sin but loving the sinner. In spite of the apparent nature of man not to be able to divorce the deed from the doer, the philosophy of this thesis is essentially sound. Dwight DW Davis

A TEACHER PRAYS

Teach me to use the compulsion of love and of interest; and save me from the weakness of coercion.

Make me one who is a vitalizer of life and not a merchant of facts.

Save me, Lord, from confusing that which is evil with that which is only immature.—The "Standard" (Australia), June 1953.

IS SHE HE?

The "Devil" has found a new way to entice men into crime. "Is the Devil male or female?" was the issue of a violent disagreement which ended in a fatal shooting in Houston, Texas, recently. (Most men have little doubt which sex is the Devil.) This doesn't sound like an "intelligent" subject for debate. We shall regret mentioning it if someone tries to get such an argument started in "Debatable Topics."

P. A. W.

DEFINITION

Prejudice: An opinion without any visible means of support. Ambrose Bierce

NEW ANGLE

Most love triangles turn into wreck-tangles.—Quoted in "Pastor's Handbook," 1953-54.

TO QUALIFY FOR ZION

Those will get into Zion who repent and meet the requirements. Some want in on a pedigree. Chevillie

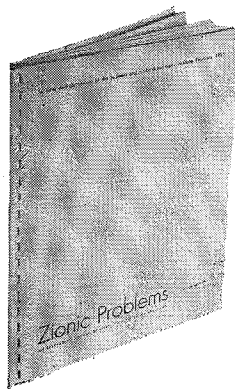
INTERPRETATION

Do unto others as you'd have them do to you, regardless of how you feel about it. It's always right to do right. Arthur Oakman

Zionic Problems

a close-up view

This spiral-bound book contains the many lectures and discussions vital to gaining a clearer understanding of present-day Zionic problems that were presented at the Professional and Business Men's Institute held in Independence last February. While it was not possible to include every remark that was made from the floor, the summaries are quite comprehensive and reasonably accurate. Order today.



\$2.25

HERALD HOUSE

Independence, Missouri

Contents

EDITORIAL		
Missions Abroad	3	
Across the Desk	4	
OFFICIAL		
Pilgrimage to Palmyra	4	
Notice of Appointment of Bishop's Agent, Western Oklahoma District	4	
ARTICLES		
"Into All the World," by Arthur A. Oakman	5	
Truth Will Prevail, by Thomas E. Worth	5	
The Continental European Mission, by Victor J. Witte	6	
Greetings from the British Isles Mission, by Donald V. Lents	7	
The Church in Holland, by Anton D. Compier	8	
The German Mission, by Louis Zonker	9	
The Church in Norway, by Olaf Fossum	10	
The Way of Truth, by Friedrich Steinke	10	
My Testimony, by John Stebel	11	
The Fountain of Life, by Frank Beil	12	
Why This Church? by Dennis S. Aldredge	12	
The First Mission Abroad, by Eric S. Rowe	13	
The Things That Remain, by William T. Goullie	14	
Counting My Blessings, by Barrie Fox	14	
I Doubted the Apostasy, by Oskar Stuve	15	
"Unto Honor I Have Called You," by Edgar S. Holmes	16	
Question Time	17	
Briefs	18	
Letters	20	
Bulletin Board	22	
Camp Schedule	23	

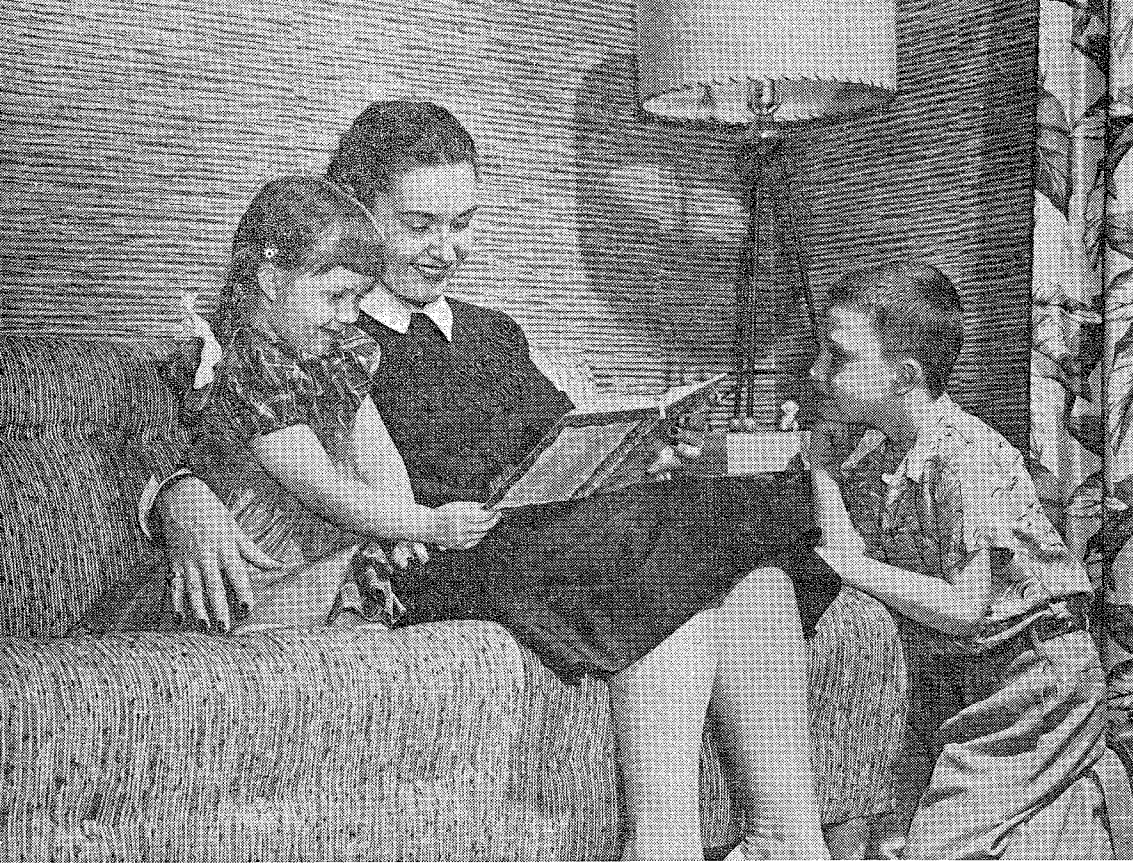


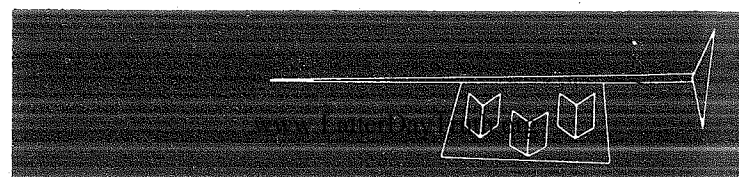
Photo by Marion Pease

Year-round Teacher

the Saints' Herald

August 24, 1953

Volume 100





We'd Like
You to Know . . .

A. Wayne Hough

SAYS BROTHER HOUGH, "The happiest years of my life have been the last five, for in these years I have found the joy of working for the Master and the joy of a good companion who is also an active church worker." The Houghs have really worked as a team since they met at Graceland in 1947. At the recent Joint Council, Wayne was appointed a full-time minister to the Missouri Missionary Development Area, which assignment he took in June of this year.

He was reared in the church and attended services regularly, but he says his real conversion began after returning from the armed forces in 1946. He had seen so much of evil and ugliness that he was determined to improve conditions to the extent of his ability. He became very interested in the church and its philosophy of Zion. He was asked to participate in various activities at church, and in February, 1947, was ordained to the office of priest. It was then that he first began to think of full-time church work. From then on he looked forward to that day. In the summer of 1947 he was asked to make application for appointment. He chose to take college training first. He attended Graceland from 1947 to 1949. He met Jeanne Hunter while working in the dining hall. They were married in June, 1948. After his graduation they went together to Southwest Texas State Teachers College at San Marcos. They took their senior year at Troy State Teachers College in Troy, Alabama, and were graduated in the summer of 1951 each with a Bachelor of Science in Education. Wayne majored in the social sciences.

After he finished school he accepted a government job in Mobile, where he and his wife have lived since graduation and are active in church work. He was ordained an elder in August, 1951. He has served as church school director of the Mobile Branch, youth leader of the former Gulf States District, associate pastor of the Mobile Branch, pastor of the New Orleans group, and counselor to the president of Mobile District. He has held cottage meetings in Mobile and two missionary series in Bay Minette, Alabama.

Wayne was born in 1925 in Mobile and was graduated from high school in 1942. His Army stint was in the field artillery from 1944 to 1946, and he saw service in France and Germany. While at Graceland he was a member of Lambda Delta Sigma. He is a member of Kappa Delta Pi, a national honor society in education. His special interests are choral singing, camping, and telling the gospel story.

The Saints' Herald Vol. 100 August 24, 1953 No. 34

EDITORS: *The First Presidency:* Israel A. Smith, F. Henry Edwards, W. Wallace Smith. **ASSISTANTS:** Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; and Audrey Stubbart, Copy Editor. **BUSINESS MANAGER,** Kenneth L. Graham.

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

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

2 (794)

News and Notes

FROM HEADQUARTERS

PRESIDENT AT HOME

President Israel A. Smith is recovering satisfactorily and is now convalescing at home.

ATTENDS ELDERS' RETREAT

President F. Henry Edwards met with the elders of the Center Stake of Zion in their annual retreat at Lake Doniphan, August 8 and 9.

APOSTLE DAVEY AT REUNION

Apostle Roscoe Davey was at the Rock Island District Reunion held at Milan, Illinois, August 1-9. Sisters Aleta Runkle and The'ona Stevens and Dr. F. M. McDowell were also on the staff.

SPEAKER AT CAMPUS

Elder Almer Sheehy spoke to the Campus congregation of the Center Stake of Zion, August 9. There were 2,611 people present. On the Sunday before 2,677 people heard Elder Eugene Theys speak.

IN SOUTHERN INDIANA

Elder O. Kenneth Byrn, assistant to the Center Stake Bishopric, attended the Southern Indiana Reunion at Mitchell, Indiana, August 16-23.

HOME FROM REUNIONS

Dr. and Mrs. F. M. McDowell attended reunions for the New York-Philadelphia, Southern New England, and Maine Districts. Since returning to Independence, he also has attended the Rock Island District Reunion at Milan, Illinois, August 1-9. Brother McDowell conducted a workshop for priesthood in each of the four reunions. He reports excellent response to the kingdom-building program, as members of the priesthood were provided with a laboratory experience in conducting visits on the reunion grounds.

HOME FROM CANADA

Seventy and Mrs. Z. Z. Renfroe have just returned from reunions in Canada at Manitoba, Saskatchewan, and Alberta. Brother Renfroe reports fourteen baptisms from the reunions. Working with him on the staffs of the reunions were Seventy and Mrs. Russell Ralston and Elder Howard Fisher. Attendance at the Canadian reunions doubled from last year's attendance, and Brother Renfroe reports a high quality in the services, particularly in the prayer meetings.

DRAMA GIVEN

Over 150 people participated in the presentation of "Other Sheep I Have," a drama of the Resurrection which was given at the Auditorium, August 13 and 14. Sponsored by the Walnut Park and Eden Heights Zion's Leagues, many people throughout the stake assisted in the activity. The drama presented the twofold testimony of Christ presented in the Holy Scriptures and the Book of Mormon. Written by Mrs. Naomi Russell, Reed M. Holmes, and Mrs. Barbara Howard, it was given to audiences of people from the Center Stake and other areas including Nauvoo, Illinois; Lamoni and Des Moines, Iowa; Fairland, Oklahoma; Pittsburg, Kansas; and Nevada and Archie, Missouri. The scenery included a thirty-foot temple in Zarahemla as well as the temple in Jerusalem. Mrs. Alta Seal planned and painted most of the scenery, and Mrs. A. L. Henson was the dramatics director.

MISSION ORGANIZED

During the month of June a mission at Fremont, Nebraska, was organized, according to word received from Merle P. Guthrie, church statistician.

Standards of Righteousness

MANKIND has been busy over the centuries trying to establish, by law or by custom, standards by which relative sizes and capacities might be expressed. The yard is a measure of length; a gallon, a measure of capacity; a square foot, a measure of area; a cubic foot, a measure of volume, and so on.

But he has not been content with limiting his measurements to weight, capacity, distance, temperature, and speed. He has desired to establish standards whereby he might measure his own and his neighbor's behavior. This has proved quite difficult, but he has not been daunted. He has recognized a universe of law and order. So he has determined to order his life and his fellow man's by declaring rules of conduct.

As we look back over the history of man, we discover that his rules and laws have been constantly changing. He has no "absolute" ones. That which is accepted today as law may be changed tomorrow. Less than fifty years ago it was against the law to drive an automobile faster than ten miles an hour. Today the speed limit in some states allows a maximum of sixty-five miles an hour.

Not only do his rules change within a nation; they differ from nation to nation, from race to race. In most European nations, a motorist is required by law to drive on the left side of the highway. In America, he must drive on the right side of the road.

AS WE MAKE further study into history, we become more certain that all of man's "standards" are relative. They are determined by his opinions and attitudes. They are developed in his interest—for his security, convenience, pleasure, and profit.

Many years earlier, certain members of the General Conference of

1884 attempted to force the church to declare a "formulated creed," or doctrinal standard. President Joseph Smith opposed this attempt to bind the church by statements which could become "dogma." Writing of the action of the Conference, he said, "There was no disposition to build the 'iron bedstead' upon which to stretch the devotee." He felt

... that to declare upon this point at the demand of one, involved the precedent to declare on another point at the demand of someone else; and if for these, then at the requirement of any who chose to rise up and demand a declaration of dogma, the church would have to yield, the result of which would be to finally eliminate the liberty of individual inquiry, quench the teaching of the word of God, and practically deny the office work of the Spirit in leading unto truth. Once involved in the intricacies of such formulated declarations there could be no abiding lines of demarcation drawn where belief might safely rest and dogmatism assume the rule.

THIS COUNSEL seems excellent. We are not yet wise enough to definitize the "standards" or "truths" of life. Although we may have advanced far in our search when compared to previous civilizations (and some would doubt that), our insight is still only a child's when compared to God's. The years ahead offer us the opportunity to receive greater portions of the intelligence of God, his wisdom and understanding. Our task is to keep the "channel of communication" with God open!

We limit not the truth of God
To our poor reach of mind
By notions of our day and sect,
Crude, partial, and confined.
No, let a new and better hope
Within our hearts be stirred;
The Lord hath yet more light and truth
To break forth from his word.

Then we reach the conclusion that the only *absolute* standards are those developed by our Creator. These are the standards we should be discovering and "proving" as our measuring stick for human behavior.

IN SOUTH AMERICA, members of an Indian tribe practice cannibalism for what they consider virtuous reasons. This custom exists because of their religious beliefs. According to their concepts of the future life, it is impossible for parents to have immortality unless they are devoured by their children. So at death, a special ceremony of cannibalism is held. Most of us shudder at such a thought and wonder at the ignorance of such people. And we are amused at the belief of some Tibetans that flapping a prayer flag or spinning a prayer wheel will bring salvation.

But even we, of a civilized nation and church, are often held in the vice of similar tradition and custom. We have both written and unwritten laws which squeeze us into a mold of prejudice from which we cannot move. We become rigid and set in our "standards of righteousness." We lose the pliability necessary to open our hearts to receive a "higher standard."

It was to avoid a rigid, man-made moral standard in the church that a General Conference two decades ago adopted the statement,

While we appreciate the seriousness of the problems of commercialized recreation, dancing, speculation and exhibitions of greed, Sunday observance, etc., we respectfully suggest that the statements of the Doctrine and Covenants and General Conference resolutions touching these matters be left without specific reaffirmation or repudiation at this time, but . . . we urge the spiritual and educational authorities of the church to present articles, outlines, etc., through the church press which will assist the ministry and parents of the church in a patient explanation of the law and in kindly counsel and godly example through which the members of the church, both young and old, shall be inspired to reach forward to the objectives of the church and earnestly to endeavor a life such as becomes the Saints.

We await the time when the knowledge of God's "standards of righteousness" is ours. P. A. W.

Editorial

Recent Appointments

The following appointments were made at recent sessions of the Joint Council of the First Presidency, Council of Twelve, and Presiding Bishopric:

David Kaleikau, Missouri Development Area

R. E. Manuel, Kansas, Wichita objective

R. M. Reid, Kansas City Stake till November 30, 1953, then to Southern Indiana.

THE FIRST PRESIDENCY
By F. Henry Edwards

Baptismal Report for June

There were 660 baptisms reported to the Department of Statistics in June, 1953—13 more than were reported last June. The total for the first 6 months is 1,837—84 less than for the same period last year.

Branches reporting 10 or more baptisms for June, 1953, are as follows: Council Bluffs, Iowa—28; Des Moines, Iowa—22; Lone Star, Alabama—19; San Bernardino, California—14; Pensacola, Florida—12; Sylvania, Ohio—11; and Wichita, Kansas—10.

Districts and Stakes reporting the 5 highest total baptisms for June, 1953, are Center Stake of Zion—63; Central Missouri Stake—40; Southwestern Iowa District—34; Des Moines District—28; and Southern California District—23.

DEPARTMENT OF STATISTICS
Merle P. Guthrie, Statistician

Nauvoo House

THE NAUVOO HOUSE is legally described as "Block 156, Nauvoo, Illinois."

At the death of Joseph Smith the title stood in his name. The Mormons tried to take it from the family but were barred by legal action started by Emma Smith at the suggestion of Judge George Edmonds.

When Major L. C. Bidamon died he was possessed of this property.

In the *Nauvoo Independent* for June 25, 1953, in the "60 Years Ago" column, an item appeared stating that Charles E. Bidamon purchased the Mansion House property which was sold at auction.

I wrote Mr. Deeg, owner and publisher of the *Nauvoo Independent*, calling attention that the Bidamons never owned the Mansion House but did own the Nauvoo House. In response he wrote me a very nice letter mentioning that when Major Bidamon operated the property it was commonly known as the "Riverside Mansion."

But it was the Nauvoo House, as known in church lore and as mentioned in Doctrine and Covenants 107, that was sold. Here is the statement as it appeared in the Notice of Sale which was published in the June 16, 1893, issue:

Saturday afternoon at one o'clock the Mansion House at the foot of Main Street will be sold at public auction by the executor of the Bidamon estate. This is the brick building which was commenced by the Mormon prophet, Joseph Smith, and in later years the dwelling on the river front was built on the foundation by Major Bidamon. This is also the site where the prophet boasted he would some day entertain the potentates of the world.

The June 9, 1893, issue gives the legal description as "Block 156 in the original Town of Nauvoo, free and discharged of the estate and dower and homestead of Nancy Bidamon.

Thus it will be seen the property was transferred but twice from the date it was purchased by Joseph Smith from Captain White in 1839 until Charles E. Bidamon deeded it to Presiding Bishop E. L. Kelley about 1910. M. H. SIEGFRIED

Across the Desk

THE FIRST PRESIDENCY

President and Sister W. W. Smith have been in attendance at the Park of the Pines Reunion which closed Sunday, August 16. Brother Smith preached both Sundays and taught the general class. Sister Smith taught the women's class. Ted Beck, Harry Doty, James Phillips, William McMurray, John Booth, and Stanley H. Pfohl composed the appointee staff. Evangelists B. H. Hewitt and J. J. Ledsworth, as well as many others, helped to make this year's reunion a very successful experience in the life of the Saints.

The quick action by Elder Harry Black at the Kirtland Temple minimized the harm that might have otherwise been done by a newspaper in Massillon, Ohio. The newspaper published a brief history of the early church along with a picture and a description of the Kirtland Temple. The author had secured considerable misinformation. As soon as the ar-

ticle was brought to Brother Black's attention, he wrote the editor giving the correct information and requesting a story be published giving that information. This the paper did. The writer of the incorrect article also wrote Brother Black a letter apologizing for the inaccuracies. The many Saints in and around Massillon were concerned about the first article and pleased to see Brother Black's story.

The following letter tells a story with heart appeal.

Last Friday morning my home and business were destroyed by fire. During the first frantic moments, a deacon in your church offered my family lodging for the duration of the emergency. He located my parents and brought them to me. Then he offered us clothing and furniture through the Social Service Center.

It wasn't necessary for us to accept his offer of aid, but it was very gratifying to know that the aid was available.

I am not a member of your faith, but I do want you to know that I am very thankful to your church. There were no questions as to what faith I belonged to—only the open-hearted offer of help. May God bless all of you.

Spiritual Power through Stewardship

By L. Wayne Updike

An address given to the priesthood in Detroit International Stake, January, 1953

IN TALKING to me about this meeting one man said, "I will come, but I don't have to like it, do I?" I want you to know that I accepted this assignment happily—for a great many reasons.

We have one major purpose in mind at this meeting—to help you become better ministers. The subject assigned is "Spiritual Power through Stewardship." In this connection, I would refer you to the book of this same title by Evan Fry. It was written for reunion work of last summer, and every minister would do well to be familiar with its contents.

All of life is our stewardship. A small booklet published some years ago contains an introductory line which says something like this, "A good steward accepts life as his stewardship and considers himself responsible to God for the use he makes of it." Our question for consideration this afternoon is "In the exercise of our stewardship, what patterns and habits bring power?"

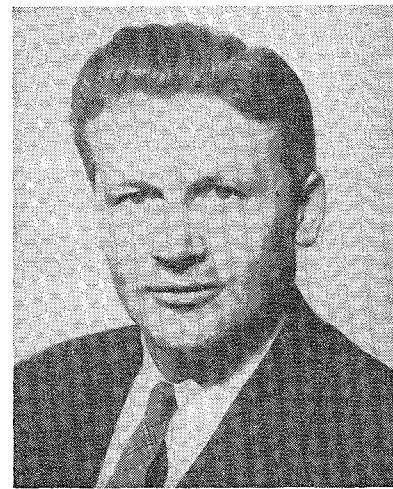
We know that proper diet, exercise, cleanliness, and other factors influence our physical well-being and determine to a great extent how strong we shall be. Similar relationships apply in the spiritual sphere. It is our intent to examine some of these habit patterns and to call attention to those which bring spiritual power to the individual minister.

BEFORE PROCEEDING to list some of these sources of spiritual power, however, let us look at the word "power" itself. We think of power as the ability to do work, to accomplish. We measure energy in foot-pounds, horsepower, volts, and so on. One man present told me recently that among electricians it is customary to send the novice for a bucket of volts. We speak of the

gospel as having come "not in word only, but in power." We refer to the gospel as "the power of God unto salvation." We use such phrases as "the powerful speaker," "a man of influence," "the power behind the throne," "kitchen cabinets," "the endowment." Actually, the matter we are working on is how to attain the endowment of power. As a church, we have been inclined to think of the endowment as some great, miraculous, collective strengthening of our church, but in the final analysis the endowment becomes a personal matter. When the job of becoming powerful gets specific, it gets harder. How can you as one man, one minister, become a person who is more and more useful to the cause of the kingdom? How can you increase your ability to cause righteousness to be expressed in the lives of others?

Power is a gift we must reach for. It is not measured in foot-pounds or bucketfuls. Like the wind, it cannot be seen, but its results are visible. It is all around us. The source of it all is God, which fact caused one to say, "It is not I, but God that worketh in me."

At the very outset in our search for spiritual power is the requirement that we recognize the great source of power. Some years ago, in the Mount Washington area near Independence, I observed a train wreck. As I approached the scene, I noticed that workmen were in the process of restoring the heavy cars to the track. On the boom of the crane being used were the words "One hundred tons." The way in which the crane operator directed this piece of powerful machinery by turning the proper wheels and by moving the proper levers is suggestive of the way in which we can bring to bear great and powerful forces if we have the



ability and intelligence and training to make the proper moves.

IT IS A generally accepted fact that power is needed in our church. We have made progress. But the progress has been much slower than we would like. Many of you from time to time go to the homes of those who are sick, and you come away wishing that your spiritual force were greater. From time to time, you see a good man who deserts the work of the church and turns away seeking lesser goals, and you long for the ability to call him back and re-enlist him in the work of building the kingdom. You sense a need for additional power to hold to the church men of skill. Only a few days ago, I talked with a young man who has thus lost his sense of direction. My attention was caught by his observation that in another church, which he had chosen to attend, every sermon is what he calls "a masterpiece." Each of you has felt that if your sermons gained sufficient power, to some extent at least, it has made up for your lack of literary skill. You have found that frequently the greatest results come from your sermons in which your dominant feeling was the presence of God and the availability of his influence. When you tapped the great source of spiritual power, that power came to bear upon the congregation.

But we must admit that there is something, if not wrong, then at least

weak, about us. A good man will leave his own and go to some other church "where every sermon is a masterpiece." The fact that the restoration story is relatively unknown in our world today is adequate testimony that we need additional power. We speak of "preaching for the verdict." We rejoice if the spirit is with us when we preach. We often wish we had additional power so that we could always live at our best. Many of you will remember hearing Brother John Garver tell of his experience in Kirtland Temple when he said, "Under this spirit, I will go anywhere." I remember riding along in a truck with Don Chesworth and listening to him as he sang—

It may be I must carry the blessed words of life

Across the burning desert to those in sinful strife.

But if it be my task to bear my burdens there,
If Jesus goes with me, I'll go anywhere.

It is interesting to note that the quest for power is synonymous with the quest for companionship with the Christ. We can't have one without the other.

IT SEEMS TO ME that a confusion exists about the Holy Spirit. We often say, "There was a good spirit present." We generalize about the good spirit, but Jesus was very specific. He said, "When *he*, the spirit of truth . . ." It adds to one's spiritual strength to think of the Holy Spirit as being his constant monitor.

I can illustrate this by referring to a man whose duty it is, with his staff, to check carefully every operation in a great distillery. He does this for the government. He does not in any way enter into the processes of the distillery unless it becomes necessary, but for purposes of checking to establish obedience to law and for the collection of taxes, he has a member of his staff in every department so that each and every process of the whole plant is observed and recorded. The presence of his staff is a constant influence upon the workmen.

It is strengthening to the minister to assume that the Holy Spirit is equally faithful in observing the efforts of the minister to do good. Under certain circumstances, the Holy Spirit does more than that. It is our task to so live and so labor that the power of the Holy Spirit will be constantly evident. That man is surrounded by God's directing forces is supported by the story of Job, in which Satan challenged the Almighty to remove from Job the protections with which he had been encompassed. God did so with dire results to Job, but in so doing established for us the fact that in

and of himself, man can make choices for good. He established further, however, that we have greater power when we have the Holy Spirit's presence.

THERE ARE VARIOUS AREAS of our stewardship which affect to a considerable degree the amount of spiritual power which we possess. The first of these is our heart—our motives. Our goals and ambitions control us, but more than this, they determine whether or not God is going to gain anything by increasing our ability. Power comes when we want what God wants. He has everything to gain in helping us to be strong in accomplishing his work. He has nothing to gain in making us strong for any other reason. We speak of doing things *wholeheartedly*. Sometimes we use the phrase, "He put his *heart* into it." "Out of the abundance of the *heart* . . ." "Keep thy *heart* with all diligence . . ." These and other Scriptures indicate the importance of observing our motives. It is my conviction that to the degree the ministry of the church is able to sincerely say, "*Thy will* be done," just to that degree shall it gain in the ability to accomplish.

A SECOND AREA of our stewardship which needs our attention if we are to become strong is our minds. Our minds require light. Just loving a sick child cannot save it. We must, in addition, know what to do for it to make it well. A poet has said—

Mind is the master power that molds and makes,

And man is mind; and evermore he takes
The tool of thought, and shaping what he wills,

Brings forth a thousand joys, a thousand ills.

He thinks in secret, and it comes to pass,
Environment is but his looking-glass.

If we would be spiritually strong, our minds should be thought of in terms like these: "Fill the bushel with wheat and you may defy the devil to fill it with tares. Your mind is like a garden: it may be filled with beautiful things or it may contain only weeds. It depends on how you cultivate it." One of the sins of our day is the sin of closed minds. When we preach repentance effectively, we persuade men to repent from the inclination to say, "The Bible contains everything I need. I don't need any more. Jesus paid it all." We pay a terrific price to protect our prejudices.

It is a part of our stewardship to open our minds to all of truth that can be found, to read everything that appears to be worth while, to examine it, and to "hold fast that which is good." I have here three pictures. The first is a picture

of a traffic light. We can see both the red and the green lights because of the particular angle from which the photograph was taken. The caption says, "Which light controls your mind?" Every minister needs to think seriously of this and to form habits of intellectual curiosity if he would increase his personal power to do good. The second picture is a photograph of an executive with a sign on his forehead which says, "No Admission." The caption below reads, "What is the sign on your brain?" If it were possible to label all men's brains accurately, we would find this sign on some of them: "Welcome—come in." On others we would find the sign, "Do not disturb." On still others there would be "Positively no admission." The "no admission" man says, "It won't work. We tried that years ago. What do you know about my business? We don't want to make a change now. We are perfectly satisfied with our present methods."

OTHER MEN wear signs saying, "Do not disturb." This man is not so positive, but he has a way of sleeping at the post just as surely as the man who says, "No Admission." He says, "We'll consider it at some future date. You have a good idea but conditions are not right. There may be something to your plan, but the time is not right for a change. Bring this to my attention after the first of the year; I'm too busy now."

Another type wears a sign, "Welcome!" Give him a new idea and he says, "Well, what are we waiting for? Let's go! Let's give it a try! Let's check up and see if it will work." Spiritual power is directly related to the stewardship of our own minds.

A friend of mine recently handed me an illustrated page on which were written these words, "According to the theory of aerodynamics, and it may be readily demonstrated through experiments, the bumblebee is unable to fly—this is because the size, the weight, and the shape of his body in relation to his wingspread makes flying impossible. But the bumblebee, being ignorant of these scientific truths, goes ahead and flies anyway and makes a little honey every day." It is important that in our theorizing about how things ought to be done or about things that may or may not work, we keep in mind the necessity of doing a little work for Christ every day. One line in hymn No. 213 has always appealed to me: "In work that keeps faith sweet and strong, In trust that triumphs over wrong." The quest for spiritual power will not be successful without habits of industry on the part of those who have a mind to work.

A THIRD AREA of our stewardship which affects our spiritual power is our will. In the final analysis, we make our own choices. The will is the executive officer of the human personality. Roy L. Smith, editor of the *Christian Advocate*, writes, "By the will, the judgment is enforced and the reason made effective. Anything that breaks down or weakens the will is a sin against the whole personality." Occasionally we hear someone say, "He makes me mad." This isn't true at all. We choose whether or not we shall become angry. Others may do things of which we do not approve, but they do not have the control on our own personality at their disposal. These decisions we make for ourselves.

Personality is an expression of our habit patterns, and we respond according to the type of person we are. Mark Twain said on one occasion, "I have no difficulty with the parts of the Bible I don't understand. It is the parts which are perfectly clear to me with which I have trouble." We all know better than we do. Any minister should be able to preach better than he can live. It is interesting to note that when we are weak in one place, it weakens us in another; and when we are strong in one aspect of our ministry, we tend to become stronger in others. This is the truth which lies behind the line of the hymn, "Each victory will help you some other to win." One of the secrets of the success of the Master is found in the fact that he was able to focus all of life upon one objective. Even in the garden of Gethsemane, looking squarely into the face of death, he was able to maintain this fixedness of purpose to do his Father's will. Paul, in describing his own career as a missionary, said, "This one thing I do."

IN THE LIFE of every great minister is a strong will, a strong, determined execution of the judgment when guided by reason and knowledge. If we have strong wills—and most of us do—then we must look carefully to the things which guide our wills. A will that is guided by a closed mind produces stubbornness. A will that depends on guesswork, on partial facts, will make a fanatic. The man who fully exercises the stewardship of his own will knows the truth and, having made sure that he has all the facts available, acts with positiveness and precision. Everyone who has any aspiration to become spiritually efficient must accept responsibility for actions in his own behalf. To become spiritually strong involves giving some attention to these three areas of our own beings. In addition, there are other areas which need our attention.

In our modern society, we need to understand the means of overcoming certain spiritual maladies. Just as our body has many diseases which weaken us, so does our spirit. One of these diseases is the sense of guilt from which the ordinances of the gospel may cleanse us if properly used. Some men have inner tensions and conflicts. Their power is reduced accordingly until the gospel gives them perspective. Some are afflicted with spiritual insensitivities and develop what they take to be a realistic attitude, which really amounts to a practical atheism. They become concerned about material things instead of being spiritual-minded. Some men develop a suspicion of life and begin to question what its purposes are. The spiritually healthy person, however, proceeds with a consistent faith that life is purposive and, after the pattern which Christ set, continues toward that purpose with all diligence. Some men permit the tyranny of the body to overcome them and allow the physical demands of life to master them. Paul said, "But I keep my body under."

FROM TIME TO TIME we observe in the ministry the spirit of defeat and pessimism. We need to know, however, that this spirit is not from the Lord. Paul said, "For God has not given us the spirit of fear, but of power, and of love, and of a sound mind." Sometimes men are afflicted with spiritual starvation. They have no spiritual food nor spiritual exercise. They develop no spiritual reserves. They have no great spiritual convictions stored in philosophy. They have no spiritual graces stored in habit patterns. This paucity must be replaced with plenty if we are to have power. This concept is illustrated in the phrase, "Preaching out of the overflow." To be spiritually strong, we must have spiritual health. We must have reserves upon which we can draw whenever such reserves are needed.

ONE OF THE AREAS of our stewardship to which we need to give considerably more attention is the stewardship of preaching. We have been commissioned to "preach the word" (II Timothy 4: 1, 2). Here is a challenging statement about preaching written by James Moffatt.

It is a strange power, that of the real preacher—not of the popular religious orator—a strange power of revealing to a human soul its own secrets, of stirring some half-forgotten aim, of opening the door of some new hope, of interpreting what the hearer thought was known to himself alone, of arousing faith and courage, of whetting the conscience for duty, of deepening sympathy, of setting the feet of some on a new plane of certainty, of making doubts seem less formidable and trust

in God more reasonable. A strange power that requires the sense of pastoral responsibility, deep experience, a sure touch of intelligence and a profound forgetfulness of self. No hot little soul, no argumentative lecturer, no person set on eloquence, can wield it. Those who exercise it are rather men who instruct their people steadily and quietly, persuading them, warning them, but never allowing them to lose sight of the great center of their faith.

There is placed on the priesthood, particularly the Melchisedec priesthood, the responsibility of exercising the stewardship of identifying God and his Holy Spirit. Seeking is of no value unless we know when we find.

A little boy drew a queer-looking picture on a piece of paper. When someone asked him what it was, he said it was a picture of God. Said the observer, "But nobody knows what God looks like." And the little boy responded, "They do now."

We need to know enough of the characteristics of God and his Holy Spirit so that when he is active in our ministry we recognize him. There is a story of an atheist, attempting to prove that there is no God, who weighed a human body just before death occurred, and then weighing it again immediately afterward found the weight to be the same. He therefore concluded that there is no God nor any spirit which departs from the body at death. A minister standing by asked the atheist to stand on the scales and express his views on the subject. When the atheist complied, the minister observed that the weight of the man was the same afterward, so he said, "I conclude, therefore, that there is no weight to your opinion."

THOSE WE HAVE COME to feel are closest to God testify that God is most evident when he is most needed. We grow powerful when we reach our extreme. After we invest ourselves completely in working out the purposes of God, he has no other recourse than to apply some additional power from his own great storehouse. This is not a matter of persuading or coercing God to bring his influence to bear upon any situation; it is simply recognizing that the method he prefers is to work through men and that to work directly is a method which he considers to be of secondary value, though necessary at times. When he does use this method, he hopes to establish in the mind of the minister an additional sense of the co-operation and partnership between God and man.

Another area of our stewardship which makes us spiritually strong when properly used is the matter of getting dividends from difficulties. This is illustrated by an ancient Indian tradition in which it was

believed that a warrior always received to himself the powers which had formerly been possessed by his vanquished enemy. In this philosophy, each warrior sought to do battle with the most powerful enemy he could find. His own powers grew in proportion to the number and strength of the enemies which he overcame. Life has difficulties. We become strong in proportion to the number of these difficulties which we overcome. We were designed for life; we were not designed to escape from it.

EVERY DIFFICULT SITUATION is an opportunity. Each irritating person we meet is a challenge to our ability to overcome our irritations. Every weak person we meet is an opportunity to develop Christian helpfulness. Every enemy we meet is an opportunity to demonstrate the Christian truth that love is stronger than hate. Every tragedy is an opportunity to learn to laugh when there is no joke, which in itself is a very satisfying ability. A boy who lost his feet said, "Oh, well, they were always getting cold anyway." It is a part of our stewardship not to be unduly overcome by difficulties but rather to recognize that we were designed for life and that life is not normal if it is always easy. One housewife said, "I can always tell when John has had an unusually hard day at the office; he tells so many funny stories." Another said, "Whenever I feel blue, I start five people smiling." Though the philosophy expressed in this poem may not be easy at first, it has proved helpful to many.

Build for yourself a strong box,
Fashion each part with care;
When it's strong as your hands can make
it,
Put all your troubles there.

Hide them from sight so completely
The world will never guess half;
Fasten the strong box securely,
Then sit on the lid and laugh.

To be spiritually strong, we should cultivate the ability to be not unduly concerned about difficulties, for we grow strong only in the face of these difficulties.

Power and purpose are related. One secret of strengthening our power is to develop again the sense of mission which was known in the early church. Every minister should have a personal mission. There is one even in your work. One should find out the point at which his work serves the nation, the public, the customer, or the cause. Then he becomes a partner. I realize that this is difficult in the factory, but a moment's reflection will tell you that even though you are but a small part in a great movement you are

part of an industry which will succeed only if it in some way serves the people. A dentist said he felt like a partner with the preacher since he had fixed his teeth and improved the minister's appearance. The janitor said, "The preacher and I work together. I make people comfortable so that he can make them uncomfortable."

THE SPIRIT GUIDES those who are going somewhere. The Lord has promised that he will send a Comforter to "guide" us into all truth. We don't need a guide if we aren't going anywhere. The sense of mission adds greatly to our strength as ministers. I firmly believe that one of the greatest elements in the ability of the Christ was the constancy of his sense of mission. We can find strength in our ministry also by exercising freely the stewardship of our faith. We need to believe that goodness and decency belong on top, that in the end right will triumph.

Truth crushed to earth will rise again.
The eternal realms of God are hers;
But error, wounded, writhes in pain
And dies among her worshippers.

Just as a rubber life raft or oil will come to the surface of the ocean, so will the ways and purposes of God eventually triumph against all evil. When criticized, we should not resent it. If we represent the truth, the right, we belong on top. Someone has said, "If the postman stopped to fight it out with every dog along his route, he never would get the mail delivered." Woodrow Wilson, when criticized, is reported to have said, "I can stand it if he can." When Jesus refused to join in the condemnation of a sinful woman, he soon found that her accusers disappeared.

The stewardship of faith leads us to live expectantly. This is illustrated by the two groups of people in the congregations which we face. One group says, "Here we are. We just dare you to try to teach us something." The other comes with an expectancy which bespeaks a search for the beautiful. These people seem to say, "We're anxious to hear your sermon. We know we're going to hear something good." If we would be spiritually strong, we must keep in mind the truth that right will win. The purposes of God shall not come to naught. We should expect success. This conviction brings power.

A FINAL AREA of stewardship which makes men strong is one which we often put first. Many believe it to be their chief source of power. I refer to the stewardship of prayer. Proper exercise of this stewardship requires establishing right relationships with God. This is a subject which requires a great

deal more time than we can give it today. Every man of great spiritual power has been a man of prayer. Many can testify to this. Does it not then follow that the stewardship of prayer should receive more attention than it has in the past?

I trust the discussion of these areas shall be helpful to you and that as you explore each of them further your strength will increase.

Power to you!

1. *Standards for a Steward*—Herald Publishing House.

BOOKS

WHOM GOD HATH JOINED, by David R. Mace, Ph.D. Westminster Press, price \$1.50

This small book on marriage is written in the form of daily devotions. Casting his material in this form was a wise choice of the writer, because whether it is read straight through at one sitting or studied daily for a month, it is devotional in its approach to the subject. The author speaks straightforwardly about the Christian's attitude concerning physical response, fellowship, and the broader problems of marriage.

Whom God Hath Joined could very profitably be read by the newly married or by couples anticipating marriage. It is not, however, a book of facts about anatomy, sex technique, etc. Persons who need such information should turn to one of the many good books written to explain such facts.

This book goes beyond sex information and deals with the basic objectives, feelings, and attitudes which genuine Christian marriage must cultivate to be bouyant, productive, and satisfying. It doesn't just bring God into the marriage picture; it gives him a central place and paints the picture of successful marriage around him. *Whom God Hath Joined* can be read with profit by those who have been married many years. To such, it will be a "refresher course," bringing back earlier ideals and opening unthought-of possibilities for deeper and richer married life.

Each daily reading starts with a verse of significant Scripture. Then there follows two or three appealing quotations regarding the day's emphasis. Dr. Mace then presents the information and challenge which married people need. Each day's reading closes with a brief prayer.

Latter Day Saints, believing godly marriage and home life to be essential in the establishment of the kingdom, should read and re-read *Whom God Hath Joined* as a source of insight, guidance, and inspiration. To a member of the priesthood, called upon to counsel married couples, this book can be a helpful reference for himself and for those he is trying to help. HERBERT C. LIVELY

Man's Creation

and His Pre-carnate Life as Related to the Present

By Charles Fry

As I See It

A department for replies to debatable topics printed in the "Herald." The views expressed here do not necessarily reflect church policy nor commit the "Herald" or its editors. Limited space will not permit many articles on the same subject to be printed.

—EDITORS

First Creation Spiritual

All organic forms are made and sustained by processes motivated and directed from within by the spirit of life. Without that power of life no material organism can come into existence, which means that spirit of necessity exists first, the physical organism second.

He who created man has revealed the steps of procedure:

By the power of my Spirit, created I them; yea, all things both spiritual and temporal: firstly spiritual, secondly temporal, which is the beginning of my work; and again, firstly temporal, and secondly spiritual, which is the last of my work.—Doctrine and Covenants 28: 8.

Relating to man, the beginning of God's work was spiritual; the temporal or physical came second. Man lived in the spirit before he lived in the flesh.

The story of creation revealed in Genesis, chapters one and two [we use the Inspired Version], confirms this basic fact. While the inanimate portion of creation such as the heavens and the earth, sun and planets, seas and lands required no antecedent spirit creation, being made directly of matter, it was necessary in the wisdom of God that man should be made first spiritually. This is the teaching of the Scripture. In that spiritual creation man was the last of the series of living forms made, having been created on the sixth or last day of creation.

And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them.—Genesis 1: 29.

This creation was altogether distinct from the physical creation later described as occurring after the seventh-day rest, when Adam and Eve were formed from the dust of the earth, a physical creation. In this first creation the Lord made not just two but the whole human race. He tells us:

And I, the Lord God, had had created all the children of men, and not yet a [physical] man to till the ground, for in heaven created

I them, and there was not yet flesh upon the earth.—Genesis 2: 6.

For I, the Lord God, created all things of which I have spoken, spiritually, before they were naturally upon the face of the earth.—Genesis 2: 5.

Heavens Occupied by Living Spirits

This creation produced the whole human race of individuals, each having form, intelligence, free moral agency, with power for acquiring experience, knowledge, wisdom, faith, and righteousness. The number was great, referred to by the Lord as a "host":

Thus the heaven and the earth were finished, and all the host of them.—Genesis 2: 1.

This great host of individual forms was not imaginary or anticipatory but real, discernible, living, acting beings. It was something beyond the blueprint stage, for God says it was a "work," even a finished work:

I, God, ended my work, . . . and I rested on the seventh day from all my work; and all things which I had made were finished.—Genesis 2: 2.

Enoch, a man several generations from Adam, was greatly endowed by the Spirit of God, and being possessed of "seer" powers he was able to see these created spirits:

And he beheld the spirits that God had created, and he beheld also things which were not visible to the natural eye.—Genesis 6: 38.

The Lord considered them real, for he blessed them and gave them promise of a future life wherein they would multiply themselves, replenish the earth and subdue it, and have dominion over it (Genesis 1: 28-30). They had the prospect of life in the flesh upon the earth, though they were as yet in heaven. About the time of Babel the Lord appeared to the brother of Jared and, among other things, said:

Yea, even all men were created in the beginning, after mine own image.—Ether 1: 80.

If the "days" of creation were indefinite periods of great length rather than days of twenty-four hours, as is generally conceded, then it was a long time between the spirit creation of man on the sixth day, and the physical creation of Adam and Eve after the seventh day, during which time man lived and developed in the spirit in preparation for the later life in the flesh. The Scriptures offer no support to the common notion that man originates at birth in this world. They reveal the "heavens" to be occupied by living spirits created in the beginning, both those who have not yet become carnate and those who having lived in the flesh have died and "returned unto God," to await the time of their redemption and restoration to immortality in the flesh.

Man Is Spirit

In this world man is a dual being, spirit and body. When separate the part that lives is the spirit only; the body becomes dissolved. This life is but a segment of the life of man who enters this world from his former abode in the heavens, stays awhile until the divine purpose here is completed, and departs to meet other developments. All the way through, the spirit lives. It is on this basis that God says, "Man is spirit." He deals with him as such.

The Hebrew letter records that like Christ—

The children are partakers of flesh and blood, he also himself likewise took part of the same. . . . Wherefore in all things it behooved him to be made like unto his brethren.—Hebrews 2: 14, 17.

The evidences are abundant that Christ lived in the spirit prior to his coming in the flesh, and this author declares that man did the same. Man took upon himself flesh and blood by coming into this world, the body being a new inheritance, a habitation, designed of God in the developing and perfecting of man.

The gospel was no afterthought on the part of God, neither did it originate on the earth. Its application is to man throughout his existence from the time his spirit was first created until he is perfected in the kingdom of God. Paul says Christ was the author of the gospel, and John writes that he was in the beginning the Word. Alma taught that the gospel which was given to men at the beginning of the world was the plan "which had been prepared from the foundation of the world" (Alma 9: 49). It was this plan that Lucifer called in question and sought to introduce a substitute of his own devising (Genesis 3: 1-5). Divine law is not restricted to carnate man but applies to man in the spirit world

prior to this life, and is still preached "to them who are dead" (I Peter 4: 6). The law is spiritual and appeals to man's spiritual nature:

All things unto me are spiritual, and not at any time have I given unto you a law which was temporal, neither any man, nor the children of men; neither Adam your father, whom I created; behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him; for my commandments are spiritual; they are not natural, nor temporal, neither carnal nor sensual.—Doctrine and Covenants 28: 9.

The gospel with all its commandments and requirements is directed to man as the law of the spirit. That is why it never changes, being designed to be man's rule of action in the pre-carnate state, in the present carnate world, and in the post-carnate life.

Spiritual Creation Limited

To the creation of the spirits of men there was an end. It has become a common view regarding the flow of human life into the world by birth that the process is indefinitely perpetual. Men see no probable end. Yet the Scriptures are quite definite in showing that in the spiritual creation there was an end, and that there is a limit to the number of souls created.

God said that in the six days "the heaven and the earth were finished, and all the host of them." He rested on the seventh day "from all my work; and all things which I had made were finished." It was after the seventh day that he made Adam and Eve, the first physical creation of man. It is clear that the process of spiritual creation did not go beyond the day of rest. That work was done. The number designed of God was complete, innumerable to man, but known, every one, to God.

Corresponding to this teaching is the further word of revelation that this world is not to continue under its present conditions indefinitely. A change is decreed. There will be a new heaven and a new earth as described by John in the Apocalypse. Satan will be checked in his devastating work. The kingdom of God will be established and Christ will come to reign in justice and equity to the ends of the earth. In that day there will be no more death and, by the close of the millennial reign, no more birth, for the earth will have filled the measure of God's creation and will be inhabited by the worthy righteous of all ages who will have been redeemed, resurrected, and crowned with celestial glory.

The poor and the meek of the earth shall inherit it. Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory.—Doctrine and Covenants 85: 4.

The present stage of the world's existence was ordained of God for man's temporary abode in his state of mortality. It is a preparatory stage in which man enters not all at one time but in a successive train by birth, and after a short life passing out in similar order by death. A more stable life awaits.

Marriage was instituted as one of the means for making possible the steady inflow of human life into the world. But Christ informs us that there will be no marriage in the resurrection, which is tantamount to saying there will be no more birth:

Marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made.—Doctrine and Covenants 49: 3.

For in the resurrection, they neither marry, nor are given in marriage; but are as the angels of God in heaven.—Matthew 22: 29.

The creation of man in spirit form before the world was made had a limit referred to by the Lord as the "measure" or number, which points to the inescapable conclusion that when that full number of spirits is exhausted, all having come into the world, the earth will pass by the providences of God into a new stage. Creation, spiritual and temporal, is but the beginning of God's work; the greater task of developing and perfecting man until he attains the likeness of Christ, even as many as will, is yet to be completed.

Life in the Spirit World

The Lord does nothing without purpose, though his purposes are not always revealed to man. Moses wondered why the earth and other things were made, and the Lord told him, "For mine own purpose have I made these things. Here is wisdom, and it remaineth in me." Had God's purpose been made complete in man's spirit creation, he might have revealed it; or even were it fulfilled in man's physical creation it might have been revealed; but it extends far into the future.

Nevertheless each stage of human existence has its own purpose which contributes to the fulfilling of the ultimate purpose of God. It must be presumed that the pre-carnate life was designed to fulfill some end which was in view of and contributory to God's ultimate design in man. The Lord told Moses,

"This is my work and my glory, to bring to pass the immortality and eternal life of man." It involves the sanctification and perfection of man. This process began in the spirit world.

Detailed information about our former life is not abundant; yet, the Scriptures give enough to enable us to form a fair conception of what it was. Two statements give the essential basis of that life:

I gave unto them their intelligence in the day that I created them.—Genesis 7: 39.

Intelligence, or the light of truth, was not created or made, neither indeed can be. All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also, otherwise there is no existence.—Doctrine and Covenants 90: 5.

Intelligence was the first essential to life and activity, this being the divine spark from God himself by which man became a living being. Without that spark of intelligence man would never have existed. But further—and it is a sublime thought—God brought man into existence by implanting in his created form a quality of his own divine person, the primary step toward making man in his own likeness. This gift of intelligence was but the beginning of God's bounties to man. It continued to flow as a stream, and light radiated from him as from the sun, carrying truth and knowledge for man's advancement. It was for man to receive, utilize, and apply.

On the other hand, it was possible for man to neglect, misuse, dishonor, and despise God's gifts to him, until his light would go out, and his knowledge fade away, making progress toward the divine goal impossible. This actually occurred to one third of the created host, who by this attitude irretrievably violated the essential conditions of life, cut themselves off from the means of progress, lost their standing in the spirit world, were cast down, and forfeited their right to life in the flesh. They remain forever without hope. Jude (verse 6) says they are "reserved in everlasting chains under darkness unto the judgment of the great day." They are the Devil and his angels.

Free Agency

It is already apparent that man from the beginning possessed freedom of will, called free agency. Only upon the basis of such freedom could man be commended for receiving, and condemned for rejecting the light of God. The Lord speaking of Satan says, "A third part of the hosts of heaven turned he away from me because of their agency" (Doctrine and Covenants 28: 10).

These pre-carnate people were pioneering in life. They had no history to make them wise in their choices; no biographies for their examples. They had to make

their own choices which sometimes were right and sometimes wrong. A third went so far in sin as to repudiate the gospel and rebelled against God and his rule. But this does not mean that the two thirds were altogether free from errors and transgressions. Man had some knowledge of sin in the spirit world.

We cannot doubt that law was given for the direction and government of the people in the spirit world. God is too wise to have created so many spirits and turned them loose without chart or compass to shift for themselves. As Creator he was responsible for the welfare of his creatures and must have remained as a Father to them. Speaking not merely of this carnate world, but broadly and universally, God says:

Unto every kindom is given a law. . . . All kindoms have a law given.—D. and C. 85: 9.

That which is governed by law, is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, can not be sanctified by law, neither by mercy, justice, or judgment.—D. and C. 85: 8 a, b.

Security, perfection, sanctification, and progress come by obedience to law, wherever man is. There is no world of free lance except that which leads to the "lake which burneth with fire and brimstone." God's law is always and everywhere the law of right, obedience to which makes for righteousness. That law is the gospel which was "prepared from the foundation of the world."

Predestination

Predestination as a doctrine incorporated into some of the Protestant creeds may be far from correctly representing God's attitude toward man in the spirit world, being based upon an extreme and, we believe, unwarranted interpretation of several passages in the Scriptures. It has never found indorsement in this church. We mention the matter only because it relates to the spirit world with which we are dealing.

The Scriptures do contain the words, "foreknowledge," "predestinate," and "election," and present some teachings regarding them which gives us a little insight into the conditions of the pre-carnate world.

For whom he did foreknow, he also did predestinate to be conformed to his own image, that he might be the firstborn among many brethren.—Romans 8: 29.

Elect according to the foreknowledge of God the Father, through sanctification of the Spirit.—I Peter 1: 2.

God is declared to be just and impartial. He does not extend special advantages or blessings to whimsically

chosen favorites, but deals in equity with all. But equality demands that opportunity and power be given according to personal qualification and worthiness and probably many other factors.

Moses, a deliverer promised to Israel prior to his birth, was before chosen of God for a special mission. So were John the Baptist and Saul of Tarsus whom the Lord called "a chosen vessel unto me."

Alma, in explaining the principle of priesthood and the calling of men into God's service on earth, says of them:

. . . being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceeding great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to, a preparatory redemption for such; and thus they have been called to this holy calling on account of their faith, while others would reject the Spirit of God on account of the hardness of their hearts and blindness of their minds.

. . . thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the Only Begotten Son, who was prepared.—Alma 9: 65-68.

From that early day the Lord chose worthy men to be his representatives to assist in doing his work on earth. Many others who may not have been destined for the ministry but who, because of their love of truth and righteousness and their obedience and faith, were already on the road to eternal life, were by their own chosen course destined to salvation. But such predestination does not preclude the continued exercise of their God-given right of free agency. They could still change their course and fail in their salvation. Likewise, those who followed in sin, a course which would inevitably lead to eternal death—for God had so destined, still had their choice, and by changing their course they could find life. God's appointments are not arbitrary; they are always subject to the determination of the individual.

Reward or penalty, other than that we have described, does not carry over from the previous world to this present life, though it may be apparent that whatever character a man formed there is what he brings with him. It is to him as the foundation upon which he continues to build in this life. Whether high or low, good or ill, it is of his own making. Life in the flesh offers a new opportunity for building character; the old may be modified for better or worse, and every man may make of himself what he wills to make.

So it is that in the spirit world there were knowledge, free will, law which also implies government, faith including

belief or disbelief, works both good and evil, commendation or condemnation. Character was formed there which tends to inspire man's rising or falling here. The foundation laid by God was good, but every man was free to follow his own will, and what he became was of his own responsibility.

Man without Knowledge of Previous Life

One difficulty many find in grasping the idea of a previous life is that there is no memory of it. But the lack of memory proves nothing in denial of such a life. We cannot remember the years of our infancy but we passed through them. Sometimes mental afflictions or injury produces loss of memory, but the past life is no less real.

Life in this world is restricted to the capacities and capabilities of the flesh. We can think only by means of the physical brain. Memory is altogether dependent upon that brain. Knowledge of the material world is gained only through the physical senses. Likewise expression of our thought and will is possible only through the physical organs. Let the functioning of the brain be checked and we are helpless to act. Let the larynx be paralyzed, and we cannot speak. Our whole life is limited to the capacity of the flesh. Since the brain cannot record nor reproduce what was never impressed upon it, it could not recall nor reproduce anything of knowledge had in the previous life. The former knowledge we have for the time being is lost, perhaps for a wise purpose in the Creator.

Christ an Example

An outstanding example of the reduction and limitation of pre-carnate powers is to be seen in the Christ whose infinite knowledge and power were left behind when he came into the flesh to become a man. Like his fellows his knowledge here was gained by self-effort through the physical senses, his knowledge increasing as he increased in stature (Luke 2: 52). John wrote of him, "He received not of the fulness at the first, but received grace for grace," continuing until he received a fullness. "And thus he was called the Son of God because he received not of the fullness at the first" (D. and C. 90: 2). In the flesh Jesus bore the restrictions and limitations common to all men.*

We note rather closely in this connection the Scriptures concerning Christ:

*We recognize that Christ possessed a superiority over other men because of his divine Spirit, but notwithstanding he lived within the common limitations of the flesh.

(Continued on page 18.)

The Power of Emotion

By A. Lucille Bacon

"To everything there is a time, a place, a purpose."

NOT TOO LONG AGO TV was in a primitive state. Financially the TV business was a precarious gamble. In order to be a success, it had to win a large following quickly. So what did the TV boys do? They threw in some thriller-dillers. They appealed to the emotions. TV gradually grew up and won over a large portion of the movie producers' following. Something had to be done to win them back, so now we have 3-D movies. The only ones I've seen advertised are thrillers, the "Monster from Outer Space" type. And so it goes, not only in the movie and TV business but in other fields of money-making. Producers are playing upon our emotions to get what they want—our money. What we don't seem to realize is that every time we forfeit a little of our money for these thrills we forfeit a part of ourselves also.

Under the spur of emotion, commonplace persons have been known to accomplish great acts of courage. History bears witness of them. It also records the tragedy of mob violence resulting from whipped-up emotions.

We have parades, flashy uniforms, stirring band music, and gaily illustrated posters depicting scenes in far-off places. The spirit of adventure stirs in a young man's blood and he enlists in military service.

Among church-goers is the surge of emotion felt during a particular sermon that appeals to the heart as well as the reasoning. Sometimes the feeling is deep enough to move people to action, sometimes no farther than to good intention.

WHEN THE 3-D MOVIES first moved into our town a few weeks ago, there was suddenly a rash of juvenile terrorist crimes. Carloads of teenagers would crowd innocent motorists to the curb, drag them from their cars, and beat them mercilessly.

What is the connection? I thought. Then it dawned on me. The connection is the same between any crime and emotion. With any emotion the nervous system is stimulated with an overwhelming urge for action. There is a *thrill*, and its purpose is to arouse the brain centers to action.

Emotion is to a human what a spur is to a horse, what a self-starter is to a

car. You must step on the starter to start the motor, but you don't go around with your foot on the starter once the engine is in motion. And you can't start a motor with an empty supply line. "Where no fuel is, the fire goeth out."

When I was a little child, cars were not quite what they are now. I recall Papa saying, "Motor's cold, I guess. Got to give her more spark." Just as an auto needs "spark," so does a human. But our over-stimulated emotional spark has led to behavior not in harmony with the purposes of God.

IN THESE DAYS of misused emotions there came a demonstration of the powers of nature which made people more concerned for the ways of God. They called it a tornado.

It is now a month since the wind of death swept down from the twilight skies with no warning and in a matter of minutes snuffed out the lives of 115 persons and injured over 900 others. Pieces of clothing, photographs, and papers were carried as far as 200 miles over Lake Huron and dropped. We who saw that long, wide swath of desolation were amazed that so few had died and so many had lived—to remember.

One of the local editors wrote, "Why were tiny babies snatched from mothers' arms; so many little children taken; so many law-abiding citizens hurled into Eternity? Why not the habitués of the vice dens? We can seek comfort only in the fact that for these who died the night of horror is past; and in the words spoken over and over again these past days in churches and funeral chapels, "I am the Resurrection and the Life. He that believeth in me, though he were dead, yet shall he live."

Now what has all this to do with emotion? We have been transformed into a city of sky-watchers, and the great surge of emotion inspired by the disaster has turned our thoughts heavenward.

The milkman said, "Thank God, I was on vacation!"—and he said it reverently. A man stopped by to inquire about a piece of work to be done. That particular afternoon a storm warning had been issued. As he turned to go, his gaze swept the skies and he said, "I don't like the look of this." Then with a guilty glance around he whispered, "Y'know, people ain't livin' like they oughta!" We hear it everywhere—talk about God, the hand of God, the wrath of God, not only from the reverent but from persons who have not before men-

tioned him except to use his name in vain.

Only God knows the answer. But if any good was born of this travail of nature, then it must of necessity be of God, for he is the source of all good.

THE POWER OF EMOTION has long been employed deliberately in the cause of evil. Too seldom have we given thought to its tremendous potentialities for good. Man's reasoning powers tell him that the plain law of cause and effect should be enough to keep him in step. But somehow the nature of man, being invested with all its sensitivities, needs the power of emotion to prod him into action.

Far too often the power of emotion has been dissipated for a thrill. A person reads a book. It stimulates his emotions. He procures another and another of the same type, living and reliving the emotional thrill until it becomes so commonplace as to lose its original effect. The habit has become established, so he seeks for something a little more potent. He attends the same type of thing at the movies again and again until his sensitivities become dulled. What comes next? Action! He has allowed himself to be led from wrong feeling, to wrong interests, to wrong thinking, to wrong doing. Some of the most vicious crimes take root and develop to exaggerated proportions from the seeds of misuse in the power of emotion. Most of us awaken before we get that far, but too many go through life never realizing what is happening.

What has all this to do with law-abiding average citizens—especially church-goers? As long as the thrill of religion lasts, we are zealous; when that wears off, we lose interest. If we have concentrated entirely on the "feeling," we are like the seed that fell upon stony ground.

Have you ever heard anyone declare a church reunion was or was not a success due to the presence or absence of spiritual gifts? God is a God of balance in all his plans and purposes. These spiritual gifts were not intended to be employed for the sole purpose of furnishing an emotional thrill. It is true, we need stimulus to prod us into action, but these gifts *also* contain the more tangible properties of wisdom, intelligence, instruction, in other words, the fuel with which to move forward.

What is the time, the place, and the purpose of emotion? The time is when we have cooled or our energies have relaxed to the extent that we feel no incentive to move forward. The place? In true proportions to all else, the place is where action is imperative and the spark is vital. The purpose? It is to stimulate physical and mental energies to action in the moment of need.

Question Time

Question:

In the Word of Wisdom in the Doctrine and Covenants, Section 86:2 b, "Yea, flesh also, of beasts and of the fowls of the air," nothing is said concerning the flesh of fish or other sea food. Would one be within the Word of Wisdom or out of it if he ate fish or sea food in the summertime?

Missouri

D.L.B.

Answer:

Paul tells us, "All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds" (I Cor. 15: 39). The flesh of beasts and of fowls (birds) are specifically mentioned in modern revelation as *ordained* for man to use *sparingly* and *with thanksgiving* in times of winter, cold, famine, and excess of hunger.

The flesh of fish is not mentioned in the "Word of Wisdom." There is, however, adequate scriptural evidence that it is a desirable food. Matthew, Mark, and Luke each testify that the Christ fed the multitude from five loaves and two fishes. Luke tells of the resurrected Lord eating a piece of broiled fish and a honeycomb (Luke 24: 40-42). And John records that the Master gave fish and bread that had been prepared in a fire of coals to Peter and the other disciples who "went a-fishing" after the death and resurrection of the Lord.

God knows flesh of fish to be a common food, eaten and served even by his Son. Still he did not prompt his servant, the prophet of the latter day, to advise limited use of fish as he advised limited use of the flesh of beasts and of fowls. It is, therefore, quite evident that no such limitation was necessary either to bring a maximum of good health or to please the Father.

This is quite in accord with modern knowledge of the nutrition needs of the nations with other scriptural pronouncements. Before World War II approximately two-thirds of the world was hungry simply because needed food could not be obtained. In general, those who were hungry then are hungrier now, according to the United Nations World Food and Agriculture Organization reports.

The greatest need of these hungry people is for protein foods. When protein foods are mentioned, many promptly

think of meats and poultry. Actually these are the most expensive protein foods obtainable, counting the expense in terms of feed required to produce them, much of which feed could have been used directly as food. If we limited our production of meats, poultry, and animal products to those needed for good nutrition, used the extra grain usually fed to the animals directly as food, and shifted only a small acreage now in grain and cotton to fruits and vegetables, Dr. Henry C. Sherman* estimates that we could feed all the people of the United States better than they are now being fed and still export as much food as we keep for ourselves.

Fish, on the other hand, eat foods that man ordinarily could not use for food. Hence an increased use of fish could help greatly in alleviating the world's hunger instead of increasing it as extensive meat eating does. Milk, too, can be produced economically of primary foods. The FAO, therefore, is urging an increased use of the primary grains, fruits, vegetables, and milk with a large increase in the use of fish as an aid to eventually feeding the world well.

Foods are not evenly distributed throughout the world, and meats are probably the most unevenly distributed of all. While in the United States we normally consumed an average of 154 pounds of meat per person before World War II, the people of the Scandinavian countries had less than half as much (62-76 pounds). In Russia, only 50 pounds were available if each person could obtain his fair portion. That's less than one third as much as we had. In the Orient there was very little available to anyone. During the war, while we were still eating only slightly less than 150 pounds per person, in England the quota was 28 pounds per person.

This uneven distribution of meats, according to Dr. Sherman, is partly for geographic reasons but largely because of disparities of purchasing power. This disparity between the "have's" and the "have not's," Dr. Sherman points out, puts a strain upon good will and should not continue—indeed it will not continue among people who develop a sense of social justice. Actually this disparity cannot continue if there is to be peace among the nations, declares Director General Norris E. Dodd of the United Nations FAO.

While heavy meat eating by those who can afford it is strongly entrenched in tradition, Dr. Sherman says that it "does violence to the sense of social justice," and undoubtedly is a "source of uneasy conscience" among the "have's" as it is a source of discontent among the "have not's." To remedy the situation will not only reduce social tension but will improve the over-all health if other instructions of modern nutrition and the Word of Wisdom are observed. Then needed foods will of necessity replace the excess of meats now being consumed among heavy meat eaters, and needed proteins will become available to those who now have not.

The Lord has said, "The beasts of the field, and the fowls of the air, and that which cometh of the earth, is ordained for the use of man, . . . that he might have in abundance, but it is not given that one man should possess that which is above another; wherefore the world lieth in sin; and woe be unto man that sheddeth blood or that wasteth flesh and hath no need" (D. and C. 49: 3). Those of us so fortunate as to have such foods available should be happy to eat with thanksgiving, sparingly, and at stated times that we may recognize our stewards' help and help to fill our brother's need. Only by so doing, the prophet tells us, can we please the Father. Fish may well help provide necessary protein and needed variety to our diets while thus we obey the counsel and will of God.

**Foods: Their Values and Management and Principles of Nutrition and Nutritive Value of Food, USDA Misc. Pub. No. 546. Dr. Henry C. Sherman, Mitchill Professor of Chemistry, Columbia University; Chief, Bureau of Human Nutrition and Home Economics, Agricultural Research Administration, 1943-44; member of the Food and Nutrition Board of the National Research Council, and of the Committee on Nutrition and Food Management of the United Nations Food and Agriculture Organization.*

MILDRED NELSON SMITH

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald Editors* rather than panel members. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Come Up Higher

By Doris Woodstock

For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.—Isaiah 55:9.

WE, THE MEMBERS of the women's department of the church of Jesus Christ, have a great responsibility. This department was created to help us fulfill God's purpose in us and assist in building his kingdom. To do this we need objectives which we can know and understand so well that they become a part of our everyday living. These objectives are—

1. Improving the quality of individual and family life.
2. Raising our standards of housekeeping and homemaking.
3. Encouraging all families to know and keep the laws of the church, including the financial law.

"Whatever your talent, there is a place and a need for you in the work of the church" (From the *Women's Handbook*).

The Lord in his great wisdom has given us this admonition:

And verily I say unto thee, that thou shalt lay aside the things of this world and seek for things of a better. . . Continue in the spirit of meekness and beware of pride. Let thy soul delight in thy husband, and the glory which shall come upon him. Keep my commandments continually and a crown of righteousness thou shalt receive. And except thou do this, where I am you cannot come. And verily, verily, I say unto you that this is my voice unto all.—Doctrine and Covenants 24:3-4.

Let us shine a searching light into our hearts and souls. Do we find the fundamental characteristics which enable us to accomplish these objectives? What kind of women does God need? How may we help?

1. Come up higher by putting first things first

Where is our treasure? Is it in the material possessions of life? It

is so easy to be led a step at a time until most of our energies are spent in acquiring things. A woman I once knew often said, "Things and possessions mean nothing to me." Strange that she added piece after piece of furniture in an already crowded home. Redecorating was a continuous project. We do get tired of the same draperies and slip covers, don't we? It is so easy to talk ourselves into the idea that they are shabby and that we really do need new ones right away!

Another woman I know had been planning to buy a dining room suite for several years. She really needed one, as she had been using an old table and odd chairs. She often had friends or a family at her table, and they always were welcome. After saving enough money to make her purchase she discovered that the church needed some new equipment. Did she let someone else worry about it? No, she gave all the money she had saved for the things needed at church. Her only comment was, "I really don't need the furniture, as I do have a table and chairs." We need be concerned with providing for the material needs of home and family, but such needs should be considered in their rightful place and not assume the greatest importance in our lives.

Treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man.—Doctrine and Covenants 83:14 d.

For where your treasure is, there will your heart be also.—Luke 12:37.

2. Come up higher by looking for the good

We live on a higher plane of life when we look for the good in people and do not dwell on things in their lives which are distasteful to

us. There is a saying that we are what we think. Constant looking for faults in others and criticizing does something to our personalities that is harmful and unbecoming to women of the Restoration.

We need to be particularly careful in our homes that we do not allow ourselves to say things that would be critical about members of the church. We show our love for the children of God by encouraging, supporting, and upholding our brothers and sisters.

"Hold fast that which is good."—I Thessalonians 5:21.

3. Come up higher through personal example

Our most effective means of witnessing for God is by personal example. The activities we engage in tell more eloquently than words the kind of persons we are. The books we read, the literature we have in our homes, the comics our children read, and the television programs we enjoy tell the world what we are more clearly than what we say. The way we act toward our neighbors and family is an indication of our personalities. The way we behave toward others' children sometimes shows a part of our personalities that is better not seen.

The principles of the gospel put into practice in our lives are the best way to teach our children and to demonstrate the Zion home to the community. Our emotional attitudes and reactions are absorbed by our children. When we as parents grow in integrity, honesty, tolerance, self-control, patience, kindness, and love, so do our children. We need to respect the personality of each member of the family and to be completely honest in our relationship. A promise to a child should be as binding as to an adult.

A woman I knew to be a wonderful worker in the church did not enjoy the confidence of her own daughter. Why? She did not keep the promises she made to her daughter. The daughter herself told me that

she would hate to be like her mother. Thoughtlessly we do and say little things that become big things in influencing those around us to lose confidence in us and in the church.

Thelona Stevens has said, "The humble Zionite home builder will be known within the Zionite community for her praiseworthy deeds and joy and peace will be her lot in this life and eternally."

4. Come up higher by having time for home, family, and church

It is sometimes difficult for us to know how much time we should spend outside of our homes and still not neglect them. The tools we have to work with in the home should give more time to "be about our Father's business." There is a need for every woman to plan wisely so that she may share some of the responsibility of the branch or district. Each has a talent and should seek to use it for the good of all in the kingdom-building process.

We need to plan our activities so our homes are not neglected. Our homes should be orderly, clean, and beautiful. The personality of the home is largely dependent on the homemaker. The little touches she can add in the way of pictures, flowers, dishes, and books make deep impressions on the family—impressions which usually last throughout life.

Teaching our children is of utmost importance.

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands; and they shall also teach their children to pray, and to walk uprightly before the Lord.—Doctrine and Covenants 68: 4.

Children need to see the joy and happiness that comes as a person gives his all to the Master. They need to know that it isn't always easy, that there is a price to pay for salvation. To see their parents give of themselves, their time, energy, and financial contributions, and sometimes to sacrifice and to do so gladly is an inspiration to children and young people.

We need to have time to give active support to our husbands in their business, their leisure, and especially in their church work. Love of a husband and wife is a beautiful thing if cherished and protected. Respect and understanding for each other is essential. We uphold our husbands when we show appreciation for their care, love, and devotion to the family. We cannot afford to be jealous of the time their church work takes; rather should we encourage them, for God has given us this commandment:

Seek ye first to build up the kingdom of God, and to establish his righteousness.—Matthew 6: 38.

In the Zionite plan, the family as a unit works in the church, each person in his own place, for the Master.

5. Come up higher by having a forgiving spirit

We grow and develop as stewards when we let love and concern for each other work within us until the petty differences of opinion and clashes of personality are swallowed up in the nobler and higher purpose of building the kingdom. Still there is need for us to "come up higher" and walk more closely with Christ by having the forgiving spirit. Sometimes we are hurt by unkind things that happen, by lack of understand-

ing, by a feeling that our work might be unacceptable in one way or another, and yet the vision of the gospel as given to us is of such great importance we cannot allow these hurts to discourage or stand in the way of our progress upward.

Christ gave us the example as he forgave his enemies even while hanging on the cross. His last thoughts were of others as he prayed, "Father, forgive them for they know not what they do" (Luke 23: 35). Those who tortured him and took his life were not repentant and still he forgave them. "Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye."—Colossians 3: 13. He has set the example and has asked us to follow.

In the booklet, *Ministry to the Erring*, Bishop Wayne Updike writes, "The seed of bitterness growing in a human soul if unremoved will bring spiritual death."

Those who harbor and cultivate an unforgiving spirit within themselves find no encouragement for such in the law of God or the rules of the church. In harmony with the law of love, confession and repentance are the requirements necessary to entitle one to forgiveness; when they are shown, forgiveness should be granted without further requirement.

In Doctrine and Covenants 64: 2 we find the law to us:

Wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin. I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men; and ye ought to say in your hearts, let God judge between me and thee, and reward thee according to thy deeds.

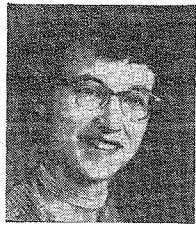
Home Column

Honor Students' Roundup

Prepared by Delores Tandy

VALEDICTORIAN—**PHI BETA KAPPA**—graduated with distinction—most outstanding graduate—these are some of the honors that were accumulated by church young people this spring. Letters have been coming in with list after list of their achievements. No doubt there are others who have accomplished many outstanding things, but they cannot be mentioned here because we do not have the information.

IVAN VALLIER of Council Bluffs, Iowa, was graduated this spring *summa cum laude* from the University of Utah. He was presented the George Coray Memorial Award which is given each year to the outstanding scholar in the field of sociology, and is a member of Phi Beta Kappa, honorary scholastic fraternity. Ivan was granted a fellowship from the American Christian Palestine Committee, which entitles him to a year's work and study in Israel. He will attend the Hebrew University in Jerusalem.



ANGELA HEIDE, Independence, Missouri, was graduated *magna cum laude* from Missouri Valley College at Marshall, Missouri, this spring. She received the senior achievement award for women, being selected by the student senate as out-

standing in academic work, extracurricular activities, and character habits and traits. She also was chosen to receive the American Association of University Women courtesy membership award for Missouri Valley College. Angela is also a graduate of Graceland.

MARILYN CLAIRE SE-ROY of Independence, Missouri, was graduated *cum laude* and elected to Phi Beta Kappa at the State University of Iowa. She was one of two undergraduates elected from the School of Sociology to the national honorary sociological



fraternity, Alpha Kappa Delta. Marilyn was an honor graduate and Crescent at Graceland, after being graduated as valedictorian of William Chrisman High School in Independence. She served this summer as a leader in the Oriole and Skylark camps at Lake Doniphan before entering training as an airline hostess. She plans to do graduate work in sociology later.



in rumen in the stomachs of cattle.

VERN ELEFSON of Butler, Missouri, was one of fifteen students at the University of Missouri to graduate with distinction in a class of 1,463. Vern has made an outstanding contribution in the field of agricultural research by discovering a new strain of bacteria

DONNA STEARNS from Seattle, Washington, received a \$200 scholarship from the Sears-Roebuck foundation at the University of Washington for finishing work toward a teaching certificate in the field of home economics. During the past year Donna was elected president of the Omicron Nu chapter, an honorary fraternity for home economics majors. She received her Bachelor of Science degree this spring from the University of Washington after taking her first two years of college work at Graceland. Donna has been active in district youth work, serves as a camp counselor, and was a delegate to the 1952 General Conference.



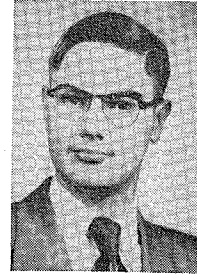
BEVERLY WILSON, Independence, Missouri, was valedictorian at William Chrisman High School in a class of 325 students. She was coeditor of the school annual, a member of the National Honor Society, president of the Independence chapter of the National

Quill and Scroll, a member of the National Art Honor Society, Spanish Club, Art Club, Future Teachers of America, and the As-You-Like-It Dramatic Society. At graduation she was given an award for the outstanding senior in the field of English, and also three first-place prizes in various essay contests. She is a member of the Cantarina Chorus at Stone Church and is active in Zion's League work at West College congregation, previously having served as president of the League. This fall she will begin her two years at Graceland in the field of liberal arts.

From Warrensburg, Missouri, **EVELYN HACKER** was graduated at the top of her class at College High. She has served as librarian for Warrensburg Branch and will enter Graceland this fall.



In Ridgeway, Illinois, **GEORGIA FAYE ELLIS** was valedictorian of her class with a 96.08 average. She entered the state music festival in the high soprano vocal division and received a top rating. She is secretary for the Zion's League in the Southeast Illinois District and will enter Graceland this fall.



Colorado University this fall.

RALPH GRAYBILL of Loveland, Colorado, was salutatorian this spring of his graduating class. Ralph was awarded a joint scholarship which includes tuition for four years to any Colorado state school and also a scholarship to the University of Denver. He plans to study chemical engineering at

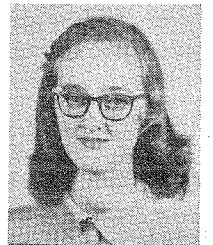
MARJORIE BRADLEY of San Jose, California, was graduated as valedictorian of her high school. She was awarded the Bank of America cup for outstanding work in science and mathematics. A life member and president of the California Scholarship Federation, she is also interested in music and plays in the San Jose Civic Orchestra. Marjorie is active in Zion's League and will begin her college work at Graceland this fall.



partment and Zion's League there.

WATHENA CAROL WHITE of Fontana, Kansas, was valedictorian at Parker Rural High School. She was also given an award for perfect attendance. She attends church at Osawatimie, Kansas, and works in the music department and Zion's League there.

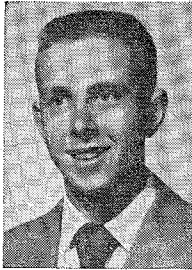
Neosho, Missouri, is proud of **GINGER BALCH**, who was second in scholastic standing in her class. She was a member of the National Honor Society and has played a number of important roles in dramatic presentations at Neosho high school. During the state drama festival at Missouri University she was given one of six "best actress" awards, and one of two such honors at the Southwest Missouri State College speech tournament. Ginger is pianist for many church services and also contributes her time as a church school teacher.





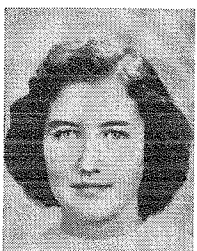
CHARLES WILLIAMS, Ottumwa, Iowa, was graduated this spring as a member of the National Honor Society and placed on the three-year honor list at Ottumwa high school. He serves as church school superintendent and plans to enter Graceland this fall.

RONALD KIRLIN of Cheyenne, Wyoming, was awarded a scholarship to the University of Wyoming where he will study architectural engineering. He was a member of the National Honor Society and received special recognition in several subjects at graduation this spring. Ronald is a priesthood member, president of his local Zion's League, and church school director.



ANITA ELAINE HOKE of Anamosa, Iowa, was the salutatorian of Anamosa high school for 1953. She was a member of the National Honor Society, the National Thespian Society, and editor of both the school paper and annual. She is secretary and a teacher in her local church school.

An unusual achievement was made by **MARY RUTH OHRN** of Virginia, Illinois. She was named salutatorian of her class after missing more than a third of her senior year because of injuries received in an automobile accident. By making up the work she missed in school she was able to maintain an "A" average. She reigned as Home-coming Queen last year and as an attendant her other three years. She was also senior class treasurer, business manager of the school annual, member of the student council three years, and vice-president both her junior and senior years, parliamentarian and secretary of the Future Homemakers of America, active in dramatics, on the school paper staff, and winner of a typing award. Her church work has been equally active. She sings solos, belongs to the choir, plays the piano for services, and has been vice-president of the Zion's League. She has also managed to find time to make an outstanding record in 4-H activities.



BERYL FAY OLSON of Bagley, Minnesota, was named honor student of her class for being third highest in scholarship. She is an active church worker in the fields of church school, music, and publicity. Beryl will attend Graceland this fall.

At Lawrence, Kansas, the young lady occupying second place in scholastic standing is **MILDRED ANDES**. She was chosen from the Liberty Memorial High School as a candidate for the Watkins Scholarship to Kansas University and was also awarded a scholarship to Cottey College. Though her father serves on the faculty of Kansas University, she says Graceland is her choice this fall. Mildred plays the piano for church services and actively supports the young people's work.



Another Kansan, **MARILEE JOHNSON** of Leavenworth, ranked seventh in over-all scholastic standing at her high school, and first for scholarship in business. She won a first-place award in a two-state competition in business machine operation. Carrying her business training over into church work, she is branch and Zion's League secretary. She is also a substitute teacher in the church school. Marilee will begin her college work at Graceland this fall.

Fifteen-year-old **GAIL TWILLIGEAR**, Seattle, Washington, has been on the honor list of Franklin High School for two years, is a member of the school's selected choir, the "Nonette"—a group of nine girl singers, and the string ensemble. She teaches a kindergarten class at Ranier Branch, has served as president of the Zion's League, and was an honor camper at Kimtah for two years. Her accomplishments are many despite the fact she has been ill with rheumatic fever.



TED NAVEY of New Westminster, British Columbia, has achieved a noteworthy record upon graduation from junior high school. He was chosen to receive the coveted "Column" trophy as the outstanding boy in scholarship, athletics, and service. He has an "A" average in his studies, has participated in dramatic productions, and has been active in athletics (including football, basketball, track, and volleyball). His church activities include holding the office of secretary of the Zion's League and helping his father keep the church lawn in good condition.

Last Call to Rochester Conference!

A challenging group of personalities and a varied and interesting program awaits the college, professional, and business people who assemble on the University of Rochester campus over Labor Day week end, September 5, 6, and 7.

The keynote speaker of this year's conference is Ed Ford of Milwaukee, Wisconsin, who will address the opening session, Saturday evening, on "What Is the Kingdom?" Speaker for the Sunday morning worship service will be Bishop Henry Livingston, while the closing address will be given by President F. Henry Edwards.

Also on the program as panel members, worship leaders, musicians, and in other roles are nearly fifty people including current students, graduates, servicemen, and business and professional leaders. Those from the East occupying key program positions include Keith Harder, Washington, D. C.; Don Ross, Sr., Pittsburg, Pennsylvania; Perce Judd and LeRoy Squires of New York City; and Sanford Fisher, Boston, Massachusetts.

Canada will contribute, among others, "Ben" Hewitt, Toronto, Ontario; Dr. Darrell Campbell and Dr. Evan Shute of London, Ontario; and Glen Downing of Guelph, Ontario. From the Midwest will come such persons as Dr. Dwight DW Davis, Independence, Missouri; Harley Morris, Madison, Wisconsin; Pauline Frisby, Detroit, Michigan; Elaine Parkes, Petroskey, Michigan; Dr. L. O. Brockway, Ann Arbor, Michigan; and from farther west, Helen Norwood, Bozeman, Montana.

A high light of the conference will be the "Pilgrimage to Palmyra" on Sunday afternoon, when the group will visit the Grove and the Joseph Smith home and will worship together on Hill Cumorah.

It has been requested that reservations be submitted not later than August 24, but with a good attendance assured late reservations will be received until the conference opens, subject to the committee's ability to take care of them. Reservations or letters of intention should be submitted to Dr. L. O. Brockway or to the College Student Conference, The Auditorium, Independence, Missouri. Program details will be mailed out to all attending as they are received.

CARL MESLE

New Horizons

Man's Creation and His Pre-carnate Life as Related to the Present

(Continued from page 11)

Wherefore in all things it behooved him to be made like unto his brethren.—Hebrews 2: 17.

He himself also is compassed with infirmity.—Hebrews 5: 2.

... But made himself of no reputation, and took upon him the form of a servant [slave], and was made in the likeness of men.—Philippians 2: 7.

The word "reputation" is from an original meaning, "to make empty"; a number of translations so render it. The Twentieth Century Bible puts it, "impoverished himself." While in the flesh Christ did not exercise his infinite power and knowledge but lived within the capacity of human flesh and functioned within the limitations imposed by the flesh as was common to all men. He became truly man.

As Christ entered upon his carnate life void of the knowledge he possessed prior to his coming, so it was with man. It is in and through the flesh that man's development is made in this world; he brings no knowledge with him. Memory of the past is obliterated, for all life activity is dependent upon the flesh. The attainment of character may carry over from the spirit world sufficiently to influence the life here, but there is no carry-over of guilt or of condemnation. The coming judgment deals only with "the works done in the flesh." Men come into this world "innocent."

The theory of some that a darkened skin or personal defects or deformities coming from birth are curses left upon certain races by some transgression in the spirit world is utterly at variance with Scripture and inconsistent with the character of God. When the disciples brought that issue to Jesus in asking, "Who sinned, this man or his parents, that he was born blind?" he answered, "Neither hath this man sinned, nor his parents" (John 9: 2).

Life in the flesh is given to man free from all previous taint or prejudice, like a new, clean book in which he is to write his own record. There are no old accounts in it to worry him. He is offered the greatest opportunity that even God can give, and with it is associated the divine pledge of abundant help to every man who strives for true progress, seeking the height which God has made possible.

Letters

New Definitions of Pride

I was fortunate in being able to attend the reunion at Racine, Missouri; while there I gained new understanding of the meaning of pride. When the Apostle in charge spoke of our pride and smugness standing between us and the Holy Spirit, at first I thought this could not apply to my life. Then I began to see how I had been proud of the fact that we had family worship and study in our home, when I should have been offering a prayer of thanksgiving for the opportunity to have such experiences. I had been proud that we filed our financial statement—but we had done it the easy way (from our income tax report) instead of basing it on the budget book recommended by the church. Scripture that I had smugly felt I understood before took on greater significance—the words were the same, but at reunion I discovered new application for them. I found that even sacrifices can be unwise. We, like probably many other parents, had always provided ways for our children to get to reunion; now we know that we, too, need to go and gain spiritual strength.

Although I have so often been wrong in my interpretations, God has guided and blessed me despite my blindness. We never missed a meeting while we were at reunion, and we gained so much that we feel every Latter Day Saint family should plan to attend also. We hope that all church families will make an effort to do so.

Butler, Missouri

R. R.

The Lost 75 Per Cent

I have read with great interest the series of articles by Roy Weldon, "The Book of Mormon Points the Way to Zion." I was appalled when I read his statement, "It is estimated that we are losing 75 per cent of our church young people." Surely something must be done or our Heavenly Father truly will choose another people to bring about Zion and fulfill his work.

Being isolated, I have felt useless as far as church work is concerned, but now I think I understand better just how much I can and should do, for I have four young people of my own. I also have neighbor children around me each day. My prayer is that I will do my part in teaching and telling as I should—that I will be a good example not only to my children but to each child that I meet. I want them to choose God and not be part of the lost 75 per cent.

I have heard young people who were reared in the church say that they had religion forced upon them when they were growing up and so they didn't go very much after they grew up. I think this attitude is definitely the fault of the parents. I want to be able to live my religion in such a way that my children will feel a need for the church in their lives as they grow up.

With other parents I want to rededicate myself to the work of the kingdom, fasting and praying for all young people—especially that 75 per cent.

MRS. DON BALDWIN

Lakeside, Oregon

This is Korea

I know many of you have been to Korea, but those of you who have not seen the "Land of the Morning Calm" have no doubt

wondered many times what kind of country it is.

I do not claim to be an expert on Korea, but my job as Civil Affairs Officer gives me a good opportunity to see how the Korean people eat, live, and think. I have taken frequent trips to Seoul, the capital of South Korea, and met many Korean people on business matters. In accordance with the Oriental custom, they usually ask me to visit their homes.

The central part of Korea has been mutilated by the repeated crushing force of armies moving across its terrain in full, bitter battle. Cities that boasted of 36,000 population are now piles of rubble. Trees that once lined the main highways are now charred stumps, battered by tanks and shellfire. Prewar Korea's hillside irrigation systems and well-tended rice paddies now are broken ditches and useless fields. The once proud people have been thrown into poverty. Families have been broken and scattered by death and confusion. Many are forced to resort to desperate methods of obtaining food.

Now Korea is doggedly struggling to regain its balance. Nature itself is making a valiant effort to recover from the shock. The stumps along the highway have refused to die and are sprouting new branches and leaves. The shrubbery has begun to cover the gaping wounds left by trenches, foxholes, and shellfire.

There is still hope and determination left in the people of Korea. As my jeep rolls over the countryside, I can see the farmers—old men and women, boys and girls—working together to repair their hillside farms. I see very few young men. They are all in the army or working as laborers for the U. N. Forces. In the cities and towns, the people are cleaning up the rubble and making living quarters in the shattered buildings.

While attending a party given by a major in the South Korean Army to celebrate my assignment as Civil Affairs Officer, I was talking to a group of Korean officers and their wives and sweethearts. The wife of one of the officers asked me if I was a Christian. When I told her that I was she began talking to the others in Korean. After a few minutes, one of the officers turned to me and spoke for the others as they all stood smiling. He told me that most of them were Christians, and that they were happy that I, who was to be their adviser, was a Christian also. Even in this land of poverty and destruction, a land of Oriental religions, Christianity has taken hold and retained its place in the hearts of many people. My tour here in Korea has proved again to me that no matter how much the children of God are beaten, his love and wisdom give them the courage and faith they need to rise again.

LT. ROLAND W. BEST

Korea

From a Canadian Subscriber

I am sending \$3.75 to renew my *Herald* subscription for another year. I don't know what I would do without it, but I would like to see more Canadian news in it. I do not know the people in the States and don't live near a branch. I am old and lonely, but I love this Latter Day gospel.

MRS. SARAH SMITH

Shelburne, Ontario

Wants to Contact Friend

I would like to contact Mrs. Fay Givens. I have lost her address, and I am eager to hear from her.

Box 363
Silverton, Texas

LILLIAN MAY

Briefs

Members Honored

PENSACOLA, FLORIDA.—Sunday, July 12, was "Old Timers' Day" in Bellview Branch. All members over sixty were honored at a special service. At the eleven o'clock hour, David Donaldson offered the invocation and Malachi Manning preached his first sermon. Brother Donaldson is 102 years old, and Brother Manning is seventy-seven. Tributes were paid to all the "Old Timers" who have kept the faith and brought the gospel down to us. An elder, a priest, a women's leader, a young mother, and several young people presented words of appreciation and thanks to the honored group. Elder James Cooper, who is also seventy-seven, gave the benediction. The entire service was tape recorded.—Reported by ALMA DUNGAN

Inspiring Children's Day Service

PORTSMOUTH, VIRGINIA.—The branch has shown increased activity during the first six months of 1953. Apostle D. T. Williams and District President John T. Conway visited the branch in February, at which time C. A. Gunsolly and Ralph S. Turner were ordained elders, and Paul F. Dillon was ordained a priest. Richard I. Woodward had previously been ordained a deacon.

Danny J. Shirilla was baptized in March by Brother Turner.

Lillian and Paul Dillon became parents of another son on February 26, and he was blessed by his grandfather, Elder John R. Jenkins, of Scranton, Pennsylvania, in April.

Thomas H. Griffin received a B.S. degree at the University of Alabama in June, and has performed a number of solos at church functions.

Children's Day brought the branch several joyous experiences. Mrs. Virginia Marie Carson, whose two children had been baptized two years earlier, and three children, Peggy Hawkins, and Gordon and Celta Sullivan, were baptized. Mrs. Peggy Ann Sullivan was greatly impressed with the ceremony and she was baptized the following Sunday.

The Portsmouth congregation participated in Sanitarium Day.

Sister Ocean Shifflett, of Clayville, Virginia, who had not been privileged to attend church for many years, was a visitor in June, and on June 20 she had the pleasure of seeing her oldest son baptized.

The branch regretted the transfer of Brother and Sister Gunsolly on July 10. Brother Gunsolly is a Marine Warrant Officer, and Sister Gunsolly is a talented pianist and organist.

Brother and Sister Alfred Ford are directors of the children's work, and the Zion's League is under the direction of Brother Turner. The activities of the church school are very encouraging in spite of the fact that a number of those attending are transient. When a vacancy is caused by moving of service personnel, it is soon filled by others.—Reported by WILLIAM J. DAVIES

Priesthood Meetings Held

ODESSA, TEXAS.—Seventy Arthur Gibbs spent July 12-19 in the Odessa mission. His missionary endeavor and untiring efforts were appreciated by the group. The week was climaxed by a baptismal and confirmation service on July 19. The candidates were Morita Courtney and Sharon Grace Hobles of Odessa, Deloris Reeder of Livingston, and Homer D. Spiers of Midland.

Eunice, New Mexico, and Stanton and Andrews, Texas, joined the Odessa group for the services and a potluck dinner.

The priesthood of Odessa, Eunice, and Stanton have been holding monthly priesthood meetings for the past year.—Reported by VIRGINIA SPIERS

Zion's League Active

MIKADO, MICHIGAN.—Eight children were baptized by Pastor Marshall McGuire on June 14. Those baptized were Howard, Jr., Bonnie, and Connie Brown, Edward and Frederick Somers, William Harmon, Darrell McGuire, and George Wissmiller, Jr.

The Zion's League, under the leadership of Angus McGuire, sold greeting cards, held bazaars and food sales, and sponsored a box social to raise money for delegate expenses to Camp Michivoix. Eleven of the young people were able to attend.

The women's department sponsored a chicken supper November 14. They also prepared a banquet on Friday evening, June 19, honoring the fathers. Eighty-four people attended. Miss Beth Johnston, of Onaway, acted as toastmistress. Speakers for the evening were Marvin McGuire, Clayton Harmon, and Elders Richard and Elmer Stewart. A short program and singing followed.

John Blackstock, district president, visited the branch and was the evening speaker on June 28.—Reported by MARJORY STEWART

Land O' Lakes Reunion

CHETEK, WISCONSIN.—The Land O' Lakes Reunion, which is sponsored by the Minnesota and Wisconsin Districts, was held June 28 to July 5. There were 298 registrants. The largest service was the prayer service on the last Sunday morning, at which eighty-two testimonies were given.

A large number gathered at Chetek Branch on the first Sunday morning to hear President W. Wallace Smith speak. The reunion opened on Sunday night, with a sermon by Apostle D. O. Chesworth.

Preaching assignments each evening were filled by President W. Wallace Smith, Apostle Chesworth, Seventy John T. Puckett, and Elders Delbert D. Smith and Cecil V. Robbins.

The general class for adults was taught by President Wallace Smith, with an average attendance of eighty-two.

The women's class was taught by Sister Rosamond Smith, using the pamphlet, "Women Accept the Challenge of the Restoration."

An average of forty-seven in the men's class heard Apostle Chesworth lead discussions of the specially prepared reunion pamphlet.

The Senior Zion's League was under the guidance of Brother Puckett, and Elder Delbert Smith and Merle Ferris were in charge of the Junior Zion's League.

Children's activities were directed by Bernice Staffeld. Teachers who assisted were Bea Bledsoe, Nora Hewitt, Donna Robbins, Vivian Shipley, Dorothy Atwood, Merle Samri, Evelyn Burke, Eva Moore, Clarice Lynch, Irene Braun, Alvira Stanford, Blanche Metcalfe, and Rosemary Fishburn. Robert Fishburn was pastor of the junior class, which was held each day in the Chetek church. Cecil Robbins was pastor for the primary class. He also supervised the afternoon recreation for the children and was in charge of the children's campfires, which were held three nights during the week.

Each evening a special missionary class was conducted by Brothers Puckett and Chesworth.

Five young people were baptized at a service on Saturday afternoon.

A patriotic service was held on the morning of July 4.

Other special activities included a talent program, Graceland College program, even-

songs and movies, children's achievement program, and a women's program and tea.

Helen Ludeen was in charge of the music for the Sunday and evening services, assisted by Alice Chesworth, Elsie Bennett, and Rosemary Fishburn.

Fred Moore was camp director, assisted by Paul Staffeld. The camp night nurse was Marge Olftvedt, and Mildred Smith had charge of the kitchen activities.

Visitors included six families from Independence, others from Fort Madison, Iowa, Sault Ste. Marie, Ontario, and Red River District.

A spirit of unity prevailed throughout the entire week.—Reported by EVA MOORE

Vacation Church Schools

INDEPENDENCE, MISSOURI.—During this summer, 1,744 children attended vacation church schools in the sixteen congregations. There were 419 instructors, of whom fifty-three were student teachers—Orioles, Boy Scouts, and other school youth—who assisted.

There were six fewer pupils enrolled in the 1953 schools than in 1952, and seventeen fewer teachers. Eight schools showed an increase in enrollment, eight a decrease.

Walnut Park was the largest school, with 170 pupils. Stone Church had 167, and Eden Heights enrolled 160. The smallest school was East Independence, with sixty-three. Guggell Park had seventy-one, Slover Park, seventy-three, and Sugar Creek, seventy-five.

Eden Heights, with its 160 pupils, almost literally burst out the church walls. Some of the children worked out-of-doors without the benefit of shade, yet they did an outstanding piece of work in their group projects. Nearly one-third of the enrollment were nonmember children.

More than half of the schools concentrated on group projects rather than individual handwork, and most of them were enthusiastic over the results.—Reported by VERDA E. BRYANT

Kansas District Reunion

SALINA, KANSAS.—Those who attended the Kansas District Reunion at Camp Webster, near Salina, were awakened each morning at six fifteen by the ringing of a large melodious bell. Of course, there were a few exceptions, for some of those advanced in age and some of the younger generation of anglers were awake; the former preparing for the day's activities and the latter throwing their lines into the nearby stream and making several good catches which they proudly displayed to the delight of all.

Camp Webster is owned and operated by the Evangelical United Brethren Church. A retired minister and his wife, the Reverend and Mrs. E. C. Edgar, the caretakers, proved to be gracious hosts. The meals and dormitory space were furnished at a nominal rate. All the buildings on the grounds were connected by a cement walk. The chapel was located in one end of the large building which housed the dining room and kitchen. With four women in the kitchen and with the assistance of volunteer help, the meals were served quickly, without delay or confusion.

Under the leadership of Apostle D. Blair Jensen, assisted by the District President, Ronald E. Manuel and his counselors, C. S. Gose and J. C. Shannon, the Saints were led into spiritual green pastures and beside the still waters of saintly co-operation. The prayer services were attended by all, including the children and their teachers. Under the wise leadership of Brother Jensen, the Saints entered into the services by readily responding with their earnest, heartfelt prayers and testi-

monies. From the first service to the last, a high spiritual level was maintained. Never to my knowledge have Saints co-operated to a greater degree than those assembled at Camp Webster during the week of July 19-26. Before the time had arrived to open the last prayer service of the reunion, the Saints had quietly assembled and all were in their places, except a few visiting Saints who arrived late, and all were ready to enter into the service with their prayers and testimonies. This they did without hesitation, and after they had thus spoken to the Lord and praised him, he spoke to them through his servant, Apostle Jensen. At the eleven o'clock hour, Brother Jensen delivered the sermon, and as the congregation stood for the benediction, Sister Dunham sang the "Lord's Prayer," after which William Landers gave the benediction.

The preaching services were shared by Apostle Jensen, Elders Herbert Lynn, Ronald E. Manual, Carl Mesle, Myron F. La Pointe, and Evangelist Arthur E. Stoft. A core of consecrated teachers taught and directed the activities of the children. Brother Mesle was in charge of the young people, conducting classwork and the evensong campfire services. His sermon, together with his prayers and testimonies, contributed much to the reunion. Three "experience meetings" were held during the reunion, attended by those who were not able to enter into the afternoon recreational activities.

Perhaps the outstanding characteristic of the reunion was the whole-hearted co-operation on the part of everyone. There was a feeling of mutual comradeship which caused all to know that they were truly brothers and sisters in the gospel. The Saints experienced a rich fellowship and left for their homes more determined to serve their Lord than ever before.—Reported by ARTHUR E. STOFT

Seven Baptisms

HOLDEN, MISSOURI.—The adult group, under the leadership of Mr. and Mrs. Lester Phelps, have had good attendance at their monthly social meetings. The young adult group, under the leadership of Mr. and Mrs.

Murray DeFrain, have had successful meetings with constructive messages by Brother R. P. Dillon, Roy Weldon, and Metta Anderson. Visiting speakers during recent months have been V. Butterworth, Herbert Ridge, W. C. Becker, S. E. Mifflin, Nelson O. Gard, H. J. Simons, Herbert Barto, Merton Loveland, Gene Loveland, Don Carlile, Jean Carlile, and E. M. Stevens.

A program was given on Children's Day, which climaxed a week of vacation church school. There was an enrollment of eighty pupils, with a group of about twenty teachers. There were seven baptisms on Children's Day. The confirmations were on the following Sunday. These two occasions were very beautiful. Children's Day was also the occasion of the blessing of nine children.—By CENTRAL MISSOURI STAKE Reporter

Four Baptized

PLEASANT HILL, MISSOURI.—Four were baptized on Children's Day. They were Melba Rogers, wife of Brother Earl T. Rogers, and their daughter, Sharon Dee, Margaret Elizabeth Tucker, and Mary Caroline Carlile.

A vacation church school was held during the first two weeks in June. Attendance and interest were good, with almost half of the enrollment nonmembers. Sister Ocie Feskie was in charge, and all co-operated to make it a success. Achievement service was June 14.

Young men now in the service are Leonard Rogers, Marion Carlile, and James Clark. Donald Coon, son of Sister Bertie Coon of East Lynn, has received an appointment to the United States Naval Academy at Annapolis.—By CENTRAL MISSOURI STAKE Reporter

Annual Election Held

CHICAGO, ILLINOIS.—At the Sacrament service on March 1, Gerald Lee, infant son of Mr. and Mrs. Don Zion, was blessed by Elders E. W. Chandler and J. W. Petterssen. George Edward, infant son of Mr. and Mrs. George Wamsley, was blessed by Seventy Cecil Ettinger, and Elder Lyle Woodstock.

On March 8, at the close of a very successful three weeks of missionary endeavor, four

persons were baptized by Brother Ettinger. They were Dr. Joseph Ligman, Mrs. Anna Goff, and Miss Raelene Yakes of First Chicago, and Donald Zion of Hammond, Indiana. This beautiful service was held at Brainerd church with Brother Ettinger as speaker. During the three weeks of missionary effort, cottage meetings were held nearly every night, and Brother Ettinger preached at First Chicago on Sundays. Considerable visiting was carried on during the afternoons, and the Northside Circle and Ssenippah Guild each benefited by talks.

A mother-daughter reception was held May 8 for West Suburban and First Chicago Branches. A large crowd attended the program. Refreshments were prepared by the First Chicago women. The color scheme of green, white, and pink was carried out in the program folders and table decorations, and pink carnations were given those present.

June 14 was a very significant day for the congregation. Sister Alice Skinner, children's department supervisor, presented fifty-five children in the annual Children's Day services.

At the eleven o'clock hour, three young men were ordained to the priesthood. Robert Brown and Paul Studtman were ordained priests, and Elmer Gelhorn was ordained a deacon. Those who officiated were Brothers E. W. Chandler, L. P. Hancock, H. T. McCraig, Sr., A. O. Skinner, B. A. Lennox, and J. D. Anderson.

Seven children were baptized at a special service at Brainerd church by Brother Chandler as a result of a pre-baptismal class which he taught. The children were Herman Jennings, Kermit Kracke, William Kracke, Sherrie Kline, Nancy Lindsay, Richard Ryan, and Milan Vydaereny. Elders officiating in the confirmation service were Brothers McCraig, Chandler, Goodrich, Petterssen, and Lennox.

A teacher training course is being conducted by the church school director, Louis Hancock, during the church school hour.

On July 12 Sharen Lee Beard, daughter of Mr. and Mrs. James Beard, was blessed by Elders Petterssen and Lennox.

Ten of the Zion's Leaguers with about four visitors from First Chicago Branch attended youth camp recently at Camp Seager, Naperville, Illinois. Officers for the year are president, Harold Schulz, vice-president, Richard Van Alstine, secretary, Delores Jones, and treasurer, Beverly Whitman. Bob Pawley is in charge of a worship committee consisting of Dan Jones, Wayne Chandler, and Delores Jones. Paul Studtman is in charge of service, Carl Schultz, recreation, Harold Schultz, study, and Paul Goodrich, supervision.

Annual election of officers was held July 26, with Brother Chandler presiding. Those elected were Elbert W. Chandler, branch president; H. T. McCraig, Sr., and Louis P. Hancock, counselors; Louis P. Hancock, religious education; Alice Skinner, children's division; Athena Striblen, women's leader; Robert Brown, business administrator; Helene Hancock, music director; Earl Lehmann, young people's supervisor; Ruth Skinner, secretary; Herbert Jones and John Petterssen, auditors; Hulda Edstrom, branch solicitor; Jack Edstrom, *Herald* correspondent; Paul Goodrich, adult supervisor; and Bob Pawley, book steward. Officers for the Northside Circle and Ssenippi Guild were also elected.

The choir, under the direction of Helene Hancock and Miss Ruth Skinner, has contributed much to the beauty and dignity of the worship services.

The women of First Chicago turned over \$1,700.00 this year toward the building fund.

Paul Studtman recently entered the armed forces.

First Chicago Branch welcomes visitors to worship with them at Austin YMCA community room, 501 N. Central Ave., Chicago.—Reported by VELVA E. CASTINS

a new help for branch activities

The Cokesbury Dinner and Banquet Book

Here are twenty-three plans, all brand new, for those hard-to-plan banquets and dinners. Each tells you what to do and how to do it with complete directions for everything. You can adapt them for any group. Attractive drawings indicate a variety of ways to make invitations, menus, decorations, and program covers. Order today and be ready for your fall and winter activity season. An Abingdon-Cokesbury book.

\$1.95

HERALD HOUSE

Independence, Missouri

Brief History of the Church in Marion, Illinois

THE REORGANIZED CHURCH in Marion, located at 101 West DeYoung Street was established in 1918. The first meetings ever held in Williamson County by the church were in 1903 in the home of Mr. and Mrs. Jake Simmons, who lived near the present site of the Stiritz mine close to Johnston City. Meetings were also held in the home of Mr. and Mrs. E. S. Choate, who lived in the same vicinity.

The first meetings in the city were held in the home of Mr. and Mrs. Allen Webb. By 1921 sufficient members had been baptized to organize a branch, at which time the congregation purchased a church building on East College Street. The church was dedicated and formally organized in February, 1921, by Elder F. C. Kelly, whose brother, Frank, served as the first pastor. There were between fifty and sixty charter members.

After about two years, Elder Frank Kelly moved to Jeff, Illinois, and a new pastor, E. W. Davis, of West Frankfort, was elected and served until November, 1925. At that time O. P. Allen, the present pastor, was elected, and with the exception of a few years, he has served until the present time. Other pastors have been Lindolph Casey, E. W. McKinney, Lawrence Koen, and R. L. Delaney.

The present pastor, O. P. Allen, was converted in 1925 while attending services conducted by J. W. Paxton of Independence, Missouri. He was born and



The Remodeled Church

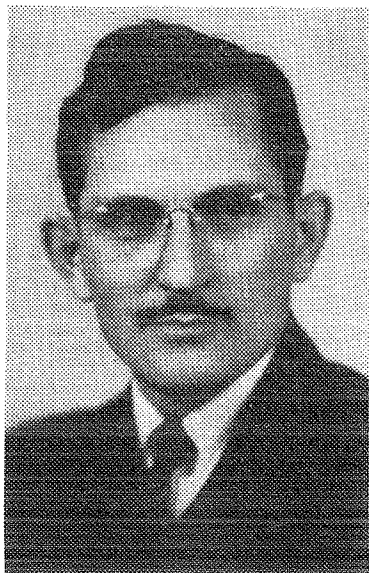
educated in Crab Orchard and graduated in 1924 from Southern Illinois Normal University.

He was ordained twenty-seven years ago and has been pastor of the Marion church for twenty years. He also served as president of the Southeastern District in 1942, and at the present time is an assistant to the district president of the twenty counties in Southern Illinois.

The church in Marion had grown in membership to over 100 in 1925, and the congregation voted to move to a better location and improve the church building. The building was moved to the

corner of North Market and East DeYoung Streets, and a basement was provided for recreational and class purposes. New doors and windows and new floors were put in, a gas furnace was installed, and other improvements were made. Recently the entire church was redecorated inside and outside. A baptismal font was installed, a new sixty-inch attic fan was put in, new pulpit furniture was made by Brother Freeman Schroll, a new carpet was placed on the rostrum, and a new Hammond organ was purchased for the church.

The present membership is 215.

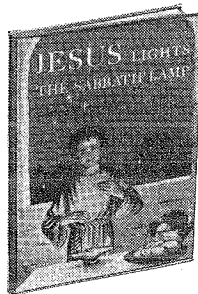


Pastor O. P. Allen

Jesus Lights the Sabbath Lamp

by James S. Tippet

pictures by Doris Stolberg



Familiar words, set in short sentences full of beauty and color, present the appealing picture of the small boy Jesus in his humble Nazareth home. Jesus' awareness and love of God are made as real as are the appearance and customs of his Jewish home.

\$1.00

HERALD HOUSE

Independence, Missouri

Bulletin Board

Address of New Meeting Place in Billings, Montana

Billings Business College
Corner 32nd St. and 3rd Avenue North
Billings, Montana

Change of Address

Thelma R. Sintz
5043 Eleventh Northeast
Seattle 5, Washington

Old "Herald" Wanted

Normand E. Slick, Box 307, Taft, California, would like to have a copy of the December 19, 1949, *Herald* so he can complete that year's set for a bound volume.

Book Wanted

K. G. Sinclair, 2532 Cashion, Oklahoma City 12, Oklahoma, would like to purchase a copy of Alvin Knisley's *Infallible Proofs*.

Notice to Members in Plentywood

Mrs. Alf Halverson, Box 350, Lake Alma, Saskatchewan, would like for members in Plentywood, Montana, to contact her before September 1. Her niece from Minnesota will be visiting her then and wants to have her baby blessed.

Serviceman's Address

Pvt. Thomas C. Tolbert
US 53187367
Med. Co. 13th Inf. Regiment
8th Inf. Division
Ft. Jackson, South Carolina

Request for Prayers

Joanna Markham, YWCA Residence, Lansing, Michigan, requests prayers for her spiritual well-being.

ENGAGEMENTS

Wendell-Sheehy

Mr. and Mrs. Howard S. Sheehy of Seattle, Washington, announce the engagement of their daughter, Ilene, to Wayne E. Wendell of Tacoma, Washington, son of Mr. and Mrs. Elmer Wendell of Gregory, South Dakota. Ilene, a graduate of Graceland College, is a senior at Colorado State College of Education at Greeley. No date has been set for the wedding.

Gault-Harris

Mr. and Mrs. Frederick Harris of Wayne, Michigan, announce the engagement of their daughter, Georgia Lee, to Roger C. Gault, son of Mr. and Mrs. Noble C. Gault of Livonia, Michigan. Both attended Graceland College, from which Roger was graduated in May. The wedding will take place September 12, 1953.

WEDDINGS

Correction

In the LaMotte-Newberry wedding which appeared on page 22 of the August 17 issue the name of the groom's father is given as Jerry LaMotte; it should be Walter LaMotte.

Hedges-Kolarich

Joy Betty Kolarich, daughter of Mr. and Mrs. George Kolarich of Mallard, Iowa, and Charles W. Hedges of Kansas City, Missouri, were married June 27 at Mallard. Elder B. T. Fish performed the double-ring ceremony. The bride attended Graceland College in 1950-51; the groom is a graduate of Graceland and Missouri Valley College.

Graeber-Kendig

Elva Ann Kendig, daughter of Mr. and Mrs. Harold L. Kendig of Emporia, Kansas, and Charles A. Graeber, son of Mr. and Mrs. Louis A. Graeber of Bridgeport, West Virginia, were married May 2 at Emporia, Kansas. They are making their home in Dallas, Texas.

Skotak-Calloway

Mary Estes Calloway, daughter of Mr. and Mrs. L. I. Estes, and George Jerry Skotak III were married May 6 at the Reorganized Church in Dallas, Texas. Elder Linden Wheeler performed the wedding ceremony.

Hancock-Doggett

Delores Mae Doggett and Ted Hancock of Dallas, Texas, were married July 3 at the Reorganized Church in Dallas. Elder Linden Wheeler officiated.

Thompson-Roden

Nadra June Roden, daughter of Mr. and Mrs. James E. Roden of Avery, Texas, and James Arthur Thompson were married at the Reorganized Church in DeKalb, Texas, on August 1. They are making their home in Dallas, Texas.

Parker-Hansen

Phyllis Marie Hansen, daughter of Mr. and Mrs. Henry C. Hansen of Bedison, Missouri, and Barney C. Parker, son of Mr. and Mrs. J. S. Parker of San Antonio, Texas, were married August 2 at the Reorganized Church in Bedison. The double-ring ceremony was read by Priest Richard Carter. Both bride and groom attended Graceland College last year. They are making their home in San Antonio.

Green-Bozarth

Ivy Lorraine Bozarth, daughter of Mr. and Mrs. Darwin L. Bozarth of Lee's Summit, Missouri, and Clifford E. Green, son of Mr. and Mrs. R. A. Muehlebach, also of Lee's Summit, were married June 12 at the Reorganized Church in Lee's Summit. Pastor A. G. Hougas read the double-ring ceremony. They are making their home in Lee's Summit until fall when the groom will resume his studies at the University of Missouri School of Agriculture.

BIRTHS

A daughter, Cynthia Ruth, was born on July 20 to Mr. and Mrs. Glenn Lasater of Seattle, Washington. Mrs. Lasater is the former Marilyn Smith of Nauvoo, Illinois. The paternal grandparents are Bishop and Mrs. Monte Lasater of Seattle.

A daughter, Kris Ann, was born on June 5 to Mr. and Mrs. John Hall of Ashtabula, Ohio. She was blessed on June 14 by Seventy Cecil R. Ettinger and Elder Glen Bishop. Mrs. Hall is the former Marilyn Russell.

A son, Robert King, was born February 23 to Mr. and Mrs. Shannon Bennett of Dallas, Texas. He was blessed on June 14 by Elders R. F. Moore and H. E. Davenport.

A son, Benjamin Carlile, was born on September 9, 1952, to Mr. and Mrs. Ralph Belew of Dallas, Texas. He was blessed on June 14 by Elders Glen Fordham and C. A. Green.

A daughter, Beverly Ann, was born on November 17, 1952, to Mr. and Mrs. Glen Fordham of Dallas, Texas. She was blessed on June 14 by Elders C. A. Green and Linden Wheeler.

A daughter, Victoria Marie, was born on March 16 to Mr. and Mrs. Elbert A. Cole of Dallas, Texas.

A daughter, Patty Lou, was born on March 8 to Mr. and Mrs. Paul Schatz. She was blessed on June 14 by Elders Linden Wheeler and H. E. Davenport at Dallas, Texas.

A daughter, Cynthia Ann, was born on July 20 to Mr. and Mrs. John P. Watts of Independence, Missouri. Mrs. Watts is the former Gerry Slavick of Kirkwood, Missouri. Both parents attended Graceland College.

A daughter, Laveta Marie, was born on July 12 to Mr. and Mrs. Orian GaVetti of Mt. Vernon, Illinois. She was blessed on August 2 by Elders W. W. Colvin and R. W. Rockett. Mrs. GaVetti is the former Suzanne Edgington.

DEATHS

CRAWFORD.—Lauren Walter, was born January 14, 1883, near Falls Creek, Pennsylvania, and died July 29, 1953, at Glendale, California. On June 6, 1911, he was married to Lois Arrosmith, who survives him. He had been a member of the Reorganized Church since 1914 and since 1926 had made his home in California.

Besides his wife he leaves three daughters: Mrs. Lucille Baskerville of Twenty-nine Palms, California; Mrs. Grace Irving of La Canada, California; and Mrs. Mary Mahon of West Los Angeles, California; two sons: Lauren of Van Nuys, California, and Wayne of Glendale; a sister, Mrs. Elizabeth Boggs of Falls Creek, Pennsylvania; and eight grandchildren. Services were held at Scovern's Chapel of Sacred Memories in Glendale, Evangelist Louis J. Ostertag officiating.

SAVAGE.—Hinman W., was born September 9, 1883, in Port Huron, Michigan, and died July 5, 1953, at his home in Berkeley, California. He was baptized a member of the Reorganized Church on August 5, 1906; was

Church workers, you need the 1954 catalogs of Herald House merchandise now if you want to perform more effective ministry. These catalogs will be sent to you free of charge if you will only send your name and address to Herald House and ask for them.

write for

The Church Supply Catalog

The Book Catalog

The Audio-Visual Catalog

today

HERALD HOUSE

INDEPENDENCE, MISSOURI

ordained an elder on May 19, 1909, a seventy on April 16, 1915; and a high priest on July 26, 1942. He was sent on a mission to Tahiti in 1909, returned in 1914, did missionary work in Michigan for two years, went to New Zealand in 1916, staying until 1922 when he returned to the States and was assigned to California. For two one-year periods he returned to Papeete. In 1932, as a result of the depression, he was released from General Church appointment, but he continued to do volunteer work for the church in the years that followed. He was married on July 10, 1910, to Pell Smith who survives him.

Besides his wife he leaves two sons: Victor W. and Oran James; two brothers; three sisters; and two grandchildren. Funeral services were held in Berkeley, High Priest Thomas R. Beil and Seventy Glen Johnson officiating.

SELF.—Carl Thaddeus, son of Walter and Minerva Tucker Self, was born December 9, 1873, near Bennet, Nebraska, and died June 10, 1953, at Immanuel Hospital in Omaha, Nebraska. He attended Commercial College in Omaha and, before studying law at the University of Omaha, worked for the railroad. He was admitted to the bar in 1912 and continued to practice law until his death. He was married on October 4, 1903, to Irene Fremming; they had three children: Fremming Robert, Mrs. Murile Withee, and Mrs. Anne Hartwig. He was baptized into the Reorganized Church on September 17, 1891; was ordained a deacon on January 29, 1905, a priest on February 28, 1915, an elder on February 13, 1916, and a high priest on February 9, 1927. During the years of his ministry he served at various times as pastor of Omaha Branch, president of the Northeastern Nebraska District, historian, recorder, and bishop's agent. He was very faithful in discharging his church duties and never failed to respond to calls for administration or counsel.

WHITSITT.—Robert E., was born May 2, 1881, at Promise City, Iowa, and died July 12, 1953, at his home in Independence, Missouri. He was married on March 8, 1905, to Grace Merchant at Woodward, Oklahoma, and on October 8, 1920, moved to Independence. He had been a member of the Reorganized Church since May 4, 1904.

He is survived by his wife, Grace, and one daughter, Lula Mae of the home; two sisters: Mrs. L. I. Girton of Kansas City, Kansas, and Mrs. E. C. Richards of Noxon, Montana; two brothers: Willis of Elantoro, California, and Chandaus of Enid, Oklahoma. The funeral was held at Enoch Hill Reorganized Church in Independence, Elder Joseph Martin officiating. Burial was in Mound Grove Cemetery.

ODER.—Wayne Joseph, son of Mr. and Mrs. Joseph Walter Oder, was born October 23, 1909, in Cainsville, Missouri, and died July 22, 1953, at a hospital in Hugoton, Kansas. He was married on November 4, 1930, to Margaret Hamilton; six children were born to them. Three preceded him in death. He had been a member of the Reorganized Church since June 7, 1953.

He is survived by his wife; a son, Bobby, with the Army in San Francisco, California; two daughters: Mrs. Esther Schroeder of Garden City, Kansas, and Mrs. Mary Kirk of Tallequah, Oklahoma; his father; three brothers: Clayton of Council Bluffs, Iowa; George and Talmot of Cainsville, Missouri; three sisters: Mrs. Ward Putman of Princeton, Missouri; Mrs. Albert Wagner of New Plymouth, Idaho; and Mrs. Bert Glines of Kansas City, Missouri; and three grandchildren. Funeral services were held at the Reorganized Church in Wilburton, Elder C. E. Owen officiating. Burial was in Hugoton cemetery.

HARRIS.—Walter Charles, son of Walter and Beatrice Taylor Harris of Richmond Hill, Long Island, New York, was born March 2, 1929, in Brooklyn, New York, and died instantly on June 23, 1953, when the loaded trailer truck he was driving on the New Jersey Turnpike swerved into a bridge abutment near Linden, where it was wrecked and burned. He was married on June 23, 1951, to Ann Sheehan, who survives him. He had been a member of the Reorganized Church since June 14, 1942.

Besides his wife, he leaves his father, mother, and grandmother, Bertha Taylor. The funeral service was conducted by Evangelist LeRoy Squire in Richmond Hill. Interment was in Cypress Hills Cemetery, Brooklyn.

VAN VALKENBURG.—Anna Adella Reed, was born February 12, 1870, near Princeton, Iowa, and died June 16, 1953, at her home in California. She was married on November 15, 1888, to John Logan Van Valkenburg, who

survives her. She had been a member of the Reorganized Church since March 20, 1910.

Besides her husband she leaves three daughters: Mrs. J. C. Stuart of Stockton, California; Mrs. Fred L. Marlow of Cashion, Oklahoma; and Mrs. Hugh H. Foreman of Whittier, California; three sons: Ora Flynn, John Logan, and Ralph Leon, all of Los Angeles, California; twenty grandchildren; and twenty-seven great-grandchildren. One daughter, Mrs. V. Earl Downing, preceded her in death. Funeral services were held at the Utter-McKinley Chapel in East Los Angeles, Elder Virgil Lum officiating. Interment was in Rose Hills Memorial Park, Whittier.

BABCOCK.—Rosa J., was born January 24, 1873, in Blackhawk County, Iowa, and died in Goshen County Memorial Hospital after seven weeks of illness (date of death not given). On March 26, 1890, she was married to Frank Babcock who preceded her in death on September 4, 1941.

Surviving are two daughters: Mrs. Ada McElhane of Casper, Wyoming, and Mrs. Frances Doby of Torrington; and three sons: Lee of Scottsbluff, Nebraska; James and John of Torrington. Funeral services were held at Colyer Chapel. Burial was in Valley View Cemetery, Torrington.

BROWN.—Joseph David, son of William J. and Edene Brown, was born April 18, 1941, at Decatur, Nebraska, and died July 29, 1953, of injuries received in a tractor accident near Elliott, Iowa, where he had lived since he was six years old. He had been a member of the Reorganized Church since June 15, 1952.

He is survived by his parents; six brothers: William of Elliott; Howard, Dennis, Donald, Richard, and Charles of the home; four sisters: Georgia Rensch of Rippey; Rosemary, Laurel, and Rhonda of the home. Funeral services were conducted by Elder Asa E. Smith and the Reverend A. Breeling at the Methodist Church in Elliott. Interment was in the Elliott cemetery.

GREEN.—John Harris, son of William and Catherine Turner Green, was born January 24, 1858, and died June 29, 1953, near Mansfield, Tennessee. As a young man he was married to Doretta Ross; after her death he married Zula Arnold, who also predeceased him. He had been a member of the Reorganized Church for many years.

Surviving are five children: Hettie Henderson, Maude Bishop, and Charles Green of Paris, Tennessee; Arthur Green of Mansfield, and Lena Green of Elkhorn, Tennessee. Funeral services were conducted by Elder C. L. Ross in Paris. Interment was in Point Pleasant Cemetery.

We're on the Air . . .

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

ARKANSAS, Searcy.—KWCB, 1300 on the dial, 4:30-4:45 p.m. (CST) Sunday.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

CONNECTICUT, Norwalk.—WNLK, 1350 on the dial, 8:30 a.m. each Sunday (beginning July 5).

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

IDAHO, Twin Falls.—KLIX, 1310 on the dial, 7:15-7:30 a.m. (MST) Sundays, July 26 through October 18.

Iowa, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m. (EST) on July 21, Aug. 5, 11, and 26.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KF5B, 1310 on the dial, 10:30 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MISSOURI, Marshall.—KMMO, 1300 on the dial, 2:45-3:00 p.m., August 17-21, inclusive.

MONTANA, Kalispell.—KGZ, 600 on the dial, 1:15 p.m. (MST) Saturday.

OHIO, Ashtabula (Cleveland area).—W1CA, 970 on the dial, and WICA FM, 103.7 megacycles, 9:15 to 9:30 a.m., Sunday, July 14-December 6.

OHIO, New Philadelphia.—WJER, 1450 on the dial, 11:15-11:30 a.m. (EST) July 28.

OREGON, Ontario.—KSRV, 1030 on the dial, Sunday 1:30 p.m. and 9:15 p.m.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 9:30 a.m. (EDST), Sunday.

TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

The Lost Faith

by Enna Nielsen James

This new book brings fascinating and convincing proof that the American Indians had a well-developed concept of Christianity that had degenerated by the time the white man came to America. The author bases her thesis on the legends and stories in Longfellow's *The Song of Hiawatha*. Mrs. James, a member of our church, lives in Omaha, Nebraska. Her book is a real contribution to present-day literary and theological fields. Published by Pageant Press.

\$2.00

Herald House

Independence, Missouri

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

M
h

COUNTRY

Tiring of a hot town apartment, high rents, noise and dust, we have bought a little place at the edge of the city. The woods are just across the road and there is a tiny lake near by. The water for our little group of homes comes from a cold spring in a ravine, and it is sweet and good. Our lawn is wide, and a breeze from anywhere at all is sure to find its way through some of our windows. Our neighbors are kind, pleasant people. There is something good and restful about being country folk.

For the first time in our lives we needed an R.F.D. box. When we found what we wanted, the salesman said, very pleasantly, "I hope you get lots of nice mail." We hope so, too.

Wasn't that a lovely wish for the man to make?
L. J. L.

STRUGGLE

If baptism alone saved mankind to Christ, the ministry of the priesthood would be simple. It seems to be the order of things that, having enlisted in the cause of Christ, the forces of evil strive the harder to win one away from the principles of salvation. Dwight DW Davis

REFLECTIONS OF A COW

Well, here comes another stranger. He probably thinks I ought to stop grazing just to look at him. People are vain about being human and appreciate attention. I'll put out my nose and sniff at this one. Maybe he wants to scratch my back and expects me to be grateful. Just wait till he gets around to the other end, and I'll wrap my tail around his neck. At least he could shoo those flies away for a little while. Whoof! My goodness—they really are biting today. Come, come, sir—why don't you eat grass or move on—the pasture's big and there's plenty for all of us, if we have sense enough to eat. Nice to have met you. Excuse me while I take in this tuft of clover. It's my favorite salad. I'll send you a pound of butter Tuesday. I've noticed people always want something.

L. J. L.

WORSHIP

The stature of a man is shown by the kind of a man to whom he would bow down.

Chevillie

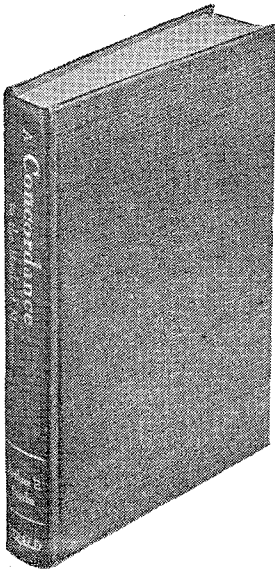
OUR GIFT

The only thing we can contribute to Jesus is the sin from which we must be redeemed.

Arthur Oakman

SELF-RESTRAINT

Self-restraint is the flange that keeps character on the track.—Bulletin Board, First Presbyterian Church, Independence, Missouri.



CONCORDANCE

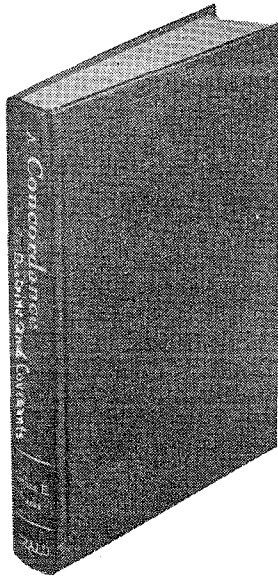
to the

Book of Mormon

by Arthur E. Starks

Every church member needs this concordance for many occasions. Locates all passages and stories. Is of particular advantage to the student and minister.

\$5.50



CONCORDANCE

to the

Doctrine and Covenants

by Arthur E. Starks

This concordance is an invaluable addition to any church or home library. Handsomely and durably bound in heavy, blue buckram.

\$4.00

HERALD HOUSE
Independence, Missouri

Contents

EDITORIAL

Standards of Righteousness	3
Across the Desk	4

OFFICIAL

Recent Appointments	4
Baptismal Report for June	4

ARTICLES

Nauvoo House, by M. H. Siegfried	4
Spiritual Power through Stewardship, by L. Wayne Updike	5
Books	8
Man's Creation and His Pre-carnate Life as Related to the Present, by Charles Fry	9
The Power of Emotion, by A. Lucille Bacon	12
Question Time	13
Come Up Higher, by Doris Woodstock	14
Honor Students' Roundup, Prepared by Delores Tandy	16
Last Call to Rochester Conference! by Carl Mesle	17
Letters	18
Briefs	19
Brief History of the Church in Marion, Illinois	21
Bulletin Board	22

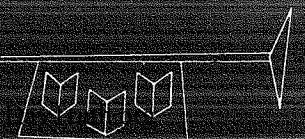


Photo by Marion Pease

Feed my lambs

the Saints' Herald

August 31, 1953
Volume 100



We'd Like
You to Know . . .

Philip W. Moore



THIS VIGOROUS YOUNG SEVENTY is a typical product of a Reorganized Latter Day Saint home. He cannot remember a time when this wasn't *his* church as well as *the* church. His parents and grandparents talked the gospel and lived it. He came up through the church school and Zion's League environment. While serving his groups and attending camps, conferences, and institutes he says that convictions of the divinity of the church came to him in many spiritual experiences.

While still a student in high school he recalls that he took a particular course of study because he felt that this would help him when the time should come to serve in the General Church ministry. During Religious Emphasis Week at Graceland he reached a decision on what his life's work should be, though he made no statement of it at the time. In a few days he received his patriarchal blessing from William Patterson and was told, "The choice you have made is in accordance with the will of God."

In 1941 he was ordained a priest by his father, Priest Ross Moore, and says that he received a strong testimony of the divinity of the call. The next year he was sent out on a two-year mission to the southern states. In 1944 he was ordained an elder and sent to the northwest area where he spent eight years. He was ordained a Seventy in 1946. His appointment was changed at the last General Conference to Central Missouri Stake.

In April, 1945, he was married to Lois Ruth Lambert. They have three children: Bob, 7; Patty, 5; and Bruce, 1. Their home is in Warrensburg, Missouri. Brother Moore says that his hobbies are photography, reading, and modeling railroad cars to scale. His special interests are dramatics and music.

The Saints' Herald Vol. 100 August 31, 1953 No. 35

EDITORS: *The First Presidency:* Israel A. Smith, F. Henry Edwards, W. Wallace Smith. **ASSISTANTS:** Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; and Audrey Stubbart, Copy Editor. **BUSINESS MANAGER,** Kenneth L. Graham.

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

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

2 (818)

News and Notes

FROM HEADQUARTERS

PRESIDENT HOME FROM HOSPITAL

President Israel A. Smith is convalescing at his home, and on August 19 he was reported to be making a satisfactory recovery.

CROWDS AT KIRTLAND REUNION

Apostle D. T. Williams reported a large attendance at the Kirtland Reunion August 1-9. On the first Sunday the temple was completely filled, with extra chairs set up, and about 540 persons in attendance. Bishop G. Leslie DeLapp preached on the last Sunday morning to 537 in the main auditorium, and an overflow crowd of seventy-six listened over the public address system upstairs. There was a fine spirit present in all the prayer services, with emphasis on the matter of testimony. Classwork done by the staff was of high quality.

ATTENDS FIVE REUNIONS

Apostle Roscoe E. Davey is back in Independence after attendance at five reunions—Des Moines, Center Stake, Kansas City Stake, Rock Island, and Woodbine.

MESLE ATTENDS YOUTH CAMPS

Carl Mesle, General Church Director of Youth Activities, has attended Canter's Cave youth camp in southern Ohio, held August 16-23. He will attend Camp Allegany in southern New York, August 24-30, and plans to be at the College Student's Conference, at Rochester, New York, over the Labor Day week end. September 12-13 he will attend the Young Adult Conference at Allegany State Park, returning to Independence on September 15.

ASSISTS AT REUNION

Merle Guthrie assisted with the reunion at Rivervale Park in Mitchell, Indiana, August 16-23.

CAMPUS SPEAKER

Dan Belcher, pastor of the new Englewood mission, spoke at the Campus preaching service in the Center Stake of Zion on August 16. After the service, the stake young people enjoyed a series of slides concerned with Center Stake youth activities during the year. Mt. Washington Zion's League was in charge of the youth service. Bob Akers wrote the script that accompanied the slides.

PLAY WELL ATTENDED

A number of out-of-town visitors attended the play, "Other Sheep I Have," presented in the Auditorium August 13 and 14. It was estimated that more than six thousand were present at the two performances.

AT YOUTH CAMP

Edna Easter is assisting at Liahona youth camp, which is being held at Brewton, Alabama.

SKYLARK CAMP HELD

Skylark camp is being held in Independence on August 24, 26, and 28, with Muriel Sandidge, Gracia Holman, Cora Resch, and Sadi Nagel in charge. Morning activities will be a flag ceremony, worship, and classes in crafts and creative drama, followed by stories, films, and songs after the lunch hour. The theme for the camp is "The Skylark Promise."

The Great Invitation

Come unto me, all ye that labor and are heavy laden, and I will give you rest.—Matthew 11: 28.

IN VOICING his great invitation, Jesus appeared in his most appealing attitude. It was necessary at times to rebuke the Pharisees and hypocrites, to scourge the money-changers from the temple. Those were unpleasant tasks. The very spirit of his ministry was expressed in the invitation, "Come unto me . . ."

Who may come?

The gospel message is as broad as humanity. "Go into all the world and preach the gospel to every creature." And again, "The Spirit and the bride say, Come. . . . And whosoever will, let him take of the water of life freely."

Yet in this particular appeal, Jesus addressed himself first of all to those in greatest need: to the weary and heavy laden, to those bowed down under heavy burdens—burdens perhaps that cannot be seen—and cannot be laid down at the setting of the sun.

How may we come unto him?

There is a broad and too liberal doctrine that all one needs to do is to say, "I accept Jesus. His blood cleanses me from all sin." Jesus himself said, "Why call ye me, Lord, Lord, and do not the things which I say?"

To Nicodemus, who was ready to profess belief in Christ, he said, "Ye must be born again. . . . Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God."

On the day of Pentecost, when the apostles were endowed with power from on high, it was made abundantly clear what was meant by being "born of the water and of the Spirit." Peter declared the word of the Lord: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." After this initial baptismal covenant

with Christ, we may continue to come to him in prayer and worship, in private and in public in the fellowship of the church. He has assured us that where even two or three are met together in his name, and are agreed, he will be there to bless. In an especial manner we may come to him in the Communion service in which we pledge ourselves anew to remember him and keep his commandments that we may have his Spirit to be with us.

How give us rest?

In these days of world turmoil, of stress and strain and fear, many are weary in body and mind—laborers in the many industries, men and women in business and the professions.

When I was a boy on the farm, I knew every form of hard farm work when there were few labor-saving machines. The hardest work I ever did was to follow the harrow all day long over soft plowed ground. Then when all the evening farm chores were finished—the last cow milked, the last horse bedded down, the last pig fed—I fell simultaneously into bed and sleep. I had never heard of pajamas or of inner spring mattresses, but sleep was deep and restful.

That is nature's way and God's way of giving rest to weary bodies. "He sendeth his beloved sleep." Later in life, when my days were given over to mental toil in the editorial work of the *Saints' Herald* and *Autumn Leaves*, to the multitudinous problems coming my way as a member of the Presidency, and my side line of writing books, I found a kind of weariness that would not let me sleep. That was especially so when I foolishly forgot that God was more interested in the welfare of his church than I could be.

When to the burdens of mental toil there is added fear, anxiety, wor-

ry, sometimes remorse, rest comes not to weary bodies and minds. Jesus gives us rest by bringing peace of mind—if we will trust him. His parting admonition to his followers, passed on down to us, was "Let not your heart be troubled; ye believe in God, believe also in me." And he added, "I will not leave you comfortless." Having done our best, if we will surrender ourselves to him, he will bring peace of mind and serenity. He will give us rest.

He gives us rest by bringing to us a new, over-all vision of life. His gospel puts new meaning into life. Tasks once considered drudgery become pleasant when we feel that we do them for God and humanity, and that we, too, have a stewardship under the principle that "all are called according to the gifts of God unto them."

"His yoke is easy and his burden is light"

After promising rest, Jesus goes on to say, "Take my yoke upon you, and learn of me; . . . and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

My grandfather Hartshorn made himself a neckyoke to fit over his own shoulders comfortably. From its two arms swung small ropes. He used this implement in the sugar camps of Canada. He could hook on two heavy buckets of maple sap and carry them easily to the boiling vats. He brought the yoke down into Iowa, and in my youth I used it myself in various ways. His yoke was easy, and it made my burden light.

Jesus never promised us that we should have no burdens, no problems. He does promise us help to carry our legitimate burdens and to solve our problems and to give peace and rest to our souls.

ELBERT A. SMITH
Guest Editor

Editorial

Baptismal Report for July

There were 725 baptisms reported to the Department of Statistics in the month of July, 1953. This is the second highest July figure on record, only July of 1929 being higher. The seven-month total is 2,562, which is 108 more than for the same period last year, but 214 less than that period in 1951.

Districts and stakes reporting 20 or more baptisms in July are as follows: Detroit International Stake—76; Center Stake of Zion—56; Far West Stake—46; Mobile District—27; Northwestern Iowa—20; and Spring River District—20.

Branches having the 5 highest totals are Kennebec, Maine—13; Bloomsburg, Pennsylvania—12; Springfield, Missouri—12; Chat-ham, Ontario—10; and Lincoln, Nebraska—10.

DEPARTMENT OF STATISTICS
By Merle P. Guthrie
Statistician

Institute on the Teaching Mission of the Church

The Institute on the Teaching Mission of the Church announced at the recent General Conference and projected for September 27 to October 2, 1953, has been postponed because of the pressure of other activities. In its place a workshop on the same topic will be held at the Auditorium, November 20 to 22, and attendance will be by invitation. It is expected that the workshop of November 20-22 will be preparatory to a general church institute in this important field sometime in the interconference period of 1954-1956, and announcements concerning this will be made after the program has been determined in light of the November gathering.

THE FIRST PRESIDENCY
By F. Henry Edwards

European Broadcast Canceled

The Armed Forces Network in Europe has aired our fifteen-minute devotional program weekly during the past year. Also presented on the European network was the one-and-one-half-hour recording of *The Messiah*. In a letter from the Deputy Chaplain, USAREUR, James B. Murphy, Chaplain (Colonel) U.S.A., an explanation was given for the cancellation of the program. Chaplain Murphy explains that the temporary discontinuance of the program is necessary until approval to air the devotional programs has been obtained from the Chaplain Board in

Washington, D. C. The requisite approval has been requested in order that the European division of the chaplaincy may resume broadcasting as soon as possible the daily religious programs for the troops in Europe.

The chaplaincy in Europe expressed appreciation for our generous co-operation over the past months in providing religious programs for the inspiration and guidance of the troops in Germany. This appreciation was voiced with the firm hope that the chaplaincy will be able to avail itself again with this service in the near future.

FRANKLYN S. WEDDLE
Radio Director

Across the Desk

THE FIRST PRESIDENCY

We have had a number of reports of an excellent reunion at Enfield, England, and are happy to share the following from Brother Oakman:

We have just now finished our reunion in Enfield and the general consensus is that it was the best ever. The attendance exceeded any previous records, and the people came in good heart, expectantly. One of the factors determining the increased attendance was the excellent pastoral and personal ministry given by Brother Lents over the past six months. He has entered into almost every home for personal ministry, and the result is that he is held in the highest esteem and has persuaded many to attend. Another factor is the increased tempo of missionary outreach manifested since the visit last year of President Smith and Bishop Livingston. This has created a spirit of conviction and some have sacrificed a great deal to be present. The meetings were all blest by an abundance of the Good Spirit and the gifts were

manifested in orderly and wise fashion. Our entire European appointee staff was present and each man made a unique contribution. These men are staying one week in Enfield for a special institute, and with them are meeting the pastors and high priests of the mission.

You have heard that Perce Judd is in London, so we prevailed upon him to talk last evening to the reunion and he was outstanding, bringing an enlarged understanding to our people by reason of his United Nations' experience.

The will of the people to right doing is the finest I have ever seen in any group of like size. A social solidarity—purposeful and devoted—was evidenced through this reunion—being strengthened and enlightened with each meeting.

Next Sunday night our family leaves for Berlin. We shall return to England August 21 and sail August 28.

Apostle D. O. Chesworth reports that the Brush Creek Reunion for 1953 was a very outstanding experience, with an average attendance at the evening preaching services of 450 and 700 on week ends. There was no emphasis on offerings but \$1,250.00 was raised. There were 13 baptisms. Elder D. L. Kyser has been doing good missionary work in the area, and Southeast Illinois District now reports 55 baptisms so far in 1953.

F. HENRY EDWARDS

SEPTEMBER THEME: The Triumphant Kingdom

Heirs of the Kingdom

By Sanford Downs

(See page 23.)

A sermon given February 22, 1953, at Stone Church, Independence, Missouri

For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption; whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be named with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.—Romans 8: 14-19.

WE LEARN from our observation of earthly estates that one may be created by John Jones, may be possessed by him, may be enjoyed by him, but it cannot be inherited by him. Only his heirs, those who are bound to him by relationship or by love, may inherit the estate that has been created by John Jones. The same thing is true in the kingdom of God. God himself created the kingdom. We cannot create it; we cannot become co-creators in the case of the the kingdom, neither can we purchase it, for the kingdom of which we speak is a spiritual kingdom. The values of the earthly things with which we deal are in no wise adequate to purchase an inheritance in this kingdom. We become heirs of God and joint heirs with Jesus Christ when we are born again. The same Spirit that raised Jesus from the dead enters into us and becomes the guiding light for our souls; then we become sons of God.

I should like to relate some experiences I have had with this matter of adoption. I have been associated with the juvenile courts. I know something about the great efforts expended in the attempt to place a child in a home with parents who will be a good influence, and also to get a child who has a background that would make it possible for him—particularly if he is older—to adapt to the conditions of the home and his

foster parents. In the first place there must be foster parents who have a desire to adopt a child. They must have love they wish to give to him. They must wish to share the security of their home and must want someone to love enough that they are willing to make sacrifices for him. When the court has as applicants potential foster parents with a desire to take a child, they are immediately investigated to determine if the living conditions in their home are such that it would be advisable to put a child there. Their standing in the community and their financial status are checked to determine if they can give some degree of security and comfort to the child, and if they can properly educate and train him. Judgment isn't made by the standard of Christ, of course; it is made by the standards of our civilization today.

If all seems favorable the court places the child in the home for a probationary period to determine if the personality of the child and the personalities of the parents will go well together. Frequently it is necessary to take the child back under the care of the courts because of the contrast of backgrounds and personalities. The child may be unable to adapt himself to the conditions he finds in the home; this usually occurs in the case of older children because of the discipline demanded in the home, discipline which has not previously been demanded of him.



As heirs of the kingdom of God and as adopted sons and daughters of God we have to make the same type of adjustments. We cannot conform the kingdom to our own personalities, ambitions, and desires; instead we must conform to the laws of the kingdom. When we begin to do this we begin to become acceptable sons and daughters—adopted children, if you please—of God and therefore heirs of God, joint heirs with Christ.

WE DO HAVE a responsibility to the kingdom, although we can't build it—it has been built for us. In the early days of this church the Spirit of God spoke to the people of the church saying: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Not one of us would dare to feel that we have done very much to help in the growth and development of the kingdom. It is our responsibility, however, to assist the Father.

The term "heir" is too often taken to mean that the beneficiary need do nothing more than sit by until the day when his benefactor dies. The will is read and he receives an inheritance. The gospel of Christ doesn't indicate that the kingdom will be given to those who sit by and wait, but when we see, as did the Apostle Paul, that in order to be

heirs we must become the sons of God, then that places upon us the responsibility of living in the household of faith with Christ. It gives us the responsibility to recognize the purposes of God and do our share toward making that home life enjoyable for all.

Let's think about becoming sons and daughters of God. I'm sure I am not yet acceptable as a son of God. I have had some experience in the household of faith, and find there the greatest joy, happiness, and security ever known in my life. I have found that the efforts I have put forth to make the family relationship enjoyable for others has brought great dividends to me, but at no time have I reached a state of perfection where I have felt there was not tremendous ground for improvement, and it is to a state of perfection that God has called us.

There have been periods in my life when I have known, as Paul said, "The Spirit of God has borne witness to our spirit, that we were the sons of God." At other times like a belligerent child, I have walked out of the household of faith and said, "Here are some pleasures and experiences outside of the household that I wish to enjoy today," so I have sacrificed the security and love found in the family of God in order to enjoy pleasures which were denied by the discipline of the home—like the prodigal son who left his father's home, took what he was entitled to, went out in the world on his own to live as he pleased, and came back as is invariably the case empty-handed.

There is unquestionably a tremendous need for building up and strengthening the kingdom of God. I would like for you to consider the statements of some other people regarding this need. Too many people think of the kingdom as something in the remote future, something far away. Many think of it as being "other-worldly"—only in the hereafter, not something that we can enjoy now.

HERE IS A REPORT from the World Council of Churches Conference held in England in 1950 entitled, "The Disorder of Society." It is a summary of their discovery as a result of their discussions throughout the conference:

The world today is experiencing a social crisis of unparalleled proportions. The deepest root of that disorder is the refusal of men to see and admit that their responsibility to God stands over and above their loyalty to any earthly community and their obedience to any worldly power. Our modern society in which religious tradition and family life have been weakened, which is for the most part secular in its outlook, underestimates both the depth of evil in human nature and the full height of freedom and dignity in the children of God.

I'm sure we have been guilty at some time or other of underestimating the full height and dignity of the children of God. The Christian church brings as a balm for the disorder of our society a faith in the lordship of Jesus Christ. In him God has established his kingdom, and the gates stand open for all who will enter. Their lives belong to God with a certainty that no disorder of society can destroy, and on them is laid the duty to seek God's kingdom in his righteousness.

In the light of that kingdom and in our contact with it, our minds are illumined and our senses are much more perceptive of sin. We are able to search out righteousness as a result of our association together.

LET US CONSIDER for a moment the necessity of church activity. We might use an illustration of an incident that supposedly took place many years before the airplane was invented. A number of scholars and unbelievers approached a minister and asked, "Do you think it's possible to get to heaven without belonging to a church?"

"I think it's possible, probably. Now I'd like for you to ask me another question, if you will. I'd like you to ask me if it's possible to get to England without going by ship."

They said, "All right. We'll ask the question. We'd like to know the answer."

He said, "Yes, it's possible. You may swim, if you have the strength and can tie some food on your shoulders and if a shark doesn't get you and you don't freeze to death. Eventually you'll reach England. But I doubt if you'll reach there ahead of the people who went by ship, and I doubt if you'll be any better off having missed the fellowship and good times that they had on the way over."

A lot of people think they can just be good and go to heaven. The Scripture says there are a lot of things we shouldn't do. We can refrain from doing those things and probably keep out of jail, but we can't assist in the work of our Father and be sons and daughters of his, because the Spirit of God immediately, upon our contact with mankind, begins to urge us to do something worth while, something constructive.

In his book *Living Prayerfully*, Kirby Page says:

Either we must live dangerously in the world today, making an unprecedented adventure toward Jesus, relying wholly on the guidance of his living Spirit as at the beginning, or the church will disintegrate and decay. Our selfish, individualistic commercialism, so ready to use men to make money for private gain and luxurious display instead of using money to

make men, is nothing but organized atheism. It is not only un-Christian, it is inhuman. Surely we now know that no society has any secure future but that in which the people altogether learn to co-operate as part of a common life for the common good. The world will never believe in Christ until those who love him love one another well enough to live and toil together in the spirit of his life and in service for those for whom he died. If the church cannot realize the law of love in its fellowship it will be impotent if not insignificant in the days that lie ahead, and the faith of Jesus will fulfill itself in other ways or else be cast aside by a hurrying realistic world as a vision too fair ever to have been true in the past and too frail ever to be true in the future.

Everyone who is a member of the Reorganized Church—as a matter of fact, everyone who is a Christian at all—knows that there is nothing else strong enough to carry us through the trying days that lie ahead. Because of biblical prophecy, if for no other reason, we know we are heading rapidly toward destruction, and the only surety we have lies in the security of God and his Christ.

Here's an excerpt from the apostolic epistle to the General Conference in 1950:

In the conditions facing our poor benighted humanity we must see our opportunity for service, and moving under the impulsion of pity and concern we must call the world to such manifestations of repentance as will turn its face toward the gospel of the Son of God. This is the only hope for human redemption. As the church of Jesus Christ, it is our solemn duty to promulgate his plan of salvation as the means of answering our human problem in all this war-torn earth. This can only be done through the preaching of the gospel.

AS ADMONISHED in latter-day revelation, we should prosecute the missionary work in this land and abroad.

All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all.—Doctrine and Covenants 119: 8 b.

All are called according to the gifts of God to them. In this household there are children who choose to do their share of work and bring blessing to their brothers and sisters. It seems to me that our hearts naturally turn toward the blessing of those with whom we associate. In this church and kingdom we are concerned with loving our fellow men. The Scripture says specifically, "Ye must love one another," not tolerate one another. There's a vast difference. I've become quite proficient at being tolerant with people, but I have a long way to go to learn to love everyone and be willing to make sacrifices for my brothers and sisters in this church who are in need, and all are in need in one way or another.

ANOTHER EXAMPLE of how all are being called according to the gifts of God to them is this: In the church service you are blessed not by one person but by the choir, the organist, the congregational singing, the feel of an elbow or shoulder against yours and that person singing the hymns of God with you. I have been blessed many times by all these things.

There are people here who have nurtured me from childhood and have guided me spiritually. At times they have seen me slipping away for a quick look at some worldly pleasure and have tapped me on the shoulder and said, "Come back, my son, you are getting on dangerous ground." Sometimes we hesitate to tap people on the shoulder and tell them to come back. Sometimes we are too hesitant in taking hold of their hands and guiding them to a place where they can use their talent in the church. All of this is a part of the responsibility of the household of faith. The gospel is the panacea for the ills of our earth. We who have under heaven been intrusted with its promulgation dwell in the shadow of condemnation if we neglect any opportunity to free and heal the world. The epidemic of sin seems to spread itself like an octopus of evil strangling the lives of men.

There is another quotation from the apostolic epistle to the church:

We invite the church, therefore, in the urgency of this hour to arise and shake off the blanket of lethargy which for so long has smothered many under its lethal folds. Christ and his church bids us arise to a newness of life to walk the earth with him and his Spirit of complete regeneration, carrying with us the powers of his resurrection to a dying humanity.

Ralph Waldo Emerson once failed miserably in an attempt to push a calf into a barn. Then a little Irish girl came along and thrust her fingers into the calf's mouth and led it into the barn. He wrote in his journal, "I like people who can do things." God likes people who can do things, too. If we look around at the families in our community, we'll find that the children who are the least loved and respected are the ones who seem never able to do anything right. Those who are tugging at the bit and wanting to do something constructive—those who want to apply themselves in maintaining the high standards of the family are the ones who are loved most by the family. In this household of faith in which we have membership—if we are going to be sons and daughters of God—we must be tugging at the reins attempting to do something worth while for the family. God loves people who can do things.

Resolutions of piety are worthy, but God demands that his followers translate ideals into action. As Christians we must do much more than lament after the Lord.

Carlile said, "Our grand business is not to see what lies dimly at a distance but to do what lies clearly at hand."

I presume that I'm a normal member of this church. As such I have often sat back and longed to see Zion in its complete stage where all the people are together and have all things common. I've said to myself, "Why can't we accomplish our Zion goals?" I'm inclined sometimes to blame the bishops and feel that they should give us a program that would immediately bring our dreams to fruition. That's trying to see what lies dimly in the future. We need to get down to the tasks that lie so clearly at hand. We need to see that each of us pays his tithing and supports the building of the church in the congregation to which he goes. We need to see that we contribute of our material means to the support of the church. On Thursday night we must go to choir practice instead of watching television. These are the tasks at hand.

I remember a few years ago I wasn't yet high enough in the income bracket to owe any income tax, and I thought it utterly impossible to pay 10 per cent of my increase as tithing. All of a sudden the government lowered the bracket to the point where I had to pay income tax, demanding not 10 per cent but 20 per cent, and not of my increase but of my income. Somehow I manage to pay it every year, but I still have a hard time paying 10 per cent of the increase to God.

THE BLESSINGS from God's household are material as well as spiritual. I ran across a Scripture a few weeks ago in a book of the Bible that is very seldom used—Haggai. In the first chapter he spoke to his people and said something that I think is very applicable today:

Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built. Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now therefore thus saith the Lord of hosts; Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes. Thus saith the Lord of hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord.—Haggai 1: 2-8, Inspired Version.

Every one of us at some time or other has had the experience of putting our wages into these "bags with holes" and not one of us has failed at one time or

another to say, "What in the world happened to the money that we've earned? It just gets away. It is gone." But I have had some experience with people who were living close enough to God to receive his blessing and undoubtedly were sons of God in that period of time, and they have said they've never had a want.

ID LIKE TO RELATE one such experience. A few years ago we of the Enoch Hill congregation set out to build a new church. We decided we weren't going to raise all the money first. As the money accumulated, we built. We said, "If you say you want to build a church, we believe you want to do it more than anything else. We believe that you'll support it." So we started. In that spirit of enthusiasm at a prayer service one Wednesday night one devoted brother stood and said, "In my family we have held a caucus and have resolved that we are going to contribute five hundred dollars to the building of the new church." I knew that his income was moderate and there were a lot of things needed in his household.

I thought, Brother, this is one time when your enthusiasm has caused you to overstate your ability. I was rather sorry he had said that, afraid that some members of the congregation would later criticize him for having pledged more than he was able to attain. A few months later when he had passed his goal by several hundred dollars I became concerned about his needs and, taking him aside, I said, "Look, Brother, as your pastor, I appreciate tremendously your efforts to help build this church. I appreciate the sacrifice and devotion that you have given to it, but I'm concerned about the needs of the members of your family. Are you sure you aren't robbing them?"

He said, after placing his arms around my shoulder, "Brother Downs, my family and I have decided that we're going to do this thing. We've never prospered more in all our lives than we have since we started—as you call it—making sacrifices for God. While we've been attempting to take care of him, he's been taking care of us. We have been blessed abundantly for every act we have committed in his behalf."

Before the building was completed that man tripled the amount he had pledged. He gave over fifteen hundred dollars, and he's still giving. He dared to accept the challenge of Christ. "Prove me now herewith, saith the Lord of hosts, if I will not . . . pour you out a blessing, that there shall not be room enough to receive it." How many of us are willing to accept the challenge of Christ to become a joint heir with him in the kingdom of our God?

The Pre-existence of Man

By W. E. Wakeman

As I See It

A department for replies to debatable topics printed in the "Herald." The views expressed here do not necessarily reflect church policy nor commit the "Herald" or its editors. Limited space will not permit many articles on the same subject to be printed.

—EDITORS

MAN SHOULD BECOME acquainted with himself and attempt to ascertain the origin, history, and destiny of the race. The Restoration Movement has many surprisingly clear statements in its sacred Scriptures on this. Paul (I Corinthians 15: 44) states: "There is a natural [earthly] body, and there is a spiritual [heavenly] body." He says "man is the tabernacle of God." In the second letter to the Corinthian saints, Paul declared: "If our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." This evidently refers to a pre-existent spiritual body, eternal and immortal. These statements clearly point to man's pre-existent origin and constitution.

Jesus Christ tells us (Doctrine and Covenants 90: 4), "I was in the beginning with the Father and am the First-born." Following this he tells us (Doctrine and Covenants 90: 5), "Man was also in the beginning with God." We ask in what form did man pre-exist in heaven?

It has been stated that man only "existed in substance but not in individual form," and that a spiritual creation is "a mind creation, a thought-out plan." But there is a vast difference between a "mind creation" and an actual spiritual creation. Undoubtedly almighty God carried out a plan and all things were actually created in heaven in similitude of things to be on earth.

LET US EXAMINE the meaning of the Scripture, "I, God, created man in my own image." The dictionary defines "create" as "to cause to come into existence . . . to form out of nothing." God says, "In heaven created I them"; and again, "I, the Lord God, created all things, . . . spiritually, before they were naturally upon the face of the earth." If the "dust" man is all there is of the being whom God made "in his own image" (Genesis 1: 26, 27), human desires and aspirations can extend no further than the natural man. But this is not true. We know that all things of this world, including health,

wealth, and power, fail to satisfy the earnest longings of the soul. Nothing short of fellowship with God will bring perfect peace and satisfy the demands of the "inner man." This points to immortality in man and a "house [spiritual body] not made with hands, eternal in the heavens."

The apostle aptly expressed this when he said the saints were "willing rather to be absent from the body and to be present with the Lord" (II Corinthians 5: 8). In this fleshly tabernacle we groan, being burdened, longing to be back in the presence of the Lord in our pre-existent state.

Man was told by his Creator that he would not live by bread alone for the natural flesh and bone body. The very fact that God has provided eternal and imperishable food for man is excellent evidence that there is something eternal and imperishable in him which needs to be fed. God made the body and has provided suitable food for it. Also "in the beginning" he made the spirit, an individual entity, in his image and provided suitable food for it. Jesus at the Samaritan well referred to this food when he told his disciples, "I have meat to eat that ye know not of." The Lord meant the Holy Spirit he was enjoying which fed the "inner man." It is fitting that the "Father of spirits," the "God of the spirits of all flesh," should furnish that which will, if properly received, bring us back into a state of purity, peace, and eternal bliss (Hebrews 12: 9 and Numbers 16: 22).

THE FIRST PROPHET of the Restoration Movement has left us divine light as to man's origin and pre-existence: "I, the Lord God, created all things of which I have spoken, spiritually, before they were naturally upon the face of the earth; . . . had created all the children of men, and not yet a man [in the flesh] to till the ground" (Genesis 2: 5, 6).

Enoch, the builder of the first Zion, was privileged by the power of God to behold "the spirits that God had created" (Genesis 6: 38, Inspired Version). His natural eyes were permitted to pierce the

veil and to behold the living spirits in the spirit world.

Adam, the first man in the flesh, was told by God, "I made the world, and men before they were in the flesh" (Genesis 6: 52). If this creation, as a spiritual entity or personality, is not true, then man is wholly mortal and belongs entirely to this material world, being a creature of time only and not of eternity.

It has been claimed that the spirit of man or "inner man" is merely the "breath of life," which God breathes into the nostrils of each man born; that this and this only is what returns to God at death; that this "breath of life" is common to man and all other animals; and that since there is no immortal spirit or soul in the beast, therefore there is none in man. Man, it is claimed by some, lives no longer than this "breath of life" is within him. They make no distinction between the meaning of "my Spirit is upon you" and the "spirits that God had created."

WE MUST RECOGNIZE that the word "spirit" is used in four senses in the Bible. First, it represents a being. Angels are "ministering spirits"; hence one is properly called a spirit. Demons or fallen spirits are called "unclean spirits." Jesus himself was a spirit before his earthly ministry.

Second, it is used to denote an influence proceeding from a being. Hence we read that the Comforter or Holy Spirit "proceedeth from the Father."

Third, the word "spirit" is used in some cases to represent a state of mind, as a "haughty spirit" or "proud in spirit." Again "let the mind be in you which is also in Christ Jesus."

Fourth, the same word is used to denote the atmosphere we breath and is then properly denominated the "breath of life." From Job 34: 14 we learn that man has both spirit and breath of life: "If he set his heart upon man, if he gather unto himself his spirit and his breath." The spirit of man is intellectual. It knows, thinks, wills, and acts—"there is a spirit in man; and the inspiration of the Almighty giveth them understanding" (Job 32: 8).

THE OBJECTION has been raised that God becomes subject to the will and passions of human beings if each new baby born has a spirit sent from heaven. In such case God must stand by and await the pleasure and passion of man; and at a certain time determined by man, he must send a spirit into the baby body. A revelation given March, 1831, states the reason for marriage of man and woman. "Marriage is ordained of God unto man; . . . that the earth might . . . be filled with the measure of man, according to his creation before the world was

made" (Doctrine and Covenants 49: 3). The import of this is that there were a certain number of spirits created in heaven; and since the great work of God is to bring to pass the immortality and eternal life of man, each pre-existent spirit must finally be clothed in flesh and bones. The statement "measure of man" we understand to mean a predetermined number of men consisting of individual spiritual personalities. Repeatedly the Scriptures state that man existed in heaven in a conscious state and in the image of God.

Procreation or the begetting of children is a necessary part of God's plan and within the agency of man. The Lord explained this to Adam, saying: "Ye were born into the world by water and blood, and the spirit, which I have made, and so become of dust a living soul" (Genesis 6: 61, Inspired Version). Jesus Christ told his prophet Nephi on the night before his earthly advent, "On the morrow come I into the world" (III Nephi 1: 13). Also the same Lord spoke to his prophet Jeremiah: "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jeremiah 1: 5). Before the day of Christ's birth when a spirit took up residence in an earthly tabernacle, he told Jeremiah of his pre-existence.

THE BOOK OF MORMON states that if Adam and Eve had remained in an innocent state they would have had no children and the "plan of salvation would have been frustrated" (II Nephi 1: 113 and Alma 19: 86).

The Book of Mormon records another amazing statement as to man's pre-existence as an actual spiritual personality: "Behold this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh" (Ether 1: 81). The Lord here refers to the "measure of man" which he had created in heaven after the image of his spiritual body.

The appearance of Jesus Christ to the brother of Jared about 2250 B.C. as a spirit helps us to understand in what form and manner we pre-existed. When the Lord "stretched forth his hand and touched the stones, one by one, with his finger," the veil was taken from "the eyes of the brother of Jared, and he saw the finger of the Lord; and it was as the finger of a man, like unto flesh and blood" (Ether 1: 69). After the Lord had reassured Jared's brother, "behold the Lord shewed himself unto him." The Lord then asked him this question: "Seest thou that ye are created [flesh] after

mine own image? Yea, even all men were created in the beginning [in heaven], after mine own image."

The prophet Alma (19: 40) inquired diligently of the Lord to know "what becometh of the souls of men" at death. The Lord in answer sent an angel to instruct Alma concerning life after death—between death and resurrection. He was told the living, conscious spirits, when they leave the body at death, "are taken home to that God who gave them life." Note that this Scripture says it was God who gave life to our spirits.

Be Not Deserters

By Edgar Pillsbury

A WISE AND VIRTUOUS KING once traveled about his empire. Coming across a huge tract of land blanketed with twisted, gnarled trees, tufts of grass, and thick clumps of bushes, he stopped and surveyed the scene. Instantly the view faded and was transformed. Now the king beheld a beautiful city which boasted silvery lakes, spacious broad highways, parks, rippling streams, and happy inhabitants who lived in peace and harmony.

So much was this dream city impressed upon the king's mind that he summoned many laborers to him and charged them to go to the place and toil. "Raze the trees, destroy all unpleasant debris, and level the ground," he ordered. "Having done this, build upon the site a city according to these blueprints which I have prepared. It will take time. It will require many workers to accomplish the task. Be diligent. Do not despair. The goal will be realized. That this might be, however, induce as many as possible to join you in this pursuit. When the city is completed, all who have remained faithful will be rewarded for their services and allowed to dwell within it. I have made elaborate plans that there should be no privation there, and happiness will abound for all." So saying, the king departed, promising to return—though he didn't stipulate when—and warning them: "Have the city prepared for my return."

Immediately the laborers set to work with a will. "It won't be long," they said, "before the city will be completed." But, as time wore on, they realized more fully the magnitude of the task. Though they worked long hours daily, their efforts to make the wilderness a thing of beauty were hardly noticeable. "Let us rest," some suggested. Others grew weary and discouraged. Many quit, saying, "Our labor is vain. The task is impossible. It can never be realized." Thus the work which had been begun with such enthusiasm

almost stopped. Only a few—the wise ones—remained faithful. They continued to labor hard and although their accomplishments couldn't be measured very well by the day or week, still, after a time, one began to discern what they had wrought.

Months melted into years, and finally the city was completed. The king, without advance announcement, suddenly arrived. "I see the city is completed," he said and smiled, "Good! But—where are the laborers?"

"Only we few remain," came the sad reply. "The others have become discouraged and left."

The king then looked upon them with a sad countenance and said, "At this time I am indeed unhappy, because more people are not eligible to reap the benefits which I had in store for them. Would there were more."

Getting Work Done

By C. Crippen

God's work is done by men and women he has chosen, who are willing to labor for him and obey his laws. It calls for people filled with his spirit and consecrated to his cause. It requires those who wish to take the gospel to all people who are interested in their own salvation that they may have the joy and endless happiness promised by the Heavenly Father. Only those who desire to know Christ and receive of the great blessings he has for his faithful followers can be with him in celestial glory. Adam and Eve, while in the Garden of Eden, were happy there because God was with them.

Satan's work is done by men and women he has chosen who are willing to labor for him and obey his laws. He uses people who perhaps do only part-time work for him but who can bring him many a happy moment through even this partial service. Satan's work is to stir up dissension, criticism, discontent, and discouragement. He wants people to throw down their armor of salvation and quit their job in God's kingdom. His promises bring no blessings now, nor in the hereafter. Ever since he was cast down from heaven and became Satan he has been miserable and wants all mankind to be miserable. He could not bear to see Adam and Eve happy in the Garden of Eden, so he sent his messenger, the snake, to entice Eve to disobey God's command. For their disobedience to God's laws, they were cast out of the garden. There is a lesson in their experience for the people of every age.

Thoughts on Kingdom-building

By Bill Searles

"Everyone Work Till the Work Is Done."

THERE ARE MANY possible operating units in the kingdom-building program: branch, church school, family, and others. However, the smallest complete operating unit is the individual. Regardless of organization, reorganization, or change of organization, God must still work with and through individuals.

Too many for too long have not considered the Lord's work a part of personal responsibility, but as a responsibility belonging to the organization of which they are members. Consider Joseph Smith as God revealed to him the eternal purposes that were in him. He belonged to no organization. No one else met with him to begin the task. It fell to him alone to place his hand in God's and begin the work. It might be well if we were to consider ourselves in Joseph's place, knowing that the work rests upon us and there is no other man to help—no crutch of collective effort.

Collective effort is a wonderful thing. It is even more wonderful if each feels all depends on him and then finds to his delight that his effort can be co-ordinated into a greater over-all program.

Some have the idea that great works are accomplished in meetings. My father used to say, "Everyone work till the work is done." And on our farm there was plenty of work. Many evenings we sat in the living room while mother read to us or we enjoyed some other activity of the family circle. There were times that, as a typical boy, I was slipshod or tried to get out of doing a job, and on these occasions I never got full enjoyment out of the family gathering that evening simply because I had not earned fully my right to be there. Likewise, the Lord's

work is not done in the meetings. We meet to receive his love, his assurance, and his instruction. Then in turn we are to express our joy in his service. When we meet we should have performed those services that assure our place in our Heavenly Father's family circle. The work is done before a successful meeting, and the meeting becomes the place of consolidation, co-ordination, and full enjoyment of full and faithful labor.

We ought to search ourselves particularly as we approach prayer services to determine what degree of joy and blessing we can expect to have from a loving Heavenly Parent who rewards those who have consecrated and prepared.

The Kingdom Goal: Perfection

In the early days of our industrial era, men designed and built machinery by "rule of thumb." They discovered that certain general principles applied to their endeavor. By cataloging these general principles in their minds and applying them as occasion arose, they designed the machine. Machines designed this way were very serviceable, but they were often rather crude at some points and very inefficient at others. This method had to give way to the more rigorous methods of mathematics, research, and experimental analysis in order to keep the industrial age on the march toward the gigantic servant of the people it is today.

Christianity has passed through a similar "rule of thumb" period where general principles were applied. They were inefficient and often cumbersome, but they brought the Lord's work among the people.

Many of us have continued on this level of Christian endeavor without seeing a vast potential accrued from refining our methods of missionary approach, of worship, and of personal relations. We must no longer indulge in generalities where the Lord's work is concerned. It can and must be as efficient as the finest business organization. This will occur

as the spirit of humility and deep consecration permeates our efforts. God gave commandments. Some are very detailed and specific. "Rule of thumb" service must give way to the finer, purer, stronger, developed service. The only kind of efficiency we can finally be satisfied with is perfection.

Spiritual Stability

All physical things have some degree of dimensional stability. They expand or contract in a predictable manner with temperature change. They deform within limits under stress and return to original shape. Some materials will withstand more stress than others before they are permanently deformed.

Dimensional stability is a very desirable and real quality of a godly spirit. It is a property of the soul that will allow it to withstand much more heat of labor and stress of adversity without twisting or deforming into sin-wrought shape. Enthusiasm improperly channeled is one of the greatest disrupters of spiritual stability. The usual thing is this: we go to conference or reunion and because of the closeness and warmth of the Holy Spirit we have a flash flood of enthusiasm. We go back to our homes and branches to find the channel of our enthusiasm dry and parched. How much better it would be if we would build in our souls reservoirs that would allow us the onrushing flood and keep it in its channel, then slowly open the reservoir to maintain a sustained flow throughout the dry seasons. The Lord's work would reap sustained drive and continuity of effort.

Enlarging Our Testimony

We must accept kingdom-building as part of our personal responsibility. We must properly prepare and labor in order to meet in the Lord's house and partake of his fullness. We must discard the imperfect generalities that Christ criticized in the Pharisees in favor of the more perfect law of love. We must strive for the stability of spirit that will allow us to withstand the temptations of Satan

Praise for Tokyo Army Hospital

By Melva L. Crum

IT IS EVENING visiting hours in this huge institution known as Tokyo Army Hospital. Most of us in this section are off the critical list. There are happy chatter and laughter and cheerful voices. The library lady has made her visit, leaving with each of us our choice of reading material. The fruit juice and malted milk cart has just finished its rounds.

Suddenly we hear the intercom click and then the strained voice of the announcer: "Attention! Attention, litter detail, litter detail. Report to the receiving tent." There is no more laughter. All is still. The nurses stand silently listening as the voice continues: "All night nurse supervisors, night N.C.O., medical O.D., please report to receiving tent immediately!" The voice seems to become more urgent. "Litter detail, all Red Cross personnel, Turkish nurse, Ethiopian nurse, report to receiving tent!"

There is no more talking in the wards. Patients, staff, and visitors alike are listening. From the urgency of this appeal we know it is a shipment of wounded United Nations soldiers from Korea. Some of the boys we have entertained in our home in Tokyo have been weeks and even months in forward outposts and on the front lines. Would any of them be in this group? I become very apprehensive as I realize from the extent of the mobilization that this is a large shipment.

"Attention, all laboratory technicians! Report to your stations. Blood donors are needed. Repeat. Blood donors are needed. All types except O!"

even as did the Son of God. These things, diligently attended to, will enlarge the ever-growing testimony of God's people to the world that God not only wants people but has people who are obedient, righteous, and heirs with Christ in the kingdom.

I hear the shuffle of slippers feet as some soldier rises from his cot and passes my door on his way to the elevator. Then another and another as they rally to stand in line in front of the door to the blood bank. Some of them will be recognized by his doctor or nurse and sent back to his bed with orders to *stay there*. His own experience as recipient is far too recent for him to be allowed to stay as donor in spite of his desire to help. I remember guiltily the transfusions so recently given me and hope desperately there will be sufficient for this night's heavy demand.

HOURS ARE OVER NOW, and the visitors have all left. The intercom has been silent for some time, and as we lie in our beds we strain our ears to hear as if, by our very intensity, we could surmount the barriers of distance and walls to project ourselves into the area where so much drama is being enacted.

Across the hall I can see the girl in bed there as she lies with her eyes closed, her lips moving silently as she fingers the beads on her Rosary. This lump in my throat is so painful. . . . I tried to fight against tears but lost the battle. That last call was for the chaplain. . . .

The nurse that is left in our section tries to carry on with the routine of pulses and temperatures. Sedations will be given those who require them, and we will try to settle down to wait the night out in restless sleep.

Morning comes at last. At seven thirty I hear my doctor's footsteps approaching the door. This morning he walks heavily. He tries to put on a cheerful act for my benefit, but I'm not fooled for a minute. One quick glance at his face tells me his eyes have not known sleep for many hours. He finishes his examination and his questions. "Did you sleep well? Did you eat your breakfast?

How much of it, and why not more?" Finally I get my question out.

"Did you work *all* night, Captain Coleman?" He nods his head. I remembered at four thirty yesterday morning I had been awake and heard him giving instructions to the nurse about the patient they were just wheeling out of the operating room. I knew he had worked all day and all night. Also, I knew that he will spend today watching over his patients, being summoned to this station or that as his presence is needed. For this hospital is full of soldiers in all stages of convalescence, and many require careful observation. There are always emergencies. Perhaps before dinner tonight he can get an hour's sleep.

"Captain Coleman, Captain Coleman, please call station 364." That's the floor where some of the badly wounded are, so he is away again.

TODAY'S BUSIEST PEOPLE will be the foreign nurses stationed here. The Army tries to have a native nurse present as each United Nations soldier emerges from the anesthetic. Turkish nurse, Ethiopian nurse, Greek nurse, French nurse, Italian nurse—all will put in a hard day. Each wounded man receives the attention of the best doctors the Army can secure.

My admiration is unbounded for the way this hospital cares for the ill and mobilizes for emergencies. I'm so grateful that when my need was urgent, I was permitted to come here. I had the services of the chief surgeon, Colonel Matuska, and his fine assistant, Captain Coleman. The general's lady herself could have received no better care. I have been told that when wounded soldiers hear they are to be sent to Tokyo Army Hospital the lines of worry leave their faces, and if they are able to do so they smile. They know that everything humanly possible—and sometimes even the seemingly impossible—will be done for them. Could we ask for more?

Books

Training for Parenthood, by Gelolo McHugh, Ph.D., Family Life Publications, Inc., Durham, N. C., 1947, 227 pages, \$3.00.

The author asks, "Will you use your first baby to practice on and then wonder why your second child is so much better adjusted to life?" The book has four general aims: to suggest means of securing the most favorable conditions for parenthood, to point out certain desirable qualifications for parenthood, to show how the parents' psychological attitude during pregnancy has an important bearing on the rearing of the child after birth, and, primarily, to help parents overcome difficulties in child care and training from birth through the first five years. He discusses accidental, incidental, and planned parenthood. After suggesting certain physical and economic qualifications for parenthood, he climaxes his chapter with "A child's basic needs are for love and interest from his parents; for stability and security in his home."

In a discussion of desirable personal qualifications for parenthood, he stresses the need for right attitudes toward the child, which will avoid the development of negativism in the child's behavior. He emphasizes the father's important responsibility as a parent. A good proportion of the personal happiness to be achieved in marriage comes from satisfying experiences and achievements in child rearing, attained by husband and wife working together.

"While half the battle is knowing what to do for the baby, the other half is knowing what to expect from him," writes Dr. McHugh. To help the parent realize what to expect, he discusses the usual achievements of the small baby, then follows with very practical chapters on eating habits, sleeping, toilet training, the prevention of thumb-sucking, sex learning, the use and understanding of speech, social and emotional learning, and preparing for the second child.

The chapter on speech is perhaps one of the most unique contributions to the book. A child needs help with learning to understand what is said to him, just as much as in learning to express himself. He warns of the danger of pushing a child into speech before he is ready to talk, and concludes that the quality of speech heard around him plays the most important part in a child's speech development.

In the chapter on social and emotional learning, Dr. McHugh declares, "Your

value to your child's growth will be in your knowing how to help him meet life as it comes to him, not in isolating and protecting him from life. You need to love your child for himself, and consistently place his future usefulness above your own personal desires." He describes in a very practical way how to protect his sense of security as a separate person, how to avoid continued shyness and negativism, and how to teach a child to be generous, reasonably cautious, reasonably independent, and free from chronic fears. Dr. McHugh believes that sound emotional habits and attractive social ways are learned. The sooner you supply your child with proper opportunities to learn self-control and social stability, the longer he will retain those traits.

ALICE M. BURGESS

Making Your Marriage Succeed, by Theodore E. Adams, Harper and Brothers, New York, 156 pages, \$2.00.

The theme of this book is simple and direct. The author says, "The conviction has grown that making a success of marriage depends largely on how closely a couple follows the truths and principles of the Christian faith. Marriage is a divine institution and it cannot be a success with God left out."

Commenting on this thesis the publisher has this to say, "Everyone wants to succeed in marriage, but not everyone is willing to count the cost. You can make your marriage succeed only if you take God into the Christian family you are establishing. This Christian basis of love and marriage is something that must be worked out."

In twelve readable and stimulating chapters the author develops this theme. He traces the story of growing and unfolding love from the early infatuations of adolescence to the "golden years" of married life.

Throughout, the author combines in a healthy, helpful philosophy the lessons of experience, the voice of scientific research, the word of God. Each has much to say for the various stages of growing and maturing love—much to say to those who would listen and learn.

He stresses the importance of giving love time to grow up and of practicing certain disciplines at each stage of that growth. Indeed it takes time to mount the ladder of love. This comes through making each stage meaningful in itself and yet contributing to the qualities essential to success and happiness on the levels of early friendships, impulsive infatuations, meaningful courtships; the testing days

of engagement, the adjustments of early marriage, the joys and the problems that come when "a house has a home inside." There are the headaches and heartaches of marriage, the tragedies of broken hearts and homes, the lonely years. Running throughout the book is this gem of wisdom: "Marriages fail because people fail, and people fail because they live without God."

One of the most practical and helpful features is found in the large number of tests or checklists provided. There are tests of true love, tests of the romantic love of adolescence, tests of the maturing love of courtship days, and a sort of final examination for measuring love at the close of the engagement period.

In my opinion this little volume will be found to be worth its weight in gold for young people contemplating marriage, for those already married, for parents who so much want to help their young people make the right choice, for marriage counselors, and for all who have an affirmative faith in the institution of marriage as ordained of God.

F. M. McDOWELL

The World and the West, Arnold J. Toynbee, Oxford University Press, 99 pages, \$2.

Mr. Toynbee, the British historian, discusses religion in this, his latest book, as the possible solution to present international problems. This religion must have universal appeal, and Toynbee sees the event as a possibility. He relates the history of the impact of Western philosophy and technology on the East, and states that we are deluding ourselves about the treatment the East and the rest of the world have received at Western hands. It is necessary to study the background of the Eastern peoples in order to understand them. Communism has been Russia's most effective anti-Western tool, far more effective than any material weapon could ever be. Claims that it can get rid of the extreme inequality between a rich minority and a poverty-stricken majority in Asian countries has been one of Communism's strongest appeals to the masses of the Eastern world. Toynbee covers some of the influences of religions on the world and concludes with the idea that there is spiritual need in the world. *The World and the West* is considered by a Kansas City *Star* reviewer to be "a provocative book, full of challenging ideas, splendidly written, so brief it can be read in an evening and so serious in nature that one finds himself going back to it again and again in thought."

BARBARA HOWARD

Question Time

Question:

Is there any proof that those who have occupied in the quorums of the church and been faithful, profitable servants here are continuing their work in that place to which they have gone—preaching and teaching the gospel of Christ?
Ohio Mrs. A. A.

Answer:

We are given to understand that priesthood exists eternally in Christ: "Thou art a priest for ever after the order of Melchisedec" (Heb. 5: 6). Scriptures further indicate that every faithful priest retains his priesthood in eternity. Priesthood is given for the sole purpose of serving and ministering to the needs of others. Hence it would be retained for no other reason.

Moses and Elias appeared to and talked with Christ on the mount of transfiguration. "I am thy fellow-servant" was the statement of the messenger who came to John on the Isle of Patmos as he beheld the heavenly vision.

John the Baptist was sent to restore the Aaronic priesthood in these latter days and later Peter, James, and John came to restore the Melchisedec priesthood (D. and C. 26: 2, 3). III Nephi 13: 12 ff., tells of the "three Nephites" who remained to minister to people on the earth. We conclude from the preceding Scriptures and others that might be mentioned that worthy men of the priesthood continue their work in the life beyond.

FRANK A. FRY

Question:

Since Satan has committed the unpardonable sin, why is it recorded in II Corinthians 11: 14, "Satan himself is transformed into an angel of light"? Doctrine and Covenants 110: 20 says that Michael detected him when he appeared as an angel of light, and II Nephi 6: 23 states that he "transformeth himself nigh unto an angel of light." Please explain.

Iowa

L. O. L.

Answer:

Having committed the unpardonable sin Satan was cast out of heaven, not into his final abode but into the earth. He occupies in this world where the light of Christ shines for the benefit of the chil-

dren of men, and where he is capable of appropriating some portion of that light to himself and reflecting it as his own, somewhat as the dead, nonluminous moon catches the light of the sun and reflects it as if it were its own.

The statement in Corinthians, as the context shows, refers not so much to Satan's person as to his works—his methods and institutions, his policies and principles. It is his inherent nature to imitate and counterfeit the things of God, and so far as possible clothe himself in the garments of light in order to deceive. He draws on the light of Christ to hide his own perversity and inspires his wolves to work in sheep's clothing. He appropriates principles of truth as a front to deceive the unwary of his plan to destroy; he proclaims liberty while undermining for tyranny and bondage; he inspires his agents to shout the loudest for "democracy" and to work for despotism. In religious lines he will mix a liberal proportion of divine truth with his perversions to induce undiscerning minds to accept them all; he habituates his institutions with wealth, art, fine architecture, jewels, gold, and nearly every form of beauty to give them prestige and make them attractive. Christ approached this point when he spoke of tombs—beautiful without—death within.

Satan works in many fields but freely uses beauty and grandeur in decorating his dark schemes; thus he makes himself appear as an angel of light.

CHARLES FRY

Question:

Deuteronomy 23: 19, 20 says that if you lend something to your brother it should be without charge.

Then why does the General Church charge interest on the money it lends people for building or repairing church property which always belongs to the church?

Missouri

E. L. B.

Answer:

The intent and purpose back of an act often determines whether it is right or wrong.

Some years ago, one of our members who owned a quarry became financially embarrassed and borrowed from a loan shark at usury rates. When the loan was due he was unable to pay, so the loan

was renewed and the interest rates increased. This continued until the loan shark took over the quarry. This was despicable.

Loans are usually made to help people and not to burden them or take advantage of them. Many times people are able to buy homes by borrowing at low interest rates. Such transactions are usually a blessing.

The question of the church's charging interest might be answered in several ways. We expect our Presiding Bishopric to follow sound business practices. They are by law expected to protect trust funds. In the handling of loans there are expenses involved—clerical help, office space, bookkeeping records, postage, stationery, and possible loss. If these were charged to the fund from which the loans were made and if there were no charge made to reimburse the fund then, over a long period of time, the fund would be dissipated and no longer available to help others.

While this is an exaggerated view it is correct in principle. Suppose we call this a service charge instead of rental of the use of the money.

It must be remembered that these funds held in trust by the Bishopric come from all the branches. Doctrine and Covenants 51: 3 gives specific instructions when one church (branch) borrows from another.

And let that which belongeth to this people not be taken and given to that of another church; wherefore if another church would receive money of this church, let them pay unto this church again, according as they shall agree.

Who, then, should complain if the borrower willingly, freely, and cheerfully agrees to reimburse the General Church for the expense of processing the loan?

Again it is doubtful if the 1 per cent or 3 per cent charged local churches for the processing of the loans would fully cover the expense if the time spent by General Church officers and missionaries who give consideration to such loans were added to their cost.

JAMES F. KEIR

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald Editors* rather than panel members. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

So Fresh from Heaven

By Mrs. Wayne N. Holmes

(See page 23.)

It was last October that my husband and I learned we were being granted the privilege of becoming parents—of bringing into this world a human being for the purpose of enriching our lives and the lives of others.

Those brief months of preparation chocked with wonderful, exciting, new experiences have now flown by. The baby's nursery is in complete readiness, including the furniture which was built so carefully and lovingly by his father, and the nurse has just placed tiny Alan in my awkward arms—arms made tense with awe and frightened with responsibility, yet tender and willing by that part of God he represents.

How important I am! As I gaze down at him, helpless and dependent in my arms, I immediately experience a desire to foresee his whole life, to see him through his growing years and to witness in my mind's eye his great accomplishments and few failures, his many joys and slight heartaches. I wish somehow that I could order his every activity so that he might be spared all the unpleasantness of life and reserve for him only joy and happiness and cheer. My impulsive desire is to have superhuman power to mold his life *this instant* into a beautiful and completed instrument of God.

Then I'm reminded by God's spirit that this type of yearning is selfish. I'm told that the joy and satisfaction of parenthood comes through patient *daily* development of this child, and that we, as his parents, will receive happiness according to the patience and understanding we develop. Thrills beyond human comprehension will be ours as we take little Alan's hand and figuratively lead him over rocky places into verdant

fields of service and love. And I stanchly determine, as I snuggle him affectionately in my arms, that I *shall* enjoy every second of his growth and that I shall enrich my own life through his presence with patience and love.

I suppose I am no different from any other parent, but it seems to me that no one could experience more happiness than I have experienced in bringing this part of God's kingdom into the world. He is so soft and sweet that I feel as though I am entering heaven when holding him in my arms.

I felt a wave of terror, however, as I feared it would eventuate in a dream ending with the coming of dawn. Then, as though I were protecting us from the possibility of losing Alan through unworthiness, I offered a heartfelt prayer to the Giver and Sustainer of life in our son's behalf.

Our Father, please grant to Wayne and me an unusual amount of wisdom and understanding as we launch upon the task of rearing this little boy. May our patience and love be akin to that love and understanding you showed when you gave your only Son to be subject to ridicule and pain for our welfare. May our lives be supplemented with unselfishness and an understanding of true love through the medium of this baby boy. May he teach us as we endeavor to mold his infant life into something as precious and tender in years to come as he is at this moment. In the name of Jesus Christ we pray. Amen.

Alan wriggled in my arms and my thoughts continued:

To you, Alan, we pledge ourselves to the enjoyable task of ministering to your every need—physical, spiritual, mental. We desire to be good parents, always seeing your childish problems and disturbances as *real* and applying our adult understanding to them so that they may vanish in favor of your spiritual growth. We sincerely desire that you may grow up to love and associate with God that your character may be irreproachable and your personality pleasing. We give to you the heritage of the church to help you in this achievement. We desire for you a maximum of happy occasions and a minimum of disappointments. But when disappointments come to you, we desire that they may become your steppingstones. We desire that your body may develop into a beautiful, healthy tabernacle of God and pledge that we shall do our best to see that you are properly taught and cared for physically until the time when you shall have attained ability to care for yourself.

We desire that you may be intelligent and we pledge that we shall afford you opportunities to gain knowledge and wisdom from as many sources as possible.

We desire that you should spend your life profitably and humbly, and that you should form the habit of doing good. We cite for you not only the life of Jesus but also the lives of our many friends and relatives with whom you will come in contact and pray that you may cherish, appreciate, and exemplify these worthwhile lives.

We desire for you a life of prayerfulness and pledge that we shall teach you to pray, to the best of our ability, through our family worship.

We desire for you an appreciation for nature and shall afford you opportunities to acquaint yourself with the wonders of the sunrise, the warmth and promise of spring, and the cheerfulness of the song of birds.

We confess, Alan dear, that it was selfishness on our part which inspired your existence. We wanted you for the enjoyment and happiness your little being could give to us; therefore, we expect nothing from you in return. The only thing you owe us for our part in your life is to give your children more of what we desire to give you than you received so that eventually there may be raised up a people on earth who will do the complete will of God and establish his king-

Home Column

dom on earth as it is in heaven. This, dear son, is the great goal your father and I have in life. All other strivings are secondary to it.

Thanks for coming and bringing such happiness to us. By so doing you are affording us a greater opportunity to realize our goal in life. You are giving purpose to our existence. Without you, our lives could never be complete.

My thoughts were reluctantly interrupted as I saw the nurse enter my room. She took Alan into her arms and returned him to the nursery. His blanket was stained with a mother's anxious tears, but he was peaceful and content. I was suddenly aware that this was only the beginning of a new kind of happiness for my husband and me. For a part of God had come to live with us, and his freshness from heaven was appealing and completely satisfying.

For a few minutes I had been close to God, and I realized there were many other occasions in store for Wayne and me when we would need to draw near to God and ask for his wisdom in rearing this little child into useful manhood. I was completely happy. He belongs to us—God, his father, and me!

Solo

I sang a solo last Sunday—but not alone. No, strangely enough, it took many helpers. First there was the lady who cared for my children—not only while I sang but also while I practiced.

A young woman accompanied me on the organ. And who can say how many hands were necessary to build the organ? Many more contributed to purchase the organ.

Someone scrubbed the floors. Another brought beautiful flowers which lifted me up to God, making it easier for Him to help me. Still others prayed for me. Some radiantly receptive faces and eyes said, "That's lovely. That is interesting. Tell us more," and kept up my courage to face the throng.

Surely this is the kingdom: God's people working and worshipping together.—Gladomine Wilcox Ber-ridge

I Want Zion

By Mrs. Melvin Benner

I HAVE RETURNED recently from the Center Stake Reunion at Lake Doniphan. I came home with a firmer conviction than ever before—"I want Zion." We have been admonished that Zion is no closer or further away than the spiritual conditions of her people. If living one week with the Saints can be as wonderful and beautiful as these eight days, I want to be one who is striving to build this permanent condition.

As I walked on the beautiful church-owned reunion grounds just outside of Excelsior Springs, Missouri, the cares and worries of my daily world fell away, and I immediately felt that God had come before me to hallow these sacred grounds. The friendliness and the kindness and concern of the people camping on those grounds touched the heart of each person. Three young people with burning torches lit the first campfire and told us what they expected from this reunion; then as we each searched our own souls we sang softly together, "My God and I Walk Hand in Hand Together." With tears streaming down our faces, we did surely feel our hands clasped in his.

Each day as we climbed the slight incline to the large tent, I was reminded of the familiar anthem, "Oh, Lead Me to That Holy Hill," for this little hill to me was indeed holy. From the youngest to the oldest, these people were consecrated to the task of kingdom-building—from the kindergartners to Brother F. A. Smith, who spent the entire reunion with us. His testimonies made our whole bodies tingle with the desire to be better Latter Day Saints.

From behind my tent I saw three teen-agers go toward a wooded section. What were they carrying? Three quarts of milk! Who could worry about three youngsters going off with three quarts of good milk?

I thank God for the consecrated, devoted leaders of Center Stake. He has surely placed them there. The children's workers are possessed with a zeal and conviction the children cannot miss. The same devotion is carried by the young people's leaders, the women's leaders, and each of the stake officers. During one season of prayer in the big tent, fifty-two children and young people prayed to their Heavenly Father. This testifies to me that our people are endeavoring—yes, and succeeding—in building more Zion homes.

You who live in outlying districts need have no concern about the Center Place. It is being prepared. Our concern is to prepare ourselves to go along with it.

Although I have never written an article for any of the church publications before, I felt impelled this morning to put these words on paper as a testimony to other young mothers. The decision to go to reunion is not always easy to make. There are many things that would hold us back—finances not being the least of these. It isn't easy to leave a husband behind, as is often necessary, but the effort to go to reunion is nothing compared to the benefits received. It could easily be the "saving grace" of your entire family in the days that are coming. Make your decision now to take your children to the nearest reunion next summer.

We are home now. Together we are singing the reunion songs which remain in our hearts. We are sharing our reunion experiences with others around us. As I come back into the reality of this life, I know that I must have a part in this great Zion movement. God has given me a foretaste; I must not be found lacking. I thank God again for the experiences of reunion week.

A Problem in Ethics

By Dave Alkire

(Ohio State University '54)

DR. WATSON and his student friend went into his private library for a talk after one of those chicken dinners that had given Mrs. Watson an enviable reputation among many of the students. Turning to the youth the older man said, "Was there a particular angle to that question we had in class this morning that you wanted to discuss more personally than we could at that time?"

"Yes," said the student. "Have you given much thought to the question of social drinking? If so, how can we say whether it is right or wrong?"

Dr. Watson was interested at once, for he had been doing some recent study on the question and decided to discuss it as fully as he could.

"The words 'social drinking,' as I use them," he said, "apply to alcoholic beverages and their use in very moderate amounts without drunkenness or loss of wit, and in the company of one or more people. We will say that this type of drinking is motivated by the good taste of the beverage, the good fellowship accompanying the drinking, or the desire not to hurt the feelings of your host or not to feel out of place. It is not motivated by a desire to escape from the problems of society or to get a pleasant psychological or physical bang out of the beverage.

"We will think of the social drinker as the person who serves cocktails before dinner, or the man who has a beer with his friend George before he goes home after work. We also might think of him as the 'College Joe' who goes to the local dive with the boys to discuss philosophy, sex, politics, or what have you. Will you agree with this definition?"

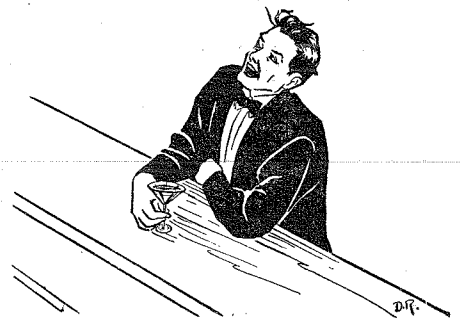
"Yes," the student replied. "But will you also define the terms, 'right' and 'wrong'?"

MEN HAVE BEEN GIVING different meanings to the words 'right' and 'wrong' through the ages," said the professor, "but I think we can come to an agreement on a rather broad definition and then narrow it down to a given situation. Let us say that what is good for society is right, and whatever is bad for society is wrong. From there I think you'll agree that anything which helps man to live better with his fellow men, aids his health, adds to his intellectual growth and understanding, and better his relationship with his God is good. This good is the right.

"And to further clarify our understanding of right and wrong, let us say that anything which causes man to hurt his fellow men, which is harmful to his health, or interferes with his intellectual growth and understanding, or causes a conflict between man and his God is bad. And this bad is what we mean by wrong. Will you agree with this?"

"Yes, I never looked at it that way before, but I agree," said the student.

THE PROFESSOR went on. "Heavy drinkers and alcoholics cause a lot of problems in our society. They help to increase our divorce rate; they commit crimes; they often leave their families penniless and their businesses broke. Some of these points might be debatable, and to adequately answer them we would have to solicit the experts. However, all in all I think we'll agree that the heavy drinker and the person who drinks to the point of becoming an alcoholic does cause many sociological problems. Thus we can justly label this type of drinking as bad or wrong.



"Anyone may become a heavy drinker or an alcoholic. It seems to depend on his psychological or physical makeup. If I influence anyone to become one of these I am hurting our society, and this is wrong. If I influence anyone to drink at all, carefully teaching him the wisdom and virtues of moderation, I am still doing something which I can label as wrong. There is no guarantee that those I influence to drink will not become problem drinkers. So the only way that I can drink socially is to do so without influencing others to drink.

"A judge friend of mine from Cleveland told me the other day that about 40 per cent of the traffic accidents which occur are involved with people who have been drinking moderately. The person who had just one or two beers, or maybe a cocktail, is more dangerous than any other person on the highway, mainly because his skill has been weakened and he doesn't realize it. As a matter of fact, he thinks he can drive better. He tends to drive faster and take more chances, thus causing more accidents.

"I feel that this is reason enough to say that social drinking when one has to drive is wrong, since society is often hurt by these combined actions."

THE YOUTH appeared a bit restless. He got up from his comfortable chair before the fire and walked to a

New Horizons

Forever - Obedience

By George Barrington

large picture window which overlooked the campus. He stood there for a few minutes watching the students as they passed and then returned to his place beside the large open fireplace.

"Professor, you've certainly given me a better understanding of this question of social drinking, but you still haven't definitely said that social drinking is wrong, even though you have pointed out several incidents where it definitely is not right."

"Well," said the professor, "if I drink more than one beer the function of my highest brain center is somewhat interfered with, and for me personally I consider this as wrong."

"My life is so fast moving and so complex that I need a sober mind in order to do justice to my work or my relationship with my fellow man. I also think that a lack of sobriety hurts a man's relationship with his God. Now I can develop this idea further, but I think you see my point, don't you?"

THE STUDENT seemed satisfied with the last statement and he turned to the teacher and said, "Then according to your standards, professor, you can drink socially as long as you don't influence anyone to drink who might become a problem drinker, you never drive after drinking, and you limit yourself to one beer, because more than one beer seems to affect your highest brain centers, and you think that life is sufficiently complicated to require all of your wits."

The man and the boy were silent for several minutes, both seemingly lost in thought. Then the youth turned to the old professor and expressed the conclusion which he now arrived at after their open and frank discourse together.

"It seems to me, Dr. Watson, that you can't drink socially without expecting or inviting those present to drink with you. According to you, anyone who drinks may become a problem drinker, or even an alco-

(Continued on page 21.)

WHEN I WAS VERY YOUNG I was taken to church each Sunday by my parents. I continually received instruction from them to "behave and sit still." On those occasions when I took their advice, things went pretty well, but on those days when the form seemed rather hard, the heat oppressive, and the sermon not too interesting, I became restless and ignored instructions. After service, however, I had the lesson of obedience taught me in a more forceful manner, and it was surprising how soon such a lesson, administered on the seat of understanding, traveled to the other extreme and became implanted on my mind.

As I grew older I went to school and once again was told to do certain things in certain ways. Sometimes it seemed to me that the teachers didn't always know what was what, and on being told to do *this* in *this* way I found it easier to do it *that* way. Once again, however, I learned that such behavior did not lead to smooth relations, so I decided to leave the teachers in their ignorance and do things the way they wanted them done.

Now I am a man, yet I find my position has changed very little. I run a store for my father. When my boss gives me instructions, I obey. If he says, "Right, George, we'll stop buying now till the end of the month," I stop buying.

So as far as my life is concerned, the purpose of obedience has endured, that purpose being that the will of someone above me might be fulfilled through me.

When we consider the relationship of man and God, we must see that a similar position exists.

From the very beginning of time, as recorded in the Garden of Eden story, the purpose of obedience has been the same—that the will of God may come to pass through man. We recall how disobedience to that will separated Adam and Eve from their Creator, and we know how the con-

tinued disobedience of men has continued to estrange them from their Heavenly Father.

We recall with pride the obedience of Joseph Smith to the instruction, "If any of you lack wisdom, let him ask . . .," and the result of that obedience—the church of Christ restored.

Today it would seem that before we obey the commands of God, we have to know the whys and the wherefores of it all. Typical examples: "Oh, yes, the Doctrine and Covenants says no hot drinks, but of course hot drinks refers to the hot water and rum that they drank in those days. And tobacco—well, that meant chewing, not smoking."

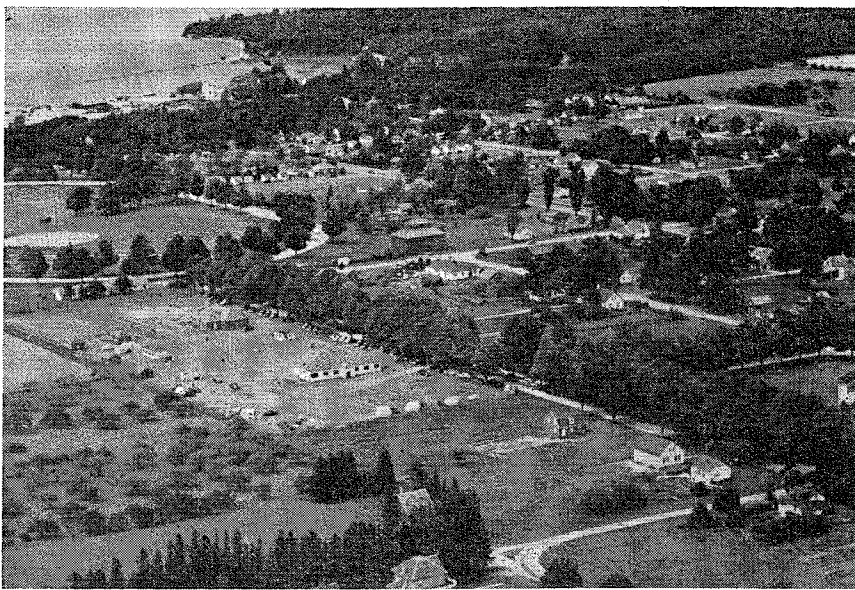
It reminds me of the story of the policeman who, while walking his beat, found a dead horse on Chrysanthemum Street, so he pulled out his book to make his report. He wrote, "Found: One horse—dead—on Cri . . . Chri . . . Cryst . . ." but he couldn't spell Chrysanthemum. So he put his book away, took the horse by the hind legs, and pulled it to Daisy Street where he made out his report with ease.

Do we not, many times, pull the word of God into some different position in order to make our obedience easier?

We are fortunate in that in these last days God has seen fit to entrust to us his word as contained in the Standard Books of the church. Let us obey his commands that his desires may be fulfilled through us.

We have been told many times that the gospel is not meant to be privately interpreted, for in private interpretation our own desires are bound to affect our opinions. Jesus Christ, by his example, showed the need for obedience even in the bitter, yet glorious death he suffered.

What greater incentive do we need than his words, "If ye love me, keep my commandments"?



Port Elgin Reunion Grounds

Report on 1953 Port Elgin Reunion

Toronto and Owen Sound Districts met for their annual reunion at Port Elgin, Ontario, from July 11-19, with a daily attendance of about four hundred, which included members from all parts of Ontario as well as visitors from the United States.

President and Mrs. W. Wallace Smith were present for the entire reunion. President Smith preached three times, conducted the general class, and assisted in an executive capacity. Mrs. Smith taught the morning class for women.

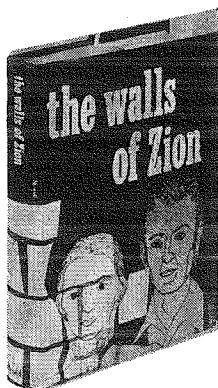
Other full-time appointees on the staff were Bishop Leslie W. Kohlman and Elders John Booth, Al M. Pelletier, and Robert Flanders. Evangelists Ben Hewitt and Benson Belrose were present for patriarchal counseling. District presidents in charge were Elders John Booth and Gordon Farrow.

Others who helped were E. M. Kennedy, morning devotions; L. W. Kohlman, young people's prayer service; Elwood Smythe, children's division; Helen Booth, intermediates; Sally Flanders, young people; Aarona Kohlman, women's classes; Al Pelletier, men's class; Dr. D. A. Campbell, music; Mabel Scott, kitchen; Doris Hewitt and Betty Johnson, dining room; Fred LeFeuvre, snack bar; Gordon Kent, recreation; Mr. and Mrs. Alvin Dobson, billeting; E. M. Kennedy, publicity; and Gladys Pycock and Ruby Taylor, district women's leaders. There were also a number of volunteer workers.

MRS. L. W. KOHLMAN

The Walls of Zion

by Addie Spaulding Stowell



A new book! "The Walls of Zion" is a historical novel that brings you facts along with fiction. It is a story of pioneer life in the early days of our church. The reader will follow the church from its beginning to the time when the Saints were forced to abandon all in Missouri in 1833. Order your copy today.

\$3.00

Herald House
Independence, Missouri

Letters

New System for Financing Reunions

The system of Zionics living is portrayed in the history of the Devil's Tower Reunions (the last was in 1941). The Saints in that area now attend the Black Hills Reunion which is held at Bob Marshall Camp near Custer, South Dakota. Here they have beautiful grounds, excellent facilities, and the ministry of General Church officers and appointees. Paul Hanson, E. Y. Hunker, C. Houston Hobart, L. S. Troyer, A. W. Lundeen, and H. L. Livingston are among those who have been present. In addition to blessing those at reunion, the Lord has helped the Saints in the unorganized territory of South Dakota and Wyoming; several new members have been baptized and a mission is being organized at Alva-Hulett, Wyoming.

We who have attended the last three reunions feel that much of the success has been due to the system of financing. We have six missions and one group which each month takes an offering that is deposited in the reunion fund. At reunion offering plates are passed each evening, and offering glasses are available at meals. No set amount is charged, but each is expected to pay as he is able. The entire working staff is composed of volunteers. Through working together we have learned to know and appreciate each other more. Our finances have grown steadily since 1951, when we had \$124 left at the close of reunion. In 1952 we had \$268, and in 1953, over \$400. We hope to accumulate enough that we can finance at least one reunion even if we have a depression or increased inflation.

All members have been willing to make sacrifices for the Lord's work, and have been blessed as a result. Our prayer is that someday other reunions will be based on the free-will offering system and that all members may attend, the poor as well as the rich. It is a new field for Zionics practice.

DALE E. LARSEN

Deadwood, South Dakota

New Mission in Alabama

We have been living away from church privileges for fourteen years, but we have kept in touch with the church and have attended services as often as possible, even though it was inconvenient to do so. Our prayers are that a branch may be built here in Falco; there are many good people in this locality who need the gospel. Lately we have seen the beginning of our dream materialize. On July 12, G. W. Hall from Milton, pastor to the nonresident Saints, met with us to discuss possibilities of organizing a mission. We enjoyed the meeting, and Brother Hall was pleased with the prospects. Fifty-one persons were present for church school the past two Sundays; of course not all of these are members. We are indeed grateful to Brother and Sister Barnhill for the use of their home as a meeting place until other arrangements can be made; they have also granted a lot on which the church is to be built.

We ask the prayers of *Herald* readers in our behalf that we may be able to carry on the work in a manner pleasing to God. We will also appreciate helpful suggestions anyone cares to give. If there are members living in this area who haven't heard of our meetings, we suggest they go to Crestview, Florida, and inquire for the Graham place (North Highway 85) where the Barnhills live. We shall be happy to have others worship with us.

MRS. C. E. BARNES

Falco, Alabama

On Archaeological Tour

As I write this four of us are en route to Central America to visit remote archaeological sites. We are entering two states none of our Book of Mormon archaeologists have visited before—Quintana Roo and British Honduras. In remote Quintana Roo scientists have discovered a temple (at Tulum) which they have labeled the "Temple of the Descending God," because on its façade is carved a god descending from heaven. In view of the Book of Mormon's greatest claim—that Christ descended from the sky in the presence of twenty-five hundred ancient Americans—this discovery seems very significant.

We expect to return in early September after getting kodachromes and three-dimensional films of the ruins. I have confidence in and appreciate the prayers of the Saints. My son Ward, Joseph Anway, Ronnie Anderson, and I will be grateful for the prayers of those who may wish to remember us.

ROY WELDON

Memories of Swen Swenson

Reading the biographical sketch of Swen Swenson brought back memories of things that happened more than fifty years ago. I am the Bertha Serrell (misspelled "Cereal" in the article) who asked if the church sanctioned dancing. I well remember asking him this and the answer that he gave. I quit dancing despite the fact that the man with whom I was going—and later married—was a good violinist and often played for dances. He was a Catholic at that time but now is a member of the Reorganized Church and an active worker in the Mount Dora, Florida, mission. It has been a source of great joy to me to see my prayers of many years being answered. One of my boys now holds the priesthood and is serving in our little mission here.

I enjoy reading the biographies and memoirs of the early missionaries. I can well remember some of the things Swen used to say. I always smiled when I heard him in his broken English say, "I tell you vot, brodders and sistors, this latter day vork is youst grand, ain't dat a so?" Once when Brother Garver was in the audience, Swen asked, "Ain't dat a so, Brodder Garver?" and Brother Garver answered with a hearty laugh, "Yes, Brother Swen, that is so!"

I am now seventy-seven years old—the only living charter member of the Minneapolis Branch. I joined the Reorganized Church on my sixteenth birthday sixty-two years ago. My twin sister, Mrs. D. A. Douglass, who joined two years after I did, also lives here in Mount Dora. She also has been a faithful member through the years.

MRS. H. J. WISE

Mount Dora, Florida

Faith-building Experiences

Several years ago I, with others, had an experience we will not forget. It happened in Lamoni shortly after Brother and Sister Robert Farnham were appointed to work in this stake. The adults met in the Coliseum; the primaries and kindergartners in the stake office downtown. I was helping with the primaries at that time, and usually on Communion Sunday we went to the meeting with the grownups, almost invariably arriving at the Coliseum too late to obtain a seat on the first floor. Children, teachers, and supervisors often sat in the balcony. Among so many little ones, no matter how good they were, there was always a certain amount of noise and confusion making it difficult to hear.

On this particular Sunday I almost decided to go home, but my little girl wanted to at-

tend the service, and not wishing to discourage her, I made my way upstairs and sat down in the midst of the usual whispering, giggling, and shuffling of feet.

After the emblems were served, a hush crept over the entire building. In the balcony the effect was profound. No paper rustled in a child's hands; nobody whispered; no little foot moved. For a few wonderful moments Brother Farnham allowed the silence to continue, then arising he stated that he felt we had all sensed the presence of the Divine. That Presence seemed to linger seconds longer, and the good Spirit was with us to the end of the service. Looking around on the faces of the children, I wondered if some of them had not seen, as well as sensed, the divine Messenger.

Lamoni has just had another fine reunion. It was indeed a privilege to attend classes conducted by men and women who were willing to make the things they have learned through self-discipline, study, and prayer available to us, to help us grow as we solve our daily problems. Sister Alice M. Burgess taught the women's class, and her work was greatly appreciated.

At another Lamoni Reunion not many years ago we had the experience of hearing Brother John R. Grice speak in tongues in a Polynesian dialect which, while we neither understand it perfectly nor speak it fluently, is still quite intelligible to us. My husband and I could easily follow many of the words and phrases, both in the tongue and the interpretation which followed.

Such things build faith and help carry us over the discouraging times which occasionally come to us all.

MRS. MAY N. ELLIOTT

Lamoni, Iowa

In a Better World

We were very much interested in the article by D. H. Schmidt in the July 6, 1953, *Herald* concerning "The Condition of Children in the Millennium." When we had a little son, one week old, taken by death in 1914, my heart

was nearly broken. A member of the Seventy spoke in prophecy and told me, in part, that I should be a Mother in Israel and have my babe again. I was also told that he would be a baby still and would grow up without sin unto salvation.

It was a great comfort to me and has caused me to visualize a work during the millennium, not with my baby only but with children who come forth at the first resurrection.

Later my husband listened to a conversation between a high priest and a younger elder. The elder believed a child dying before the age of accountability was received into celestial glory with no effort at all on its part. The high priest said, "If this be true, it would be better if we all died in infancy."

As a family we have four infants awaiting the resurrection. What we believe concerning the hereafter will make no difference, as the laws governing are established, but I would like to believe that our children will work out their salvation, no doubt in a better world than our children here.

EMMA FREEMAN

Ava, Missouri

From a Recent Convert

I was reared a Mennonite and joined that church when I was seventeen. Several years ago I read some tracts given to me by George Roberson when we moved to Hutchinson. He invited us to attend his church and gave me some books to read. Two weeks ago I was baptized, and as that ordinance was being performed I felt that a great weight had been lifted from my heart.

I ask the Saints to pray that I may always remain faithful to my covenant and for my husband and three children who as yet do not belong to the church. I also solicit prayers for Brother Roberson that he may be blessed in continuing to teach others of the true gospel. I will be glad to hear from members who care to write.

MRS. HELEN EDIGER

611 North Monroe
Hutchinson, Kansas

SPECIAL COMBINATION RATE

for subscriptions expiring in
September and October

Saints' Herald

and

Daily Bread

both magazines, 1 year, now just **\$4.50**
(to one address)

CANADA — \$4.90

OTHER COUNTRIES — \$5.85



Independence, Missouri

Briefs

Six Children Baptized

ATHERTON, MISSOURI.—Five young men from Atherton are now in various branches of military service. They are Keith Graybill, who has already returned from Korea as a casualty, and his brother, Dwight; Lawrence and Willis Brosam, and Charles Tweedy.

Children's Day baptisms were William Moore, Ronald Balcom, Lois Ann Allen, June Mitchell, Claude Odell, Jr., and Gerald Odell.

Jeffery Allen Jones, son of Mr. and Mrs. James Jones, was blessed by his great grandfather, Gomer Wells, and his uncle, Wendell Van Tuyl.—By CENTRAL MISSOURI STAKE Reporter

Indians Baptized

MACY, NEBRASKA.—Seventeen new members were baptized on July 19. All of these members are Indians. Each was presented with a copy of the Membership Manual.

A baby girl and a five-year-old girl were blessed recently.

Ground was broken for the rebuilding of the church on August 4. The work in Macy, Nebraska, is moving ahead.—Reported by ORA E. CARTER

Family Baptized

EAST ST. LOUIS, ILLINOIS.—At a baptismal service held on the first Sunday in July, Mr. and Mrs. William Ritchey and their two sons, Arthur and Patrick, were united with the church. The service was conducted in the lower auditorium and the four were baptized by the pastor, Charles B. Fletcher. An impressive confirmation service was held in the upper auditorium during the eleven o'clock hour. The whole hour was used for this service. After a solo by Martha Lea Brown, the four new members were confirmed by Elders F. F. O'Bryan, W. A. Havlen, Prosper Carl, and Charles Fletcher. At the end of the service the congregation offered the family the right hand of

fellowship and welcomed them into the church.

On February 25, Ronald Solomon was ordained to the office of deacon. Brother Solomon is assistant church school director and assistant young people's leader. He is a student at Washington University, St. Louis, Missouri.

On July 28, Robert Allison was graduated from Park's Air College at Maplewood, Illinois, and on August 2 he reported to Scott Air Base. Robert was recently baptized at East St. Louis.

Jack Sherman, who is employed by the Hudson Motor Company, has been transferred to Dallas, Texas. His wife and two sons will follow him there. Brother Sherman was baptized last December following a series of meetings by Missionary John Wight.

There have been twelve baptisms so far this year, and nineteen in the past twelve months. Thirteen of these were adults; this resulted in the completion of four families.—Reported by MARIE ANDERSON

Newly Organized Branch

JACKS CREEK, TENNESSEE.—The newly organized branch at Jacks Creek just completed a successful two weeks' series of services. Four adults and one young man were baptized. They were Mr. Milton Bailey, Mr. and Mrs. Homer Jordan, Mr. George Pollock, and George Pollock, Jr. Brother Bailey, now seventy-nine years old, will be remembered by many of the missionaries who have labored in the Lexington, Tennessee, area. He first heard the gospel preached by Missionary Snow sixty-two years ago.

Jacks Creek Church is on the fine Highway 100 running east through southern Tennessee to Nashville, about three miles east of Jacks Creek village and about eighteen miles south of Lexington, Tennessee.—Reported by J. H. YAGER

Mission Is Growing

ROLLA, MISSOURI.—The mission at Rolla has been in operation a little more than two years. It met first in the home of Mr. and Mrs. Roland Whittaker, and later in the VFW upstairs hall. Brother Clarence Reese of

Waynesville was selected leader and still holds that position. Dr. Robert Russell, instructor in bio-chemistry at the Missouri School of Mines and Metallurgy in Rolla, has been the supervisor of the church school. In May, 1952, Brother Russell was ordained a priest. In April Brother Amos N. Davis, of Salem, Missouri, was ordained a teacher.

Rolla is near Fort Leonard Wood, and a number of Army men and their wives have attended services. In June, Shirley Mae Davis was baptized at Linn, Missouri, completing a family circle, and enlarging the congregation.

On August 9 the group enjoyed an all-day service, with Area Supervisor Elder John Puckett and Elder Ross Mortimer, of Jefferson City, and their families as guests. Brother Puckett baptized Cozette and Rowla Ruth, daughters of Brother and Sister Whittaker, and Mrs. Geneva Lunsford. He was assisted in the confirmations by Brother Mortimer. Brother Puckett also blessed the newest Whittaker, Hannah Elizabeth, and delivered the morning message.

Sister Marilyn Whittaker is pianist, and C. R. Remington, Sr., is song leader.

Among visiting ministry have been Apostle D. O. Chesworth, and Brothers John Puckett, Ross Mortimer, Joseph Brown, Norman Cox, John Guinea, Sam Tremain, W. J. Winn, Ralph N. Remington, and Brother Pohl.—Reported by C. R. REMINGTON, SR.

Youth Camp Held

POCATELLO, IDAHO.—Youth camp was held at Tendoy Camp near Pocatello for a week, beginning July 5. The seventy-five young campers came from all sections of Idaho and Utah, in addition to three from Nevada, three from Montana, and one from Kansas. This is the first time the camp has been conveniently located for both the Idaho and Utah Districts.

The camp staff included Russell F. Ralston, Lysle Gilmore, Cecil Gilmore, Mickey Dennis, Connie Kyle, Beth Fife, Melba Rae Barnett, James A. Everett, Wayne Smith, Beatrice Gilmore, Opal Sutherland, Irma Ultican, Gene Chaney, Tom Ultican, and Jim Sutherland.

The church is on the air at Ontario, Oregon, over KSRV, and at Twin Falls over KLIX.

The Idaho-Utah Reunion was held at Hagerman, Idaho, August 9-16. This year the committee sponsored a teacher-training class.

Apostle Paul M. Hanson and Seventy Russell F. Ralston had charge of prayer service and taught the men's class, and Apostle Hanson also taught the general class. The bishop's class was taught by Bishop Willard C. Becker. Youth supervisor was Seventy James Everett, with Seventy G. Wayne Smith in charge of youth classes. Florence Ralston and Doris Becker taught the women's class. Patriarch J. F. Curtis led the missionary experience class, and Brother Everett taught the leadership training classes. Mrs. Josephine Ultican was children's supervisor. Patriarch Silas Condit was in charge of administrations and patriarchal blessings. Preaching duties were shared by Brothers Hanson, Becker, and Ralston.—Reported by RUBY Y. BROWN

Held Ground-breaking Ceremony

TURLOCK, CALIFORNIA.—Ground was broken July 13 for the new church to be erected at Fifth and Linwood Streets. The initial construction will be one room with the auditorium to come later. All work and materials will be donated. Apostle E. J. Gleazer, Sr., was present for the service. Others participating in the ground-breaking ceremony were Patricia Thomas, Ruby Powell, Mrs. John R. Davis, Billy Durbin, and Elders Bill Hays, Clinton Saxton, and L. A. MacDonald. Brother Hays is the local pastor, Brother Saxton the area pastor, and Brother MacDonald the district president.

Gabee of the Delta

by Steve Benedict

Gabee, a French-Cajun boy of spirit and resourcefulness, spends the winter trapping with his father in the marshes of lower Louisiana. His many adventures make a vivid, exciting story as well as an informative one. The author's firsthand knowledge of the place has produced detailed, realistic writing. A teen-age book. An Abingdon-Cokesbury book.

\$2.00

HERALD HOUSE

Independence, Missouri

Outdoor Summer Series

KANSAS CITY, MISSOURI.—The first men's fellowship meeting, planned with the intention of making possible a rich fellowship for the men of the church and their friends, was held June 25 at Central Church. Approximately one hundred attended. Stake-wide meetings and projects are contemplated by groups of men in each congregation.

An average of 250 persons have been attending the summer outdoor services which have been held weekly at both Eastbrook and Shawnee Drive.

A School of Information was held at Central Church on July 6 by the Kansas City Stake women's council. Classes were offered in leadership, study and programs, and devotionals and music.

A fellowship service, directed by Seventy Albert Scherer and assisted by Evangelist H. I. Velt, was held in the morning. Eighty women, representing the thirteen locals, attended.

In the afternoon, Stake President Fred O. Davies addressed the school, emphasizing the areas of women's work and the value of stake organization and participation. A program for the reunion was also outlined.

IN THE RAYTOWN CONGREGATION, Byron Zaun was ordained to the office of teacher and Frank Westwood to the office of elder at the July Communion service. Elders Lauzon Maxwell and Clyde F. Hastings ordained Brother Zaun, and Elders Maxwell and Ira Whipple ordained Brother Westwood.

The women's study groups were discontinued during the summer, but the women's department continued to serve meals to the men working on the church building project.

Recent speakers at Raytown were Stake Bishop Joseph Baldwin and Elders William Ely and Lyle Money-maker of Central.

IN THE CHELSEA CONGREGATION, Elder David S. White was installed as pastor July 5 to replace James Post who has resigned.

On Children's Day John Hill, Charley Hill, Cheryl Decker, and Duane Smith were baptized.

Adaline Taylor recently showed a movie of her tour of Europe as the high light of an evening of entertainment for the purpose of raising money for the building fund.

A reception in honor of Bishop Howard Miller, who is resigning, and the incoming Bishop Joseph Earl Baldwin was held June 21 in Central Church.

Ivor Wayne, son of Mr. and Mrs. Wayne M. Sword, was blessed by Elders Fred O. Davies and Harold Keairnes on June 7.

Patricia, Janet, and John Parish, Ronald James Lane, Barbara Triff, Patrick Windes, Richard Vorce, David Brandt, and Roger Hands were confirmed on Children's Day, June 14.

IN THE GRANDVIEW, KANSAS, CONGREGATION, Chayrel Marie Eaton, daughter of Mr. and Mrs. Ralph Eaton, was blessed April 5 by Elders D. S. White and M. H. Sneed.

Thomas Kevin, son of Mr. and Mrs. James Russell, was blessed on Mother's Day by Elders M. H. Sneed and E. A. Ledsworth.

A dinner was served to raise money for the local branch budget May 7. Approximately one hundred dollars was cleared.

Elder Charles Graham was the speaker at the home-coming services June 28. A basket dinner followed by a testimony and experience meeting was held at the Coakley farm afterward.

AT EASTBROOK, Beth Galey and Nancy German were baptized on Children's Day by Priest Marvin Jeschke.

Forty children attended vacation Bible school June 22-28. Sister Cordie Jeschke was principal.

Don and Edna Summers have been appointed new Zion's League sponsors.

The builders' class met at the home of Sister Viola Zinser for a barbecue rib supper June 8. Brother Hugh McNeese presented slides on South American archaeology.

Ernest Paul, son of Dorothy and Martin Davis, was blessed June 7, by Elders Morris Worden and Floris Hands.

Thomas Michael, son of Thomas and Margaret Hughes, was blessed by Elders E. W. Lloyd and Morris Worden on June 28.

The young adults from Nashua congregation sponsored a church history tour with Brother Graybill as guide on June 28. Twenty-four people took the tour.—From August *Journal of the Kansas City Stake*.

District Conference Held

SACRAMENTO, CALIFORNIA.—District conference was held from July 5 to 12 at the Happy Valley reunion grounds in Santa Cruz, California. District President Lawrence MacDonald was in charge of arrangements. The staff included Apostle E. J. Gleazer, Seventy Glen H. Johnson, and Elders Thomas R. Beil and Clinton K. Saxton.

Brother Saxton was camp director; Mrs. Virginia Winsor of Sacramento had charge of housing and registration; dining room and kitchen directors were Mrs. Hazel Damron of Sacramento, and Harold Cline of San Jose. They were assisted by Mrs. Geraldine Elam. Evangelist William H. Dawson gave patriarchal blessings, and Elder James Damron was in charge of administrations.

Camp activities began at seven each morning with recorded music drifting through the redwood grove. Mornings were devoted to family prayer and group classes. Brother Beil taught *Restoration Challenges to Youth* and Brother Gleazer taught *Challenges of the Restoration*. Mrs. Mary Stark of Modesto, who is district director of religious education, taught a special class on ways of teaching. Rod Schall had charge of crafts and junior high activity. Mrs. Agnes Elam, assisted by Jean Powell and others, conducted children's worship. Mrs. Lena Gilbert directed the choir. Brother and Sister Van Fleet showed colored film of Hawaii.

Many points of interest were visited during the afternoon recreation periods.

The business session was held July 11 with Brother Gleazer and the district presidency in charge.

Three baptisms took place in the swimming pool. Carol Davis and Barbara Hill were baptized by Lawrence MacDonald, and Karen Sue Lind was baptized by Vance Link.

There were a number of special solos during the week.

Brother J. A. Green is caretaker of the grounds.—Reported by ORAH O. STEVERSON

A Problem in Ethics

(Continued from page 17.)

holic. Therefore you can never be assured that you're not influencing those present to become problem drinkers.

"Now, I don't know whether you could always plan so that you would not have to drive after drinking. It seems improbable, but even if you could, I don't see how you could always arrange for a completely sober person to drive. Also I don't see how you can limit yourself to host, your friends, or yourself. At a party one who is accepted as a social drinker is continually offered drinks; it seems rather odd if he doesn't take one when his glass is empty. And the one drink would have no value if you had to drink it so slowly that it would last all evening. Therefore I don't think that a social drinker can limit himself to one drink.

"The only conclusion that I can come to, Professor, is that it's impossible for you to be a social drinker. And according to your standards social drinking is wrong."

The man of learning turned to the youth and said, "That's right, son, and for that reason I don't drink. Some people seem to get quite a bit of pleasure out of drinking, though, so I guess it must have its pleasures, but what was it that Socrates said?—'Pleasure without wisdom is evil!'"—Reprinted from the *International Student*, February, 1953, by permission of the publisher.

The Fishing Cat

by Grace Silverton Myers

pictures by Paul Galdone

Old John and his big cat Skipper were fishing partners. And when Old John hurt his arm, Skipper carried on in a most surprising way. Small children will delight in this unusual story so simply and pleasantly told and so eloquently pictured. So will cat lovers, fishermen, and all others who enjoy a good story well told. For the young child. An Abingdon-Cokesbury book.

\$1.25

HERALD HOUSE

Independence, Missouri

Herald House Price Changes

The following prices of Herald House literature and supplies become effective on all orders postmarked **AUGUST 10, 1953, and after.**

TRACTS

Angel Message Tract Book (paper) \$1	Why We Believe in Divine Revelation Today 1 - \$.10; 10 - \$.80; 25 - \$1.75; 50 - \$3; 100 - \$5.75
Angel Message Tract Book (cloth) \$1.50	
Angel Message No. 5 (Baptism of the Spirit) 10 - \$.60; 25 - \$1.25; 50 - \$2.25; 100 - \$3.75; 500 - \$17; 1,000 - \$31.50.	
Angel Message No. 6 (Laying on of Hands) 10 - \$.35; 25 - \$.80; 50 - \$1.50; 100 - \$2.50; 500 - \$11.50; 1,000 - \$21.	
Angel Message No. 7 (Immortality and Resurrection) 10 - \$.60; 25 - \$1.25; 50 - \$2.25; 100 - \$3.75; 500 - \$17; 1,000 - \$31.50.	
Angel Message No. 8 (Eternal Judgment) 10 - \$.60; 25 - \$1.25; 50 - \$2.25; 100 - \$3.75; 500 - \$17; 1,000 - \$31.50.	
Busy Man's Tract No. 2 (Faith) 10 - \$.25; 25 - \$.60; 50 - \$1; 100 - \$1.75; 200 - \$3.25.	
Busy Man's Tract No. 5 (Laying on of Hands) 10 - \$.20; 25 - \$.45; 50 - \$.75; 100 - \$1.25; 200 - \$2.25.	
Busy Man's Tract No. 6 (Resurrection and Eternal Judgment) 10 - \$.20; 25 - \$.45; 50 - \$.75; 100 - \$1.25; 200 - \$2.25.	
Church of Jesus Christ 10 - \$.90; 25 - \$2; 50 - \$3.75; 100 - \$7; 500 - \$30; 1,000 - \$52.50; 3,000 - \$150.	
Differences That Persist 1 - \$.20; 10 - \$1.75; 25 - \$3.50; 50 - \$6; 100 - \$11.25.	
God Speaks Today 10 - \$.60; 25 - \$1.25; 50 - \$2.25; 100 - \$3.75.	
Is Hidden Hunger Starving You? 10 - \$.30; 25 - \$.65; 50 - \$1.15; 100 - \$2; 250 - \$4.	
Latter Day Saints? 1 - \$.05; 10 - \$.45; 25 - \$1; 50 - \$1.90; 100 - \$3.50.	
A Question for Agrippa 10 - \$.30; 25 - \$.65; 50 - \$1.15; 100 - \$2; 250 - \$4.	
Restoration Message 10 - \$.60; 25 - \$1.25; 50 - \$2.25; 100 - \$4; 500 - \$18.75; 1,000 - \$35.	
Should I Be Baptized Again? 10 - \$.60; 25 - \$1.25; 50 - \$2.25; 100 - \$4.	
Something You Can Take With You 10 - \$.35; 25 - \$.75; 50 - \$1.25; 100 - \$2.25; 250 - \$5.	
Sunday, the Lord's Day 10 - \$.45; 25 - \$1; 50 - \$1.75; 100 - \$3.	
What L.D.S. Believe About Immortality 10 - \$2; 25 - \$4.25; 50 - \$8; 100 - \$15.50.	

BOOKS

Book of Mormon (cloth) \$ 2.50	
Book of Mormon (large leather) 12.50	
Call at Evening (cloth) 2.00	
50 - \$1.85 each; 100 - \$1.75 each; 150 - \$1.65 each; 250 - \$1.55 each	
Compendium of the Scriptures 3.25	
Concordance to Book of Mormon 5.50	
Concordance to Doctrine and Covenants 4.00	
Doctrine and Covenants (cloth) 2.25	
Inspired Version (cloth) 5.00	
Inspired Version (de luxe) 13.00	
Inspired Version (de luxe index) 14.00	
Inspired Version (limp) 9.00	
Inspired Version (limp index) 10.00	
Restoration Story 1.25	
Rules and Resolutions 2.25	
Saints' Hymnal (cloth) 2.00	
10-49 \$1.85 ea.; 50-249 \$1.65 ea.; 250-499 \$1.50 ea.; 500 or more \$1.35 ea.	
Saints' Hymnal (leather) 7.50	
Zion Builders' Sermons 1.50	
Zion's League Annual 6 for \$15.00	
Peter and Pamela Coloring Book Nos. 1, 2, and 3 \$.45 each, \$1.25 for 3.	
MISCELLANEOUS	
Church Flag \$50.00	
United States Flag 40.00	
Church Flag and U.S. Flag (per set) 85.00	
Patriarchal Blessing Sheets No. 1 (per hundred) 2.00	
Patriarchal Blessing Sheets No. 2 (per hundred) 1.25	
Stepping Stones	
per year in U.S. 1.75	
per year in Canada 2.00	
per year in other countries 2.25	
per quarter in U.S. .40	
per quarter in Canada .45	
Zion's Hope	
per year in U.S. 1.50	
per year in Canada 1.75	
per year in other countries 2.00	
per quarter in U.S. .35	
per quarter in Canada .40	
All Gospel Quarterlies .30	
All Junior Workbooks .30	
All Primary Work Pages .20	

Herald House

Independence, Missouri

Bulletin Board

Northwestern Ohio Women's Meeting

An all-day meeting for the women of Northwestern Ohio District will be held at Bradner on September 12, beginning at 9:30 a.m. with a prayer service to be conducted by Missionary Loyd Adams, District President Alvin Wadsworth, and Pastor Cleo Smith. At 11:00 Olive Ulrich Laverty will give a history of Bradner Branch. This will be followed by reports from the women concerning their missionary effort during August. Special services are scheduled for the afternoon. Lunch will be served for \$1.25.

BERNICE HARMS
District Women's Leader

Wants to Contact Members in Eldora, Iowa

Mrs. Rachel Miller, 1022 South Clinton Street, Albia, Iowa, would like to contact church members—particularly an elder—in Eldora, Iowa.

We're on the Air . . .

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

ARKANSAS, Searcy.—KWCB, 1300 on the dial, 4:30-4:45 p.m. (CST) Sunday.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

CONNECTICUT, Norwalk.—WNLK, 1350 on the dial, 8:30 a.m. each Sunday (beginning July 5).

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

IDAHO, Twin Falls.—KLIX, 1310 on the dial, 7:15-7:30 a.m. (MST) Sundays, July 26 through October 13.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m. (EST) on July 21, Aug. 5, 11, and 26.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFSE, 1310 on the dial, 10:30 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBQA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MISSOURI, Marshall.—KMMO, 1300 on the dial, 2:45-3:00 p.m., August 17-21, inclusive.

MONTANA, Kalispell.—KGEZ, 600 on the dial, 1:15 p.m. (MST) Saturday.

OHIO, Ashtabula (Cleveland area).—WICA, 970 on the dial, and WICA FM, 103.7 megacycles, 9:15 to 9:30 a.m., Sunday, July 14-December 6.

OHIO, New Philadelphia.—WJER, 1450 on the dial, 11:15-11:30 a.m. (EST) July 28.

OREGON, Ontario.—KSRV, 1380 on the dial, Sunday 1:30 p.m. and 9:15 p.m.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 9:30 a.m. (EDST), Sunday.

TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Price Change

Book of Mormon, Its Origin, Nature, and Purpose 10 - \$.75; 25 - \$1.50; 50 - \$2.75; 100 - \$5.

Wants to Contact Members in Albany, Georgia

A/1C Wallace H. Butler, A.F. 17323040, 31st A. & E. Maintenance Sqdn., Turner A.F. Base, Albany, Georgia, would like to contact other members living in the Albany area (telephone Air Force Base, extension 408).

Eightieth Anniversary of Holden, Missouri, Branch

The eightieth anniversary of Holden Branch will be observed on Sunday, September 20, beginning with a fellowship service at 9:00 a.m. President W. Wallace Smith is to be the speaker at 11:00. Following a basket dinner at noon, the day's activities will close with a pageant at 2:15. All former pastors, officials, and members are cordially invited to attend. Those who wish to stay overnight may make reservations with the pastor, Charles T. Robinson, Holden, Missouri.

Serviceman's Address

A. J. Black
CN U.S.N.
NCB Center
NAVSCON, Co. C
Pt. Hueneme, California

Changes of Address

Mr. and Mrs. Virgil J. Billings
217 South Silver Street
Lamoni, Iowa

A/C George L. DeLapp, Jr.
A.D. 17375807, 3610th Observer
Student Squadron
A/C P.O. Box 597
Harlingen Air Force Base, Texas

Request for Prayers

Prayers are requested by a friend for Mrs. Agnes Bronson, Box 667, Agana, Guam, M.I., who is very ill.

ENGAGEMENTS

Shaw-Oatsvall

Mr. and Mrs. W. Guy Oatsvall of Detroit, Michigan, announce the engagement of their daughter, Shirley June, to Paul Roberts Shaw, son of Mr. and Mrs. Charles Chronicle of Detroit, Michigan. Both Shirley and Paul attended Graceland College. The wedding is to take place in early spring.

WEDDINGS

Christensen-Moore

Edna Jane Moore, daughter of Mr. and Mrs. Emmett Moore of Cameron, Missouri, and Kenneth W. Christensen, son of Mr. and Mrs. Raymond Christensen, also of Cameron, were married July 31 at the home of the bride's parents, Elder Elmer Hampton officiating. They are making their home in Independence.

Hill-Edwards

Vera Edwards, daughter of Mr. and Mrs. Peter J. Edwards of Maquoketa, Iowa, and Robert Hill, son of Mrs. Finis Beebe of Independence, Missouri, were married June 25 at the Slover Park Reorganized Church in Independence, Chaplain Almer Sheehy officiating. The bride is a graduate of the Independence Sanitarium and Hospital School of Nursing, class of 1953.

White-Cole

Majorie Cole, daughter of Mr. and Mrs. Roland J. Cole of Grand Rapids, Michigan, and James W. White, son of Mr. and Mrs. Rollin S. White of Des Moines, Iowa, were married August 15 in Grand Rapids, Elder Jack Hodge officiating. Both are graduates of Graceland, and the groom is a graduate of Drake University. They are residing in Cedar Falls where they are students at Iowa State Teachers College.

Utley-Zeiger

Louise Zeiger, daughter of Mr. and Mrs. John Zeiger, and Orace Utley, son of Mrs. Lois Lauvis, were married May 24 at Cabin Creek, Arkansas, Elder Nuckles officiating. They are making their home in Hardy, Arkansas.

BIRTHS

A son, Lauren Quinton, was born on March 14 to Mr. and Mrs. H. W. Rowling of Detroit, Michigan. He was blessed on June 14 by Elder David Dowker. Mrs. Rowling is the former M. Jane Jacobs.

A son, Kenneth Ronald, was born on May 25 to Mr. and Mrs. Ronald C. Murray of San Leandro, California. Mrs. Murray is the former Bonnie Foote.

A son, David Burdett, was born on July 1 to Mr. and Mrs. E. Burdett Tordoff of San Leandro, California. Mrs. Tordoff is the former Barbara Jean MacDougall. Both parents attended Graceland College.

DEATHS

BILYUE.—Marcus M., was born October 17, 1873, in Adams County, Ohio, and died May 4, 1953, at a hospital in Scottsbluff, Nebraska, after four years' illness. He was married in 1895 to Margaret M. Belax, who survives him. He had served as an elder in the Reorganized Church for more than fifty years.

Besides his widow he leaves four daughters: Mrs. Neis N. Estervold of Boulder, Colorado; Mrs. William Jackson, Mrs. John Babcock, and Mrs. Clifton R. Gomez, all of Torrington, Wyoming; three sons: Alfred of Pasadena, California; Charles of Burbank, California; and Lyle of Central Valley, California; twelve grandchildren; and thirteen great-grandchildren. Funeral services were conducted at Colyer Chapel, Elders Ed Anderson and J. R. Croft officiating. Burial was in Valley View Cemetery, Torrington.

MABRY.—James W., a native of Nashville, Tennessee, died March 26, 1953, at the age of eighty at the home of his son in Auburn Heights, Michigan, where he had been for seven weeks. He was a member of the Reorganized Church. Before his retirement he had worked as an engineer.

He is survived by his wife, Anna of Auburn Heights; three sons: William and Paul of Auburn Heights, and Harry of Pontiac, Michigan; three sisters: Mrs. Raymond Tharpe and Mrs. Oscar Tharpe of Pontiac, and Mrs. Alta McCoy of Kansas City; fifteen grandchildren; and eleven great-grandchildren. Funeral services were held at the Hedge-Lewis Chapel.

MERCER.—Walter Scott, died June 7, 1953, at his home in Hallowell, Kansas, at the age of fifty-five. In 1914 he was married to Marie Davis, who survives him. A lifelong resident

of Kansas, he operated combines from Texas to the Dakotas during the wheat harvest season. He was a member of the Reorganized Church.

Besides his wife he leaves three sons: Ralph of Hallowell, Carl and Lee of Columbia; three daughters: Mrs. May Stevens of Columbus; Mrs. Mary Duvall of Miami, Oklahoma; and Mrs. Opal Ball of Hallowell; four brothers: George of De Soto; So of Kansas City, Missouri; Frank of Columbus; and Joe of Independence, Kansas; two sisters: Mrs. Anne Miller of Evansville, Indiana, and Mrs. Pearl Peterson of Chicago, Illinois; and eleven grandchildren. Funeral services were held at the Christian Church, Elder Andrew Jones officiating. Burial was in Park Cemetery.

ROBINSON.—Adeline Maxwell, was born October 16, 1864, at Knobnoster, Missouri, and died July 24, 1953, at the home of her daughter in Alhambra, California. She was married on March 10, 1887, to Robert Robinson, who died in 1924. She had been a member of the Reorganized Church since soon after her marriage.

Surviving are six daughters: Mrs. Nellie Ladd of Alhambra; Mrs. Margaret Middleton and Mrs. Elizabeth Todd of Seattle, Washington; Mrs. Mae Pryor of Los Angeles, California; Mrs. Bessie Lindbeck of Des Moines, Iowa; and Estelle Wegener of Claremont, California; two sons: Anthony of Independence, Missouri, and Thomas of Des Moines; several grandchildren and great-grandchildren. Four children died in infancy. Funeral services were held at the Reorganized Church in Des Moines, Elder Clyde E. McDonald officiating. Interment was in Pine Hill Cemetery.

SPILSBURY.—Ada A., daughter of Mr. and Mrs. William Taylor, was born August 23, 1873, in Welland County, Ontario, and died July 26, 1953, in the General Hospital at Ransomville, New York. She was baptized into the Reorganized Church on February 26, 1891, and was a charter member of the Niagara Falls, Ontario, Branch before moving to New York. She was married on March 18, 1895, to Cornelius A. Spilsbury, who survives her.

Besides her husband she leaves two sons: John T. of St. Petersburg, Florida, and Clifford C. of Sanborn, New York; two sisters: Mrs. R. J. Irvine of Hamilton, Ontario, and Mrs. William Kinsman of Detroit, Michigan; four grandchildren; and one great-grandchild. Funeral services were held at the Fike Chapel in Sanborn, New York, Elder Martin Ware officiating. Interment was in Fairview Cemetery, Niagara Falls, Ontario.

Camp Schedule 1953

Date	Camp	Location	Camp Director or Registrar
		Young Adult	
Sept. 5-7	Moran State Park	Seattle, Washington, District	Don Brady, 2012 E. 140th St., Seattle 55, Wash.
Sept. 12-13	Orcas Island Camp Allegany	Camp No. 11, c/o Allegany State Pk., Red House, N. Y.	S. W. Johnson, 157B Ken-ville Rd., Buffalo 15, N.Y.
		Youth Camps	
Aug. 30-Sept. 6	Camp Roosevelt Los Angeles Stake and Southern Calif. District combined	Mountain Center, Calif.	Arthur H. Kensler 129 Arthur Ave. Santa Paula, Calif.

Introducing

LUCILLE BERNICE (MRS. WAYNE) HOLMES, Independence, Missouri, (page 14) is a secretary and bookkeeper who recently left her job to become a full-time homemaker. Her son, Alan Lawrence, was born last fourth of July, and in this article she tells of a mother's devotion and ambition for her first born. Mrs. Holmes was born in Fairfield, Illinois, and baptized in Anderson, Indiana, in 1933. She was graduated from the Anderson High School two years later and attended Graceland College 1944-1945.

Her hobbies are sewing, flowers, homemaking, and creative writing.

J. SANFORD DOWNS, Independence, Missouri, (page 5), is a member of the Center Stake High Council and assistant plant engineer for General Motors Company in Kansas City, Missouri. He was born in Burma, Oklahoma, in 1906, and baptized in Marshall, Arkansas, in 1917. After finishing high school he attended Kansas City Junior College for two years. In 1925 he married Ione Turner. They have three children: Howard M.; Bethel Lea, 19; and LaVonne Sue, 8.

His hobbies are golf and fishing. His special interests are music, Scouting, and building.

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

M
h

NEIGHBORS

Moving into a new neighborhood always involves a wondering question as to whether the old residents are going to like you. Human neighbors soon set your mind at rest and welcome you. With the birds and animals it takes a little longer. After all, they think the place belongs to them and that humans are trespassers. It would be hard to decide whether robins are friendly, or just curious and fearless. Their beady eyes seem to contain a question whether a person isn't just an oversized worm, who should be handled in the usual way. Gradually we are being accepted. This morning a young redcap woodpecker sorted all his feathers out in a tree by our window. Bluebirds play all over the place. There is a cottontail rabbit who visits a patch of green grass in our back yard every day. He doesn't even bother to run now. Really, it's his grass. He lets us use it for a carpet on the condition that we let him use it for lunch. The real natives of the place seem to like us. Bitsy, the baby Shetland colt across the way who was so shy and afraid at first, lets us love her now. We feel that we have been accepted.

L. J. L.

STRATEGY

A sharp idea was recently attributed by a magazine writer to Walter Reuther, leader of the C.I.O.:

"It's a good idea to win friends before you try to influence people." That's putting a really fine polish on a Dale Carnegie aphorism.

And incidentally, have you ever known anybody who could teach the world more on that subject than a small lost pup, getting a little hungry and wanting human companionship? The dog is wise enough to know that no other dog can help him. Somehow he manages to convey the impression that he thinks that people are the most wonderful things in the world. It's a propagandist line that has never been surpassed.

L. J. L.

HOME

It isn't really your home until you begin to revise it, and make it over to suit your needs. There is a corner that was just meant for shelves. And the thingamabob in the whatchamacallit shouldn't go this way, but that way. Some things must be planted, some dug up and moved, some thrown away. Then there are the grand ideas—all things are possible for women—that might be executed "someday" if a mere man could only figure out a way to do it. It begins to be really your home when you can look at it and see a number of things that you have fixed or made with your own hands and a few tools.

L. J. L.

THE NUCLEUS

The great movements of civilization have started with a consecrated minority. Cheville

THE PRICE OF DISOBEDIENCE

Men who refuse to do what they ought to do, end up unable to do it. Arthur Oakman

SIGN OF AGE

A person grows old with the hardening of ideas, not arteries.

ready September 10

The Combined Testimonies of Matthew, Mark, Luke, and John

By John R. Darling

The *Combined Testimonies* (entitled "Gospels" in the King James Version of the Bible) of Matthew, Mark, Luke, and John present a connected account of the life of Jesus as recorded in these four books of the Inspired Version.

The book itself contains 297 pages of text for study and 112 pages of helps to study. The first section is printed on white paper and the second on India paper.

\$3.25 each

5 or more to 1 address

\$3.00 each

Order Now

HERALD HOUSE

Independence, Missouri

Contents

EDITORIAL

The Great Invitation	3
Across the Desk	4

OFFICIAL

Baptismal Report for July	4
Institute on the Teaching Mission of the Church	4
European Broadcast Canceled	4

ARTICLES

Heirs of the Kingdom, by Sanford Downs	5
The Pre-existence of Man, by W. E. Wakeman	8
Be Not Deserters, by Edgar Pillsbury	9
Getting Work Done, by C. Crippen	9
Thoughts on Kingdom-building, by Bill Searles	10
Praise for Tokyo Army Hospital, by Melva L. Crum	11
Books	12
Question Time	13
So Fresh from Heaven, by Mrs. Wayne N. Holmes	14
I Want Zion, by Mrs. Melvin Benner	15
A Problem in Ethics, by Dave Alkire	16
Forever—Obedience, by George Barrington	17
Report on 1953 Port Elgin Reunion, by Mrs. L. W. Kohlman	18
Letters	18
Briefs	20
Bulletin Board	22
Camp Schedule	23

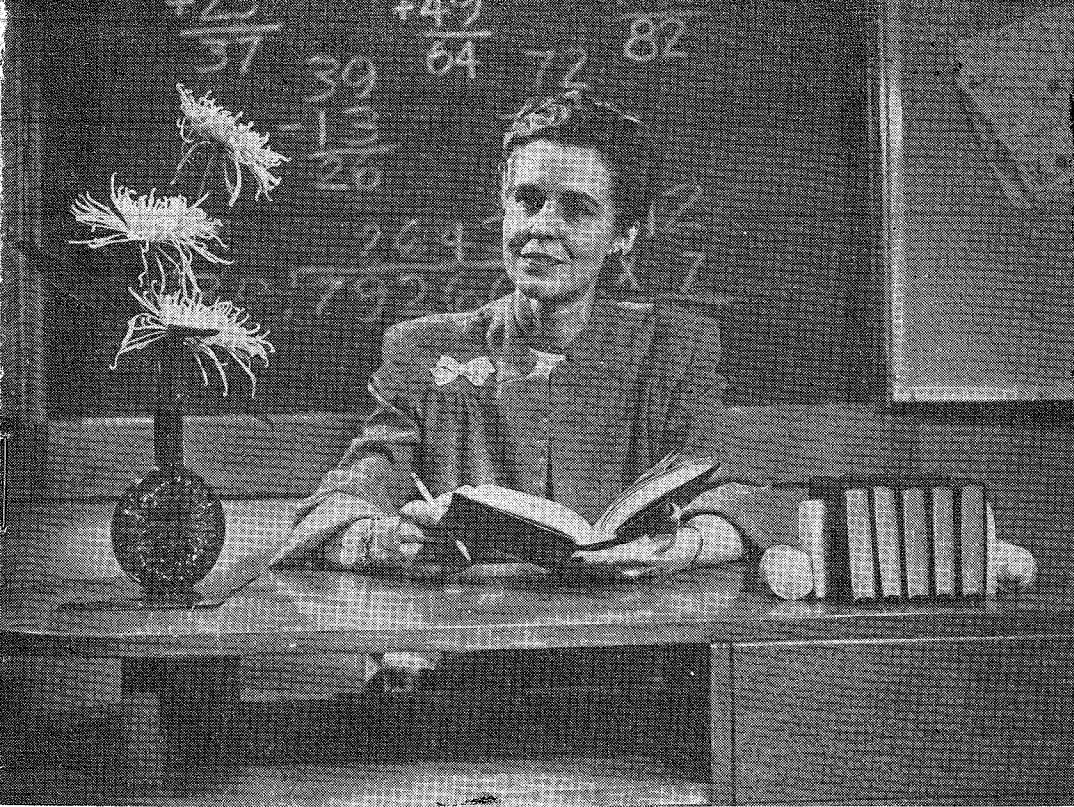


Photo by Marion Pease

... here is wisdom . . .

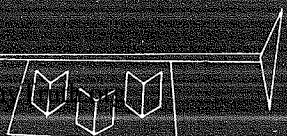
—Doctrine and Covenants 3:17

the Saints' Herald

September 7, 1953

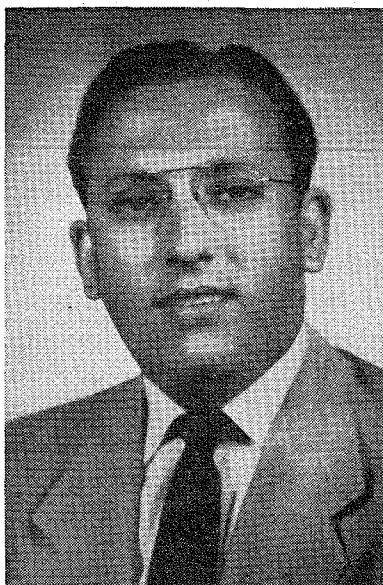
Volume 100

www.LatterDay.com



We'd Like
You to Know . . .

John T. Puckett



IT WAS THROUGH the exemplary conduct of his wife that John Puckett was "drawn into the gospel net." Today he is the missionary supervisor of the Missouri Development Area, which includes eleven missions and groups in what was until very recently unorganized territory.

Brother Puckett says that for three years he watched the young woman who is now his wife, and her mother. He wondered what their church offered that caused people to look upon life as they did. He set about to find out. On many occasions he read literature of the church as conveniently placed by his wife. Though his reading was unknown to Mrs. Puckett, it was through this study, combined with many prayers, that he began to realize that much truth and light was to be found in the Reorganized Church. The work and prayers of his wife and many others consummated in John's baptism in July, 1942, a year after he and Marcine Marlow were married. Elder Joseph Baldwin performed the ceremony.

John was born May 23, 1920, in Mansfield, Tennessee. He was graduated from McKenzie High School, McKenzie, Tennessee, in 1938 and spent one year at Andrew Jackson University in Nashville. He was in the service from 1943 to 1945 with the U. S. Fifth Army in Italy and received the Purple Heart for being wounded in action. He was bookkeeper for a motor sales company in Nashville and was with the J. C. Penny Company in Paris, Tennessee, and in Independence, Missouri, where he was employed when he was appointed to full-time church work in 1948.

He was ordained a deacon in 1946, a priest in 1947, and an elder in 1948. At the General Conference of 1950 he was ordained to the office of Seventy under the hands of Apostle C. George Mesley and Seventy H. I. Velt. The Pucketts have one daughter, Janifia Carol. They make their home in Jefferson City, Missouri.

John's hobbies are sports, especially golf and football, and telling the gospel story. His special interest is people. He is a member of the Jefferson City Ministerial Alliance and the East P.T.A., where his daughter attends school.

The Saints' Herald

Vol. 100 September 7, 1953 No. 36

EDITORS: *The First Presidency:* Israel A. Smith, F. Henry Edwards, W. Wallace Smith.
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; and Audrey Stubbart, Copy Editor. **BUSINESS MANAGER,** Kenneth L. Graham.

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

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

News and Notes

FROM HEADQUARTERS

PRESIDENT IS IMPROVING

President Israel A. Smith's health continues to improve and he is at home recuperating from his recent illness. A personal note of thanks from President Smith appears in this issue.

RAYTOWN FORMAL OPENING

President W. Wallace Smith attended the placing of a plaque at the Raytown church building on August 23. Other guests included Stake President Fred O. Davies and Mr. Carnegie, who represented Raytown's Mayor Leroy Cox. Placement of the plaque was by Bishop G. Leslie DeLapp.

CAMPUS SERVICES

President W. Wallace Smith presided at the Campus outdoor services and Seventy Z. Z. Renfro was the speaker on Sunday evening, August 23. James Houghton was the featured soloist. At the later young people's service, Dr. Floyd McDowell spoke on "R. L. D. S. Standards of Boy-Girl Relationships." A panel of six young people made comments and asked questions after his presentation.

FARROW ATTENDS REUNION

Apostle Percy Farrow has returned from the Southern Indiana Reunion and reports that it was successful throughout, with the largest attendance ever recorded there, and approximately 300 attending over the last week end. Those assisting Brother Farrow in ministry were District President Chester Metcalf, District Missionary J. H. Yager, and Elders Kenneth Byrn and Merle Guthrie, with Sister Guthrie in charge of women's classes. On the last Sunday morning, Elder James B. Welch, pastor of the Louisville, Kentucky, Branch, was ordained to the office of high priest by Brother Farrow and Evangelist H. W. Burwell. Brother Farrow reports progress in the entire Southern Indiana District. The church at Indianapolis is approaching completion, with the interior remodeled, and Bedford limestone placed on the exterior. The grounds are being landscaped.

VISITS REUNION

Apostle Roscoe Davey left August 27 to attend the Northeastern Illinois District Reunion as a visitor.

ATTENDS REUNIONS

Apostle Charles Hield has attended the Texas, Lamon Stake, and Ozark Reunions, and has just returned from reunion in the Arizona-New Mexico District. He reported an outstanding spirit in all these reunions.

PROGRESS REPORTED

Apostle Percy Farrow reported forty-four baptisms to date in the Mobile, Alabama, District, according to word received from Mobile District President Jack Pray. Elder Lee Oliver, president of the Pensacola, Florida, District, also reported an opening at Crestview, with thirty-five members. Allen Breckenridge is now at Orlando, Florida, and has under way his assignment to Alabama District and unorganized Florida.

ARANDA FAMILY TO ARRIVE

Apostle Charles Hield reports that the Jose Aranda family will arrive in the United States the first week in September, and Sister Aranda, who is a physician, will be employed at the Sanitarium. The Arandes are from Guatemala.

For Economic Justice

"The workman deserves his pay."—Luke 10:7

THIS TYPICAL experience occurred several years ago, but the memory still hurts because it happened to friends.

Like many other church people they wanted to be a part of the "Gathering" and to help with the building of Zion. They selected a location for their business and invested heavily of their savings in modern equipment. They provided good commodities and excellent service at fair prices. It was a business that the city needed, and it was thought that surely they would succeed. It was hoped that they would succeed, for they brought to the church talents and services that were also valued and needed. They were fine people and soon won many friends.

Yet the business did not pay, and they were unable to continue to operate, although they had previously enjoyed success in other places. They had not come to Zion as failures seeking a soft spot. They had come as successful business people seeking to make a contribution to the great cause that engaged their hope and faith. Yet the unfortunate turn of events was such that they had to go away again, much poorer than they came, to rebuild their finances in the place where they had formerly lived. Their trouble and their going was a loss to the church as well as to themselves.

What caused that result? What changes could have made it different? Those people would like to know the answer, and so would their friends.

UNDER THE FREE enterprise system, the opportunity to succeed seems to be inseparable from the danger of disaster. If you take a free man and guarantee his income you make him a parasite. If you relieve him of danger you also, in the long run, rob him of freedom and hope. If anybody has another answer to that problem, he should make it known.

It would be a valuable bit of information for all who are interested in social planning.

THE PUBLIC at large accepts the many excellent and valuable services of business people with no particular gratitude. The only way people can learn the value and importance of our fine modern stores is to try to live in a place that does not have them and from which one cannot reach them.

The public, likewise, is unaware of the risk, in terms of finance, that everyone takes who goes into business.

Under what we call the free enterprise system, a high percentage of those who go into business are doomed to failure. They invest savings with honest intentions. But so many of them lose everything, then have to get jobs and start all over again with nothing. It hardly seems fair, but no one seems to know what to do about it.

MANY STUDIES of business and business conditions have been made. Some of them have concerned the reasons for business success and failure. And yet it appears that information is still not available, in easily understood form, for the small businessman who needs to know a few things to conserve his capital, and know before he makes his investment whether it will be profitable.

Such a study and report should be of great value to church members. It would help to prevent losses and save money, while giving the outlines of a plan whereby they could be more reasonably sure of a chance of success.

This is not in the interest of selfish individualism. It is written with the idea that a good society must have, among other things, strong economic foundations. If people are to give to the building of the kingdom of God they must have resources upon which they can draw.

THERE ARE two very different kinds of agricultural areas not far from where this is being written. In one the soil is thin and rocky, much of the land is covered with brush and scrub timber, and even grazers cannot derive much from the land. With little money, the people are not able to maintain very good homes, the schools and churches are shabby, and life in many aspects seems rather miserable. It is not the fault of the people, unless they could be blamed for not going elsewhere. They are victims of conditions they cannot control.

The second area has much better soil. Crops are good, livestock are fat, fences are strong, and there are fine modern homes in the country as well as in town. Perhaps the people are simply fortunate, but their energy and enterprise have shown good results. They have made a superior way of life. Churches are well built, well kept. There are good schools.

IN 1830 the new church was founded with a set of practical ideals for a better society based upon thrift, industry, education, morality, honesty, and justice. Joseph Smith had seen the consequences of low standards and poor ways of life in the communities he had known. Wherever the church people went, when they were free of persecution, they worked hard and prospered. They built well. The evidences of their craftsmanship still stand at Kirtland and Nauvoo. With half a chance they made a better living than their neighbors did.

Economic justice is still one of the primary concerns of the church, one of the great interests of the people. That ideal is integrated into the thinking and the philosophy of the faith. In this age we are confronted with new problems and new difficulties. With a clear understanding of our basic principles, we must dedicate ourselves to new studies and inquiries to help our people toward the good life intended for them. L. J. L.

Editorial

Official

A Message from President

I. A. Smith

I take this method of acknowledging the expressions of good will and hopes and prayers for my recovery which came to me from so many during the recent illness from which, by the grace of God, I am now emerging. The task of making personal acknowledgment is too great for me to undertake, but my gratitude and thanks are heartfelt and include all the Saints for their spiritual support.

ISRAEL A. SMITH

Pascagoula, Mississippi, Is Debt Free

Bishop W. N. Johnson has just called to our attention the fact that the Pascagoula, Mississippi, Branch has just completed paying a Houses of Worship Revolving Fund loan in less than five years. This branch borrowed \$3,000 January 1, 1949, agreeing to repay the loan \$25 a month, plus interest at 1% on the unpaid balance. It was, therefore, with deep appreciation that we received the letter from the pastor, J. L. Barlow, expressing his happiness in mailing us a final payment check of \$1,139.57, in which he expressed the hope that through the efforts they had put forth in making these funds available before they were due, it would be possible for the church to pass the benefit on to other congregations.

Bishop Livingston and the undersigned are most happy to join with Bishop Johnson in congratulating the Pascagoula Saints not only for their achievement but for the splendid spirit in which they co-operated.

The intent and purpose of the Houses of Worship Revolving Fund is just what its name signifies. The faster these funds are repaid, the

greater the benefits to an ever-increasing number of congregations throughout the church. We appreciate the splendid co-operation given not only by Pascagoula but by others throughout the church who are treating their obligation to this fund with enthusiasm and with integrity of purpose.

THE PRESIDING BISHOPRIC

By G. L. DeLapp

August 24, 1953

Across the Desk

THE FIRST PRESIDENCY

Kansas City Stake Reunion

Stake President Fred O. Davies reports good attendance and fine experiences at their second reunion at Lake Doniphan, near Excelsior Springs, Missouri. Registrations reached 569, with 367 full-time campers. In his report, Brother Davies evaluates the reunion experience:

How can we determine the spiritual heights achieved? Only by statements and testimonies and the assurance that such a friendship and unity prevailed that, toward the end of the week, nine, ten, and even six-year-old youngsters wanted to scrape and wash dishes. The

Zion's Leaguers felt so impressed, blessed, and serious that they decided to forego their campfire with its fun and frolics and make it even more helpful and in keeping with their testimonies.

As many as thirty to forty stood and waited patiently for their turn at the microphone in the testimony meetings. These meetings ran quietly and smoothly, with God guiding and directing. Young nonmembers bore their testimonies; many who had never prayed or testified before did so at reunion. Young and older people found a common ground and place of meeting, all were touched by the Good Spirit. Parents saw their children express their willingness to serve the church, and the joy that was theirs could not be expressed.

It was impossible to record in one's mind all that happened, but we do know that lives were changed, souls were touched, God was present, and his Spirit richly blessed us. Very few spoke of bodily healings, but scores testified of wanting to live better and be clean. A greater understanding of the kingdom, a keener appreciation of the church, and its function and purpose was sensed, and congregations should reap the benefits of this week of great spiritual blessing.

Brother Davies also told of a swimming tragedy which occurred on the opening day of reunion. This unfortunate happening should be a solemn reminder to all of us of the always potential danger to be found at our reunions and camps. Extra vigilance should be exercised at next year's camps to avoid accidents.

International Churchmans Exposition

The second annual International Churchmans Exposition is meeting in the Chicago Coliseum, October 6-9. It is open without cost to ministers and interested churchmen of all denominations. Several of our members may want to avail themselves of the opportunity to see and hear the many features presented.

The exhibits at the Exposition will include over one hundred panels showing floor plans and designs of America's newest churches. Models of churches will be displayed, supplementing the panels. Food service designs for church buildings will also be shown.

In addition to the exhibits, a "Church Building Forum" and a "Church Music Seminar" will be held. At the Forum, the following interesting subjects will be discussed: "How to Raise Funds for

Church Building"; "Planning Food Service Facilities"; "Building Site Planning"; "Trends in Church Architecture"; "The Latest in Church School Buildings and Facilities"; "Church Interiors"; and "Contemporary vs. Traditional in Church Architecture."

The "Music Seminar" will include "Music's Place in Worship"; "The Use of the Tape Recorder in Rehearsals"; "Easy Ways toward Sight-singing"; "Problems in Conducting"; "The Church Organist"; "Liturgical Music"; "The Model Choir Rehearsal"; "Maintaining an Interest in the Church Choir"; "The High School Student and the Church Choir"; "The Administration of the Choir"; and "Significance of the A Capella Choir in the Modern Church Program."

Requests for additional information can be secured by writing the International Churchmans Exposition, 19 South LaSalle Street, Chicago 3, Illinois.

The Sign of Regeneration

By Charles D. Neff



THE SERMON ON THE MOUNT contains lessons of truth spoken by Christ with the intention that they should reach the multitudes who were in the throes of darkened understanding. This great teaching mission was performed chiefly for the benefit of the apostles, but we are led to believe that also within the area where his voice was heard were numerous other disciples who, seeking the words of eternal life, had also followed Christ to the mountainside.

Bible commentaries tell us that the activities began early in the morning and that, in addition to the usual crowds from the Galilean towns, there were people from Judea, Perea, the Phoenician cities on the shores of the Mediterranean, Decapolis and Idumea, and even Jerusalem. They were attentive listeners, we believe, eager to understand the truths they were to make known to all lands and all ages. They were particularly anxious to hear him this day and were therefore doubly attentive. They believed that the kingdom was soon to be established. They felt sure that some announcement concerning it was about to be made. The hearts of the listeners were filled with thoughts of future successes, happiness, and glory. Among them were scribes and Pharisees who looked with anticipation to the day when they would have domination over the hated Romans and acquire riches and

splendor. Among them were the poor, hoping to hear the assurance that their peasantry and lives of toil and fear of want would be exchanged for ease and plenty. Everyone thrilled with the hope that Israel would be the honored nation, chosen of the Lord.

If these things were all that the multitude expected, many must have gone away disappointed. There was nothing in Christ's message of that day to raise their hopes for worldly greatness. In the Sermon on the Mount, Christ attempted to give his hearers a proper conception and understanding of his character and of his kingdom. Christ knew that false education had prompted the hope for worldly greatness, and he sought to undo it. He did not directly chastise his followers for their errors. His divine discernment made him aware of their misery, and he sought to teach them about that which would heal the wounds of their minds and souls. He sought to teach them something better than they had ever known. He did not denounce their ideas about the kingdom of God, but he gave affirmative expression to the conditions for entrance into it and left them to draw their own conclusions as to its nature.

IN THIS AFFIRMATIVE presentation he stated the following words of blessing: "Blessed are they who shall believe on your words, and come down into the depths of humility, and be baptized in my name; for they shall be visited with fire and the Holy Ghost and shall receive a remission of their sins."

As we give meditative consideration to this statement—in light of the spiritual condition of the people of that day and the present generation—we cannot escape the impression that surely its message is prophetic of the spiritual degradation of men of all ages.

Emphasis upon self—selfishness—has always been the chief opponent of man's eternal happiness. As was stated regarding man in almost the dawn of his existence, "The attitude of man's heart is evil from his youth." Another inspired writer said, "Natural man is an enemy of God." Love of God is the essence of all virtue. The opposite of this—the choice of self as the supreme end—must be the essence of sin, thus separation from God and the happiness, peace, and security afforded by his presence.

Jesus was saying, simply and frankly, that man must hear the words of eternal life, seek and find the presence of the Spirit of the Author of Life and, as a response to the inevitable spiritual experience, be baptized in his name.

BAPTISM MEANS that a man is willing to bear public testimony that he has had a spiritual experience and joined hands with others who have had such experience. Baptism is logical only after a man has been awed by the realization of the majesty of God and is consequently aware of his own nothingness. Baptism means that, having come face to face with the fact of his utter dependence upon a supreme being, man eagerly arranges his life to fit the plan of the Supreme Being. The act of baptism is public testimony that a man's life has been surrendered to and ascribed to God for use in the accomplishment of that which is greater than the individual—the kingdom.

The kingdom is more than an individual person. It is more than one individual and God. It is a *society* in which the mind and will of God is interpreted for the benefit of all, and the expressions of men's abilities are the result of and in harmony with the revealed will of God.

To become a reality, this society will require the diligent, united efforts of many. Its builders will need to be peculiar in that they have fulfilled Christ's beatitude requirement and promise: "Blessed are they who shall . . . come down into the depths of humility," "and be baptized in my name," "for they shall be visited with fire and with the Holy Ghost." The kingdom is a project of Divinity, so a touch of the divine is required in each worker.

It has been declared by many that our day provides the best opportunity for a tangible expression of the physical aspects of the kingdom. Perhaps it is true, but let us not overlook the fact that the kingdom involves people who are more than ordinary citizens in that they have felt the impact of the divine touch and have responded to it. Jesus labeled the process, "being born anew," and Paul echoed, "becoming a new creature in Christ Jesus."

Again, the kingdom involves interpretation of the mind and will of God, and a willingness to adhere to his counsel. Both are beyond the capacity of natural man. An endowment of the divine is required if the greater tasks of life—and, incidentally, the ones offering genuine happiness—are to be accomplished.

IN LIGHT of the spiritual demands of the kingdom, how do we stand?

Perhaps this is again a time for personal inventory. Let me present a statement to challenge us a bit. It was spoken by a man charged with the responsibility of helping build a war machine to render death and destruction to nations threatening our security. It is impressive because of his peculiar position, and because it brings into sharp focus the oft-tested fact that man's own genius, directed by man and toward man, will destroy him.

General Bradley must have been prophetically alert to the terrible destiny of a selfish, lustful nation when he said:

We have too many men of science, too few men of God. We have grasped the

mystery of the atom and rejected the Sermon on the Mount. Man is stumbling blindly through spiritual darkness while toying with the precarious secret of life and death. The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living.

If such leading men of the military recognize the futility of attempting to find happiness through selfish force, it is for us who claim to understand something of the will of God—builders of the kingdom—to cultivate a Christlike spiritual genius and demonstrate to the world that we have "come down into the depths of humility and been baptized in his name."

When we come to such sober realizations as have been portrayed by the army general we begin to qualify for participation in an organization authorized and empowered to set up a society where emphasis upon self is minimized, and happiness is achieved through the devotion of members of the society to that which God has in mind for his people. Man must come to understand himself in his true relationship with the divine before he can participate, ". . . and come down into the depths of humility, and be baptized in my name."

THE ORDINANCE of baptism is not to be considered, by itself, a cure-all, or remedial to any extent. Unfortunately, religious bodies in general tend to place such emphasis upon the sacraments and ordinances that the scriptural law has become obscured to the point that many people profess to be Christians who have never gone through the stages of regeneration. The expression "Latter Day Saintism" connotes a way of life rather than mere church organization. And this way of life is, at best, far removed from normal society as we view it today. It requires a changed individual. Baptism is not a hocus-pocus medium. It follows belief and sincere repentance: ". . . and come down into the depths of humility, and be baptized in my name."

There are no exceptions to requirements for residence in the kingdom. Nicodemus, who came to Jesus by night—perhaps as a means of maintaining his selfish pride—was a man of some stature in his community. He was a ruler of the Jews. He had not only heard Jesus, but he had observed the imprint of the message upon the lives of his subjects. Nicodemus noted what happened when lives were converted to Christ. He sought out Christ and asked the pertinent question, "What must I do to be saved?" Jesus answered pointedly, "Except a man be born anew, he cannot enter the kingdom of heaven." I think he implied that it made little difference to him who Nicodemus might be. Social standing and political power, as well as material worth, have little to do with the quality of a man's spirit. Jesus was saying, "The attitude of a man's heart is evil from his youth and must be purified before he can acquire kinship with me," which is in effect the kingdom.

I believe he looked Nicodemus squarely in the eye and quoted Old Testament Scripture:

Teach these things freely unto your children, saying, that by reason of transgression cometh the fall, which fall bringeth death; and inasmuch as ye were born into the world by water and blood, and the spirit, which I have made, . . . even so ye must be born again, into the kingdom of heaven, of water, and of the Spirit.—Genesis 6: 61, 62, I.V.

IT IS A GOOD thing to save men from frequenting dangerous resorts by furnishing safe places of recreation and entertainment, but it is far better to implant within the man such a love of all that is pure and good that he will instinctively shun the impure and evil. The purpose of the church is to help purify the springs of action—the soul and heart of man.

Plutarch has a parable about a man who tried to make a dead body stand upright, but who finished his labors saying, "There is something lacking inside." There must be something inside that is holy if there is to be real life.

We cannot cure a barren tree by giving it new bark or new branches; the life-giving substance must flow within it if it is to fulfill its purpose. Frost cannot be removed from a window pane simply by scratching it away; the temperature inside the room must be raised. Reformation is not enough. It is impossible to get regeneration out of reformation. In other words, reforming the old does not make something new; just as it is impossible to get a harvest out of a field merely by plowing it. Tares are not degenerate wheat which by cultivation will become good wheat. We must be born from above just as truly as we have been begotten by our earthly father or we cannot see the kingdom of God.

And holiness cannot be attained by natural growth or development since man's natural tendencies are wholly in the direction of selfishness. "Natural man is an enemy of God." There must be a reversal of his inmost dispositions and principles of action if he is to see the kingdom.

ALL OF THIS may seem to be ethereal, in the abstract and idealistic to the point of impossibility. But there is much to testify that God has not turned the searching heart away void nor given man an impossible task. Emerson proclaims: "The gate of gifts closes at birth. After a man emerges from his mother's womb he can have no new increments of strength and wisdom. There is no grace except the grace of creation." This idea is un-Christian. What Emerson was saying is possibly true of natural gifts, but not of spiritual gifts. He did not know—or at least did not take into consideration—the experience at Pentecost when the church enjoyed an outpouring of the Spirit of God which granted transforming power.

Emerson forgot—or did not know about—the experience of Joseph Smith. This normal young lad was endowed with new increments of strength and wisdom sufficient to make him a religious genius. He did not understand divine personality and love. The longing which men have

to turn over a new leaf in life's book, to break with the past, to give expression to their better selves is a preliminary impulse of God's Spirit and has nothing to do with heritage.

As a man responds to this preliminary impulse and is baptized, the power of God—the gift of the Holy Spirit—continues its work of enlightenment, endowment, and regeneration. It becomes a practical, usable, workable power for good in his life.

IN MY NAVAL experience there were many occasions when I saw great warships become helpless by becoming lodged on sand bars. Tugs, especially designed and equipped to pull such vessels out of distress of that nature, failed in their efforts to pull the ship off the sand bar. Then I have seen the tide come in—an action over which man has no power—and the great ship float free of that which obsessed it. God makes it possible for there to be an influx of spiritual influence which will make easy what before is difficult or impossible.

The necessity of regeneration implies its possibility. Jesus' statement, "Ye must be born anew," means we *may* be born anew. The text is not merely a warning and a commandment, it is also a promise. Every sinner has the chance of making a new start. The sand of the Sahara would not bring forth flowers and fruit even if we turned into it a hundred rivers like the Nile. Man may hear sermons for a lifetime and still be barren of all spiritual growth. The soil of the heart needs to be changed, and the good seed of the kingdom needs to be planted there.

The act of baptism alone will not save us. It is a marvelous ordinance. It is supported by all that makes the ordinance desirable; it is logical, historic, social, impressive, authoritative, and it fulfills the need for an eradicating force to dispel sin from the physical as well as the spiritual. In view of its lofty station in God's plan, it is unfortunate—even disastrous—when men go through it and are still void of its real benefits. Bap-

tism is the *sign* of regeneration. External baptism plus the conscientious turning of the soul to God which baptism symbolizes, saves us. Man has the faculty of love, but that love is set supremely on himself. Jesus chose to call blessed those who believe on his words and the words of his disciples and who come down into the depths of humility, and are baptized in his name. He promised that those who do so shall be "visited with fire and the Holy Ghost," and receive a remission of their sins.

Spiritual Achievement

By Ruby Strand

Many times we hear people exclaim, "Oh, why did this have to happen to us?"

The Heavenly Parent does not promise immunity from trials just because we feel we are trying to live righteously. If this were the case, many of Jesus' trials would not have taken place. Surely he would never have been crucified. Think of the many good people of the past whose lives seem to have been beset with disaster; yet the contribution they were able to give to the work of God has been outstanding. Often the unpleasant and trying experiences of life serve as steppingstones to higher spiritual growth.

The present offers many fine examples of this truth also. For instance, there is the young mother who has been bedridden for more than a year. Her husband is a devout man—an elder giving an excellent ministry. This woman's disease is such that there seems only one avenue for healing, and that is through prayer. Many have petitioned in her behalf, yet she lies upon her bed, ill and discouraged. Still the husband wrote these words to a friend: "I am committed to the belief that God has tried to turn this misfortune into a very great blessing." This is spiritual achievement and, whatever the outcome, progress is being made in the righteous development of lives.

Being a Neighbor

By Nell Miller Lutz

AS LAY MEMBERS of the Reorganized Church, we are admonished by church officials and representatives to tell our neighbors about our church whenever opportunity presents itself. In the past, however, many of us have foregone opportune moments in carrying through in this regard simply because we did not know where to begin or where to end once we had begun. It is true, too, that some who make attempts do it by the trial and error method and frequently unwittingly do more harm than good.

With the advent of the tract titled "What and How Shall I Tell My Neighbor?" by Brother Evan Fry, these unfortunate experiences should be eliminated. Brother Fry has given us something tangible to work with in outlining the basic steps in this unique adventure. With the publishing of this new tract, it seems that a new challenge has been presented to all who wish to have a part in fulfilling God's work. It is up to each to accept that challenge.

The question may arise, "Who is my Neighbor?" There was a time not far distant when the noun "neighbor" was confined to the person or persons next door, or to country folk within the radius of a few miles. Modern transportation has eliminated geographical bound-

aries as far as this is concerned, and the connotation of the word has been expanded to include not only those next door but those in neighboring states and even neighboring countries. In fact in this electronic age, it would seem that almost anyone with whom we come in contact could be considered a potential neighbor.

One of the fundamentals of our belief is the principle of teaching by example; therefore, each of us should live a life that will reflect our religious teachings and beliefs. I think the following story which recently came to my attention illustrates this very well.

A GOOD EXAMPLE

By Chaplain (Major) Alfred E. McWilliams

John and Harry moved into a brand new GI housing area. They had each bought homes there and without having seen one another before were suddenly neighbors. After a few days of cordial greeting as they saw each other going to work in the morning and returning from work in the evening, or small comments as each planted grass or painted the fence, John and Harry together with their wives and small children became good friends and neighbors.

The families visited with each other in the everyday way of things, each going to the other's house, and there were many calls made by the wives on one another and over the side fence. John and Harry each were up early on Sunday morning but for different reasons. John would be up cutting the grass or doing many other around-the-house duties that one seems to

do only on week ends. Harry, his wife, and small daughter would come out of their front door every Sunday morning about nine o'clock all dressed up, go to the garage, calling some word of greeting to John, get in their car and drive to church. When they returned, John would be still in the garage, in the house, or about to go for a drive with the family somewhere.

Each having moved in about the beginning of summer, this Sunday routine continued until early fall. Then one Saturday afternoon while Harry and John were raking up leaves in their yards, John asked Harry what church he went to every Sunday. Harry told him. Then John confessed that he had been watching him every Sunday and had been thinking about going back to church and taking his wife and son with him. He did not dislike the church; he just had too many other things to do and let churchgoing slip by. He admitted that his wife had spoken to him about it on several occasions, but he had not given it too much thought. Lately he had, and asked Harry would he mind if they went along with him and his family on Sunday. Now the two families go to church together regularly on Sundays.

Harry's example had influenced John and his family to start a new and important experience, and Harry had not said a word to them about this matter. This shows what can come from a good example. It also shows that all of us have influence. By Harry's attending worship service on Sunday he set an example, and John did not overlook this fact. Harry's example said in eloquent tones that John understood: "Religion is not a secondary matter with me; it is of summary importance." Furthermore, Harry was witnessing for God in one of the simplest yet most profound ways that any religious man may witness. There is no other real proof of a man's religion than that of regular attendance at public worship.

Every man is responsible to some other man. The fact that we love freedom means that we likewise love responsibility that goes along with real freedom. How much we influence the lives of others by the silent and steadfast observance of our religious vows we may never know. Nevertheless, it is true that we all have influence and that others are affected by what we do. Regular attendance by a church member shows loyalty to the vows solemnly taken at the altar of the church and helps to keep the conscience clean. But it does more! It encourages others in their purposes and hopes to see their comrades and neighbors assemble and to join them in the worship of Almighty God. (Taken from *Lourey Airmen*—27 March, 1953.)

Warm Personal Ministry

By Harry Whipple

THE VALUE of a warm personal ministry cannot be overemphasized. To discover the need for such a ministry we need only to read the headlines of the daily papers. Misunderstandings, complexes, shattered hopes, suicides—all these and many more are commonplace. Society labels those so afflicted as neurotics; yet why do they become thus? Too often the misfit is suffering from nothing more than a lack of sympathetic understanding from associates. Moreover, the so-called maladjusted ones are not the only people who need close friends. Some may appear, on the surface, to be inwardly serene and to have normal, well-adjusted existences, while in reality they are carrying very heavy burdens. They may be yearning for someone in whom to confide—someone of a kind, sympathetic nature who would invite their confidence.

Unless we manifest a little love and are interested in the problems of others we cannot hope to know of the trials, the temptations, and in some cases the deep despair that is theirs to endure.

True there are some problems which each individual must solve for himself. In such cases we can do little to help *except pray*. Yet we must be alert lest we turn a deaf ear to the person who yearns for our sympathy and understanding.

SOME OF THOSE we attempt to serve may feel it is their duty to endure their misfortunes in silence and re-

buff our advances. While we do not wish to become a wailing wall where self-pitiers may bemoan their fate (for such does more harm than good), yet some whose pent-up feelings have reached proportions too great to be borne alone need to unburden themselves. And the Christian worker must be able to show such a person that God is big enough to meet all his needs if he but has the faith of a grain of mustard seed.

It is sometimes hard to break through reticence and gain confidence. But confidence begets confidence, and some will only unburden themselves to those who have first confided in them or sought their help in solving some problem.

We can do our best work in evangelizing when our efforts are closely co-ordinated with the church program. As an organization the church can accomplish things the individual cannot, and the more efficiently the work of the church is carried on the greater its potential for good. Yet as an organization we should not become cold or impersonal, nor should we ever forget that people are, after all, human beings, and that they prize the little formalities that confirm their sense of dignity and self-esteem.

WHILE WE STRIVE for the more efficient, the more perfect way to reach our goal we must also cultivate that spirit of brotherly love and devotion which will bring us in close harmony with Divinity. We

must make our ministry a personal one; then the church which we represent will be a warm living thing, dynamic in purpose, and magnetic in effect. For she can be only as strong as the strength brought to her by her members. She will be as spiritual and as influential in the community as those who bear her name, and no more. For the church is you and me and all the others who bear His name.

People of the world in their turmoil and uncertainty cast about for a solution to their problems. In desperation their eyes rest upon the church. We are being tested, compared, evaluated. They are beginning to wonder if the answer lies in a return to God. We have the solution to many of these problems, but do we demonstrate that fact? The opportunities are manifold and the time is ripe. Shall we move forward now, taking full advantage of the existing conditions in the world today?

The proponents of the totalitarian systems are seeking to destroy Christianity while belittling the dignity of man by taking away his right of free choice and subjecting him to regimentation and slavery. But their works and theories are the result of darkened minds separated from the intelligence of God; they will not be able to stand when exposed to the blazing light of the gospel.

Yes, for an effective ministry we need the organization of the church with her departments—the preaching, the church school, the prayer services, and all the other activities. We need the services of members of the priesthood in their various offices. But to complement these and round out an effective program of service to the community we need to give a warm personal ministry. We need to promote the close contact which comes of individual effort in evangelism. And while so doing we need a close walk with the Savior, for those we teach will use our lives, our everyday conduct, as a yardstick to measure the value of what we teach.

Serving the Communion

Between Baptism and Confirmation

By Leonard S. Rhodes

A Department for Debatable Topics

The views expressed in this article are those of the writer, and neither the Herald editors nor the church are in any way committed thereby. If it relates to or impinges upon church doctrine, the reader will exercise his own judgment as to whether or not the writer is in harmony with the church. Should this article provoke others to write on the subject, their efforts should be affirmative, free from personal references, and possess literary merit.—EDITORS

RECENTLY I TOOK part in a Communion service at which several attended who had been baptized a few days previously, and who for personal reasons had asked that their confirmations take place at a later date. They had come evidently expecting to receive the Communion. Consequently I was somewhat disturbed when the elder in charge instructed them to refrain from partaking until after they were confirmed, asserting that they were not yet qualified members of the church.

In the branches where I have served as pastor I have made it a practice, in so far as practicable, to have confirmations take place at the first Communion service following baptism. Sometimes the candidates would be served the Communion before they were confirmed; I found that this procedure built up an excellent spiritual atmosphere for the confirmations to follow.

But the objection is made that baptized persons are not members until after they are confirmed, and therefore are not eligible to receive the Communion. One view is that confirmation brings the baptized person into "full church membership." A more extreme view is that "the sacrament of baptism is not completed until the confirmation has been completed, for this is the second part of the ordinance."

However, to avoid a mistaken conclusion we must understand this: *to establish as fact either that confirmation is essential to full church membership, or that it is the second part of the ordinance of baptism, would not sustain the presumption that a baptized person may not be served the Communion until after confirmation.* This matter is determined by the teaching of Scripture, historical precedent, and the significance of our doctrine of close Communion. A good place to start is with the teaching of our Lord Jesus.

And when the multitude had eaten and were filled, he said unto his disciples, Behold, there shall one be ordained among you, and to him will I give power that he shall break bread, and bless it, and give it unto the people of my church, unto all those who shall believe and be baptized in my name.—III Nephi 8: 32.

BELIEVE AND BE baptized" are the minimum requirements set by Jesus for those who would receive the Communion. Doctrine and Covenants 17 was given to guide the church in the conduct of its affairs. Paragraph 18 reads: "*the duty of the members after they are received by baptism.*" Please observe this text. It makes those who would unite with the church "members after they are received by baptism." And Section 20: 1 agree with it, commanding them, "Enter ye in at the gate" of baptism. Commenting on this section, President F. Henry Edwards calls baptism "the door" to church membership.* During my entire forty-five years of membership in this church the missionaries have never departed from their teaching that baptism is the door of admission to the church. Continuing the quotation from 17: 18.

The elders or priests are to have a sufficient time to expound all things concerning the church of Christ to their understanding, previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the elders; so that all things may be done in order.

This gives us the following order: first, baptism; second, "partaking of the sacrament"; and third, "being confirmed." It cannot be argued that the foregoing order has no significance, because the text clinches it in the final words, "so that all things may be done in order." Has it now become heresy to observe that order?

*Commentary on the Doctrine and Covenants, page 62.

IN ACTUAL PRACTICE has the Communion ever been served to persons who were baptized but not confirmed? We turn first to the greatest historical event of the church, its organization on April 6, 1830. After giving Joseph Smith's account of events leading up to the organization of the church, and of the revelation instructing them exactly how to proceed, *The Story of the Church*, Chapter IX, continues:

Having opened the meeting by solemn prayer to our Heavenly Father we proceeded (according to previous commandment) to call on our brethren to know whether they accepted us as their teachers, in the things of the kingdom of God and whether they were satisfied that we should proceed and be organized as a church according to said commandment which we had received. To these they consented by unanimous vote.

I then laid my hands upon Oliver Cowdery and ordained him an elder of the "Church of Jesus Christ of Latter Day Saints," after which he ordained me also to the office of an elder of said church.

We then took bread, blessed it, and brake it with them, also wine, blessed it and drank it with them.

We then laid our hands on each individual member of the church present that they might receive the gift of the Holy Ghost; and be confirmed members of the Church of Christ. The Holy Ghost was poured out upon us to a very great degree.

HERE IS HISTORICAL precedent at top level. Here the procedure followed complies with divine instruction previously given, making the precedent fully authoritative. And here again (after baptism first) the Communion comes second and confirmation comes third in order, as provided in Doctrine and Covenants 17: 18. A statement by President Frederick M. Smith throws a flood of light upon this discussion. He says:

In my opinion it may rightfully be held that the ordinance of the sacrament of the Lord's Supper is second in importance and significance only to the rite of baptism. In fact it is closely connected with the first; for while in the initiatory rite we make and assume the covenant of membership, here we renew that covenant.—*Priesthood Journal*, July, 1935, Volume 2, No. 1, page 3.

Here again we find the Communion in second place. Baptism is defined as "the covenant of membership," and the sacrament of the Lord's Supper as the renewal of that covenant. Thus indeed are they closely connected.

In the light of the foregoing it would have been illogical to confirm the members first and serve them the Communion afterward. The six men who organized the church had been baptized at least nine months before its organization. Orderly procedure made it logical for each one first to renew his covenant of membership, thus to qualify himself spiritually for the confirmation to follow. We who feel the need of renewing our

covenants at the monthly Communion service will readily understand this.

President Smith's statement throws a clear light on the meaning and significance of our close Communion doctrine. By baptism we enter the door of the church. By it we become members of the church. Thus we make and assume the covenant of membership. From time to time we renew our covenant of membership as we share in the Communion. But obviously one cannot renew a covenant which he has not made. For this reason the church withholds the Communion from those who have not been baptized. We believe the Communion should be served to those only who have assumed the covenant of membership and are willing to renew it. This summarizes our doctrine of close Communion.

IT IS REASONABLE to presume that a baptized person, not yet confirmed, is as competent to renew his covenant by sharing the Communion as he was originally to make it by baptism. If after sharing the Communion he is confirmed, his confirmation just as truly confirms the renewal of his covenant as it would the original covenant made at baptism. This is what took place on April 6, 1830, when confirmations followed the Communion, and the Holy Ghost was poured out upon them "to a very great degree."

Lest some suppose that organizing the church in some way made it necessary to reverse the procedure, I give another instance where the Communion was served to members not yet confirmed. It was the occasion when Newel Knight and his wife, neither of whom had yet been confirmed, became the guests of Joseph and Emma Smith, with John Whitmer, at Harmony, Pennsylvania. Upon deciding to confirm the Knights and partake of the Communion together, Joseph Smith set out to buy some wine, only to be turned back with the command to use new wine of their own make. Joseph wrote:

In obedience to the above commandment we prepared some wine of our own make, and held our meeting, consisting of only five. . . . We partook together of the sacrament, after which we confirmed these two [persons] into the church, and spent the evening in a glorious manner.—*Church History*, Volume 1, pages 115, 116.

NOW TO SUMMARIZE. I have set forth five instances in which the order of procedure was

First, baptism

Second, partaking of the Communion

Third, confirmation

The first instance was in a revelation giving in order the steps to be taken in organizing the church; the second was an account of the steps taken when the

church was organized on April 6, 1830. Thus revelation and history complement each other to validate a procedure and establish a precedent of unimpeachable authority. The third instance was in a revelation of the law to the church setting forth the order of procedure to follow baptism; and the fourth instance was a Communion-confirmation service conducted by Joseph Smith, president of the church. Thus again revelation and history unite to give us the law and an exemplification of its meaning, thereby setting an added precedent of what is orderly procedure for these important rites.

The fifth instance was by inference from the fact that President Frederick M. Smith interpreted the Communion as being (a) second only to baptism in importance and significance, and (b) closely connected with baptism, in that baptism is the covenant of membership, and partaking of the Communion a renewal of this covenant. If it is logical for a covenant to precede its confirmation, is it not equally logical for renewal of a covenant to precede confirmation?

If as the courts declare and our ministers teach, our church is the "true and lawful continuation of" the church organized in 1830, and if it "was organized pursuant to the constitution, laws and usages of said original church," then the foregoing is a law and usage of the Reorganized Church of Jesus Christ of Latter Day Saints. Moreover I have searched diligently, and I find no revelation or enactment by our General Conference that in any way invalidates or disqualifies the foregoing law and usage. It therefore remains valid procedure to serve the Communion to persons who have been baptized but not yet confirmed.

NOTHING IN THIS ARTICLE should be construed to mean that we should henceforth serve the Communion to baptized persons before confirming them. Where baptism is followed by confirmation the same day or some days later certainly there is no urgency for serving the Communion before the next regular Communion service.

This may well suggest the question, If it is proper to confirm immediately following baptism, what reasons exist in a well-organized branch for delaying confirmation beyond the next Communion service? In reply I quote President F. Henry Edwards' commentary on Doctrine and Covenants 17: 18:

"Sufficient time to expound all things . . . previous to their partaking of the sacrament and being confirmed . . ." In actual practice we instruct prospective church members in the duties of church membership prior to their baptism, so that it has been quite legitimate for their confirmation to follow almost im-

mediately. Those who join the church from the church school, might well be baptized when they are ready to affirm their allegiance to God and the church, and then continue their study until they are prepared for full membership. The advantage of delaying confirmation until prospective members understand "all things concerning the Church of Christ" is that they thus gain an advantage of obedience to the ordinance of baptism in their preparation for the full church membership.—*Commentary on the Doctrine and Covenants*, page 80.

President Edwards here touches a problem of growing importance to many local church workers. As it becomes more and more the established practice for parents and pastors to lead their children to baptism at eight years, the more evident it becomes that too many of these children grow up knowing too little about the great doctrines and objectives of the church. If these child members were required to study a course of instruction preparing them for full church membership, culminating in their confirmation, I believe this would largely solve this problem, promote their spiritual development, and add meaning and endowment to their confirmation. God in his infinite wisdom and foresight must surely have placed the "sufficient time" clause in the church law to meet this need.

Then there are the parents who say, "I want my child to wait till he understands what he is doing before he joins the church." I believe the "sufficient time" clause would help to overcome their objections.

Nearly every experienced pastor has been asked to baptize persons who knew all too little about the church and its teachings. Either he has put them off with the advice to learn more about the church first, or he has weakly admitted them to baptism—and brought forth spiritual dwarfs. The "sufficient time" clause would have solved this problem with much better results.

THIS IS A TEACHING CHURCH. Our appeal is to the intellect as well as to the emotions. A knowledge of the great doctrines of the church carries promises of greater spiritual stability, growth, and achievement. For those who have not learned these truths previously, the time to teach them—according to our inspired word—is shortly following baptism. Thereby they approach confirmation assured of a greater spiritual endowment. And thus the "sufficient time" clause opens the door to a more fruitful church life.

We come now to the meaning of the rite of confirmation. Some appear to have read meanings into this beautiful rite that are not there. Our Scriptures teach that confirmation is by the laying

on of the elders' hands, conveying the promise of God, "I will bestow the gift of the Holy Ghost upon them" (Doctrine and Covenants 17: 18; 32: 3). Further light is shed upon this rite by defining the word "confirm." I quote from the dictionary:

Confirm: 1. To make firm or firmer; establish; strengthen, as in a habit. . . . 4. To give new assurance of the truth of; verify; corroborate.—*Webster's Collegiate Dictionary*, Fifth Edition.

Confirm: 1. To assure by added proof; corroborate; verify; make certain. 2. To add firmness to; strengthen. . . . Syn. . . . Both *confirm* and *corroborate* presuppose something already existing to which the confirmation or corroboration is added.—*Funk and Wagnall's Desk Standard Dictionary*.

These definitions must surely reflect the meaning of the rite of confirmation. It is not a rite of admission; instead it confirms the admission as an established fact and seeks to make the one admitted firm or firmer in the faith. It is a ritual petitioning God to confirm his acceptance of the new member's faith, repentance, and baptism by giving him the Holy

Ghost to establish him in the faith. The individual comes to the church; the church baptizes; and God confirms.

To me the rite of confirmation is the symbol of hands outstretched to help, hands of love and blessing, hands of spiritual power and uplift, hands and hearts that God will use to make the new member firm in the faith.

Preparing this article for publication has strengthened my faith that God, who knows the end from the beginning, did well for us when he made baptism the door of admission to the church and the covenant of membership, and close Communion the means whereby all baptized members—including any not yet confirmed—may renew this covenant periodically. I am further confirmed in the faith that divine wisdom is resident in the law that provides a sufficient time for those who need further instruction to receive it in preparation for the great confirmation of God by the gift of the Holy Ghost. Let us ask for the old paths and the good way that we may walk therein.

ship others share with Christ, and will have a greater appreciation for the testimony of Jesus made available to them through the Restored Church of Jesus Christ.

JOHN T. CONWAY

Paul, by Martin Dibelius and Werner G. Kummel, Westminster Press. Price \$2.50.

This book is as interesting as it is scholarly. As imminent professors of New Testament, Professors Dibelius and Kummel answer many of the questions concerning the controversial apostle of the first century. They report as scientific students, using only the established facts to draw the best-founded conclusions. Adding religious convictions given by revelation in the latter days, those of the Restoration should find this book a complement to their educational reading.

Martin Dibelius planned the book and completed about two thirds of it before his death in 1947. Werner G. Kummel, professor of New Testament at Marburg University and distinguished student of Dr. Dibelius, edited and completed the work. The uninterrupted flow of thought is testimony of how well he accomplished his task.

The authors strive to give the reader a scholarly approach to understanding the apostle to the Gentiles in the light of established facts from history of his own day. They discuss the authenticity of his letters as contained in the canon of Scripture and the reliability of the Acts as a source of facts concerning his life. They look particularly to the effect of the Jewish and Greek traditions upon his life. They record his intense struggle to keep the Christian faith from Jewish confinement of law and custom and from pagan corruption.

The concluding thought of the book is the following statement of the purpose of Paul's work: "It has been Paul's historical work across the centuries to turn men back to the Lord into whose service he had unreservedly committed himself. And today, too, Paul still fulfills this task for everyone who is ready to listen to his message, whether we meet him with theological questions or simply with seeking hearts: 'For I decided to know nothing among you except Jesus Christ and him crucified' (I Corinthians 2: 2)."

If I were to criticize the book in any way, it would be that there is a slight tendency toward modernism in rationalizing religious experience. However, the authors quickly return to the basic process of learning by fact and by divine direction. After reading the book, I feel that I know Paul more intimately.

CECIL R. ETINGER

Books

The Resurrection and the Life, by Leslie D. Weatherhead, Abingdon-Cokesbury, 1953. Price, \$1.

Leslie Weatherhead has rendered a ministry to the Protestant world by this stirring testimony of his conviction of the resurrection of Christ. The writings of some Protestant churchmen leave much to be desired in their treatment of this vital Christian doctrine.

The reading of this little book breathes the assurance of what we celebrate at Easter, yet sometimes fail to know—Jesus is alive today! He is available for fellowship that will transform our lives. Mr. Weatherhead puts it this way:

You see, when he lived in the flesh among men, it was not what he said and did which changed men's lives, wonderful and beautiful though his words and deeds were. It was the very fact of his friendship. If you could live with him for a week, or even a day, I am certain that all that is good and noble in you would be strengthened, and all that is bad would wither and die. Now that is what happened in Galilee. Men and women were changed. Simple peasants and fishermen and housewives became saints. The only explanation that the world could find to account for the change is very simply stated in the New Testament: "They have been with Jesus." . . . Nowadays Christ does not often "appear" to people, but he visits their thoughts; and then their thinking about other people is broad and noble and true. He visits their feelings; and then they feel they can get on better with diffi-

cult folk. They are more tolerant of people with a different outlook. . . . He visits their will; and they are not concerned with just their own private and selfish ambitions. They hate the evils in the world that make men miserable, . . . and they determine in his name to build a new world where God's good gifts can be shared among men of all nations and his will be done on earth. . . . He is changing men's lives, altering their reactions to life.

One day God ministered to me some understanding of how much he is at work in the lives of men and women about us every day. Books like this one help us understand the nature of fellowship others share with him. As I read this book I sensed the spirit of the living Christ. Leslie Weatherhead knows something of communion with Jesus.

Here are some of the chapter headings:

Christ Is Risen

Jesus Christ is alive. He is as near to you as he was to Peter when they were fishing on the Sea of Galilee. And he offers the same transforming friendship which is the very heart of the gospel. He is still alive! Still an available friend!

Christ Offers Life Now

Being saved is finding the path home. A man isn't lost because he hasn't arrived home. No one is lost who knows the way home.

Christ Offers Life Hereafter

My opinion is that everybody survives death, but Christianity offers something more than mere survival. It offers something worth calling life.

Reorganized Latter Day Saints can find in this book illustrations and ideas which are thought provoking. If they read it they will better understand the relation-

Question Time

Question:

Please explain I Timothy 5: 24: "Some men's sins are open beforehand, going before to judgment; others follow after."
Ontario B. J. M.

Answer:

Weymouth's translation is as follows: "The sins of some are evident to the world, leading the way to your estimate of their characters, but the sins of others lag behind." Moffatt translates it thus: "Some people's sins are notorious and call for judgment, but in some cases sin only comes out afterwards."

The verse has been somewhat obscured in the Authorized or King James Version and some others through being separated from its context by verse 23, which apparently is quite aside from the subject. This verse (23) reads: "Drink no longer water, but use a little wine for thy stomach's sake and thine oft infirmities."

It should be noted that Weymouth places this verse in parenthesis, while Moffatt leaves it out entirely with an explanatory footnote that the words are "either marginal gloss or misplaced." It is of further significance that the Inspired Version moves its position, making it verse 25 instead of 23. This helps to make it clear that the verse in question (I Tim. 5:24) was intended as an elaboration of verse 22. In other words, it was Paul's way of exhorting Timothy to be cautious in consideration of consecrating and setting men apart to solemn priesthood responsibility by the laying on of hands. Sincerity, contrition, and dedication of heart must always be required for the performance of any sacred ordinance. Some men's sins (self-centered motivation or unworthiness) are not easy to detect, but they show up later to the injury of the work. Superficial judgment in this, by Timothy or any other responsible minister, would not suffice.

HAROLD I. VELT

Question:

I have heard a prophecy and have also read patriarchal blessings which said that some "had heard and obeyed the gospel in the spirit land before coming into this world." Does this conflict with the law of agency in accepting the gospel here?
Ontario Mrs. H. F.

Answer:

Not necessarily. Yet it would be erroneous to suppose that the gospel of regeneration, such as is required in this life, could have been obeyed previously. It is because of the fallen state of man in this life, that such is required. "Teach these things freely unto your children, saying, that by reason of transgression cometh the fall, which fall bringeth death; and inasmuch as ye were born into the world by water and blood, and the spirit, which I have made . . . even so ye must be born again, into the kingdom of heaven, of water and of the Spirit."—Genesis 6: 61, 62, I.V.

Logically this would not apply in the pre-existent spirit world. The law of agency, as far as human beings are concerned, should not be affected by hope of the rewards of a previous state, regarding which the Lord has seen fit to reveal so little. Our future judgment will be according to deeds done in the body. (See II Cor. 5: 10.)

HAROLD I. VELT

Question:

Latter Day Saints quite often speak of members being "lost" to the church. What exactly constitutes such a state of being? Can one properly be called "lost" before he has been formally removed from the church membership records, either by his request or because of expulsion? Isn't there some term that could be used to denote inactivity in church affairs? What is the minimum requirement for *not* being "lost" to the church?

Missouri

Mrs. G. T.

Answer:

The terminology referred to is strictly unofficial but frequently used. It is generally used in reference to members who are inactive with the connotation that they shall never be active. In other words, church members use this phrase to refer to other members whose *support* they believe to be lost to the church.

This phrase must always remain unofficial, for who can say that anyone is "lost to the church"? Many of our most active members could at one time have appeared beyond reach of the ministry of the church. Even those withdrawn or

expelled cannot be placed in this "lost" category. Scarcely a month passes but one or more persons who have withdrawn or been expelled are restored to full fellowship in the church.

The only accurate term to designate one sometimes referred to as "lost to the church" is "inactive." Although I know of no official definition of this term when used in connection with a church member, certainly one who does not attend and does not support the church in any way is inactive.

Actually I believe no one can properly be referred to as "lost to the church" as long as he lives. Many appear to be lost. But who can say what the future may hold for any given person?

MERLE GUTHRIE

Question:

Are the Hebrew and Aramaic languages closely related?
Indiana Mrs. A. U. M.

Answer:

Yes, Hebrew and Aramaic are related languages. They are derived from an original Semitic tongue and were allied dialects. It is evident that Abraham was related to the early Aramaean strain which as stated above was of Semitic origin.

JOHN BLACKMORE

Question:

Were not the early people of Babylonia and Assyria the Aramaeans?
Indiana Mrs. A. U. M.

Answer:

The Aramaeans, a nomadic people, came westward into the Palestinian area about 1500 B.C., perhaps from ancient Syria. They are related to the Semitic groups of Babylonia and Assyria. However, to classify all the people of Babylonia and Assyria as Aramaeans would be incorrect, for these areas were already populated before they arrived.

JOHN BLACKMORE

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald Editors* rather than panel members. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

The Power of Love

By Pamela Price

KATE LANE hurriedly left her ironing for the fourth time that morning and rushed to the front yard when she heard Robin, her two-year-old, screaming.

"What in the world is wrong this time, Rita?" she asked her six-year-old daughter.

"Well, we were playing with the trike when Sammy and Christy came over," Rita explained. "They told me that they wanted to ride, and I said, 'Wait til Robin's turn is over.' And they just dumped him over on the sidewalk."

As Kate led her two-year-old son into the house a feeling of utter despair came over her. She and her family had lived in the new neighborhood for a month, and not one day had passed yet without trouble between the neighborhood children and her own.

"Rita," Kate said, when Robin had quit crying, "I want you and Robin to go upstairs and play your records and look at books until lunch time. I must finish this ironing if I can."

It was when she started to iron Rita's new dress that Kate noticed the large tear in it. She remembered how her daughter had worn it for the first time to church school last Sunday. Kate had been preparing lunch after she and her family had arrived home when Rita had come into the house crying.

"What's the matter, Rita?" Daddy had asked.

"Beverly Jones came out where I was and asked me to play in the sand pile. I told her that I would have to go change my dress first, and she just ran right up and jerked on the ruffle as hard as she could."

As Kate held the torn dress, she could not keep back the tears. Suddenly her problems overwhelmed her. The missing belts which the children said were jerked off by their

playmates and carried home, the broken front window which a rock had come flying through, and her own children's unhappiness in the neighborhood made Kate unhappy.

"What can I do?" she asked herself as she looked at the torn dress. "I wish that we'd never seen this place. I wish that we didn't live here. In fact, I wish it so much that I will ask David if we cannot move."

THAT NIGHT, when the children were sound asleep, Kate went into the living room where David sat reading the mail. She stood by silently until he had finished.

"Come on, Kate, tell me your latest problem," David teased. "I can always tell when you have something serious to say. When you have good news or when you are happy, my mail doesn't keep you quiet."

He glanced up laughingly but stopped short when he saw the tears in his wife's eyes.

"David, I can't stand this neighborhood any longer," she cried. "I hate it! The people here are terrible. They are ruining our children's lives as well as mine. Let's sell and move!"

"Why, what's wrong?" David inquired. "I had no idea that you were unhappy here. It's the kind of house we've always dreamed of owning. I thought you liked it here and was happy. We both felt it was an answer to prayer. What happened?"

WHEN she had finished telling him of the trying experiences of the past month, David asked, "Do you think that Robin and Rita are causing some of the trouble?"

"Robin and Rita are not above fighting and quarreling," the worried mother answered. "But this destructiveness, such as throwing rocks and tearing clothes and deliberately knocking someone to the sidewalk is more than I can stand. When I saw Robin throw a rock at Beverly, I

made him come in and sit down for a while. When Rita picked one of Mrs. Brady's prize roses, I made her go apologize. But when Sam Brady came over here and carried the stones from my flower bed away to make a fish pool in his own back yard, his mother did not say a word.

"Our children can't sleep in the afternoon because Sam stands and yells as loud as he can until they get up and go play with him. There's not one quiet hour a week in which I can prepare my church school material. The children all around us are out playing until nearly midnight every night. Now Rita and Robin are rebellious about going to bed right after supper. These parents have no system whatsoever in their homes."

"I see," her husband said kindly. "But, Kate, we mustn't let our problems rob us of the opportunity to help these people. Moving right now might create an even greater problem for our family. Let's try praying about it. If we moved now, we'd be running away from this neighborhood before we really gave it a try. Let's ask God to help us."

TOGETHER they knelt as they had done so often since their marriage nine years ago. A feeling of assurance and trust swept over Kate when she felt David's strong hand clasp her own.

David prayed first. He knew that the problem was real and that, unless a solution was found, their family might face an even larger problem if they decided to move to another new neighborhood.

When it was Kate's turn, she prayed just as earnestly as her husband had. "Our Father," she said, "help us to find an answer to our problems, and if there is anything which I can do, give me the strength to do it."

"You know, David," she said later in the evening, "there's a new thought in my mind. I've been blaming the other children, when all the time they aren't to blame. Our standards are higher. You and I expect more from our children. Maybe

these children and their parents do not know about Jesus or brotherly kindness. Perhaps we can help them by loving them as Christ taught us."

"I had the same thought while we were praying," her husband asserted. "I remembered how Beverly tore Rita's dress Sunday, probably not because Rita wasn't ready to play with her, but because Rita was dressed nicely and had gone to church and she didn't get to go. I think we should try to make friends with our neighbors and invite them to church."

THE NEXT MORNING Kate placed a big plate of cookies on the table before she started her mending. It was not long before she laid her sewing down though, for angry shouts and Robin's wail sent her to the door.

"Now what?" Kate called to the children, who stood around Robin.

"Mrs. Lane," Christy told her, "your little boy was making a road in the sand pile when Sammy came up and turned that big bucket of water over his head."

Kate's first thoughts were thoughts of anger. "I'll tell Sammy to pick on someone his own size," she told herself. "I'll also tell his mother to keep him in his own yard."

As she led the dripping boy through the house, Kate's eyes rested on the plate of cookies on the table. Suddenly she was ashamed of her angry thoughts—ashamed that she had forgotten Christ so quickly and that she was going to try to love her neighbors as herself.

As soon as Robin had been changed to dry clothes, Kate came out on the porch with the plate of cookies. Sammy, who had run home as fast as his little bare feet would carry him, now stood peeping from behind a big tree in his yard.

"Sammy, Sammy," Kate called. "Would you like to have some cookies?"

He eyed her suspiciously from behind the tree.

"Come on, Sammy, I have some cookies for you and all of the other children."

Very slowly he walked through the gate and up to the porch.

"Beverly, Christy, come and join us," Kate said.

"Would you like some milk, too?" she asked the little ones.

When they were all seated on the porch with their milk and cookies, Kate said to them, "Now when someone does something good for us, what do we say?"

"Thank you," they all answered together.

"Well, Jesus and God made this beautiful earth where we live. They give us our food, and all of the nice things which we have to eat and drink. Would you like to say 'thank you' to Jesus?"

"Yes," they all answered loudly.

After they had said a thank-you prayer and had eaten the food, Kate said, "I'll bet that all of you like stories, don't you?"

"Yes, but my mamma won't read to me," Sammy told her. "She's too busy. She doesn't have time."

"We usually have a story before nap time," Kate told them. "Ask your mothers if you may come and listen to our story right after noon."

THE CHILDREN played happily that morning. It was nap time before Kate realized it and the group sat eagerly around her while she read. Then Rita and Robin went to bed, and their friends went home.

Kate sat down to prepare her lesson material for next Sunday's church school class. Everything was unbelievably quiet. "I have tried hard today," she thought, "and only time will tell what I have accomplished."

Suddenly, there was a thundering noise in the direction of Sammy's house. When Kate looked out of the window, her heart sank within her, for she saw Sammy with a giant drum swinging from his neck come bounding through the gate. With

every step he hit the drum and it responded with a mighty boom. Kate knew that after her two children awakened her study and meditation would have to come to an end. Rita would be cross from lack of rest, and Robin would be crying.

"Well, there goes my lesson!" she whispered to herself.

But Sammy's march was short-lived. "Sam-u-el, Sam-u-el," called his mother. "Rita and Robin are asleep. Wait until they wake up to let them play with your drum."

Sammy stood on Kate's side of the fence as if he were deciding whether or not to obey.

"Come on home now, Samuel," his mother coaxed. "Mrs. Lane was good to you and read you a story. Now let's be nice to her and let her rest."

"Will you read me a story, please?" begged the little boy.

"Yes, you come on in. I'll try to read to you for a while each day while they sleep," Kate heard his mother answer.

Tears came to Kate's eyes as she watched the little boy run eagerly to his mother. A feeling of deep joy filled her heart, not because she would have an hour of peace and quiet every day, but because a little boy needed his mother, and that mother had found time for her young son. Her heart swelled with the realization that never before had Sammy wanted to share any of his toys with her children. Suddenly she knew that one family can change the course of affairs in an entire neighborhood. Her thoughts broadened, and in her mind's eye she saw whole cities, states, and nations changed by the power of love.

With this thought came the words of the Master Teacher of all times, "Therefore, let your light so shine before this world, that they may see your good works, and glorify your Father who is in heaven."

Home Column

As in Days of Old

By Betty Sanford Tripp

*The holy spirit is sent down
As in the days of old,
To bring to mind things that are past
And things to come unfold.*



NAUVOO REUNION is a magic name that catapults me back into year after year of warm memories like a faint perfume. These memories have endured because they are of days spent in the presence of God. Classes, preaching, recreation, fellowship, talking with old and new friends are among the high lights of these utopian weeks.

There was the year I was a sophomore in high school, asking myself if there really was a God. And if there was, did he care about what happened to me? There were the prayers and seeking and searching, plus the heartbreaking tears of futility which seem to come so easily, until that week on the banks of the Mississippi at reunion. The answer began when I heard his servant stand before our young people's class and ask, "How do you know there is a God?" Then there followed a week of breathless discovery as I listened to my questions being answered one by one, and felt the doubt and uncertainty melting away before the authoritative assurance of this man who had been ordained and set apart, as were the disciples of old, to bring comfort and healing to the souls of men and women. Step by step he led me through the tangle of my confused mind to the feet of the Master, and on the last morning of the reunion as we sat in the service of prayer, for the first time in my life I felt the Spirit of God move into my life. I felt the stirrings of it in my heart, and I arose to my feet. Under the rich

influence of that same Spirit which must have rested upon Peter I could say, "I know that He is. I know that my Redeemer lives, for the Spirit has borne witness to me."

THE TESTIMONY I received that morning and the teachings of that week have never left me. Nor has the testimony of God's love and goodness through the years which followed. Sometimes we lose contact with our mountaintop experiences, but always they are there when memory returns to them. And when I am discouraged or troubled there comes to me an experience that I enjoyed at another reunion.

"David's Chamber" is a beautiful grove near Nauvoo where David Smith often went to meditate and commune with his Heavenly Father. It was there that many of our hymns were written. Almost every group of young people who attend the Nauvoo Reunion are privileged to meet for at least one fellowship service in this historic place.

I shall never forget the warm summer evening when, two by two, we walked down a little path where David might have walked, and formed a friendship circle on the flat rocks at the base of a tiny waterfall. The rocks were slightly damp, but we

spread our blankets and sat down. The quiet of the night was broken only by the gentle dripping of the water and the quiet voice of God's servant as he called us to come up higher. For many, it was the first time they had ever offered a vocal prayer or testimony, but one by one they stood in their places and consecrated their lives to the work of the Master. The Spirit of God, as in the days of old, surrounded us and filled us with strength and conviction that remained with us as we ascended the hill. Still with me is the sound of our young voices as we walked through that reverent place, singing, "In this old, old path, made strangely sweet by the touch divine of his blessed feet."

The year 1948 brought blessing in an entirely different realm. It was at this reunion that I met the man I was later to marry. I had always felt that the same God who had heard my every prayer and had blessed me so abundantly would surely be as concerned as I that the life's companion I chose might be one who would help me in the establishment of a Zion home—one who would encourage the dedication of that home to the work of the Lord. So again, it was at a reunion that the Master saw fit to supply this need in my young life, and I was

New Horizons

given the opportunity to embark on a new life of service to God.

THE MEMORIES have been rich and full, and the Holy Spirit indeed testifies of the things in the past, but my real purpose for sharing these experiences has been to share with others the most important of them all—the reunion of 1953.

As I walked the familiar grounds this year, as I visited with loved ones and friends, as I listened to the yearnings of the young, and the firm, unshakable testimonies of those who have given many years in service to their Lord, a ministry came to me such as I never would have dreamed possible.

Here I saw a young man's life changed! I saw a young girl's heart break and mend itself together again. I heard a testimony that shook me out of my lethargy and challenged me to be something better than I am. I heard an apostle of the Lord pouring out his heart to God's people. I heard him, in a tone of conviction and assurance, prophesy as did Peter, James, and John and promise rich blessings of peace and comfort, strength, and power to the children of the Master if they would but open their hearts. I experienced such a reformation in my heart that I have been able to see myself in all my pettiness, all my sins of omission. I have seen my broken covenants and have been humbled to my knees before God. I have at last realized what God has been trying to tell me for twenty-three years—that no one can assist in this work unless he has love and charity and virtue and an eye single to the glory of God.

"If you love him, why not serve him?" Not only by singing in the choir, teaching a class, and going to church, but by ridding your life of jealousy and selfishness, envy and pride—by actually living for Jesus!

The Nauvoo District Reunion of 1953 has given me the greatest gift I have ever received—the courage to look at myself as I really am, and the conviction that with God's help I can be what he wants me to be.

The Mightiest — By Edgar Pillsbury

THERE WAS ONCE a wealthy merchant, a citizen of a distant land, who had become very successful in trading. One day one of his servants came to him and said: "O Master, I bring thee bitter news indeed. One of thy servants hath stolen a silver goblet from thee. What shall I do?"

"What?" raged the merchant, becoming instantly infuriated. "How dare this man steal from one who is so rich, powerful, and great as I!" And he gave orders that his unfaithful servant should be imprisoned, saying: "It is too much for a person of my position to be treated so by an ungrateful servant."

NOW IT SO HAPPENED that this merchant was a close friend of the governor of his province, and on hearing that the governor was ill went to visit him.

On entering the governor's chamber the merchant exclaimed, "O, Excellency, what ails thee?" And the governor replied, "I have had the misfortune of being deceived by a wicked servant. Thinking the man honest, I entrusted a great sum of money—almost my entire fortune—into his care. And how did he repay this trust? By stealing the money from me. Upon hearing of this theft, I began to worry and subsequently became ill, because if my money should never have been recovered I would have become a very poor man. Fortunately the officials apprehended him, and he was brought before a magistrate who pronounced a hard sentence upon him." The governor shook his head, wrinkled his face into a scornful grimace, and continued, "It's unbelievable, but since then he has several times implored my forgiveness and requested my intervention on his behalf. But I would not, for why should one so great as I assist such a rogue?"

"Why, indeed!" exclaimed the merchant, who went on to explain matters pertaining to his own unfortunate affairs with his servant.

And both men agreed that in such cases the only solution was to deal hard with the culprits and show no mercy.

AS THEY THUS conversed, a servant interrupted by announcing to the governor that the king had come to visit him. The king entered, seated himself, and listened with interest as the two men told him about their untrustworthy servants and what had befallen them because of their servants' deceitful doings.

At last the king broke in and said, "Ah! I myself had a similar experience—." And he went on to tell how his treasurer had been caught misappropriating funds. "And how didst thou punish him?" interrupted the merchant.

"Punish him? I never punished him," answered the king. "I forgave him."

"Forgave him?" his friends echoed.

"But," said one excitedly, "thou art the king—the mightiest one in all the land! And this man hath stolen from thee. Why didst thou not seek revenge?"

The king's eyes twinkled. "Was not Christ more mighty than I? And did he not forgive Peter, even though that disciple denied him thrice? And on the cross at Calvary did he not find it within his heart to pray for those who were responsible for his crucifixion, saying, 'Father, forgive them for they know not what they do'? If Christ, the king of kings, the Son of the one infinite God, could find it within his heart to forgive others for their misdemeanors, who am I to punish my brethren and seek revenge? No! I forgave my treasurer, released him, and today he serves me well."

The king smiled, raised one eyebrow, gave the pair a knowing look, and concluded: "True greatness isn't measured by the position we hold but by the mercy we extend to others."

Letters

The British Isles Mission Reunion

The 1953 reunion of the British Isles Mission held at Enfield will long be remembered by those who attended, and for many reasons, but uppermost in our minds is the powerful and inspiring apostolic ministry rendered by Arthur Oakman. It was indeed a blessed privilege to have both him and his wife Elva with us; we shall ever be grateful for the light and help which they made available to us.

The reunion reached spiritual heights in which we truly felt the windows of heaven opened to us. We pray that the new vistas gained will be productive of still further growth in the year ahead.

After the official opening on Friday evening, Elder T. E. Worth in his address reminded us of the sacrifice made by the early missionaries of the Restoration to bring the gospel of the kingdom to England and said that because of their efforts we today were able to meet.

On Saturday, Monday, and Tuesday we met each morning from 9:00 to 10:00 for a general prayer service under the leadership of Apostle Oakman, while at the same hour two classes were provided for the children. At 11:00 the group divided into three classes—the women being taught by Sister Oakman, the men and young people by various appointees. Recreational activities were planned for each afternoon, and in the evenings we reassembled for a class period from 6:00 to 7:00 and for preaching from 7:30 to 8:30. Evensong, led by Brother Don Lents, concluded each day.

On Sunday the program was somewhat different. Activities commenced with a priesthood prayer service at 8:00 a.m. followed by a general Communion service at 10:00. Over two hundred were served the emblems, and the period of testimony, though necessarily brief, was most encouraging. At 3:00 p.m. Brother Victor Witte addressed the adults, while the children met in their various age groups. At 6:30 the church was again full to overflowing, and we enjoyed a rich fellowship as we joined in singing the songs of Zion, led by Gertrude Allen. Apostle Oakman was the speaker at the evening service, and in a very powerful sermon he presented the message of the Savior, challenging us to cultivate a knowledge of him so that we might find him within ourselves.

After the morning activities on Tuesday we met at 2:00 p.m. for the final dedicatory service of the reunion. It was an experience which challenged each who sincerely participated. The Scripture, "For God so loved the world that he gave his only Begotten Son . . ." was read in English, German, Norwegian, and Dutch; then Brother Oakman gave a short address, and Brother Lents reminded us of the necessity of each accepting the task which, as a result of the reunion, had been placed upon us.

The reunion period was from Friday evening, July 31, to Tuesday afternoon, August 4. During those four days we shared a fellowship and ministry which was truly outstanding. In addition to Apostle and Sister Oakman and their son, Channing, we were most happy to welcome again our own mission president, Don Lents, and his family; Seventies Tom Worth and Eric Rowe; and General Church appointees from the Continent: Victor Witte, supervisor of Continental Europe; Lou Zonker, minister in charge of Germany; Anton Compier, mis-

sionary in Holland; and Oskar Stüve, missionary in Germany. Also with us were Keith Bailey of Adelaide, Australia; Perce Judd, formerly of Australia and now pastor at Brooklyn, New York; and several American servicemen. Such an assembly, of course, gave the reunion theme, "Into All the World," great significance. The reunion was very well attended, and a remarkable spirit prevailed throughout.

A priesthood institute was held during the remainder of the week. At 9:00 a.m. each day the men met for prayer and at 11:00 a.m. and 7:45 p.m. for classwork. Sister Freda Schofield and her helpers provided lunches each day for those attending; this service was deeply appreciated.

It was with reluctance that we bid farewell to our brothers and sisters from all parts of the British Isles and Europe, but as we did so we felt that the ties of our fellowship had been immeasurably strengthened and the goals before us were within our grasp.

VIOLET WORTH

England

Note of Thanks

I want to thank all the Saints for their many kindnesses to me and to my daughter, Grace Holladay Loye, while I was so ill in the Sanitarium. I sincerely appreciate the cards, letters, plants, and especially the prayers of my friends. I want to thank the doctors and nurses for their services and also those who gave blood. My daughter said, "Mother, I never knew there were so many wonderful people in the world. I don't blame you for wanting to live here." A sister in the church took me to her home from the hospital and cared for me, and then other Saints who were going on vacation invited a friend from Washington, D. C., and me to stay in their home while they were away. My health is improving, and I am truly grateful. God has been good to me, and I pray he will bless each of you.

MAUDE HOLLADAY

Independence, Missouri

The Loss of a Ring

As one of Iowa's quick snow storms broke I found myself very much concerned. My husband had left our small town that morning in his car with part of his basketball squad while others had gone in other cars. They were on their way to attend a state tournament some hundred miles away, and they were due back home around midnight. At noon the blizzard began and lasted for several hours.

When midnight arrived I began listening for the familiar sound of the automobile and my husband's footsteps. At 3:00 a.m. he still hadn't arrived, and I became very concerned. My eyes held no sleep. Each minute seemed an hour. I tried to keep my hands and mind busy by sewing for our expected child, but soon I could sew no longer.

All this time I had been inwardly praying for the safe arrival of all concerned in the party. By four o'clock I was on my knees praying aloud, "Please, God, bring them home safely."

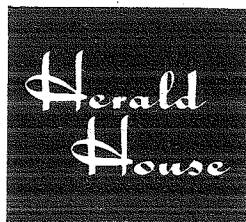
Mothers of the boys began calling to inquire if I had heard from them. I hadn't. I knew they had started home and possibly were unable to reach phones.

Around eleven o'clock the next morning I heard the familiar sound of the automobile driving up in front of our home after what seemed to be days of time had gone by. I watched my husband come up the walk—unshaved, dark circles under his eyes, clothes disheveled and wet! He came in, sank in an easy chair, and began telling me his experiences. It happened that the car became stranded, and he and the boys spent the early hours in the automobile. Finally at daybreak they were able to get help. Also during the night he helped another man change a tire and during this change his hands became very cold, causing his fingers to shrink in size. At some time while changing tires his wedding ring slipped from his finger and was lost. He and the boys searched, but the ring was lost. I glanced at my husband's left hand, and all that was left was the wide skin mark where

A LETTER FOR CATHY

By Kathryn Hitte

Every youngster likes to receive mail. Let him discover how Cathy got a letter by reading this book which is written in words and sentences simple enough for very young readers (5- to 8-year-olds). Abingdon-Cokesbury Press.



\$1.25

Independence, Missouri

the ring had been. Then I began to cry over his loss.

So quickly I had forgotten God's wonderful blessing to us. He had answered my prayers to bring my husband and the boys safely home, and up to this moment I hadn't even given "thanks." Instead I was sad over a small material loss.

At this moment I was able to see how selfish I had been—asking of God and then forgetting to thank him.

God works in many ways. I feel I was taught a lesson so effectively that I shall never forget this particular blessing and the loss of a ring.

JUNEBELLE ULTICAN

Des Moines, Iowa

The Gift of Peace

My Graceland College years are pleasant memories to me now. Perhaps the richest of my experiences there happened one evening when I was a freshman. That evening, as I had done many times before, I walked alone to the foot of the hill to gaze at the wide expanse of star-studded Iowa sky and listen to the sounds of the night. I felt a strong pang of nostalgia as I heard the barking of a distant dog mingled with the far-off roar of a motor and the solemn call of a cow. I loved to stand there and meditate, and as I did so another sound broke into the evening medley—a choir on the hill was singing "Alleluia" and "Glory to God." Tears came to my eyes as I thanked God for the gift of peace he was sending to me, a lonely girl.

It is often easy to forget to stop and listen for the peaceful sounds in the midst of a harried life, but if we do take time to meditate, we will hear God's "still small voice" speaking to us in our hours of need.

JEANNE H. HOUGH

Jefferson City, Missouri

In Appreciation of Reunion

Those of us who attended the Center Stake Reunion know what a wonderful experience it was. I went to reunion this year seeking

light and understanding, and never have things been made so clear to me. The sermons seemed as if they were being given by Christ himself, the forum discussions were very enlightening, and the classes were most helpful. I read from the Book of Mormon while I was there, and it seemed as if those people of ancient America were my friends of today. Because of this I now have a new appreciation for the book.

My greatest desire is to serve God by serving others. I do not believe we have time to wait but must get busy now and build the kingdom, or the day will surely come when this privilege will be taken from us. My prayer is that God will bless us as a church for the task that lies ahead.

ALYCE M. SMITH

Independence, Missouri.

A Written Testimony

I was baptized in 1948, but I cannot say that I was a true member of the church then. I found many worldly things more interesting—or so I thought at the time—but now I have found peace of mind, strength, and happiness such as I never knew before. I have greatly enjoyed being with the people here in the Northwest. They are the most gracious I have ever known. I have just returned from the Oregon District Reunion, and while I did not have the courage to stand on my feet and give a testimony, still I want to say how much this has meant to me. I do want to serve God in many ways. First, I want to be a better wife and mother. At church there is much I can do, and I pray that I will serve there in the way Christ would have me serve. I want to develop wisdom and kindness in teaching my class of primary children. When I step before a group, I want to have the courage to speak without forgetting what I intend to say. I want to serve until the end of time on earth and then I pray I shall be allowed to work for my Heavenly Father in eternity.

MRS. FERRIL QUICK

Camas, Washington

Church Men in the News



Linden E. Wheeler
Youngest Officer for Company

A HIGH TYPE Christian gentleman with an executive leadership equaled by no one in this line of work" is the description a fellow employer of Sears Roebuck and Company gave Elder Linden E. Wheeler of Dallas, Texas. Brother Wheeler has just recently been appointed one of the five assistant treasurers of Sears. He is their youngest general officer.

At a recent meeting of the company officials in Chicago, Brother Wheeler was given an opportunity to speak to the group. For years he had attended the meetings twice a year and taken only a nominal part in the discussions. At the fall meeting an unusual discussion on Christian ethics in business arose. When the discussion ended a banquet was held and Brother Wheeler, much to his surprise, was asked to give the invocation. This was the first time he had seen this done.

Then again completely unexpected, he was asked at the close of the banquet by the master of ceremonies to speak to the group on the topic of the discussion meeting, "Christian Ethics in Business." Brother Wheeler relates that this was an outstanding experience of being blessed by the Spirit with freedom of expression and clarity of thought. He paralleled the stewardships the men held with the company with those they hold with society. This was a wonderful opportunity to express some of the concepts of Zion's behavior.

Brother Wheeler began work for Sears as a tire salesman in the basement of the store at San Antonio. He has literally worked up to his present position for the company.

Serving in various capacities of leadership in the church in Texas, he was ordained a priest in 1938 and an elder in 1946. He has been a Zion's League leader, a counselor for the district president as well as serving in other district offices, and pastor of Dallas Branch, which position he now holds.

He is married to the former Stella M. Duker of Medina, Texas. They have two sons: Troyce, 12, and Larry, 6. Brother Wheeler credits his wife and children for the constant source of strength aiding his church work.

He also gives full credit for any success in business which might be his to the power of the gospel in his life. He has discovered that in living the principles of the church, he is recognized as a minister for Christ by men with whom he works. His testimony is: the "law of the Lord is perfect" in every phase of life.

BARBARA HOWARD

SHOW LAMB

By Hildreth T. Wriston

Children will enjoy this story about a young boy, Chad Warner, who chose a lamb from his father's flock on a prosperous Vermont farm. He named it Champion, and for a good reason, too. Your child can find out why (9- to 12-year-olds). Abingdon-Cokesbury Press.

\$2.50

Herald House

Independence, Missouri

Briefs

Eight Men Ordained

SPOKANE, WASHINGTON.—During March, the following were ordained to the office of priest: Ernie Sprecher, Henry Kinney, and Alden Chamberlin. Those ordained to the office of deacon were Tex Bullock, William Collins, Jr., DeWayne Allen, Lorne Worthington, and Richard Curtis.

A Zion's League institute was held March 27-29. Elder Carl Mesle, director of youth activities for the General Church, was in charge. Forty young people were registered.

District Zion's League retreat was held June 12-14 at Zephyr Lodge on Liberty Lake. Thirty Spokane Leaguers attended this retreat.

Elder A. F. Coleman, who was elected Zion's League leader, formed four commissions with adult supervisors and youth chairmen.

Pastor R. V. Webb and several other church officers were interviewed as part of the League Sunday evening study. Special services for Mother's Day and Father's Day were prepared by the League.

Eunice Farber conducted an Easter cantata by the combined church and mission choirs.

Jamie Lee, daughter of James and Wilma Mikesell, and Sharon and Elaine, daughters of Marion Seibert, were blessed by Elders Coleman and Webb on April 5.

On April 19 Jean Winship, Edith Barclay, Evelyn Weidman, John Weidman, Tim Lewis, Ted Morrisson, and JoAnn Morrisson were baptized. On Children's Day, June 14, there was a special baptismal service for Sharon Hill and Ronald and Donald Vick, who are cousins.

President of Seventies George Njeim and Missionary Don Landon presided over the district priesthood and women's institute May 8-10. Brother Njeim also held an evening series May 11-13.

Charles Emslie, elder in charge of the Moses Lake mission, gave a recital in the Spokane Branch May 17. His accompanist was Mrs. R. E. Edwards. There were 120 in attendance, and the proceeds went to the mission church building fund. Two talented nonmembers played several piano selections. A reception followed in the lower auditorium, honoring Brother and Sister A. C. Briggs on their fiftieth wedding anniversary.

With the branch and mission working together, the building fund for the North Hill mission has reached \$8,500.00.

Among recent social events were a comedy play from which \$440.00 was realized, women's department activities, organization of a men's club, and young adult activities.

The priesthood meets on alternate Thursday nights to share experiences and receive special training. There are three weekly cottage meetings in process under direction of Elder Vern Webb.

Among visiting ministers have been Dr. Roy Cheville of Graceland College, Elder Ruben Porter of San Jose, Elder Myron Schall of Sacramento, and Elder Pearl Reed, of Independence, Missouri.—Reported by FLORENCE WEIR

Men's Club Organized

ONTARIO, CALIFORNIA.—Present officers of the Ontario Branch are Elder William H. Kemple, pastor; Elders Frank Lacey and Clyde Roberts, counselors; Bonnie Richie, secretary; Louis Ferguson, church school director and minister of music; Vada Austin, women's

leader; Charles Swain, treasurer and bishop's agent; Clyde Roberts, book steward; George Swain, young people's supervisor; Carol Roberts, librarian; Clyde Roberts and Richard Peterson, auditing committee; and Kenneth Duffy, branch historian and publicity agent.

Baptisms during the year include Lucille Katherine, daughter of Mr. and Mrs. Allan Sershen, Anthony Greco and his grandson, James Hilton, son of Mr. and Mrs. Louis Ferguson, Bruce Lee, son of Mr. and Mrs. Clyde Graham, and Robert Ogle and Patricia Ann, children of Mr. and Mrs. Luther Tucker, of Long Beach.

Seventy Glen Johnson conducted a series from May 10 to 22 at the church.

A men's club has been formed with an open membership. The purpose of the club is to assist in the program of the church and to promote a Christian fellowship inside and outside the church. Along with other activities, each member is contributing one book to the branch library.

The following children have recently been blessed: Russel Raymond, son of Mr. and Mrs. M. C. Burke; Dianna, Debra, and Danny, children of Mr. and Mrs. Eugene Thomas; Gary Michael, son of Mr. and Mrs. Robert Bowman; Debra, daughter of Mr. and Mrs. Donald Lacey; Charles Allen, son of Mr. and Mrs. Jack Jolicoeur, and Richard Trammell, son of Mr. and Mrs. Richard Reinhardt.

George C. Swain, son of Mr. and Mrs. Charles Swain, was ordained to the office of priest on March 15. Officiating in the ordination were Elders Rodney Engle and William Kemper. On March 8 Brother Kemper had the honor of ordaining his son, Samuel, to the office of elder. The service was held at Central Church in Los Angeles.

Those transferring into the branch during the year were Sister Eva B. Duffy from Bellaire, Ohio; Mr. and Mrs. Clyde Graham and sons Bruce Lee, Clyde Ellis, and Lynn Curtis; Mr. and Mrs. Lyle from San Diego; and Sister Vera DeKett, from Michigan.—Reported by KENNETH O. DUFFY

Children Baptized

SAN LEANDRO, CALIFORNIA.—A prebaptismal class was held at San Leandro church school, with Brother Robert Brown as the instructor. On completion of the course of study, six children, out of a class of nine, were baptized on May 10. They were Barbara Nelson, Joyce Willford, Donna Melton, Carol Jean Whiteman, Bonnie Lee Brown, and Ronald Caldwell. On June 14, James and Ann Barstad were baptized.—Reported by NELLIE D. MACDOUGALL

Plan to Purchase Additional Grounds

OREGON DISTRICT.—The first complete reunion since 1928 was held at the Lewis River camp grounds, July 18-26. From 1933 to 1950 the district met at Silver Lake with the Saints from the entire Northwest.

The reunion had an attendance of 433.

The General Church appointees for the reunion included the following: Bishop Willard Becker, Bishop Monte Lasater, Seventy George Njeim, Elders James Kemp and Don Landon.

On July 25, the annual district reunion business meeting was held and presided over by the district president, J. L. Verhei, assisted by Brother Lasater.

The following were elected to serve on the reunion committee: Brother Verhei and Elder F. E. Chapman were elected to six-year terms, Elders Miles Whiting and Harold Carpenter to four-year terms, Elders Clinton Dobson and Lloyd Shannon to two-year terms. The groups at reunion voted unanimously to purchase the property adjoining the grounds to the west. The

amount of over thirty-five hundred dollars was raised during the reunion for a down payment.

After the business meeting the following were baptized: Pamela and Sharon Hartly by Brother Njeim; Norma Becker by Brother Willard Becker; Billy Watkins and Judy Lawler by Miles Whiting; and Ann Hudleson by Don Landon.

"The Holy City" was presented by the reunion choir under the direction of Elder Kemp.—Reported by LEONA CARPENTER

Seven Baptisms

SENLAC, SASKATCHEWAN.—On Children's Day, June 14, about one hundred members and nonmembers gathered by a lakeside as in the days of Mormon to witness the baptism of a family by Elder Myron Cornish. Those baptized were W. K. Wilkinson and his wife, Jessie, and their children, Herbert and James.

Brother Cornish also baptized Lloyd Laverty, eight years old. Two other eight-year-old boys were baptized by Priest Vandy Davies. They were Lyle Davies and Garry Laverty.

Elder George Miller assisted in the confirmations in the evening.—Reported by LEOLA CORNISH

Business Meeting Held

BISBEE, ARIZONA.—At the annual business meeting on October 25, the Bisbee Branch elected Priest Calvin Puckett pastor.

The Bisbee Branch has a membership of forty-six, with an average attendance of from sixteen to twenty-two.

The branch has met with Douglas Branch at several joint meetings. At the January meeting Brother Hollis Harris was baptized.

Just before Christmas, when Evangelist William Patterson was visiting, he and Elder Raymond Ratterree, pastor of the Douglas Branch, blessed the three children of Hollis and Mabel Harris. These children are the grandchildren of Brother Ratterree.

Two families have moved into the district: Brother and Sister T. B. Sharp and two sons, and Brother and Sister Alton R. Wright.

In November Roy Saltz and his wife, Fern, moved to St. David and have taken an active part in branch services. Brother Saltz is a teacher in the church school, and his wife is church school director. Charles Stewart and his wife, Mabel, from Tombstone have also joined in services.

The Bisbee Branch has taken an active part in the interchurch group. On July 12 the first meeting was held in the Lowell Women's Club. Previous meetings were held at the YWCA.

On August 2 an all-church picnic was held at the home of Brother and Sister Saltz, with friends from Douglas, Tucson, and Phoenix joining the fellowship and worship.

A number from the group attended the Mt. Lemmon Reunion, held August 9-16.—Reported by EULALIA BIRD.

Community Building Used for Services

HARDY, ARKANSAS.—The Hardy Branch holds services in the Cabin Creek community building located three and one-half miles east of Hardy, or one mile north of the Cabin Creek motel cabins. The building has two classrooms, a stage and pulpit, and there is electric lighting. Brother Floyd Swetnam is the pastor.

Brother Dean Myers is the church school director. The adult class uses for their study the book *Fundamentals*.

Brother Sharp held meetings in October and April, and two were baptized. Elder J. Charles May, conducted meetings here in the

spring for five nights, showing pictures part of the time.

Brother Zeigenhorn holds services monthly in the Hardy Branch. He and Mrs. Zeigenhorn live at Fisher, Arkansas. Brother Nuckles has charge of services the fourth Sunday of each month. He and his family live in Caraway, Arkansas. The group meets every Sunday night, and have just finished *An Introductory Study of the Book of Mormon*.

The young people were in charge of the Easter program, "A Shadow Scene," directed by their leader, Mrs. Thelma Swetnam.

The women's department is under the leadership of Lucy Groves. They sponsored a Mother's Day tea for mothers and daughters, and during the winter and spring they made earrings to sell. For Memorial Day they made and sold sprays and wreaths, and they have also sent needlework to reunion. Their project for the year was to help finance the young people's way to reunion. In their classwork they studied the "Course of Appreciations," and "God in Everyday Living."—Reported by LUCY GROVES

Series of Meetings Held

DE KALB, TEXAS.—Elder James E. Renfro conducted a series of meetings August 5-16 in the De Kalb Branch. There was an average attendance of ninety-two each night, of which about twenty-three were nonmembers. The series closed with four baptisms on Sunday, August 16. A lunch was enjoyed in the park, and a confirmation service was held in the evening.—Reported by WILMA FRANCIS NICKS

Improvements Made in Church Building

SAINT CHARLES, MISSOURI.—Several improvements have been made by the St. Charles Branch. A new bulletin board has been purchased and placed in front of the church, and a new window has been put in the auditorium. A dehumidifier has also been installed in the basement.

Members and friends of the branch enjoyed a church picnic at Blanchette Park Saturday, July 25. Swimming and baseball were the high lights of the day, and in the evening a basket dinner was served in the memorial hall. Brother Marlin O. Nienhueser arrived on furlough from Fort Sill, Oklahoma, in time for the evening meal.

The group is happy to have Brother and Sister Brooks East back with them. The women's circle gave a reception in their honor to welcome them home.—Reported by FLORENCE HOLLANDER

Trip to Palmyra

TORONTO, CANADA.—Early Sunday morning, May 17, a group of Saints left Toronto intent on visiting Palmyra, New York, and all its historic sites. Elder J. L. Prentice organized the excursion and arranged for transportation and hotel accommodations in Rochester. Two bus loads of Saints included Brother Prentice's Bible class and a number from Woodhedge, Humber, and Toronto Branches.

The group arrived in Niagara Falls, U. S. A., in time for the morning church service, and were heartily welcomed.

On Sunday evening, in spite of rain, the group drove to the Martin Harris home. They were amazed at the amount of time and labor that must have been spent in building it, and at its stability today.

That evening the group also visited the Hill Cumorah. Even though the attendant turned on the floodlights, darkness and rain made it impossible to see much. It was agreed to make a return visit later.

The next morning the Saints went to the Sacred Grove, situated about one thousand feet up a side road, almost directly opposite the Smith home. They saw the tree at which Joseph Smith knelt to pray.

From the grove, the Saints went to the home of Joseph Smith, where they gathered in the living room, which has been refurnished with period furniture. In small groups they were conducted by a receptionist (placed there by the Mormon church) to the upstairs, including the martyr's bedroom, also refurnished in furniture of his period. The receptionist was courteous and well informed.

From here the group returned to Hill Cumorah. Here, in the daylight, they inspected the imposing monument to the angel Moroni, and the side of the hill where the golden plates were hidden.

The group returned through Rochester, thankful to Brother Prentice for arranging the trip, and anxious to take it again.—Reported by PHYLLIS L. MCLEAN

District Conference Held

CARLYLE, SASKATCHEWAN.—District conference was held at Saskatoon from July 26 to August 2. Officers elected were Peter Harder, district president; E. L. Bowerman and A. Bergeson, councilors; Ted R. Bowerman, secretary; Charles Nelson, church school director; Dora Carter, women's department leader; Orville Fisher, young people's leader; Joyce Fisher, music director; Rodrick Thompson, publicity agent; A. Powell, corresponding secretary; A. Bergeson and E. Baker, auditors; Charles Jenkins, treasurer and assigning officer, and William Cornish, nonresident pastor.

Charles Jenkins and Kenneth Fisher, both of Saskatoon, were ordained to the office of elder. Charles Nelson of Macklin, Saskatchewan District, William Earl Beckman of Paddockwood, Saskatchewan District, and J. H. Loucks of Saskatoon were ordained to the office of priest, and J. D. Williams of Weyburn was ordained a teacher. C. D. Williams of Weyburn and Walter P. Posnickoff of Saskatoon were recommended for ordination to the office of priest.

Purchase of a reunion ground and establishment of a young people's camp have been considered by the conference. There was a good attendance.—Reported by G. R. BOWERMAN

Texas Reunion

BANDERA, TEXAS.—The Texas Reunion was held June 20-28 at Bandera, observing the theme "The Challenge of the Restoration." The following roster of General Church appointees co-operated with local people to make the reunion a success: Apostle Charles R. Hield, Bishop Lewis E. Landsberg, and Elders Wayne Simmons, Carl Mesle, Arthur Rock, Charles Kornman, and Norman Cox. Apostle Hield was minister in charge, assisted by Southwest Texas District President J. E. Wilder and Central Texas District President C. W. Tischer.

The local women's departments, under direction of the two district leaders, Jessie Banta and Frances McCormick, sponsored a bazaar, proceeds from which were delegated to the reunion treasury. On Thursday afternoon Mrs. Dagmar Root reviewed *The Silver Chalice* by Thomas B. Costain; this was followed by a tea and reception for all women on the grounds. Daily classes were taught by designated speakers.

Young people were directed by Brothers Mesle and Simmons. Classes, two early morning prayer services, afternoon sports including swimming, and a moonlight hay ride were included in their activities.

Children's classes were directed by Mary Hall and a staff of teachers. Average attendance in the four- to twelve-year-old bracket was ninety. Four newly laid cement slabs, fourteen by eighteen feet, with tent roofs, served as outdoor classrooms. On Friday evening the children displayed their handcraft and told their studies in a special program. Norman Cox served as junior pastor. A daily nursery for babies through four years was in charge of the Pearsall women's group.

The dining hall, with its new wing addition making it T-shaped, was supervised by Roy Vandel and Ed Everett. Emma Jackson served as music director, assisted by Fred Weddle. Camp nurses were Doris Jackel and Loraine Cox. Ground supervisor and policeman were Bob Wakeman and Ralph Bobbitt, respectively.

Herald House was represented by Arthur Rock, who also gave several audio-visual demonstrations.

Those baptized during reunion were Rafe Curtis Heinlen, Pat Silvers, Miriam Parish, Dick Vorhees, Dick Duke, and Erwinna Lee Hodges.—Reported by LILLIAN MORSE.

Ordination Service

BRUSH CREEK, ILLINOIS.—Southeastern Illinois District held a special business meeting at Brush Creek August 9, with Apostle D. O. Chesworth presiding.

The following recommendations for the priesthood were approved: Russell Ellis of Ridgeway, Illinois, to the office of elder; Dean Shelton of Centralia, Illinois, to the office of teacher, Bennett Scarborough of Centralia, Illinois, to the office of deacon.

Russell Ellis was ordained by Apostle Chesworth, assisted by Elders James C. Daugherty and O. P. Allen. The statement of ordination was given by Elder Alma Andrews.

Special music was a duet by Sister Andrews and Sister Chesworth, accompanied by Sister Daphne Wolf at the piano.

Annual district conference was held at Marion, Illinois, September 5-6.—Reported by RUBY ELLIS

New Chapel Dedicated

AVA, MISSOURI.—The new church home at Ava was opened for worship on July 19, and two groups, one northeast of Ava and one west, now are joined with other Saints. It was originally a dwelling house, and is located on Locust and Madison Streets, just one block east of Highway 5. Many weeks of work, under the leadership of Elders L. L. Christensen and J. W. Davis, have converted it into a very neat chapel, with a main auditorium and two classrooms. The church is modern except for heating. All work was donated except the plastering. A beautiful pulpit was made by a brother of Elder George Doubledee. Brothers Christensen and Doubledee donated the material for the pulpit. Brother and Sister Bob Mercer traded their piano for the old one in the country church, and other members helped in various ways.

The July 19 service was opened with church school, followed by preaching by Elder Doubledee, with Pastor P. A. Foo in charge. Brother Davis sang a solo, and Carl, Rozema, and Mrs. Eldon Morris sang a trio. A basket dinner was shared at the noon hour.

At two o'clock Brother James Davis brought another fine message, and the choir sang two numbers. The chapel was well filled, some coming more than fifty miles to attend.—Reported by MRS. C. B. FREEMAN

Bulletin Board

Kansas District Conference

The Kansas District conference will be held September 19, 20, at 1650 S. Water, Wichita, Kansas. Apostle D. Blair Jensen will be present. A young adult banquet will be served Saturday, 6:30 p.m., with Collier Hendrick as guest speaker. Baby sitter will be provided. A Sunday noon basket lunch will be followed by a business meeting.

EVA SHANNON
District Secretary

Serviceman's Address

Private Lynn L. Weldon, US 55415129
Company "B", 22d A. E. Bn.
5th Armored Division
Camp Chaffee, Arkansas

All R. L. D. S. servicemen at Camp Chaffee are requested to get in touch with Private Weldon.

Change of Address

Mr. and Mrs. Gilbert Hambleton
38 Ann Street
New London, Conn.

Northwest Ohio District Conference

Fall conference will be held September 19 and 20 at the Lawrence Avenue Church in Toledo, Ohio. The opening service will be held at 7:30 p.m., Saturday. Apostle D. T. Williams and Bishop G. L. DeLapp will attend.

ALVIN C. WADSWORTH
District President

We're on the Air . . .

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

ARKANSAS, Searcy.—KWCE, 1300 on the dial, 4:30-4:45 p.m. (CST) Sunday.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

CONNECTICUT, Norwalk.—WNLK, 1350 on the dial, 8:30 a.m. each Sunday (beginning July 5).

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

IDAHO, Twin Falls.—KLIX, 1310 on the dial, 7:15-7:30 a.m. (MST) Sundays, July 26 through October 18.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFSE, 1310 on the dial, 10:30 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MONTANA, Kalispell.—KGEZ, 600 on the dial, 1:15 p.m. (MST) Saturday.

OHIO, Ashtabula (Cleveland area).—WICA, 970 on the dial, and WICA FM, 103.7 megacycles, 9:15 to 9:30 a.m., Sunday, July 14-December 6.

OREGON, Ontario.—KSRV, 1380 on the dial, Sunday 1:30 p.m. and 9:15 p.m.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 9:30 a.m. (EDST), Sunday.

TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

New Church Addresses—Chicago, Illinois

First Chicago Branch
Austin YMCA
501 North Central Avenue
Chicago, Illinois

Chicago Brainerd Branch
8805 South Throop Street
Chicago, Illinois

West Suburban
Lombard Community House
Corner of Westmore and Division
Lombard

Brooklyn Services

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

Books Wanted

Kenneth Ballinger, P. O. Box 126, Independence, Missouri, would like to purchase out-of-print religious publications of the original church and the Reorganization. Write, giving name of publication and price.

Tallahassee, Florida, Saints

Students and other members of the church in or near Tallahassee, please contact Edna E. Van Syoc or Richard Lancaster, 633 W. Pensacola, Tallahassee. Since the nearest R. L. D. S. church is at a distance of 169 miles, they desire to have small group meetings in Tallahassee.

Request for Prayers

Mrs. M. S. Gowell, 726 S. Grand, Independence, Missouri, asks for prayers for her physical welfare.

WEDDINGS

Minding-Salisbury

Maxine Salisbury, daughter of Mr. and Mrs. Orris Salisbury of Stewartville, Missouri, and Charles Minding, son of Mr. and Mrs. Saul Minding of Marietta, Ohio, were married August 1 at the Stewartville Reorganized Church, Evangelist A. B. Constance officiating. They are both teaching in the high school at Knoxville, Iowa, this coming year.

Payne-Cornell

Ellen Sue Cornell, daughter of Mr. and Mrs. Ray M. Cornell of St. Joseph, Missouri, and Jack Lloyd Payne, Jr., son of Mr. and Mrs. J. L. Payne, Sr., also of St. Joseph, were united in marriage June 5 at the Penn Street Church by Elder Evan Agenstein. They are making their home on Rural Route 7, St. Joseph.

BIRTHS

A son, Randy Lee, was born November 1, 1952, to Mr. and Mrs. Henry Canfield of Bakersfield, California. He was blessed March 1 by Elders Abe Heinrichs and Harry Hampton.

Mr. and Mrs. Virgil Moren of Bakersfield, California, announce the birth of a son, Donald Grant, born January 20. He was blessed March 1 by Elders Harry Hampton and Abe Heinrichs.

A son, Jerry Allen, was born February 13 to Mr. and Mrs. William Margrave of Bakersfield, California. Elders Abe Heinrichs and Harry Hampton blessed him March 1.

Mr. and Mrs. Robert Nielsen of Bakersfield, California, announce the birth of a son, Robert Harold, born February 17. He was blessed August 2 by Elders Harry Hampton and Abe Heinrichs.

Kevin Laur, a son, born November 28, 1952, to Mr. and Mrs. Ernest J. Cook, Bay City, Michigan. Blessed March 22 by maternal grandfather, E. J. Kintner, and Bernard E. Weber. Mrs. Cook, former June Kintner. Both parents were Gracelanders.

A daughter, Barbara Ann, was born August 3 to Mr. and Mrs. Arthur L. Horner of Boise, Idaho.

DEATHS

BIGNELL.—Mary, was born April 29, 1885, and died July 18, 1953, at the Plum City, Wisconsin, hospital. She preceded her husband in death by one week. Surviving are one son, two brothers, four sisters, and two grandchildren. Funeral services were conducted at the Porcupine Reorganized Church by Elder Delbert Smith, assisted by Clive Metcalf. Interment was in Porcupine Cemetery.

BIGNELL.—Otis, was born May 22, 1881, and died July 27, 1953, at the Plum City, Wisconsin, hospital. His wife preceded him in death the week before. Surviving are one son, three brothers, one sister, and two grandchildren. Funeral services were held at the

These Are Your Children

expanded edition

Authors

Gladys G. Jenkins
Helen Shacter
W. W. Bauer

A text and guide on child development which will be of interest and value to every parent. By reading this book, you can understand better the physical growth and emotional changes of your offspring from crib days to maturity. Scott, Foresman, and Company.

\$3.50

Herald House

Independence, Missouri

Porcupine Reorganized Church by Elder Delbert Smith, assisted by Clive Metcalf. Interment was in Porcupine Cemetery. Both Mr. and Mrs. Bignell were members of the Reorganized Church.

BLACKBURN.—Ralph Garland, son of James A. and Addie M. Blackburn, was born October 21, 1887, near Royal, Nebraska, and died at his home in Independence, Missouri, August 3, 1953. Ralph was graduated from the School of Agriculture at the University of Minnesota in 1909, and took one year post-graduate work at Iowa State College. He was united in marriage to Manona D. Jones at Creighton, Nebraska, February 5, 1913. To this union three sons were born, James Riley, Vernon DeWayne, and Edwin Ralph.

Until 1923, Ralph farmed near Royal, later moving to Neligh, Nebraska, then to Independence, Missouri, in 1929. He united with the Reorganized Church February 17, 1924, at Clearwater, Nebraska. At death, he held the office of priest.

Mr. Blackburn is survived by his wife Manona, two sons Vernon and Edwin, and four grandchildren. His son, James, was killed in action in World War II; James' wife, Audrey, lives in Los Angeles, California. He also leaves one sister and two brothers. Services were held at Walnut Park Church, Elder Emery Jennings officiating. Burial was in Mound Grove cemetery.

LODAN.—Robert Judson Raymond, son of Raymond and Charlotte Lodan, was born in Rochester, New York, on August 24, 1931, and died in an auto accident May 23, 1953. Following a year at Graceland College, Robert enlisted in the air force in October, 1951. After basic and special air-police training, he spent a year in Korea. Approximately five weeks after returning to the States, he was killed near George Air Force Base, Victorville, California. Robert became a member of the Reorganized Church September 19, 1943, and was active in his home branch, youth camps, and reunions in the east.

He is survived by his parents, two brothers, and his grandmother, Mrs. Hannah Lodato, New York, with military honors.

LOWE.—Edwin, was born July 3, 1882, and died in Independence, Missouri, August 2, 1953. His first wife, Georgia Lockard, died in childbirth. In 1909, he married Mollie Dorthea Nelson. To this union three children were born: Mrs. Ruth Blakeman, Murrayville, Illinois; Mrs. Irene Smith and Harold Lowe, both of Burbank, California. Many years later, he was married to Alta Dempsey, who survives him. Edwin was an elder in the Reorganized Church.

Others surviving are three stepchildren, two brothers, one sister, and numerous grandchildren. Last rites were held at Speaks Funeral Home, Elder Almer Sheehy officiating. Interment was in Mound Grove Cemetery.

APPLEYARD.—Annie Holmes, daughter of Thomas and Lucy Jeff, was born December 17, 1866, in Leeds, England, and died August 1, 1953, in Hamilton, Ontario, after a long illness. In 1901 she was married to George William Appleyard, who preceded her in death on April 8, 1941. She had belonged to the Reorganized Church since 1901 and for the past forty years had been a member of Hamilton Branch.

She is survived by a son, Thomas Howcroft; a daughter, Alice Appleyard, both of Hamilton; a stepdaughter, Eliza Gunkel of Texas; and one grandchild. Funeral services were held at Truscott Chapel in Hamilton, Elders F. Eldon Oliver and F. Howard Gilliam officiating. Interment was in Unity Cemetery, Mt. Hope, Ontario.

DILLON.—James Levi, Sr., son of George and Susan Dillon, was born November 16, 1892, in Lamoni, Iowa, and died July 29, 1953, at Springfield, Missouri. During World War I he served with the Corps of Engineers in France, receiving his honorable discharge in June, 1919. Following his return from the service he made his home in Independence, where on March 31, 1922, he was married to Elsie Gammon, who survives him. He had belonged to the Reorganized Church since he was twelve and at the time of his death was a member of the Springfield congregation.

Besides his wife he leaves a son, James, Jr.; a daughter, Donna Jean; his mother of Independence; a brother, Tod, and a sister, Gracia, both of Hardin, Montana; and one grandchild. Funeral services were conducted by Elders F. M. Bishop and C. L. Browne. Burial was in the Evergreen Cemetery at Republic, Missouri.

FREEL.—Ossie, son of Mr. and Mrs. Oss Freel, was born May 19, 1916, at Ames, Iowa, and died August 11, 1953, in Des Moines, Iowa. During World War II he served in the medical corps in the Aleutians, receiving his honorable discharge in 1944. On July 3, 1948, he was married to Gretchen Johnson, who survives him. He had been a member of the Reorganized Church since June 24, 1951.

Besides his wife he leaves an infant daughter, Phyllis; his parents; and two brothers: Earl of Ames and Emmett of Boone, Iowa. Funeral services were conducted at the Reorganized Church in Des Moines, Pastors Herbert M. Scott and Marion Pease officiating.

GREENE.—Emma J., was born in Germany and died at the age of eighty-five in St. Joseph, Missouri, where she had resided since 1907. Her husband, Edwin H. Greene, preceded her in death. She had been a member of the Reorganized Church since 1915.

Surviving are a daughter, Mrs. Leon W. Bauer of St. Joseph; a son, I. Raymond Greene of Phoenix, Arizona; two sisters: Mrs. Katie Wilke of St. Joseph and Mrs. Anna Dyer of Stewartville, Missouri; four grandchildren; and five great-grandchildren. Funeral services were conducted at Bowman's Chapel, Elders E. E. Jennings and Hallard Felch officiating. Burial was in Memorial Park Cemetery.

NORTHROP.—Laura B., was born October 20, 1866, in Laclede County, Missouri, and died July 9, 1953, at Springfield, Missouri. She had belonged to the Reorganized Church since June 15, 1896, and was a charter member of the Springfield Branch. Her husband preceded her in death.

She is survived by a son, Orlie, of Michigan; two sisters: Mrs. Ada Karbinsky and Mrs. Molly Rainey, both of Springfield; and four grandchildren. Funeral services were conducted by Elders F. M. Bishop and J. A. Dowker. Burial was in Greenlawn Cemetery at Springfield.

PERRY.—William Fillmore, was born September 11, 1861, at Independence, Iowa, and died August 4, 1953, at Kansas City, Missouri. He had been a member of the Reorganized Church since June 2, 1912, and since November 11, 1917, had served in the office of teacher. On December 5, 1917, he was married to Cordelia Whiting Murdock who survives him.

Besides his wife he leaves four stepchildren: Mrs. Jeanette Anthony of Clitheral, Minnesota; Mrs. Margaret Kelley of Des Moines, Iowa; Mrs. Ione McNeal of Willoughby, Ohio; and Ellis Murdock of Independence, Missouri. Funeral services were conducted at Independence, Missouri, by Elders Guy F. Mintun and William N. Inman, and at Clitheral by Elder Julius Stabnow. Burial was in the Girard Cemetery at Clitheral.

POST.—Fannie Susanna, daughter of George and Mary Williams, was born October 15, 1871, at Hartford, Michigan, and died August 8, 1953, at the home of her daughter, Mrs. Esther Tellier, in Davis City, Iowa, the community in which she had lived the past fifty-seven years. On March 22, 1890, she was married to Israel H. Post; twelve children were born to them. Her husband preceded her in death in 1943. She had been a member of the Reorganized Church since her youth and served as a teacher and in administrative offices at the Davis City Branch. She was also an active member of the Rebekah Lodge, the Eastern Star Chapter, and the Garden Club.

Surviving are six daughters: Mrs. Ruth Brenizer and Mrs. Lucille Small of Lamoni, Iowa; Mrs. Tellier, Mrs. Ida Mae Hill, and Mrs. Zilpha Wardrip of Davis City; and Mrs. Fannie Wickens of Spencer, Iowa; three sons: Harvey of Kansas City, Missouri; Myles and Gerald of Davis City; two sisters: Mrs. Mellic Cook of St. Joseph, Missouri, and Mrs. Winnie Park of Kansas City, Kansas; fourteen grandchildren; and nine great-grandchildren. Three children preceded her in death. Funeral services were held at the church in Davis City, Roy Chevillie, Hollis Yarrington, Jay Barr, and Frank Slade officiating.

SCHOFF.—Richard, was born December 21, 1875, in Peck, Michigan, and died July 31, 1953, in Independence, Missouri. He was married on December 19, 1900, to Mary A. Diem, who survives him. He was a member of the Reorganized Church and held the office of teacher.

Besides his wife he leaves a daughter, Mrs. Harold Connor of Hamilton, Missouri; two sons: Russell and Thurston of Independence; and four grandchildren. Funeral services were held in Independence. Elders Fred O. Davies and John Reynolds officiating. Interment was in Mound Grove Cemetery.

WEBBER.—Tennie Belle, daughter of Wyatt C. and Montrevilla Oliver Haws, was born October 19, 1888, in Buchanan, Tennessee, and died July 29, 1953, in Paris, Tennessee. In 1922 she was married to Edward Webber, who survives her. She had been a member of the Reorganized Church since August 9, 1936.

Besides her husband she leaves two sons: Hubert of Lavinia, Tennessee, and Elbert of Paris; a brother Elmer Haws of Memphis, Tennessee; and seven grandchildren. Funeral services were held at the Reorganized Church in Paris, Seventy J. H. Yager officiating. Burial was in the Foundry Hill Cemetery near Puryear, Tennessee.

Sam Houston

Fighter and Leader

By

Frances Fitzpatrick Wright

Illustrated by Robert Burns

This book tells Sam Houston's exciting, noteworthy story as a Texas fighter and hero in a simple and well-written style. History will be lived again as grammar school young people read this vivid account (8- to 15-year-olds). Abingdon-Cokesbury Press.

\$1.50

Herald House

Independence, Missouri

...And Finally

HOW TO WRITE AN EDITORIAL

One works at many jobs around a university and meets many people in different capacities. A fellow worker was amazed to learn that I write editorials. "How do you write an editorial?" he asked. "Where do you get the ideas?"

For twenty-three years I have written editorials every week. Now I have to write them every day for a newspaper. Yet, confronted by the man's questions, I couldn't tell him. I didn't know. I waved my hands in a futile gesture. For once words didn't come. He must have thought I was silly, just standing there, saying nothing, with a funny expression on my face. I suppose he thinks I don't write them at all; or that somebody else writes them for me, like some of you do; or that I get them out of a book; which isn't true—though a sister once told me that I talked like a book, a sharp reproof indeed.

Then I thought of Mother Hubbard's cupboard (in the nursery rhyme) which she found bare when she went to it looking for a bone for the dog—probably to convince the dog, since she must have known. Writing an editorial is something like that. You sit down with a pencil or typewriter and wait hopefully. For a long time nothing happens. Nothing comes. Nothing at all.

After that I remembered Elijah and the widow who had a very little oil in the cruse, a handful of meal in a barrel, and two sticks. She began with so little, and she obtained so much from it. Writing an editorial is something like that.

Editorials are something that happen to you. You don't really write them at all. You wait for them, and they come along. One minute you are sitting there, your mind as vacant as a church on Sunday night. Next minute there is a little idea floating into the periphery of attention, and you begin picking at it with a few words to see what will happen. . . . From there on you follow the laws of grammar and the rules of composition, and the editorial gradually takes form and shape.

"Creative waiting" has something to do with it. You seem passive, doing nothing visible. But when an idea bussees in, you snatch it quickly and begin putting it down before it gets away. If there is an inspiration, the editorial comes. Without it, nothing.

But really, I don't know how editorials are written. They aren't written, as a letter is. They just happen to you. L. J. L.

TROUBLE

The Lord is more concerned with our ability to carry rather than the weight of the load. Cheville

MONSTERS

It isn't so long—a mere hundred and fifty years—since people saw dragons flying in the air at night, or so they believed. Do not despise those good folk for their credulity. They may have had reasons. If you want proof, turn on an electric light in your back yard any evening, then see the variety, the size, the awesomeness and ferocity of some of the bugs and varmints that come swarming around it. Chances are you'll see dragons, too, before the evening is over, and especially if one of them takes a dive under the collar of your sport shirt. L. J. L.

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

h
h

The Americas Before Columbus

by Dewey Farnsworth

This 175-page book is an account of the scientific decisions as to the origin, duration, height and decline of the civilizations of the early American peoples.

The concise volume with many interesting pictures is the result of the author's work during twenty-three years of study and research.

Farnsworth Publishing Company

\$5.00

Herald House

Independence, Missouri

Contents

EDITORIAL

For Economic Justice	3
Across the Desk	4

OFFICIAL

A Message from President I. A. Smith	4
Pascagoula, Mississippi, Is Debt Free	4

ARTICLES

International Churchmans Exposition	4
The Sign of Regeneration, by Charles D. Neff	5
Spiritual Achievement, by Ruby Strand	7
Being a Neighbor, by Nell Miller Lutz	8
Warm Personal Ministry, by Harry Whipple	9
Serving the Communion, by Leonard S. Rhodes	10
Books	12
Question Time	13
The Power of Love, by Pamela Price	14
As in Days of Old, by Betty Sanford Tripp	16
The Mightiest, by Edgar Pillsbury	17
Letters	18
Church Men in the News: Linden E. Wheeler	19
Briefs	20
Bulletin Board	22

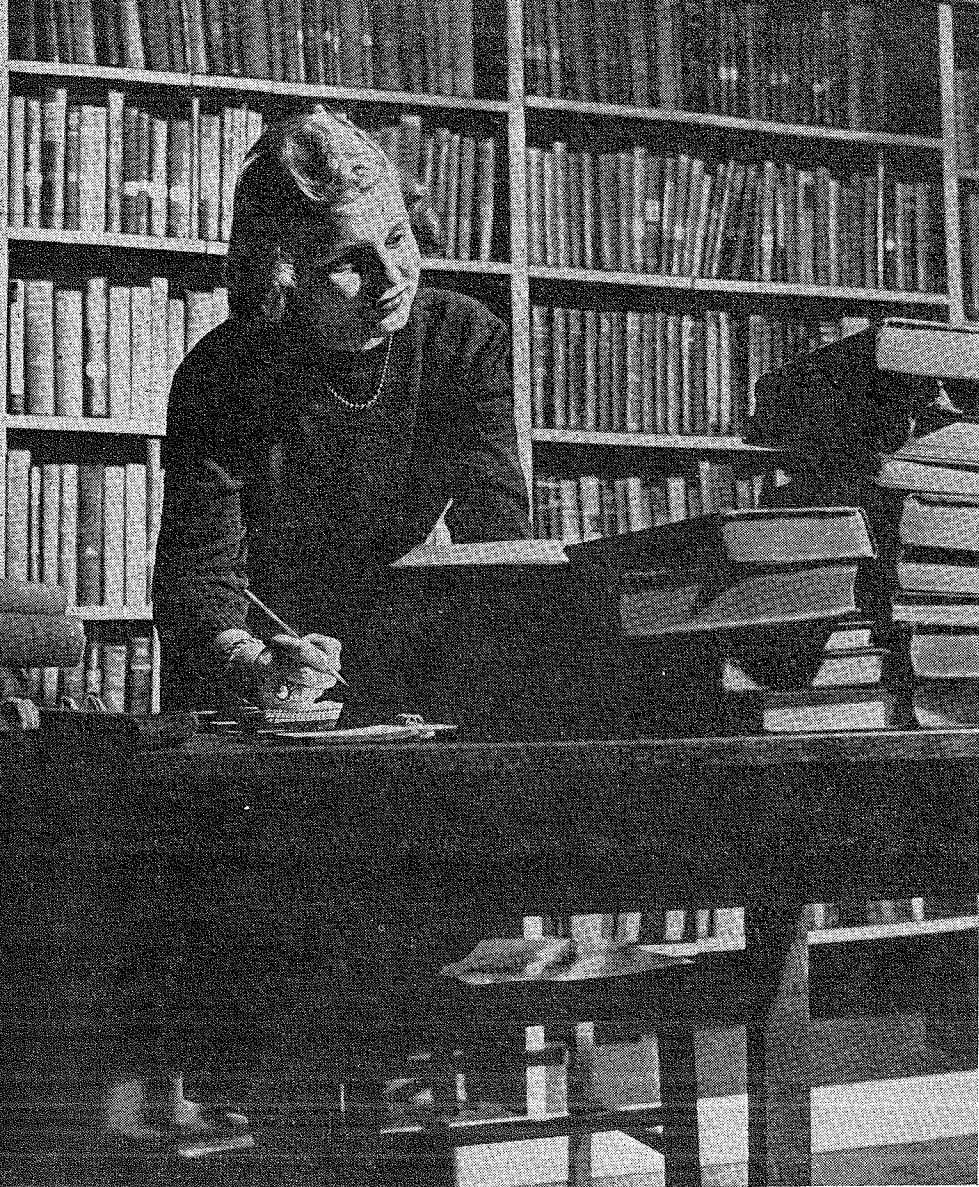


Photo by Marion Pease

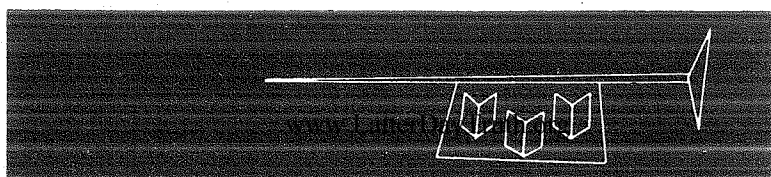
. . . and become acquainted with
all good books . . .

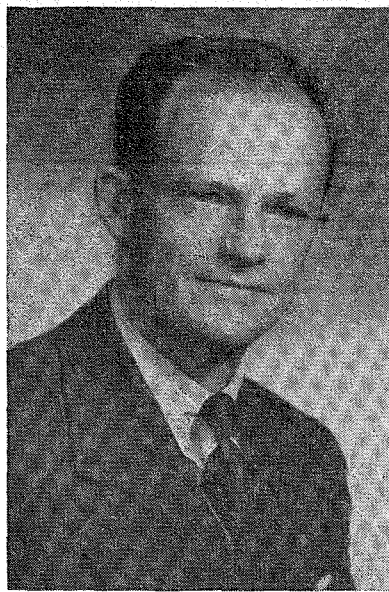
—Doctrine and Covenants 87:5

the Saints' Herald

September 14, 1953

Volume 100





We'd Like You to Know . . .

Frank Carl Mesle, Jr.

CARL ARRIVED in the field of ministry as the result of experiences and observations that convinced him nothing was more influential in solving the world's problems than getting Christian practices and standards into the lives of people.

He feels fortunate, he says, because his desire to serve arose out of the normal experiences of a young person who lived in a good church home in a small branch of the right church. His experiences in school, in Scouting, in industry, and finally in the Army, all helped convince him that the teachings of the church offer the only solution to the establishment of peace and the elimination of war, crime, poverty, disease, and ignorance. Somewhat hesitantly, but with deep convictions regarding the need, he finally accepted church appointment. He has never once regretted it.

Carl was born October 14, 1914, in Oneida, New York. He was graduated from high school in Sherrill, New York, in 1932, from Graceland College in 1936, and from the University of Iowa in 1937 with a B.A. He finished his formal training at the National Training School of the Boy Scouts of America at Mendham, New Jersey, in 1947.

He has had considerable Scout experience. He was an Eagle Scout, attending the International Jamboree in England in 1929. Professionally he worked in New Jersey as an assistant Scout Executive and as Field Executive in Independence, Missouri, and Kansas City, Kansas. He was in the Army from 1941 to 1946, moving from a private in a medical detachment to the responsibility for a branch of the Public Relations Division in the office of Chief of Engineers in Washington, D. C. He was discharged with the rank of major. During the war he served as associate pastor and youth leader in the Washington Branch.

Carl was ordained a priest in 1935, an elder in 1940, and a high priest in 1950. He accepted General Church appointment in September, 1947, and was assigned as youth leader in Independence. In 1950 and 1951 he tried to do that job, as well as to serve as General Church youth leader. In November, 1951, he was officially released from the first job and started devoting full time to the second. He now travels about the country visiting and ministering to youth groups and their leaders. When he isn't traveling he writes and edits materials for young people and their leaders, answers voluminous correspondence, and tries to devise better ways of making the church effective in the lives of young people.

In December, 1950, he, with Dr. Floyd McDowell, represented the church at the White House Conference on Children and Youth in Washington, D.C.

In 1941 he married Kay Sprague. They have three children, Sharon Kay, 9; Catharine Ann, 7; and Charles Robert, 3.

Carl is a man who enjoys life and shares his enthusiasm with the young people of the church. "In my experience," he says, "I have become convinced of one thing—it's more fun to be a Latter Day Saint."

News and Notes

FROM HEADQUARTERS

PRESIDENT EDWARDS IS SPEAKER

President F. Henry Edwards preached last week at Taylorville, Illinois, and on Sunday, August 30, he was the speaker at the two morning services at Stone Church. In the evening President Edwards had charge of the Campus services, at which E. J. Gleazer, Jr., was the speaker.

ATTENDS DISTRICT CONFERENCE

Apostle Percy Farrow attended the Kentucky-Tennessee District conference at Memphis, Tennessee, August 28-30. Elders Wesley Burwell and J. H. Yager also participated. Elder R. T. Cochran was re-elected district president. Elder J. C. Fitch of Nashville was ordained to the office of high priest by Apostle Farrow and Evangelist Burwell.

Arrangements are being made to procure ground in Shelby Forest, near Memphis, for the 1954 reunion.

AT AUDIO-VISUAL WORKSHOP

Apostle Reed M. Holmes, Clifford Cole of the Department of Religious Education, and Arthur Rock and Mr. and Mrs. Kenneth Ravell of the Radio Department left August 30 to attend an audio-visual workshop at Green Lake, Wisconsin. K. L. Graham, Herald House manager, is also at the workshop. Apostle Holmes will also attend a curriculum conference in Chicago on September 7 before returning to Independence.

DIRECTS SYMPHONY

Franklyn S. Weddle, Director of the Music and Radio Department, spoke at Provo, Utah, on Sunday, August 23, and directed the Independence Symphony Orchestra in the first rehearsal of the season on September 1, in the Auditorium.

AT ZION'S LEAGUE CAMP

Elder Gene Theys spoke to the Far West Zion's Leaguers at Lake Doniphan on Saturday evening, August 29. Other staff members were Elders Garland Snapp, Don Harvey, Barney Berridge, and Robert Turner. Brother Theys also spoke at Mt. Washington, in Center Stake, on August 30.

VISIT COUNCIL OF WOMEN

Pauline Arnson, chairman of the General Church Council of Women, reported that Mrs. Nellie Arrowsmith, former supervisor of women's work in the British Isles Mission, has been a recent women's department visitor. Mrs. Arrowsmith, who now lives in Chatham, Ontario, is a sister of President F. Henry Edwards and Mrs. George Mesley. When the three met unexpectedly in Flora, Illinois, recently, it was the first time they had been together in thirty-two years.

Mrs. Leslie W. Kohlman, of Guelph, Ontario, was also a visitor of Mrs. Arnson this week.

FAR WEST STAKE VISITORS

Seventy-five young people from Far West Stake visited Independence on August 22 and participated in the All-Star volleyball and softball games. They were housed by Center Stake young people, and attended the early morning prayer service directed by Lee Hart on Sunday morning. Charles Neff spoke at this service. Breakfast was served by West College Zion's League. The Far West young people visited in the Independence congregations and toured the Auditorium before returning to their homes.

The Saints' Herald Vol. 100 September 14, 1953 No. 37

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; and Audrey Stubbart, Copy Editor. BUSINESS MANAGER, Kenneth L. Graham.

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

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

And His Name Shall Be Called Counselor

A FRIENDLY, middle-aged neighbor of mine stopped by the yard the other day to watch me prepare our flower bed for planting. He scrutinized my methods for a few moments and said, "You're not doing that right. You should . . ." And he proceeded to give me a lengthy lecture on the art of gardening.

Perhaps I'm stubborn, but I felt a resentment which urged me to do things *my* way. For some reason, his words and actions rather irritated me. Of course, he was a friend—so I pretended to accept his advice with good grace. I knew he meant well and wanted to be helpful, and I knew he was right. But still, I wish he had approached me in a different way.

I have another friendly, middle-aged neighbor who is more sensitive and tactful. In a similar situation, he has commented first on some phase of my activity which he approved. Then he has mentioned some recent suggestions he has read about gardening which is of general interest to both of us. And in the course of the conversation I find myself admitting my ignorance of many phases of gardening. A few questions and a few suggestions later I have the feeling that "all by myself" I have discovered a new and better way to prepare a flower bed. And—my neighbor lets me keep on thinking I did!

TO ME, "advice" is a terrible word. Probably it has caused more rebellious children and broken marriages than any other word in any language. It has separated friends, ruined neighborliness, and driven whole families away from church.

Advice (according to my definition) is the unsolicited "volunteering" of words which recommend what another should say, or do, or think. And, as such, it is not appreciated. It is often a substitute we adults use when our children have grown too mature to accept a command. (The command had become a habit we formed when our chil-

dren were too young in experience to recognize danger or to make decisions.) Or it is the example set by generations before us that has been accepted as our pattern of behavior. Giving advice, at the moment, seems the easy way to recommend; but in the long run, it proves to be the "hard" way.

THERE is a better way to recommend. The person who has mastered this "better way" is called a "counselor." He has learned the art of recommending unobtrusively. Isaiah listed counselor on a par with "Wonderful, The mighty God, The everlasting Father, The Prince of Peace," as he described the attributes of Jesus Christ. Evidently the art of counseling is one of the characteristics of a truly great man. It has been described as "the art of helping Johnny see through himself, so that Johnny can see himself through." It is the process of helping "Johnny" see the possible answers to a problem but letting him make the decision of which answer he shall accept.

Christ knew that the acts of men must come from the "heart" as a result of decisions made freely through agency. He recognized the importance of love and tact in all relationships between men. He knew this philosophy was especially needed in all relationships in the home. For there the pattern of future behavior is usually determined.

AN OPPORTUNITY to practice the art of counseling is before us constantly. Our family may choose a definite time each week for discussing problems of mutual interest. Or we may have a profitable experience at the dinner table as we search for the solution to that day's dilemma. But the opportunity comes much more frequently as our child asks, "Mother—Dad—may I . . . ?"

A counselor is not a "boss" or superior person. If we would counsel, we must reach a level of rapport where free and easy conversation

can flow. Many of us have discovered our children going out of the home to receive help with their problems. And we have been concerned because they have not entrusted their confidences with us. We soon must learn that if we would have others trust us, we must trust them.

It is difficult to know the proper time to release parental controls and place trust in a child's decision. It is even difficult for us to know when to place confidence in other adults. Our first president, George Washington, doubted that the "common citizen" could ever be trusted to control his own governmental destiny. But his belief has proved unsound. The Book of Mormon gives good counsel in the words, "It is not common that the voice of the people desireth anything contrary to that which is right. . . . Do your business by the voice of the people." This expression of trust is applicable to any organized segment of society: the home, the church, and local, state, or national government.

If our home, or church, or political government depends upon dictatorial powers for control, it will soon fall through rebellion. Or if it is an aristocracy where only a very few are allowed to assume the task of making and executing law, it will disintegrate through default. Only when it is a democracy which trusts its members to actively participate in its government can it be expected to survive and expand.

To be a great leader, we must elicit the full participation of our group in some phase of its governing functions. We must expect that all shall "have their say." The members of our group must feel "wanted," must feel the importance of "belonging," must feel a confidence in, and love for, the leader.

When we have reached this feeling of oneness, then we shall be called counselor, indeed!

P. A. WELLINGTON

Editorial

Official

It is a pleasure to again report that President Israel A. Smith, confined for a number of weeks to the hospital and his home, is continually improving. His strengthened condition has permitted him to increase somewhat the area of his activity.

THE FIRST PRESIDENCY
W. Wallace Smith

Honorable Release of Evangelist Walter Dyke

Church records reveal that Walter Dyke was born in 1870 in London, England. On April 25, 1953, he passed his eighty-third birthday anniversary. He was baptized in 1905 by Elder J. H. N. Jones in Adelaide, South Australia. Two years later he was ordained to the office of elder,

and has served in the priesthood since, a period of over 45 years. In 1941 he was ordained to the office of high priest and under the hands of Apostle C. G. Mesley in the same service to the office of evangelist.

Due to the circumstances attending advancing age, Brother Dyke is hereby honorably released from duties of the patriarchal office. His status hereafter will be that of high priest, according to the provisions of General Conference Resolution 884, and Doctrine and Covenants 129: 7a in which the office of evangelist is declared to be an order in the priesthood, to be enrolled with other high priests.

We express the appreciation of the church for the long years of service and the devotion thus manifested by Brother Dyke.

MAURICE L. DRAPER
Mission President

APPROVED BY THE FIRST PRESIDENCY
F. Henry Edwards

Across the Desk

THE FIRST PRESIDENCY

We are pleased with the following report from Apostle D. O. Chesworth and are happy to share it with the membership of the church:

"The 1953 reunion season for the domestic field closed officially on August 30 at Naperville, Illinois. We were happy to have Apostle R. E. Davey vacationing there from Friday through Sunday, and his counsel was appreciated. This was our largest of the four years since reunion has been resumed here. At my Sunday morning sermon we had 425 present with 105 children in worship elsewhere on the grounds. I was happy to have my wife as vocal soloist on that program; she had been invited to

sing by the director of music. I bore witness to the truth of the Restoration and was happy to have the attendance of the Holy Spirit. Our teaching staff, including Lyle Woodstock, Sister Woodstock, Jack Wight, Cecil Ettinger and me, plus the ministry of Evangelist L. S. Wight and District President Lloyd Cleveland, were abundantly blessed. Sister Jack Wight was camp nurse, Sister Ettinger taught in the children's department, and my wife assisted in the department of music.

We now have 49 baptisms in these two districts (Northeast Illinois and Chicago) as compared to 61 in all of last year and 60 for 1951, and we feel we will reach beyond 61 this year.

In four of the five reunions, we baptized 30 this year. Nauvoo had cared for theirs previously.

We have secured an August week again in 1954 at Camp Seager."

Korean News

A commendable mimeographed publication has recently reached the editors' desks. It traveled all the way from Korea. Major M. F. Caldwell, an elder in the church, and with the UNCMAC Support Group, sent us a copy of his "ninth printing" of a "News Letter from Korea." Major Caldwell states:

News Letter was conceived in August of last year as a means of communication between R. L. D. S. members in this theatre. It seems to catch on and has been given fairly wide distribution in its short period of existence. There are several on the mailing list who have gone home, some of them have left forwarding addresses. There are also some few relatives back home, mothers, aunts, and cousins who have been receiving it.

Anyone is entitled to contribute to News Letter. If you know of any church member in the theatre who, you think, might not be on the mailing list, please send his name and address. Anyone who has a meditation thought, a short sermonette, anything brief, send it in. There may be two more printings, perhaps in September and October.

Attached to the "News Letter" was a story about "Clothes for Korea." Major Caldwell recently received packages from a church in the United States and personally distributed their contents among the Koreans. He tells of his experience:

It was quite evident that our meager supply of clothing would not go around to all, and the line-up became a confused, loud and disorganized group of people trying to get a share of that clothing. Try to imagine, if you will, small children, grown men, and particularly grown women carrying small babies, all scrambling madly with each other for a few discarded items of clothing. No, I can't describe how this made me feel. Neither can I describe to you the way I think these poor people felt about having to put aside their pride. The law of self-preservation overcame their sense of pride. I wished then and there for a sufficient supply of clothing to properly clothe them all. This scene took place in a small village many miles from a town or city. There was only one reason for this incident. All were so eager to get anything usable. These people simply don't have these things, and see very little hope in the near future of getting these necessities.

The Pied Piper

By Ward A. Hougas

A sermon given March 15, 1953

Now Moses kept the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.—Exodus 3: 1-6.

FOR A THEME I reach back into my early days in country school to the old *Baldwin Reader*. In it was a story about the Pied Piper. The little town of Hamelin, Germany, so the legend says, was completely overrun with rats. There were all kinds of rats. When the city fathers met to try to figure out some way to get rid of the rats, they didn't have any success whatsoever. Finally one day, when they were meeting, a quaint character walked into their council room—a man arrayed in a robe such as they had never seen before. He assured them that he had magic in his pipe, and that with the music he played he could attract any type of animal or human being. The people were interested. He made a bargain with them that for a thousand guilders he would rid the town of rats. Then he walked out into the village streets and began to pipe a weird, shrieky sound, and he advised the people to move into their homes and stay there.

As they looked out their windows, they saw tens of thousands of rats following this peculiar piper. He made his way down the long street to the river, and down there, at his command, the rats hopped off into the river. Then he went back to collect

his money and the town councilors laughed at him. They said, "The rats are gone; why should we pay?"

The piper didn't quarrel with them; he simply disappeared. A few days later, as the village folk were out in the fields working, he came back again. This time he piped another tune which attracted the children, and soon he was marching down the same street, followed by all the children of the village. He moved to the river, turned and walked toward a great hill which was off to the side of town, and there a great door opened in the side of the hill. The children all went in—all, that is, except one little lame fellow who wasn't able to keep up. Just as he arrived the great door swung shut, with the piper and all the others inside. The young lad was very disappointed because he wasn't able to go with the rest of the children into that land which had been promised to them as being such a magic land. He went back to the village and told his sad story, and then the villagers realized what a foolish bargain they had made.

THIS IS my whole sermon, yet there are a few things I might say in connection with it. We call a story like that foolish. Yes, it is foolish;

and yet most of our difficulties—our inability to face life on a successful basis—are born of foolishness.

Adelaide Proctor brought us the poem, "A Lost Chord." In it she tried to tell us that life is filled with discords, but even these discords, under the proper tutelage, can be bound together eventually into an eternal harmony which means abundant life. It is easy to produce discords; yet under the hands of the Master they can become harmony which has eternal qualities. Only as Divinity enters the picture do our lives begin to take on the eternal qualities of abundant living.

When God spoke to Moses out of the burning bush he said, "Moses, put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." He was bringing to Moses a revelation that was difficult for him to understand. Moses had failed to understand that his life, in spite of his greatness in many ways, still was full of discords. His early life was a series of peculiar conditions: his babyhood in the bulrushes, his youth in the courts of Pharaoh, his years as a shepherd on the Midian desert. It was out of these experiences that he came this day to stand before the bush. As he stood there he understood something he had never understood before. It is difficult for us sometimes, as we pray for guidance and revelation, to understand that the great revelations of God often come in everyday life. Moving along through daily experiences, those with eyes to see and ears to hear find God in the burning bushes of their own age. The revelations of God come to us often, yet beneath the everyday music of life the modern piper pipes as he has never piped before.

THE WORLD comes to us today with promises it has never made before. Our appetites are guided and our patterns of life are set to reach out for the things which do not really carry much of eternal value. Society causes us to feel that unless we move

into the higher plateau of socioeconomic living today, we are utter failures.

We think of the foolish children who followed the piper down the street. Yet, we, too, listen to the piper sometimes. Let's think back over the past week. How many decisions did we actually make for ourselves? How many decisions were not affected by the social pressure of those about us, by the pressure of economic status of other people? How many decisions have we made which have not been colored by the moral standards of someone else? Do we not listen to the music of the Pied Piper who says, "Come this way. I promise you anything you desire if you follow me"? Then we see our friends, our loved ones, and sometimes ourselves become victims. We find ourselves disappearing into the motley throng which we call the world, no longer to be identified as different from the world, no longer identified with the eternal movements.

IT WAS a strange revelation to Moses that the ground upon which he stood was holy ground. He perhaps had passed that way scores of times with his flocks, moving back and forth across the desert as they reached for little wisps of grass. Yet he discovered that the same area where he had many times been this day became holy. The difference was in the attitude, the understanding, and the appreciation down deep in the soul of Moses. As his soul became enriched with the power of God, he began to understand that these things which had been so common to him in the past, today took on a new sign, and he saw opportunities that he had never seen before. He might have remained on Midian; he might have lived and died there as a shepherd of the flocks, but that day something happened. He saw the flame in the bush. He heard the voice of God and could never be the same again. That is fundamental. Any individual who has in the heat of life stopped sufficiently long to listen to the voice of God—that is, has incorporated within his life the things the voice has brought to him—that person can never be the same again.

Think back in your own life. Some of you can realize that there came a time in your experience when you heard the voice of God, when there came into your heart and your soul an understanding such as you had never had before. As a result of that experience, you have never been the same since. I think that is what some of our friends in the Christian world mean when they talk about being saved. I think they have had an experience with God. I think they have seen something they hadn't seen before and, realizing some-

thing of the power of God in their lives, they say they are "saved." I don't quite understand their terminology, but I do feel that something has happened. Something has happened in many of our lives, too. We don't say we are saved, but we do say that we have changed. We are different and, though we may backslide to a degree, still within our souls are certain experiences which keep us from ever becoming again just what we were before.

We have some peculiar failings sometimes. We dream great dreams and have high ideals, ambitions, and hopes; we look forward with faith to the accomplishment of certain things which will affect not only us but the entire world. We look for a new type of social life, for new standards of living. We look for these things, and then sometimes go right on living just as though we never expected such a thing to happen. We fail to realize that these things happen *only* after something has happened in the souls of a sufficient number of people to make them possible.

Moses might have stayed in the Midian desert. We sometimes become content on our Midian of high wages, our lax standards, our striving for elusive economic security. We struggle for many things and, in failing to balance these struggles with the needs of the kingdom, we push ourselves eternally back into the desert, away from the fountains of abundant life.

I WAS OUT the other day through some of the irrigated country. I noticed that farmers were flooding some of the fields. Why? Because they know that only after they open the gates and allow the water to flow on these fields will there be a harvest. Sometimes we deliberately shut the gates of our souls so that the floodwaters of the Spirit of God have no chance with us whatsoever. We shut the gates and still expect a harvest, when all we do is to push ourselves back into the modern Midian. We live without the Spirit and power of God. We fail to see the flame which is consuming the world today. We fail to hear the voice of God as he tries eternally to talk to us. We fail to listen, even when we know that God is talking.

THE MUSIC of this Pied Piper in 1953 is luring a lot of us away from our spiritual homes; we are becoming so busy and tied up with things of this world that we forget the kingdom. Sometimes we sort of kid ourselves. We become involved in things which are not particularly Zionistic but are basically good—at least not bad. There are many of these activities in the world today. I have had to turn my back on a number of them that have appeared. I discovered a long time

ago that I can't tie myself up with a lot of outside activities. I am not suggesting that we have no responsibility to our communities. But it is impossible to belong to all types of organizations and not at least partially close the gates to the inflow of the waters of heaven which cause the germination of the spiritual seeds within our souls. Whether we do it consciously or unconsciously, willingly or unwillingly, we still close the gates. People sometimes say, "I am just too busy to help." Some of them really feel they are. They are working at this or that good organization. Yet they have not understood that by whatever process they close the gate, the gate is closed.

The seeds of spirituality are failing to germinate in many homes today because the homes are closing the gates, and the flow of life-giving water from Almighty God which causes the germination of spiritual seeds in the home is stopped. Children grow up and know little or nothing about the kingdom. They feel nothing of the power of heaven when it comes to them as potential sons and daughters of God. In fact I might even say that under the tug of the music of the Pied Piper, many married couples have no children—not because they didn't originally plan to have children, but simply because they got too busy to bother with them. There is too much demand. They just don't pay the price of opening the gates that life abundant might be theirs.

Were those children foolish that day as they followed the Pied Piper down the road? Yes, of course they were. I am wondering today how many of our larger children are following the piper down the road to isolation from the kingdom of God, and will soon find their interests and desires gone, and the doors of the kingdom closed to them forever.

THERE WAS ANOTHER important incident in the piper's story. The people refused to pay the piper. I wonder if we stop to figure just what God has done for us. Do we stop to find out for ourselves that the blessings we receive and enjoy—the opportunities which are open to us continuously—all come from God? In our humble moments we do. We believe in stewardship. We recognize that God is the possessor, the creator, the owner of all things. The Scriptures tell us that things are created for our use and benefit. God lends things to us and we use them. He asks back a tenth of that which we gain by the process. Most partners want at least 50 per cent back. God wants only a tenth, yet too often we fail to pay him. In the withholding of that which we should give we are hurting ourselves. It doesn't make any difference to God whether we give him back five

cents or five thousand dollars next year, but it makes a lot of difference as far as our welfare is concerned.

I wonder if we don't draw some rather hard bargains with God, thinking that we get by without paying? All too often life is pretty well spent before we begin to awaken to the fact that we failed in that hard bargain. For, after all, we do pay and we continue to pay. We pay with the lives of our children; we pay with our own souls' salvation; we pay with everything which has eternal value. It is just like the irrigation gate; it doesn't make any difference whether you go out there and shut it deliberately or whether the wind blows it shut, when the door is closed the water ceases to flow in. By whatever process we estrange ourselves from God, we are estranged. We follow the piper, listening to his melodies which promise this and that.

IT IS EASY to call attention to what God has said in the past. As a church we like to quote Jesus' statement: "I will build my church; and the gates of hell shall not prevail against it." Yet I feel that sometimes those forces do prevail against us when we listen to the music of the world today. The same forces do prevail over us, even though the church may move on and on.

Most church members like this statement of John the Revelator: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Yet I wonder just what this message of the angel actually has brought us. "Oh," we say "it brought back the everlasting gospel." Yes, it returned the everlasting gospel to the world, but did it return to us? How much has it actually meant to us?

I am staggered at the number of people we have in our church who apparently never study to enlarge their understanding of the work of the kingdom, except through casual contacts. No one ever learns very much about the kingdom by just coming to listen to the preacher. People can get a general understanding of the message of the Restoration, but nobody understands the Restoration who does not apply himself to the real task.

To a lot of us it really hasn't made much difference whether the angel brought the message back or not, because we haven't availed ourselves of it. For hundreds of years the world has had a portion of the message of the Christ. Yet it was not until early in the past century that this message was revealed again in its entirety. It would seem that everyone who has any knowledge whatsoever of this message would be anxious to re-

ceive everything possible that was brought back by these heavenly forces. Yet we often reach out and take not even as much as already had been with the world for centuries, and we are satisfied with it.

WHEN I WANT to hear a radio program, I go where the radio is. That's not a very difficult assumption to make, is it? When we want to advance in the work of the kingdom, where do we go? When we wish to commune with God, where do we go? Apostle Blair Jensen told the story about the not-too-bright lad who went to find the horse. When he was asked how he found the horse he said, "I just thunk and thunk and thunk where I would go if I was a horse and that's where I went." We might ask ourselves now, where we can find the movement of the kingdom. Where are we apt to find the greatest opportunity of direction? Where are we apt to find that greatest power to give strength, understanding, and insight? Whom do we follow this day?

I like the story of Nicodemus. He was a good man, but he hadn't done much about it. The rich young man who came to the Master had qualified in just about everything, so far as accepting and believing goes, but the thing that was wrong with his life—and with the life of Nicodemus—was that he just hadn't done much about it. The same is true of many of us today. We believe, but we haven't developed sufficient faith to motivate us to actually do something. This morning as we came to worship did we renew our contract with God, or did we just come? Can we think of some better way to represent that message which has come to us than we have been able to express in the past? Or are we going home from this service perfectly content to be just what we have been, to live just as we have lived, to say just what we have said, to make no further effort to expand our circle of activity? Do we seek the real harmonies in life, or do we prefer to listen to the tunes of the piper? Because they satisfy us for the present time are we willing to accept them as our measure in life? Or like Moses do we see the flame of this Restoration Movement? Has it become a part of us, or are we interested in life only from a selfish viewpoint?

I HAVE BEEN THINKING of Brother Jensen who left us last Wednesday morning. He had been gone from home about two weeks on his trip here. I happened to know that he would get home about eleven o'clock Wednesday night. On Friday morning he was pulling out again for another three weeks, and then he would be in one week for the Evangelistic Institute. Then he will be gone

again for another three weeks; then he has, I think, two days, and then he is gone again for several more weeks. I said to myself, "Now listen, you are not giving much to the kingdom. You are home every night of the week, with a few exceptions. You have the beauty of your home; you have the joy of your local contacts." A man who travels gets terribly hungry for local contacts. We look upon an apostle when he comes and say, "My, that's a grand life." I have even known people who had ambitions to be apostles—they just didn't know what being an apostle means. These men move for months with only a few days or a few weeks at the most at home during the course of a year, and they become hungry for contacts with people in whom they can confide.

DO WE ACTUALLY hear the voice of God as he tries to speak to us? He works with us continuously. When we are of a mind to listen, God reaches out to bless us, guide us, and direct us—but too many times we don't listen. In this "eleventh hour" there are multitudes of opportunities for helping establish the kingdom. In the midst of a world messed up in many ways, the piper pipes to us continuously, and his music suggests things which seem to have a silver lining; yet none of these take us toward the realm of eternal values. Like foolish children, we often follow him from the safety, security, and protection of our spiritual homes simply because the music sounds good. We like it; we are gullible enough to live on its promises. Then, as the poet said, at the close of life's weary day, we hope the Master can take these discords—our lives—and blend them into perfect music.

Minute Men of Muck

There are wrongs of staggering dimensions. And not the least of these is the sin of the savored retelling of unsavory tidings. Sinners of this stripe are "respectable" people. They would no sooner lend themselves to an overt evil act than they would cut off their right arms. Yet they take secret delight in tilting eyebrows at sordid rumors and passing on the stories. They are the Minute Men (and women) of Muck. Their scandal-mongering—in the sheep's clothing of outraged Christian morality—smears whole groups of Americans.—U. G. Murphy in *Christian Herald*, July, 1953.

The Divine Authority of Joseph Smith the Martyr

EDITOR'S NOTE: We reprint from the *Herald* of June 15, 1865, a portion of an affirmative defense of Joseph Smith and the Book of Mormon which was written by Isaac Sheen, the first editor of the *Herald*. In this you will note the statement that the Prophet Joseph Smith was not familiar with Isaiah 29 when he sent Martin Harris to New York City.—I. A. S.

THE PERFECT AGREEMENT between the prediction of Isaiah (chapter 29) and Mr. Smith's account of the finding and translation of the Book of Mormon, is another collateral proof that he was divinely commissioned. Mr. Smith testifies that the plates from which that book was taken out of the ground, from where they were originally deposited by the prophet Moroni; that the box containing them was composed of stone, so constructed as to exclude, in a great degree, the moisture of the soil; that with the plates he discovered a Urim and Thummim, through the aid of which he afterwards was enabled to translate the book into the English language. Soon after obtaining the plates, a quantity of the characters were correctly transcribed, and sent to some of the most learned individuals in the United States to see if they could translate them. Among the rest they were presented to Professor Anthon of New York City. But no man was found able to read them by his own learning or wisdom. Mr. Smith, though an unlearned man, testifies that he was commanded to translate them through the inspiration of the Holy Ghost, by the aid of the Urim and Thummim, and that the Book of Mormon is that translation. Now Isaiah says to Israel:

Thou shalt be brought down and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.—Isaiah 29: 4.

WHO CANNOT PERCEIVE the perfect harmony between Isaiah's prediction and Mr. Smith's testimony? Isaiah, as if to impress it upon the minds of those who should

live in future generations, gives no less than four repetitions of the same prediction in the same passage, informing us, in the most definite language that, after Israel should be brought down, they should speak in a very familiar manner "out of the ground," and "whisper low out of the dust." Mr. Smith has been an instrument in the hands of God of fulfilling this prediction to the very letter. He has taken "out of the ground" the ancient history of one half of our globe—the sacred records of a great nation of Israel—the writings of a remnant of the tribe of Joseph, who once flourished as a powerful and great nation on the Western Hemisphere. The moldering ruins of their ancient forts, towers, and cities proclaim their former greatness in mournful contrast with their present sad condition.

They have been brought down like all the other branches of Israel, but the words of their ancient prophets "speak out of the ground," and their speech whispers out of the dust, to this generation, revealing in a very "familiar" manner the history of ancient America, which before was entirely unknown to the nations. Isaiah said that Israel should speak out of the ground and whisper out of the dust. Mr. Smith said that he obtained the writings of Joseph "out of the ground." Now if Mr. Smith had professed that he got this book as Swedenborg and the Shakers said that they obtained theirs—that is, if he had professed to have obtained this book to usher in the last dispensation, in any other way but "out of the ground"—we should have had a right to suppose that he was either a deceiver or deceived, like Swedenborg and thousands of others. If Mr. Smith had said that some Gentile nation did thus speak out of the ground, and the record which he did

thus obtain was the record of an ancient Gentile nation, this discovery would not have fulfilled this prophecy of Isaiah, because he said that Israel shall speak out of the ground.

IN THE SAME CHAPTER Isaiah said:

The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.—Isaiah 29: 11-14.

We are informed that this prophecy concerning the learned man and the unlearned man was fulfilled before Mr. Smith had learned that it had been so clearly foretold by Isaiah. He sent the "words of a book" which he found, as before stated, to Professor Anthon. But it was a sealed writing to the learned professor—the aboriginal language of ancient America could not be deciphered by him. He was as much puzzled as the wise men of Babylon were when they tried to interpret the handwriting upon the wall. Human wisdom in both cases was insufficient. It required another Daniel to interpret this record of an ancient line of prophets, and Mr. Smith was the man whom the Lord qualified for that work. Thus the Lord, by him, proceeded to do a marvelous work and a wonder, and the wisdom of the wise men perished, and the understanding of the prudent men was hid. If this prophecy of Isaiah was not thus fulfilled, when was it fulfilled, or when and how will it be fulfilled? Can it be fulfilled in any

other way? Could it be fulfilled without "the words of a book" being delivered to one that is learned, and without a request being made of him to read it? Could it be fulfilled without the learned man saying that he cannot read it, for it is sealed? Could it be fulfilled if the book should not be delivered to him that is not learned, saying, "Read this, I pray thee," and if he should not say, "I am not learned"? Could it be fulfilled without these events transpiring, and without the Lord proceeding to do a marvelous work and a wonder, and making the wisdom of the wise to perish and the understanding of the prudent to be hid? If Mr. Smith is not the unlearned man who is spoken of in this prophecy, where shall we find him? If the marvelous work which Isaiah said that the Lord would proceed to do after the events spoken of, concerning the learned and unlearned man should transpire, is not the work which did follow the coming forth of the Book of Mormon, when and where was that work performed, or if the work is not yet performed, how and when will it be performed? Professor Anthon continued to be an unbeliever in the Book of Mormon, but he has publicly confirmed the facts over his own signature that some characters which were represented as the words of a book were brought to him, and that he could not read them. Thus this learned man unintentionally confirmed the fact that the prophecy of Isaiah concerning him was fulfilled.

IF THE BOOK OF MORMON is what it is represented to be (a sacred record) then it must be the book which Isaiah prophesied of; for the prophet Nephi, one of the writers of the Book of Mormon, who lived more than two thousand four hundred years ago, foretold that their writings should be brought to light in the last days in fulfillment of Isaiah's prediction. He also delivered a prediction in relation to the same book and foretold many events in connection therewith, which are not mentioned by Isaiah.

The characteristics of the book which Isaiah prophesied of are the characteristics of the Book of Mormon. Did Isaiah predict that the deaf should hear the words of the Book? It has been fulfilled by the coming forth of the Book of Mormon. Did Isaiah say that in the day that his predicted book should speak out of the ground, Lebanon should become a fruitful field? It has commenced to be a fruitful field. Did Isaiah say that when this book should whisper out of the dust, those who "erred in spirit should come to understanding, and they that murmured shall learn doctrine"? It has been fulfilled in the experience of many thousands. Many points of doctrine which had been subjects of controversy for many ages are made perfectly plain in the Book of Mormon; hence those who have murmured because of the darkness and obscurity thrown over the Scriptures by human wisdom and learning have "learned doctrine." Did Isaiah prophesy that the predicted book should come forth in that day when the house of Jacob should no longer be ashamed and when his face should no more wax pale? The Book of Mormon declares that the time is at hand when these events shall transpire; after this book came forth the seed of Jacob began to rejoice, because the Gentile yoke began to be made lighter, and Israel began to enjoy more freedom in many of the nations of the earth, and in consequence of the liberty which was granted unto the Jews in Palestine, many thousands have returned to the land of their fathers. Did Isaiah declare that in the day of the revelation of a certain book, the terrible one should be brought to nought, the scorner be consumed, and all that watch for iniquity be cut off? The Book of Mormon testifies that the hour of these judgments is at hand, and since it came forth many scornors of the Latter Day Saints have been cut off, and many who watched for their iniquity have been cut off by the rebellion of the Southern States. The scornors and watchers for their iniquity have been nearly all cut off from those

counties in Missouri where the Saints were located, and from whence they were driven.

THERE IS NO CIRCUMSTANCE mentioned by Isaiah connected with the revelation and translation of the book which he prophesied of which is not connected with the Book of Mormon. If Joseph Smith was an imposter, and imposed upon the world by representing that he was the prophet who was foreordained to usher in the preparatory dispensation for the coming of the Lord, how came he to discover all these minute particulars which are contained in Isaiah's prophecy, so as to exactly incorporate in his great system? If this illiterate youth was a deceiver, he has far outstretched all the learned divines and reformers of the last eighteen hundred years. He has made his great and extended scheme to harmonize in every particular, not only with the ancient gospel, but with the ancient prophets—and this so perfectly that no person, not even the learned divines, can detect and show that there is any delusion in it.

If this is a counterfeit scheme, where shall we find a genuine scheme which fills the prophetic pattern? If this scheme is not credible, where shall we find one in the whole world that is? Can you find a scheme which is more perfect than that which Mr. Smith has introduced? Can you find one which contains the one twentieth part of scriptural doctrine which his system contains? If, then, you believe that Mr. Smith has established his system without any authority from God, how can you believe that any of the founders and teachers of other religious systems have acted with such authority? If Mr. Smith's perfect scheme should be rejected, surely all the other schemes or doctrines which can be shown to be exceedingly imperfect should also be rejected. If any system should be believed in, surely that system should be believed in which seems to contain all the elements of a true doc-

(Continued on page 16.)

Success

By Edith G. Beggs

WHAT IS SUCCESS? Is it measured by the dollar yardstick? Can it be determined by a popularity vote? Too often we value success in dollars and cents or social prestige. With the term "success," we usually associate wealth or power.

Because men have discovered gold or oil, towns have sprung up almost overnight. These men, in their lust for wealth, have selfishly jostled and cheated one another in their wild stampede for this thing called success. But what becomes of them when they cast their lot with this fluctuating thing which to them spells security and happiness? Frequently it proves to be only a temporal mirage beckoning them on to poverty and despair.

During the Caribou gold rush of 1861-62, gold miners acquired the fabulous sum of sixty to one hundred dollars a day. Like wild fire, the news of the Caribou gold harvest spread to distant places.

The whole world took fire. Caribou was on every man's lips. The New England States, Canada, the Maritime Provinces, the British Isles—all were set agog by the reports of the new gold camps where it was only necessary to dig to find nuggets. By way of Panama, by way of San Francisco, Spokane, Victoria, Winnipeg, and Edmonton came the gold seekers, indifferent to perils of sea and mountain. By the opening of '62, six thousand miners were in Caribou, and Barkerville had become the central camp. How these people ever gained access to the center of the wilderness before the famous Caribou road had been built is a mystery. Some arrived by pack-train, some by canoe, but most of them afoot. Flour was three hundred dollars a barrel, dried apples brought two dollars and fifty cents a pound. From lack of fruit many miners died of scurvy. Where gold-seekers tramped six hundred miles over a rocky trail, it is not surprising that boots

commanded fifty dollars a pair. Of the disappointed, countless numbers filled unknown graves, and thousands tramped their way out, starving and begging a meal from the procession of incomers. —From *The Caribou Gold Rush*, by Agnes C. Laut, used by permission of Thomas Nelson and Sons (Canada) Limited, Publishers, Toronto.

And the lucky ones? What became of them? Most of these successful gold-diggers died quite poor. Get rich quick! Easy money! From the wisdom of Uncle Eph, "When yo' is cahful to 'scriminate the diff'rence between de time when it's bes' to jump ovah de ditch, an' when it's bes' to go roun', den yo' has done become wise an' you'll get no mud on de trousahs of you' success." The mud which Uncle Eph refers to sticks pretty fast sometimes. The Bible says, "What profit it a man, if he gain the world and lose his soul?" Yet men—and women, too—go on selling their souls for that which they call success.

SO MUCH for the misuse of success. Wealth and power, if obtained honestly and put to good use, can be tools of success of value to all mankind. The success of such men as Thomas Edison is measured by its benefit to all mankind. I would not say he has succeeded who gets, but rather he who gives.

He should succeed who cheerfully makes the best of what is available, using it as a nucleus or a means of obtaining that which he desires.

Financial security is a measure of temporal success, as are also health and happiness.

Capacity for success may be hereditary, but usually we must acquire it ourselves. It is the reward of the worker—the fulfillment of the

dreamer who makes his dreams come true.

The pessimist succeeds in convincing himself that life is one failure after another. Let us take an optimistic viewpoint, proving that life can be very good if we but strive to make it so.

Life is made up of little successes as well as big ones, and small tasks undertaken and well done play an important part in the art of successful living. The greatest degree that we could have given us might well be that of "M. T."—or Master of Thyself. Let us do our best, and the best will come to us.

From Edgar A. Guest we get this gem of advice on success.

You think that the failures are many,
You think the successes are few,
But you judge by the rule of the penny,
And not by the good that men do.
You judge men by standards of treasure
That merely obtain upon earth,
When the brother you're snubbing may
measure
Full-length to God's standard of worth.

An Old Text, Still Up to Date

By John F. Sheehy

I have never forgotten my first sermon; neither have the people who heard it. I chose the text, "Train up a child in the way he should go, and when he is old he will not depart from it." Surely an eighteen-year-old motherless boy knew all the answers. At least I thought I did. Since then I learned that I did not know a third of the answers, if any.

It is still a good text. It is more than a text—it is good advice; it is a statement of truth. Even though written hundreds of years ago, it is still true. It is always a wonderful experience to "train up a child," teaching him "the way." But it is not enough just to show him the way he should go; you must walk with him. Where he will go and what he will do in the years between childhood and manhood or until he is old, you may not know, but you can be assured that if you walk with him during the days of training, he will not get far from "the way."

Before he is very old he will want to walk along with you, and it will be a very enjoyable walk. He will need to have the experience early in life. Training up a child includes walking and talking as you walk "the way" together. I recommend this old Proverb as a grand experience in child training in righteousness.

The Second Mile

A Testimony of Service

By Gertrude Bogue

SEVERAL years ago, when I was looking for a place to live, I felt my prayer was answered when I found a quiet, upstairs apartment where I could meditate and study in my free time. It was close to church, so I was able to attend classes and learn new truths. But neither personal devotions nor group study make a kingdom builder unless they add sparks to kindle the fire of activity. Deeds, not words, will produce Zion.

In the fall of 1950 I joined with others in fasting and praying for the priesthood conference being held at Kirtland. I prayed also for greater ability to serve and the willingness to do what God would have me do. Two tasks came to my mind: one I accepted without question; the other left me murmuring, "O Lord, not that!"

On the morning of October 7—the day God spoke through the patriarch at Kirtland—I thought of Moses when he went to the mount to receive instruction for the children of Israel. We were like the Israelites—waiting in our home congregations for instruction from Deity through our leaders. Would we, I wondered, be prepared to receive and accept the greater ministry when they returned, or would we be found worshipping idols at the foot of the mountain? As I thought about it I humbly dedicated myself to the second task—I *would* be the kind of neighbor God would have me be.

For three years I had walked past the home of an elderly woman who was almost totally blind and could get around the house only with the aid of a walker. She had no husband or family to care for her. She had left her friends and relatives and native land to "come to Zion." I knew her need, but—like the priest and Levite—I had passed on the other side of the road. All I had to do to

appreciate her plight was to sit with closed eyes, pretending that I could neither see nor walk. As I did so I realized the problem of bodily functions, personal cleanliness, meals, housework, and laundry. I realized, too, that the service she needed so desperately required no special academic or professional training. The big factor was that I had to love her—my neighbor—as myself and do for her what I would have others do for me if I were similarly afflicted. I had borne verbal testimony of my devotion. I had said, "There are no tasks too trivial, no sacrifices too great for Zion." My neighbor offered me the opportunity to prove this devotion.

I offered my services to the stake bishop to aid this needy sister. She was not poor in earthly possessions, but she was in need of mercy. For over ten years I had been employed by the State Division of Welfare, and in my work I had often sensed the spiritual malnutrition as well as physical hunger of those I visited. I wanted to tell them how, through good stewardship and the ordinances of the church, their lives could be changed, but my testimony could not be verbal—only an example. But this poor neighbor of mine offered a new kind of opportunity.

First I arranged to help prepare meals, clean the house, take care of the laundry, tend to personal needs, and give her insulin. In doing even these menial tasks I felt God's Spirit present. Then I made special preparation for her to receive the emblems on Communion Sunday when the priests came. From that time on a different spirit seemed to enter her home. In the evening I read to her from the church books and periodicals. It was her spiritual feast. This study hour gave her something to think about during the following day, and she testified to others of the



wonders of the Book of Mormon, encouraging them to read it. Often, at the end of a particularly fatiguing day, I would hardly feel able to maintain the schedule I had set for myself, but after praying for strength I always was richly blessed and the tasks seemed to get done in an almost miraculous way.

Because of this experience I have witnessed the power of the gospel to transform a life. Criticism, ill feelings, and unhappiness cannot exist where earnest prayers are offered and God's word is put into practice. As she listened to passages of Scripture, this sister was reminded of times past when missionaries had stayed in her home, and the joy of those occasions cheered her again in her hours of loneliness. A thoughtful person sent recordings of sermons and hymns to her home to comfort her. Unable to attend church in five years, she found food for her spiritual hunger through these recorded services.

Now I live blocks away, but this woman is still my neighbor and needs my care. Perhaps I can never compensate for the years I refrained from offering my services. I humbly ask forgiveness for my unconcern and pray that I may receive strength to continue my service to her and any others who may need such "ministry" as I can give. I desire this not for my own glory but for the glorification of the One who has truly helped me to go the "second mile"—across the street.

We Support the Priesthood

By Bertha Garver Johnson

OUR CHURCH is unique in the calling and ordination of many men to the priesthood. These men, from every walk of life, serve as ministers of the church in varying responsibilities and capacities. The church depends on a few full-time ministers and a great many local ministers to carry on its work. This means that in almost every branch there are a number of women whose husbands are priesthood members. What shall be the attitude of a wife toward her husband's ministry and the responsibilities which the church imposes on him?

A woman needs to recognize the importance of her husband's ministry. She should feel that he is called of God and that he has a ministry to perform for God and for his fellow men. She should believe in him and support him wholeheartedly. This should be the foundation on which her attitudes are based. In the church the work of every priesthood member, deacon, teacher, priest, and elder, is important if the church is to function as it should. It is difficult to say which one is the more important, because every time one officer fails, the work of the others also suffers. It is a good thing for a woman to recognize that her own husband has an important part to play in the work of the church, and that God has called him to that work.

It is the wife's privilege and duty to support her husband in these tasks. If she feels that his work is important, then she can take his absences from home and the time given to the church in good spirit.

I know one wife of a priesthood member who is forever complaining about the time her husband gives to church work. She resents each evening he is gone and constantly nags at him before their children. Her

unhappiness has been communicated to the children, and they are unhappy and resent the time he gives to the church also. Somehow she has never realized that one of the best ways to teach children to love the church is to show them how much their parents love the church by cheerfully working toward the fulfillment of its goals. It isn't hard to imagine the heavy heart this man must take with him at times. It is difficult for any priesthood member to serve under these conditions.

IN MY OWN EXPERIENCE my father was gone not only evenings and an occasional week end but for weeks and even months at a time. Mother was so happy in his ministry that she never let us know how lonely she must have been many times. She would never consider calling him home when we were ill, or on other occasions when she could have been readily excused for wanting him to be with her. While he was on a mission to Australia she fractured her hip; yet her primary concern was that he should not feel it was necessary to shorten his assignment there by so much as a single day because of her condition.

My sisters and I loved our dad as much as other children and did not like to see him leave, but I cannot remember ever blaming the church for his absence, or feeling that he loved the church more than he loved us. As I look back I realize that we were not unusual children. I am sure we only caught Mother's attitude and in turn sent Dad off knowing his family gave full support to

his work in the church. I am sure that over the years our parents' devotion had a great influence in the way we feel toward the church today.

The wife's attitude toward her husband's ministry very largely determines the way the children feel toward the church. If she complains about his work and responsibilities, the children may grow up to feel that priesthood responsibilities are of little importance, the source of quarrels and hard feelings, and something to be avoided. Children are not easily fooled. Often they can see through sham and pretense more quickly than adults. They can sense their parents' attitudes almost before the parents are aware of them. They know that if the work of the church is important enough for Dad to give his life to it and for Mother to wholeheartedly support him in his work, there must be something to it. If a woman willingly supports her husband in his ministry, their home will be blessed in many ways.

One of the most important phases of our support is to have a confidential attitude about the things our husbands tell us. All of us feel that they fail to tell us many things that we should know and at the same time they may tell us many things we would feel better if we did not know. It is unforgivable for us to ever break this confidence. We could completely ruin their ministry by making some unfortunate person's trouble an object of gossip. Some of the tragedies of broken branches and members estranged from the church have been caused by broken confidences.

Home Column

I know a very wise wife of a priesthood member who has a pet answer to anyone who tries to tell her some choice bit of branch news, which she may have known for weeks or even months. She smiles and says, "Well, well! Is that so?" or "Isn't that nice?" or "Are you sure?"

It is sometimes tempting to say, "Yes, and that isn't all. Wait till you hear what I know!" or "Yes, I have known that since Christmas. I have been wondering when the news would get out."

Once the wife of a priesthood member was approached by a good friend of hers who hinted in every way possible to find out something about a church appointment which would very greatly affect the work. Later this friend remarked to a mutual friend, "I know Sister — could tell us exactly who is going to be appointed here, but it is impossible to find out anything from her." This was a wonderful tribute to a wife of a priesthood member who was faithful to the trust placed in her by her husband. When we are tempted to add something to what has been told us or to admit prior knowledge, it is a good thing to be able to look the other person in the eye and say, "Well! Well! Is that so?"

I remember once being with my father when a man repeatedly tried to get some information from him. What he wanted so much to know did not seem to me to be of much importance and I later asked Dad why he didn't tell him. He answered, "Why should I tell him? Then he would know as much as I do." At first I chuckled about his answer, but as I remember the story, I have come to feel that there was quite a bit of wisdom in what he said. It is a good habit to learn to keep information to oneself when no good purpose can be served by passing it on to others.

WE SUPPORT our husbands' ministry by being active in the work of the church. We should serve the church according to our talents and

of our own free will just as any other member should do. Usually—because we see the need—we give more time than the average, but we should never force ourselves to do things for the sake of what people might say if we don't. If we attempt to do too many things, others may not be given the opportunity to develop qualities of leadership. We need to know how to say "no" sometimes. Church activities should never take so much time that our homes are neglected, for the church is founded on good Zionite homes.

I am reminded of a large meeting we once attended where there were probably twenty priesthood members present. One good brother, perhaps more overzealous than wise, led the song service. When the time came to open the meeting he announced and led the opening hymn. He gave the invocation, sang a solo, read the Scripture, preached the sermon, announced and led the closing hymn.

For some strange reason, he called on someone else to give the benediction. He was unaware that others needed opportunities to serve in the work of the church. This is no more ridiculous than the woman who tries to do everything there is to be done in the branch by women. It is best for us to concentrate in the field of our greatest interest and ability and in that way support our husbands' ministry.

I feel that being the wife of a priesthood member is a privilege and an honor. I am also well aware that it is a challenge that calls for the very best I have to offer. I grew up in the home of a minister and I know that richer blessings came to our home because my mother and father were devoted to the work of the church. I am happy that I am married to a member of the priesthood, for I know that as we serve the church, it in turn enriches our lives and the lives of our children.

In Our Accustomed Places

By Marcella Schenck

I SAW BERNICE at church today. The face above her pretty dress and beneath her white hat was very sweet. I was glad she was there. I would have been disappointed if she had not made her Sabbath day's journey to church. I get much inspiration from the sermons, the music, and the prayers, but I also get a spiritual uplift from seeing Saints, good familiar Saints, in their accustomed places. I may never have opportunity to speak to them that day, but I know they are near, thinking about God and making renewed vows to live the best life possible.

Once upon a time some tourists were passing hurriedly through our little village. One of them wanted very much to get a glimpse of a lady who lived in our town. It was Sunday. "The church is close beside the highway," said one. "This person we wish to see will be at church. The ushers can easily find her. She can come into the hall for a while. We can shake hands and ask how she is. It will delay our journey but little, and she will lose only a small portion of her worship."

Now wasn't the lady glad to be right where she was supposed to be that day! She had opportunity to greet her friends and did not disappoint their trust in her faithful attendance at church.

Where does the Sunday service find you? Catching up on everyday chores? Taking the extra nap? Wearying yourself with much serving? Trying to earn the extra dollar you can't take with you?

I love those friends of mine who each Sunday go up to the house of the Lord for thanksgiving and prayer.

Thou Shalt Not Steal

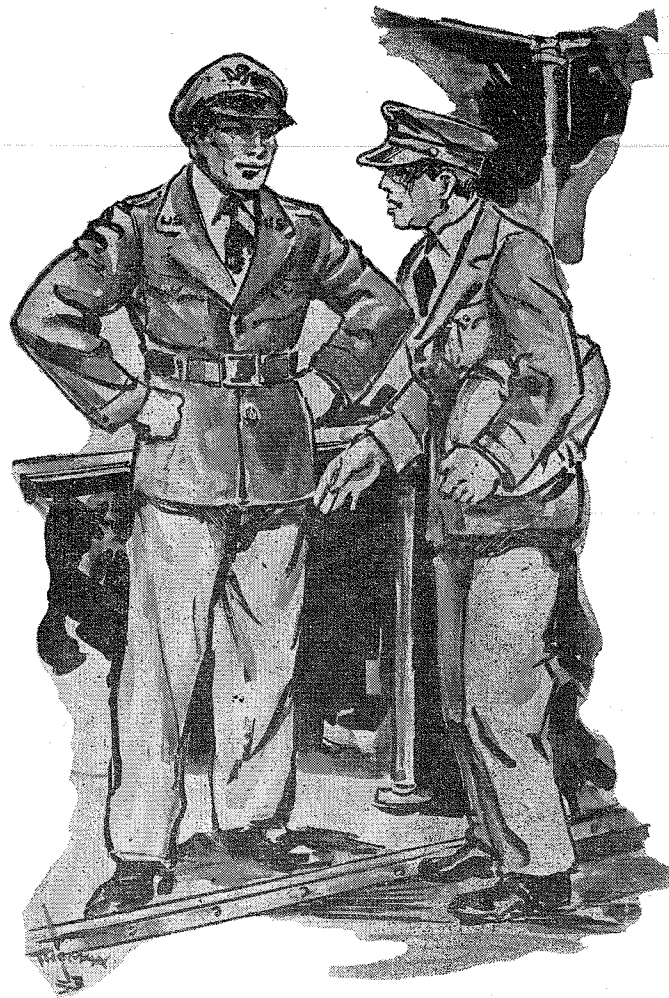
This story is based on my own experience. I have used fictitious names so that no one involved will be embarrassed. Perhaps it will keep somebody in the armed forces who is faced with the same temptation from making a similar mistake. My only desire is to help others. "Jim"

JIM COLLINS was a good man. In his childhood, he had been brought up by the Ten Commandments, with such other religious training as the church he belonged to offered him. After being honorably discharged from the U. S. Army in Paris, Jim had taken one of the lucrative civil service jobs at the surplus depot in Vincennes, France. He was amiable and intelligent, and his friends considered him trustworthy. Jim Collins had never been known to steal. Now, at the end of a typically gray spring day, he approached the gate with an o. d. army blanket concealed in his satchel.

As he turned to go through the gate, he spied the wiry major of the M. P.'s. Jim worked as an American citizen for the U. S. Army at the depot, and the military police had not been checking American civilians until the end of World War II. But now they were making spot checks in an attempt to crack down on those who were taking U. S. Army goods and selling them on the French black market at exorbitant prices.

Quick-thinking Jim casually changed his course, walked by the major at the gate, and moved on toward a little building about a quarter of a mile away. It was his intention to remain inside the building for a few minutes in order to avoid meeting the sentry. But the major was pacing up and down at his post, and it appeared that he was not likely to be distracted. Jim carefully removed the blanket and hid it behind some old packing boxes. It was evident that there was too much risk involved, and he would have to try again another day. Whistling, he came back to the gate without the blanket and made his way to the home of his fiancée, a French girl named Odette.

ALTHOUGH he continued to whistle Jim's eyes were troubled, and for the first time he felt a bit apprehensive. He had taken things from the depot before, but he had never actually considered it stealing. After all, wouldn't those o. d. blankets rot in these spring drizzles? Many of them, he knew, could never be used if they lay in outside storage much longer. What harm could there be, he reasoned, in taking several blankets, since Odette's family needed them so badly, and they were only going to be ruined anyway? They would never be missed. He was careful to take only one at a time. He had seen many GI's sell not just one blanket but entire bundles of blankets, and he had heard of whole truckloads of gasoline being sold on the black market. It was common news from Germany that the occupation forces there had sent home four million dol-



lars in one month, when their payroll had only been a million dollars. Jim knew that they were selling American-made cigarettes for fantastic prices. The American soldiers had plenty of food and clothing; GI property became almost common property. As long as a soldier did not take too much, it was overlooked. Of course, Jim admitted to himself, selling guns on the black market was going too far. But what was wrong with taking just one blanket or a sheet? He was not selling the things he took; he was providing them for Odette's people, who were in great need. Surely no one could blame him for that.

As Jim tried to justify his petty thievery by recalling the acts of others, however, he felt guilt and remorse for what he had done. He must quit; after he had supplied a few more things that were essential, he would take no more. He could not face that alert major at the gate; he was afraid his own feelings of guilt would give him away. Although it was not actually wrong to take a little from the U. S. Army, that had so much, to supply the necessities for one poor French family, Jim realized with a cold feeling in the pit of his stomach that he would not wish to explain this point of view to the major.

"I'll get that blanket out," he said to himself, "and that will be it. Just to be safe, I'd better quit before somebody finds out."

BUT JIM WAS tempted by one thing more. About two weeks later, his superior officer, Captain Jenkins, opened a crate containing a dozen five-pound cans of salad oil. He gave several of these cans to the cooks in the officers' mess, and the box with the remaining cans was left open. Jim thought of Odette and her family, and how much they would enjoy a can of this oil. He knew that the French used oil in their cooking, and during and after the war it had been very scarce. As he picked up one of the cans and put it in his satchel, he had a feeling of foreboding inside. As an added precaution, he took time to scratch off the label.

"Just in case," he thought, but he dared not think further because of the fear in his heart. Surely this time, if he got through the gate with the oil, he would take nothing more. Dread of meeting the major was making him sick with worry.

That evening as Jim approached the sentry gate, he did not see the major of the M. P's.

"So far, so good," he muttered to himself with relief. Now he had only a few feet farther to go to safety. He clutched the satchel tightly.

From behind the sentry shed the major suddenly appeared as Jim passed by. A chill of fear shook Jim's heart as he tried to lengthen his steps without actually breaking into a run.

"Search that man," barked the major to the sergeant on duty. A numbness crept over Jim as his worst fears were realized in these words. Yet he was amazed at his calm. He turned slowly, walked back through the gateway, and placed his satchel up on the shelf for inspection.

The sergeant looked at Jim apologetically. It was clear that he expected nothing out of order. "I would like to let you go," he explained, "but the major is watching."

A moment later the major came over and fished the can of oil from Jim's satchel. Although he still remained calm outwardly, Jim felt sick inside.

"What's this?" demanded the major.

"Salad oil, Sir," said Jim.

"Why are you taking it out?"

"Captain Jenkins opened a crate of salad oil and gave me one, Sir," Jim lied.

"I'll check with the captain, and if your story isn't true it will be the worse for you," the major threatened.

At these words, all the desire Jim had felt for the salad oil left him.

"Here, you can have it," he offered desperately.

"I don't want it," growled the major. "Get out of here."

JIM WALKED AWAY stiffly, hardly able to believe what had happened to him. Realization that he had lied to the major hit him again and again. He turned back once more and sought out the major.

"Look, Major," he confessed, "Captain Jenkins didn't tell me that I could have that oil. I took it."

The major seemed to disregard Jim's anguished words. "I'll see Captain Jenkins. Now get going."

Jim departed.

That evening he confessed to Odette what had happened, since she knew at once that something was wrong. He understood now how wrong it was to steal, no matter how right it seemed. But it was too late for good resolutions. He made up his mind to take what punishment would be coming to him.

"Odette," he said sadly, "I might even have to go to prison." It was best that she should know the worst that could happen.

That night he suffered over the uncertainty of his position. At daybreak his mind was still in turmoil.

IN THE MORNING he resolved to make a clean breast of it and to take his punishment. As he approached the depot he expected to be taken and held for further questioning. He could not imagine what Captain Jenkins had told the major. If only he had not lied!

Jim entered the gate. No one stopped him. But he realized that now he would have to face Captain Jenkins.

As he entered, Jim could hardly say hello to anybody, although he saw that the captain was busy with another man for the moment. When the man went out, Captain Jenkins turned to him and glared at him accusingly.

"Yes, Collins, I know all about it," he said. His look showed plainly that he had lost faith in Jim.

Jim swallowed and began the hardest speech he would ever make. "Look, Captain, I did wrong. I shouldn't have taken that oil. I want to marry a girl, and I want to be a good husband to her. I want you to know that I'm awfully sorry for what I did, and for the trouble I've caused you. Sir, you can count on me to be honest after this."

The captain softened visibly. "That's all right, Jim. I went along with you. I told the major that I gave you that oil."

Gratitude and relief welled up in Jim as he thanked the captain for his consideration. He left the office hardly believing that he had been given another chance.

Jim had never been a praying man, but as he walked away toward his place of work, tears streamed down his face.

"Thank you, God," he whispered.

He wept without shame as, for the first time, the full import of the commandment, "Thou shalt not steal," entered his heart. This time he made a resolution that he intended to keep—he would never steal anything again. It was a hard lesson, but in learning it Jim had made one step toward a better life.

New Horizons

Teacher Extraordinary

By Gladys L. Hegwood

THEODOSIA was left an orphan at the age of eight. Adding to the misfortune of losing her family, she contracted tuberculosis of the bone in one leg which made her a cripple. First she was taken to a hospital in St. Louis for a series of operations. She had undergone surgery so many times that she screamed with fright whenever a doctor came near her, so she was released from the hospital and sent to an orphans' home in Chicago. Crippled and never entirely free from pain, she was "just another child," receiving no special attention, no love.

It was here that Mr. and Mrs. Lambert, members of the Reorganized Church, found her. They were wealthy farmers with a beautiful home and one son. Since he was a teacher and spent much time away from home, the Lamberts decided to take an orphan child for the summer who needed love and care. Something in Theodosia's pleading eyes pulled at Mrs. Lambert's heart, and she was invited to spend the summer in the spacious country home.

Theo had never experienced such tender love and care. Mr. Lambert took her to a foot doctor who said that she should have a special shoe so that she could walk with a cane instead of crutches. With this new aid, good food, and daily massages, she steadily gained weight and much of the pain was relieved. Then autumn came, and it was time for her to return to the orphanage.

Again the look of pleading in her eyes helped the Lamberts to make a decision, and Theo was asked to remain with them. She was given every educational advantage and the security she needed to develop confidence in herself. As time passed, the Lamberts decided to officially adopt her as their daughter, giving her their name and equal place in their lives with their own child.

"Finding a home and friends and opportunity to make my own way in

life proves to me the goodness of God," she says. "Now that I am a kindergarten teacher I find much satisfaction in teaching little children and seeing their minds develop. I like to do things for them that give them pleasure, because I haven't forgotten how much such little kindnesses meant to me."

Despite her lameness, Theo Lambert has become such an outstanding teacher that her work has been commended by prominent educators in the state. Several articles she has written describing her methods of teaching have appeared in educational magazines. Summing up her experiences she philosophizes, "It's like that hymn, 'He leads us on by paths we do not know; upward he leads us though our steps be slow.' I'm sure God is leading me, so why should I complain?"

Divine Authority of Joseph Smith the Martyr

(Continued from page 9.)

trine, and in which there can not be detected the least evidence of imposture. The introduction and establishment of a system which is in every point suited to the last dispensation, or preparatory work for the second advent of our Lord, and a scheme which agrees in every minute particular with the multitude of circumstances and events which were predicted by the ancient prophets, bespeaks a wisdom which is far superior to any man's wisdom. It bespeaks the wisdom of God.

This multifarious train of circumstances—all harmonizing, all concentrating as it were into one focus—carries with it such irresistible evidence of truth that it is almost impossible for a careful investigator to honestly reject the divinity of Joseph Smith's mission. The wisdom and beautiful arrangement of God is stamped upon every part thereof, as it is stamped upon the works of nature.

A Prayer for the President

By Sydney J. Harris

EDITOR'S NOTE: *The following "Prayer for the President" was originally published in Mr. Harris' column of the Chicago "Daily News" on November 4, 1952, before election results were known. The editors feel that there is much in this prayer which should cause people to reflect on the responsibilities of the leader of this great nation, and of ways in which divine help is needed. It is reprinted here by permission of the publisher.*

O LORD, whichever one it may be, give him a star to steer by.

Drain away the passion and the hate flowing on all sides of him.

Make cool the fevers of dissension; make charitable the followers of his foe.

Unite us, not for war or victory but for righteousness; and we cannot fail.

Give him the courage to do the right as he sees it, not seeking the favor of men or the applause of nations.

O Lord, whichever one it may be, make him walk straight in the darkness of these days, with only a star to guide him; ignoring the voices that are not your voice; casting off the hands that are not your hands.

For there are many, O Lord, who take your name in vain, even as in the past; who make of you a God of war and violence and hatred and bigotry; and all these things in your name.

We are troubled; we are torn; we have lost the way.

The world has become a terror unto us; we are strong, and never before so weak; we are rich, and never before so poor; we are wise, and never before so ignorant.

We have the conceit of strength, the arrogance of money, the vanity of human wisdom; but none of these shall save us, as they saved not the mighty empires of the past.

Only a man shall save us, even as we have been saved before.

O Lord, make this the man; give him the light, the upward look, the dream you dreamed when you made us in your image.

Let him see a sign; let him know your children are everywhere under the sun; as troubled, as torn, as lost as we are.

Let him know that the enemy is not outside us but inside us; not in the world but in the heart, in the mind, in the passions; and purify him so that his tongue will tell us the way of truth.

And give him the courage, not of his convictions but of your commandments; and the hardest of all: to love our enemies.

In your will, our peace.

Question Time

Question:

Did Jared and his brother and followers take the language of Noah to North America?

Indiana

MRS. A. U. M.

Answer:

The language of any people is always in the process of evolution. New expressions are constantly invented to explain new experiences. As the knowledge and experiences of a people expand, their language (sign or vocal) must also expand. The vocabulary of our language today is constantly expanding as knowledge in science and other fields of learning expands. This would be true in the days of Noah. How much change in the language of a people occurred during the time from Noah to the Tower of Babel episode is not known. We do not know the exact language in which Ether wrote the record of the Jaredite nation. The account on the plates which Joseph Smith translated by the Urim and Thummim had previously been translated and abridged by Moroni.

JOHN BLACKMORE

Question:

Please explain the statement in James 5: 20 that those who bring a soul to Christ "shall hide a multitude of sins."

Missouri

H. C. K.

Answer:

The full text (James 5: 20, 21) in both the A.V. and the I.V. reads the same:

Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

Peter (I Peter 4: 8, I.V.) gives a parallel statement: "Have fervent charity among yourselves; for charity preventeth a multitude of sins."

In neither passage is the conversion of a nonmember to the gospel referred to, but the recovery of a member whose act of error or wrong has created a situation of grievance and estrangement which make it impossible for two or more brethren to get along together, thus insuring a train of succeeding evils and sins unless the first wrong is properly adjusted—sins involving both parties.

The offended one, or the church officer as may be, should deal with the offending one in all charity and gentleness, seeking his recovery from the wrong and restoration to the confidence of the injured; otherwise the evil begun may destroy not only the faith of the persons directly involved, but destroy the spiritual life of the church to its disruption. Hence the fine counsel of both these church leaders advising charity and a proper removal of the evil. Following such counsel both parties and also others who have become involved are saved "from a multitude of sins," and all are blessed.

Though the whole intent of the law of Christ points to charitable and kindly dealing toward erring members, the law does not require compromise with sin, nor failing to fulfill the law in full. (See Matthew 18: 15-17; Doctrine and Covenants 64: 2).

CHARLES FRY

Question:

Was Joseph Smith the choice seer spoken of in the second chapter of II Nephi? In verses 44 to 48 it refers to this seer as being of the seed of Joseph, son of Lehi who was of the tribe of Manasseh. Was Joseph Smith of this seed?

Illinois

F. R.

Answer:

Chapter 2 of II Nephi contains the blessing of Lehi upon his youngest son, Joseph. In the blessing Lehi reviews the divine promises made to their great ancestor, Joseph of Egypt. The chapter contains a reference to three Josephs. Joseph, the son of Lehi; Joseph of Egypt; and a future "choice seer" by the name of Joseph. Verse 10 speaks of this future "choice seer" who shall do a work and ministry among the descendants of Joseph of Egypt. Verse 17 again refers to this "seer" whose work is explained in the following verses (17-44). In verse 44 Lehi again addresses his son Joseph and assures him that his seed would not be destroyed but would be ministered to by the future "seer" whose name was to be Joseph.

We believe that Joseph Smith was that "choice seer" mentioned in this chapter. It is the logical interpretation. There can be no other.

JOHN BLACKMORE

Question:

When Satan drew a third of the hosts of heaven with him and they became his angels, were they angels prior to this, or were they spirits of men?

Oklahoma

G. I. P.

Answer:

They were angels, and they were the spirits of men. The idea popularized by both Catholics and Protestants that there was an order of beings in heaven called "angels," other than the spirits of men which had been created, is without foundation in Scripture.

After the six days of creation ending with the spiritual creation of all mankind, male and female, it is said in Genesis 2: 1, "Thus the heavens and the earth were finished, and all the *host* of them"—the host referring to mankind. No other beings or angels are mentioned in the creation, neither do the Scriptures specify any order of angels previously existing. Satan and those who followed him in his rebellion were but a part of the human race, dwelling in light. He was called "Lucifer," or shining one, but in his transgression he led one third of humanity to perdition.

Angels sent to Abraham were said to be "holy men." Moses and Elias appeared to Christ on the mount of transfiguration. Michael, said to be Adam, came to strengthen Daniel. Angels appearing to John, each of two, said, "I am thy fellow servant, and of thy brethren." All the angels participating in the latter-day restoration were prophets of past dispensations.

The earth was made for man, and God has pledged that the righteous shall inherit it—they who are of the earth and have been redeemed—whom he will bring with him when he comes to reign here. There is no mention of any others having permanent inheritance on the earth. (See Psalm 115: 16; D. and C. 49: 3; 85: 4.)

CHARLES FRY

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald Editors* rather than panel members. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Briefs

Sixty-eighth Annual Reunion Held

ONSET, MASSACHUSETTS.—The sixty-eighth annual Southern New England District Reunion was held July 11-19. The theme, "The Challenge of the Restoration," was carried out in the morning prayer services, class-work, and preaching services. Prayer services were in charge of Dr. F. M. McDowell, who also had the responsibility of the men's class, where he stressed the new kingdom-building reports and program. He was also the speaker at the first Sunday morning service and at two evening services.

Youth fellowship was directed by Elder William T. Guthrie, who also had a youth class, recreation, and preaching assignments.

Brother G. Leslie DeLapp of the Presiding Bishopric was the speaker the first Sunday afternoon and the last Sunday morning of the reunion, as well as during the week. His class, "Progress in Temporalities," was attended by both men and women, and had fine interest and attendance.

Brother McDowell and the men met at the Welcome House; the women, under the direction of Sister Nellie Mottashed, met in the tabernacle to study "Women Accept the Challenge of the Restoration." Florence Sinclair, district women's leader, was in charge. Brief worship services were conducted by various women.

Children's activities were under the supervision of Mildred Carter, director of religious education for the district. She had a staff of helpers, including Imogene Pement who was in charge of the juniors, Joan Cash in charge of the primaries assisted by Beatrice Wright, Muriel Doliver and Grace Calverese who had charge of kindergarten, and Joyce Cook, who took care of the nursery.

Music for all services was in charge of Marion Rogerson Tift, assisted by Kay Fisher and Bea York. The first Sunday evening there was a lovely vesper service by the combined choirs of the district, which also sang the last Sunday evening. At other services there were solos, duets, trios, and a women's chorus.

Myron Fisher, Jr., had charge of the commissary, and he and his staff provided a varied and satisfying week's menu at a reasonable fee.

Children's classes were held in the new youth center building. In the evening the children all met there for recreation and educational movies. The last Friday evening the younger children had an early evening boat ride, and the older young people and adults had a boat trip in the moonlight after the evening service.

Afternoon activities included recreation, several experience meetings, and a demonstration worship service by Sister McDowell.

The evensong program was in charge of Elder J. V. Pement.

Probably the most impressive service of the entire week was that held on Saturday evening by Elders Pement, Guthrie, and Stanley Johnson. Its missionary theme was carried out in the platform decorations—a map of the world, outlined by flags of many nations, a lighted cross at the front of the stage, and missionary hymns sung by the choir. The young missionaries told their experiences with people of other races, and a new tract by Evan Fry, "What and How Shall I Tell My Neighbor," was distributed to the whole audience.

Mrs. Florrie Parker of Independence, Missouri, represented the Herald House at the reunion.

Leonard Chesworth had charge of the snack bar, Harold Cash, Jr., was reunion treasurer, Thornton Porter was presiding deacon, Marion Tift had charge of floral arrangements for the tabernacle, and Audrey Hardy was in charge of housing. Sister Thornton, of Maitland, Florida, made a unique contribution in that she used her talents as a photographer to take

pictures of the many and varied reunion activities and made them up in folio form.

A baptismal service preceded by a service of consecration climaxed the week's activities. Over 300 were present for the week ends, and about 150 were present during the week.—Reported by DOROTHY FISHER

New Officers Elected

MADISON, WISCONSIN.—The branch business meeting was held on August 19, with District President Frank Mussell and Pastor Fred Moore in charge. Officers elected were as follows: pastor, Fred Moore; counselor, Robert H. Brigham; secretary, Margaret Bender; church school director, Herbert Brigham; children's supervisor and branch solicitor, Clara Sweeney; women's leader and adult supervisor, Eva Moore; assistant leader and recorder, Esther Bringham; music director, Isabel Beck; treasurer, Robert Brigham; book steward, librarian and publicity agent, Leda Colbert; auditing committee, Robert Jerome and Zella Allen; building committee, Fred Moore, Robert Brigham, Arthur Jeffcott, Bernie Taylor, and Margaret Bender.

A custodian is to be elected from the building committee. The building committee was authorized to look for a building location for a new church.—Reported by LEDA COLBERT

District Conference

PITTSBURGH, PENNSYLVANIA.—At the annual Pittsburgh District conference, which was held May 30-31 with Apostle D. T. Williams presiding, the following officers were elected for the coming year: Donald R. Ross, district president; Mrs. Agnes Kean, secretary; Mack E. Miller, treasurer; Clarence I. Winship, nonresident pastor; Arthur Warner and Clarence Winship, counselors; Mrs. Beulah Warner, director of women; William Horn, director of young people; Mrs. Margaret Raisbeck, director of music; George A. Tenos, director of young adults; Thomas Morgan, church school director; Mrs. Elizabeth E. Ross, reporter, and Mrs. Harriet Warner, historian.—Reported by D. R. Ross

Idaho-Utah Reunion

HAGERMAN, IDAHO.—The annual reunion of the Idaho and Utah Districts was held August 9-16. This was one of the best reunions in the history of the two districts, and also the largest held in recent years, reflecting the growth of the two districts. To say that one activity was more outstanding than another would be difficult, for there was a fine spirit of unity and co-operation felt throughout the entire week, especially demonstrated in the business meeting. As a result of the growth of the reunion, more ground adjoining the present property was purchased.

Apostle Paul M. Hanson was in charge of the reunion. Evangelist J. F. Curtis ministered in many ways and particularly in his afternoon class dealing with missionary experiences. Bishop Willard Becker gave a challenging ministry in his teaching and preaching regarding the principle of stewardship and the financial program of the church. Elder James A. Everett was in charge of youth activities, and was assisted by Elder G. Wayne Smith, who taught the young people's class. The young people at reunion were responsive. In the closing prayer service there were a number of prayers and testimonies from children and young people. Brother Everett also taught a teacher's training class, and Brother Smith served as book steward.

Brother and Sister Russell F. Ralston and family, who had been doing reunion work in Canada, arrived on Tuesday. Sister Ralston

In Parables

By
Clovis G. Chappell

In this little book, the author shares with others the comfort and power she herself has found in heeding the biblical admonition, "Be still, and know that I am God." Here, for every reader in each of these 86 page-length devotions begun with a Bible text and accompanied by a poem and prayer written by Miss Harkness, are reassurance and strength, not only for periods of stress, but for life's everyday routine. Abingdon-Cokesbury Press.

\$2.00

Herald House Independence, Missouri

then taught the women's class, which had been taught by Sister Doras Becker in the early part of the week. Brother Ralston shared with Apostle Hanson in leading the prayer services. He also taught the men's class and shared in the preaching ministry. Sister Ardis Everett, with volunteer help, did a good work with the nursery.

Among local workers who assisted with reunion activities were Sister Josephine Ultican of Tuttle, Idaho, who directed the children's work with the help of a number of capable assistants; Sister Goldie Egan of Salt Lake City, Utah, who had charge of women's activities; Brother Silas Egan, who took charge of kitchen crews; Brother Tom Ultican of Rupert, Idaho, who was in charge of music; and Brothers Elwin Dennis and James Everett, who had charge of the recreation program. The reunion committee consisted of some of the General Church appointees already named, and Brother Harry S. Fry, district president of the Idaho District, Brother Cecil Gilmore, president of Boise Branch, and Brother Lysle Gilmore, president of the Hagerman Branch, were on hand to take care of necessary details.—Reported by branch reporter

Raytown Lays Cornerstone

KANSAS CITY, MISSOURI.—Formal opening of the first unit and the placing of the cornerstone of the new church at Raytown took place August 23.

In the *Shawnee Drive congregation*, Chester and Robert, sons of Mr. and Mrs. Chester Mazza, were baptized by Elder Roy Whipple on June 14.

Women's department officers for the coming year are president, Opal Howell; vice-president, Mildred Hansen; secretary, Retha Matney; and treasurer, Genevieve Lane.

Airman James Smith left for the Panama Canal Zone July 1, to be stationed at Airbrook Airforce Base.

Cynthia Morienc, daughter of Airman and Mrs. James Smith, was blessed by Elders Roy E. Browne and Roy Whipple on June 28.

In the *Nashua congregation*, the young adults held a picnic at the home of Mr. and Mrs. Earl Ruth in July.

Alberta Hooper was baptized by Ivan Bird at the recent reunion.

In the *Central congregation*, Mr. and Mrs. Earl Short celebrated their thirtieth wedding anniversary with a family picnic at their home on July 8.

Leonard Adkins, son of Mrs. William Grahn, was inducted into the Army June 29.

In the *Van Brunt congregation*, Allan Carswell, Jr., son of Mr. and Mrs. Allan Carswell, left for the service July 27. He is taking his basic training at Ft. Leonard Wood.—From September *Journal of the Kansas City Stake*.

Children Blessed

TRAVERSE CITY, MICHIGAN.—On Sunday, August 30, the sacrament of the blessing of children was observed during the eleven o'clock service at the church. Lori Ann, daughter of Elder and Mrs. Herbert Reese, was blessed by Pastor Doty Price, and Max Alexander, son of Mr. and Mrs. Max Wellman, received a blessing under the hands of his uncle, Brother Reese.

A successful daily vacation Bible school was held at the church in June. It was climaxed by a potluck supper and program, to which the parents and friends were invited.

Generously contributing time and effort, the various members of the branch have redecored the entire interior of the church. The women's department has earned \$122.00 during our local cherry picking season by conducting rummage, popcorn, and candy sales for the pickers.—Reported by LORRAINE G. SMITH

District Business Meeting

BANDERA, TEXAS.—Central Texas District conducted a business meeting on June 20 at the Texas Reunion near Bandera. Apostle Charles R. Hield presided, in conjunction with District President C. W. Tischer. Election of officers was conducted, and results were as follows: sustained as district president, C. W. Tischer of Houston; church school director, R. B. Davies of Houston; leader of young people, Wayne Banta of Fort Worth; women's leader, Jessie Banta of Houston; treasurer, B. B. Root of Houston; secretary, Dorothy Romig of Houston; nonresident pastor, A. J. Banta of Houston; publicity director, M. R. Bishop of Houston; and music director, Grace Moore of San Antonio.

Appointments sustained included Hal Davenport of Dallas as bishop's agent, and Chattie Everett of Dallas as historian.

H. R. Vandel and A. J. Banta were elected to the reunion committee.

Other business included the presentation and approval for ordination of the names of these men: to office of elder, R. B. Davies, M. R. Bishop and F. A. Olson, all of Houston, and W. Banta of Fort Worth; to the office of priest, Carl Gill of Fort Worth, and R. Sherrell and C. W. Plumlee of the Sabine area mission; to the office of deacon, Walter Marsh of Houston, and Clarence Clarke of Fort Worth.

District President Tischer selected as his counselors, L. E. Wheeler and F. A. Olson.—Reported by M. R. BISHOP

Three Baptismal Services Held

XENIA, ILLINOIS.—The fifty-ninth annual Brush Creek Reunion was held on the grounds belonging to the church near Xenia. The

theme, "Challenge of the Restoration," was carried out each day, from the general prayer service in the morning throughout the class periods and the evening sermons. Preaching duties were shared by the different men on the staff. Apostle Donald O. Chesworth was the minister in charge, assisted by Elders Alma Andrews, J. C. Daugherty, and Donald Kyser. The leader for the women's department was Sister Hazel Kyser. Those in charge of the children's work were Sisters Meriba Vaughn and Andrews. Sister Alice Chesworth had charge of the music. Sister Kelly was book steward for the reunion.

Sister Kyser taught the class for women, Apostle Chesworth taught the priesthood class, and the young people's class was taught by Elder J. C. Daugherty. A general class was taught by Elder Alma Andrews, and in the evening a class on progress in temporalities was taught by Elder Donald Kyser.

A tea was given by the ladies of the Central Illinois District, with District Leader Fern Izatt in charge. Ladies from Southeast and St. Louis Districts were guests. Sister Daugherty was introduced, and made an inspiring talk.

The afternoons were given over to recreation for the young people. Each evening a campfire was held, and the evensong was supervised by Brother Kyser. Three early morning prayer services were held for the young people.

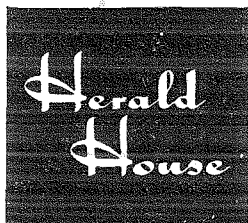
A special baptismal service was held Wednesday afternoon. On Saturday afternoon nine were baptized, with this service taking place in the new church at Flora, with a large crowd attending. Apostle Chesworth had charge of the confirmation services in the auditorium on the reunion grounds. After the confirmation services, Brother J. C. Daugherty spoke on the ordinances. On Sunday afternoon, another baptismal service was held, with three more being baptized.

There were 307 camped on the grounds for the entire reunion. The evening services had an average attendance of 450, and on the week ends over 700 attended.—Reported by RUBY and JAMES ELLEDGE

Be Still and Know

By Georgia Harkness

In these fourteen interpretations of the parables of Jesus, a master preacher of our time brings powerful truths that justify faith, brighten hope, and make real the presence of God in today's world. All who cherish the parables will find here new insights into the truths of the simple, timeless stories Jesus told. Abingdon-Cokesbury Press.



\$1.25

Independence, Missouri

Books

Understanding My Congregation, by Albert P. Stauderman, Muhlenberg Press, 1228 Spruce, Philadelphia, Pa. Price, 90c

The author devotes primary attention to the organization and functioning of the local congregation. A brief history giving the background and growth of the Christian church, the position of the early Christians and how congregations began is included. Mr. Stauderman, a Lutheran, refers to his church and beliefs on several occasions, but the content of the text and his approach to the subject would be very helpful to any church leader or worker. In simple language he evaluates the congregation and its functional parts. He states that the early Christians possessed strength of faith and conviction that built up congregations and made possible the missionary expansion of the church. We need such strength in our congregational life today that can come only from an informed and consecrated membership. Mr. Stauderman answers quite completely the question, "What is a congregation?" and furnishes an outline that produces a brief history of a congregation that he implies is basic to understanding and ministry.

Leaders should understand the entire program of the congregation. Emphasis is placed on the importance of congregations' working together for Christ. The faith, aims, methods, and objectives of the group should be understood by all.

Worship is the heart of the congregation, and great effort should be spent in planning the services and influencing the members to active participation in rich worship experiences. Various methods of private and corporate worship are discussed.

Second in importance to the congregation's program of worship is its system of Christian education which includes the staff, equipment, courses of instruction, classroom facilities, and an evangelical spirit. Working arms of the congregation are the departments and organizations. There should be functioning to give life to the total body through fellowship, culture, and participation in mutual interests that unite the people in a common cause. A balanced program is essential. Unity of the congregation is a must; this is achieved through comprehensive planning of a program that will enlist the strength and teamwork of all members. Ways and means of achieving this are discussed; it may be accomplished by using any one or a combination of five types of congregational organizations. At

all times the congregation should be kept well informed if unity is to exist.

Mr. Stauderman points out the changes in home life and trends in modern society that weaken the home. Homes are basic to society and Christian living. To combat the effects of these changes he suggests the importance of the church and the home working together in partnership. Methods by which the church must inform and guide the home and how it can encourage and help the family in effective worship are discussed.

A congregation has numerous resources—financial, spiritual, and material—that should be discovered and used. These resources are carefully and thoroughly explained. The congregation is part of the community and its life. To live it must work with its neighbors. The community is affected by the kind of life that exists among the members of the congregation.

Ways by which the church must and can reach outward and upward are presented. Ours is an eternal mission in sharing the Christ of the ages. We have inherited culture, literature, music, art, and the Christian way from our forefathers. We owe a debt to the future, for to us is intrusted the work of keeping the lamp polished and its light shining brightly.

I heartily recommend this text to pastors, department leaders, and all workers for Christ. (For sale at Herald House.)

CHARLES V. GRAHAM

Projects That Pay, by Jane Kirk, Harper Brothers. Price, \$2.75.

The author, who conducts a column in the *Christian Herald*, has written this book from her background of experience in church work to answer the query raised by many groups, "What are some of the ways in which we may serve our organization by raising funds?"

Projects That Pay, Miss Kirk's answer to this question, is divided into two sections. The first section is designed for the better established large church with greater resources and man power; in it are set forth some ambitious undertakings. In the second section there are similarly developed twenty-five chapters suggesting ways and means for the less well-equipped and staffed small church. The ideas center around service projects, the selling of items specially prepared, bazaars, dinners, catering, shows, demonstrations, rental departments of various types, and novel ideas for soliciting gifts.

In the service projects are listed the community suppers or other meals on special occasions when the restaurants may have difficulty in meeting the needs of the crowds. Suggestions are made for

the organization of the cooks, waitresses, and dishwashers. Ideas are offered whereby the dinners or activities may take on added significance by special local dishes or specially prepared side dishes for which the group may become well known.

Other ideas are offered whereby projects may be sponsored which will give those of special talents opportunity to prepare items for bazaars or other types of sales; ways and means are suggested for the advertising and promotion of these. Seven chapters are devoted to the development of these ideas.

More ambitious programs, such as operating a church-sponsored short-order stand for the summer months, or church-staffed preschool nursery classes, are also discussed.

Other chapters are devoted to such projects as lawn socials, thrift and hobby shows, and preparing and selling favorite recipes in a cookbook. One chapter gives ways in which special events in the church calendar may be taken advantage of and used for celebrations. Suggestions are given for church groups that want to take advantage of the demands of special seasons. For example, at Christmas homemade candy may be professionally packaged and sold, special services may be offered by baby sitters during the rushes, or child care services may be supplied for afternoons. At Easter and Christmas supplies and decorations for the season can be prepared and sold by church groups.

This book merits a place of usefulness with district and branch women's departments. There are a few of the ideas and methods I might not recommend, but the majority of the projects suggested, with slight modifications, can be used as means of bringing members together in mutual undertaking, in building good will through service in our communities, and by supplementing the tithing and offerings suggested in the law. This book is stimulating; its suggestions can enhance many regularly conducted activities and extend the range of the services which we as a church offer to our communities.

JAMES S. MENZIES

In Favor with God and Man, by Katherine Blackburn Peck, the Warner Press. Price, \$1.00.

This book was written for Christian parents of children nine, ten, and eleven years old. The author believes that religion is caught, not taught, and that what we as parents think, feel, and do is more important than words. She feels that, since the harvest of volunteer wheat is far too uncertain, the spiritual care of the family must be well planned. There must

be family "at home" nights, daily worship, and observance of Sunday as a special day of religious activity of a quiet, restful atmosphere.

The chapters of this little book are "Family Worship," "Christian Uses of Daily Experiences," "Guidance in Life's Problems," "Counseling Together with the Family," "Good Reading and Conversation," "Learning to Live Together," and "Uses of Holidays." These are designed to help teach children the art of demonstrating kindness. There is a keynote of sharing, helpfulness, and love for others in every page. The book is full of things to do in the home to stimulate worth-while interests, and it gives the reader a keener sense of his opportunities and responsibilities in helping his family reach toward God, in co-operation with the church.

It is the prayer of the author "that these pages may help parents to discover better ways of leading their children into Christian life and to walk those ways together as they grow in favor with God and man." As one reads he is made a bit more conscious that home is truly a stewardship—a workshop in Zionism living; and that, even though Mrs. Peck is not of our faith, her ideas may be used to emphasize Zionism ideals and stewardship laws in molding kingdom-building materials in our homes.

CAMILLA COLLINS

The Unfolding Drama of the Bible, by Bernhard W. Anderson, Association Press. Price, 75c.

It is natural for a Latter Day Saint to approach the writings of Protestants or Catholics with a critical attitude, for he realizes from experience that their views, though sometimes scholastic, too often lack the latter-day enlightenment or spiritual discernment needed for full truth. Professor Bernhard W. Anderson in this work shows a more sympathetic approach to the Bible than many modern writers.

We may not like his referral to the Genesis story of the creation as "naïve," neither his limited scope of "Zion," nor his leading questions at the end of each chapter.

On the other hand, the eight studies will require some extensive Scripture reading and carry some valuable historical comment which is substantiated by the best we know.

His statements at times reflect our distinctive message:

"Sin is man's declaration of independence from God."

"Men are free to choose their actions, but not free to escape the consequences of those decisions."

"The Church, by virtue of the commission from her Lord [to bear witness to God's kingdom—a light to the Gentiles], must be socially responsible, missionary minded, and world redeeming."

"Thus the Bible begins with a vision of Paradise Lost and concludes with a vision of the coming of God's kingdom. In between this prologue and epilogue unfolds the drama of God's entrance into the human struggle to win back his lost creation and to restore man to the peace, unity, and blessedness which he intends for mankind. God's strategy includes the choice and discipline of a people, and finally the way of the Cross; but the end of his redemptive activity is the final conquest of sin, death, and all powers which corrupt and threaten history. The Church lives by this hope, and prays and strives for the coming of God's kingdom."—Page 51.

ALFRED H. YALE

Handbook of Skits and Stunts, by Helen and Larry Eisenberg, Association Press. Price, \$2.95.

Into one book, the Eisenbergs have succeeded in drawing together most of the favorite campfire stunts of the last decade. For one who wants to brush up an old stunt, be it the "Ford Car" or the "Lion Hunt," this book will quite likely have somewhere within it what he wants.

To even the most experienced campfire director, however, there are bound to be some "new" or at least previously unobserved stunts among the four hundred described herein. There are, however, few serious or inspirational skits. It is largely what campers would term "corn," though generally a very likeable brand.

One of the best sections is "How to make up your own skits," which gives encouragement and assistance to those who have some originality and want something different. In general, the Eisenbergs have done a good job, and for those concerned regularly with campfires or recreational activities, this would be a worth-while handbook of novel, useful ideas.

CARL MESLE

Anger

I have a little temper
Who goes in and out with me;
He creates all my troubles
Absolutely free.
He spoils my disposition,
He drives away my friends;
He uses me to serve his
Diaboliical ends.

—Apologies to Stevenson.

L. J. L.

Letters

Study Diligently to Understand

I have had a sincere desire to dig deep into the Three Standard Books to find the truth of God for myself. Not only did I want to find out for my own personal benefit but that I might have the ability to tell the gospel story to others.

For a long time I studied very hard, but I wasn't satisfied; I felt I wasn't understanding it. I felt I was skipping right over the important parts. I was becoming very discouraged when Brother Thompson from Independence, Missouri, preached in our church. Listening intently, I heard something that made me sit up straight and open my ears and eyes. Brother Thompson was relating an experience he and his family had had. They had to read the Bible, Book of Mormon, and the Doctrine and Covenants two or three times before clearly understanding them. Those few words encouraged and gave me a new hope.

That night I had a dream concerning the Three Standard Books. They were on a table which was rotating. The first time they went around it was very dark. The second time, it was just a little bit lighter. The third time it was much lighter; and the fourth time, the most brilliant light shone from the Three Books. At the end were these words: "Do not be discouraged; be patient, for those who diligently seek to understand will understand."

I'm sixteen years old. In my patriarchal blessing, I was told to study a little each day and not become impatient. So now I'm walking the road of life with a light and happy heart, because I am finding out for myself what is between the covers of the Book of Mormon, Bible, and the Doctrine and Covenants.

Osceola, Missouri
DIANE CROWL

On Paying Tithing

I recently related to a friend my experience in paying tithing, and she suggested that I share it with others.

From the time of my baptism I felt a desire to keep the financial law. This was during the depression, and I was deeply in debt. I was told that I should first pay off my indebtedness, then start paying tithing. I worked and saved, and eventually the time came when I was able to file an inventory and pay tithing. Up to this time I was rather irritated when there was a call for funds during a church service. But now that I myself am keeping the law, I am no longer bothered. I feel that I have been blessed in many ways because of the effort I have made.

The *Saints' Herald* is a welcome visitor in my home each week; I always feel richer after reading it. Many of the articles are indeed helpful.

Council Bluffs, Iowa
MARTHA ARBUCKLE

Tribute to a Grandmother

My husband's grandmother, Mrs. Hattie Traxson, who lives near Coffeyville, Kansas, listens to the church radio program on KMBC every Sunday even though she is not a member of the church. She once told me that the thing she wants most to do in life is to live so that when she is gone she will be remembered for the helpful deeds she tries to do as keepsakes for those about her. I think this is an idea worth passing on. Instead of being a burden to others as I grow older, I, too, want to do deeds that will be memorials to a life well-lived.

MRS. AMOS E. HART
Kansas City, Missouri

Bulletin Board

Attention, Southern Washington and Northern Oregon Saints

District conference will be held at Portland, beginning Friday evening, October 16, in Central Church. Saturday and Sunday services (October 17, 18) will be held in the Washington Masonic Hall, East Eighth and Burnside. Apostle E. J. Gleazer, Missionaries James Kemp and Don Landon, and the District Presidency will be in attendance.

J. L. VERHEI
District President

Attention, Southern Oregon Saints

Branches and missions of the church in Lane, Deschutes, Douglas, Coos, Curry, Josephine, Jackson, and Klamath counties of Oregon, in harmony with the action of the Joint Council, will be organized as a district, in a conference to be held October 10 and 11 at the Eugene, Oregon, Church, Third and Monroe Streets. Apostle E. J. Gleazer, Missionaries James Kemp and Don Landon, and Elder J. L. Verhei will be in attendance.

E. J. GLEAZER
Apostle to West Coast Mission

Two New Texas Missions

For information concerning the newly established Sabine or Longview missions contact:

(Sabine Area)

Elder Henry Porter
1210 Cypress
Orange, Texas

(Longview Area)

Mrs. Raeford Hanson
1809 South Green
Longview, Texas

M. R. BISHOP
Publicity Director
Central Texas District

Sanitarium Pay-While-You-Learn Positions

The Independence Sanitarium has two excellent pay-while-you-learn positions open in the Pathology Department. Two years of college with a science major is necessary to qualify for the position. After one year of training at the Sanitarium, students may take State and National Board examinations to become registered in Medical Technology. These vacancies will be open until October 1, and special arrangements could be made to begin training as late as November 1. Any qualified candidates should contact Dr. Loraine E. Schultz, Pathologist, Independence Sanitarium.

Whittier, California, Church Opening

The Los Angeles Stake Presidency announces the formation of a new congregation at Whittier, California. Saints of the area have been meeting for four months as a mission group with an attendance of from twenty to thirty. The group is temporarily meeting in the Moose Lodge Building, 8315 S. Greenleaf. Presiding elder is Samuel Kemple, 9603 Barkerville, Whittier.

Church members at distant points are requested to write to Brother Kemple if they know of friends or relatives who are members living in or near Whittier.

G. E. TICKEMYER
Stake President

Southern Nebraska District Conference

The Southern Nebraska District conference will convene at Lincoln, Nebraska, September 26 and 27. The program is as follows: Saturday, 7:30 p.m. preaching, Myron LaPointe; 8:30, social hour; Sunday, 9 a.m., business meeting; 11 a.m., preaching, Apostle D. Blair Jensen; 12 noon, dinner at church; 2 p.m., fellowship service.

VIRGINIA COLLINS
District Secretary

Tallahassee, Florida, Saints

Students and other members of the church in or near Tallahassee, please contact Edna E.

Van Syoc or Richard Lancaster, 633 W. Pensacola, Tallahassee. Since the nearest R. L. D. S. church is at a distance of 169 miles, they desire to have small group meetings in Tallahassee.

BOOKS WANTED

Mrs. Pearl Countryman, 910 South Hocker, Independence, Missouri, wants to purchase a copy of the *Battle Axe of Jehovah*.

Mrs. Lois Ernsberger, 322 Prairie Street, Charlotte, Michigan, wants to buy several copies of *The Enduring Word* and a copy of *Beatrice Witherspoon*. Please write, stating price and condition of book before sending it.

Books for Sale

W. L. Macrae, 322 E. Gay St., Warrensburg, Missouri, has complete volumes of the *Journal of History* for the years 1908-1922. They are in good condition. Write Brother Macrae for price and other information.

CHANGE OF ADDRESSES

Carlee J. Wilson
722 South Park
Independence, Missouri

Les Gardner
Box 382
Guelph, Ontario, Canada

Mrs. and Mrs. Wm. McMurray
289 Irene Cres., Apt. 5
Ottawa, Ontario

We're on the Air . . .

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

ARKANSAS, Searcy.—KWCB, 1300 on the dial, 4:30-4:45 p.m. (CST) Sunday.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUCB, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

CONNECTICUT, Norwalk.—WNLK, 1350 on the dial, 8:30 a.m. each Sunday (beginning July 5).

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WALE, 1400 on your dial, 9:45 a.m. (EST) on September 30, 1953.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFSE, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MONTANA, Kalispell.—KGEZ, 600 on the dial, 1:15 p.m. (MST) Saturday.

OHIO, Ashtabula (Cleveland area).—WICA, 970 on the dial, and WICA FM, 103.7 megacycles, 9:15 to 9:30 a.m., Sunday, July 14-December 6.

OHIO, New Philadelphia.—WJER, 1450 on the dial, 11:15 to 11:30 a.m. (EST) July 28.

OREGON, Ontario.—KSRV, 1380 on the dial, Sunday 1:30 p.m. and 9:15 p.m.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 10:00 a.m. (CST) Sunday.

TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

WYOMING, Newcastle.—KASL, 1240 on the dial, 9:45 a.m. (MST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

THE GOSPELS

By J. B. Phillips

author of "Letters to Young Churches"

Even broader than the author's first book in the appeal of its subject matter, this presentation of the Gospels in modern English—in the idiomatic language of today—restores the original strength and impact of their great message. Here is a superbly readable version of the passages that are the very essence of Christianity—a version unequalled in its power to reveal new spiritual meaning. The MacMillan Company.

\$2.75

Herald House

Independence, Missouri

Brooklyn Services

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

Serviceman's Address

Pvt. Donald A. Potts, US 51259138
39th Inf. Regt. "F" Co.
Fort Dix, New Jersey

REQUEST FOR PRAYERS

Prayers are requested for Mrs. Floyd Cobb, of Gurley, Nebraska. She has asthma, and needs mental and physical strength for teaching school this term.

Mrs. Dora Sutton, Box 94, Ullin, Illinois, requests prayers in behalf of her eyesight. It is failing so fast she can hardly read; and she greatly enjoys reading church literature.

Mrs. W. T. Mathews of Centerville, Iowa, requests prayers in behalf of her sister who lives in Brookfield, Missouri. She is very ill, has high blood pressure, and is very nervous.

ENGAGEMENTS

Swan-Railey

Mr. and Mrs. Joseph R. Martin of Independence, Missouri, announce the engagement of their daughter, Marcia Pauline Railey, to Joseph Louis Swan, Jr., son of Mr. and Mrs. J. L. Swan, Sr., of Huntsville, Missouri. The wedding will take place October 5 at Central Church in Kansas City, Missouri.

Morman-Bozarth

Mr. and Mrs. D. L. Bozarth of Lee's Summit, Missouri, announce the engagement of their daughter, Mary Darlene, to Thomas J. Morman, son of Mr. and Mrs. Everett Morman of Lee's Summit. No date has been set for the wedding.

Graybill-Scott

Mr. and Mrs. Harvey M. Scott of Independence, Missouri, announce the engagement of their daughter, Mittie Donne, to A. C. Robert Verlon Graybill, son of Mr. and Mrs. Vivian W. Graybill of Kansas City, Missouri. Miss Scott is a graduate of the Independence Sanitarium and Hospital School of Nursing. Corporal Graybill is stationed with the air force in England.

WEDDINGS

Smith-Sears

Norma D. Sears and W. Kent Smith of Odessa, Texas, were married April 22 at the home of the bride's parents. Elder Iral H. Parker of the Odessa mission officiated.

Hollingsworth-Miller

Hellen Louise Miller, daughter of Joe Miller and Mrs. Oscar Seley of Ponca City, Oklahoma, and Frank Eugene Hollingsworth of Kaw City, Oklahoma, were married May 17, Priest Robert Cavanaugh officiating.

Knutson-Smoot

Audette Smoot and Gerald Knutson were married June 7 at Canton, Oklahoma, Elder Glenn C. Limb officiating.

Baxter-Dockstader

Janet Dockstader, daughter of Mr. and Mrs. F. A. Dockstader of Des Moines, Iowa, and Victor B. Baxter, Jr., son of Mr. and Mrs. V. B. Baxter, Sr., of Des Moines, were married August 29 in Central Church in Des Moines, Pastor Herbert M. Scott officiating. They are making their home in Des Moines.

BIRTHS

Mr. and Mrs. Thomas A. Dempsey of Independence, Missouri, announce the birth of a son, Thomas Anton, Jr., June 25. Mrs. Dempsey is the former Myradene Winship. Both parents are Graceland graduates.

Mr. and Mrs. Francis C. Anderson of Independence, Missouri, announce the birth of a daughter, Kathryn Louise, born August 19. Mrs. Anderson is the former Bernice Lambkin.

Mr. and Mrs. Floyd Henson of Flora, Illinois, announce the birth of a son, Todd Merrill, born July 29. Todd was blessed August 30 by

Elder D. Halleck Milner, and his great-grandfather, Elder W. E. Phillips. Both parents attended Graceland. Mrs. Henson is the former Priscilla Crowell.

A son, George Elbert, was born August 1 to Mr. and Mrs. Ellis B. Pickett of Little Rock, Arkansas. Mrs. Pickett is the former Carol Lee Anway of Independence.

Mr. and Mrs. Max Wellman of Traverse City, Michigan, announce the birth of a son, Max Alexander, born August 7.

DEATHS

SALISBURY.—Emery Howard, son of George and Sarah Mosher Salisbury, was born in Carroll County, Iowa, April 22, 1886, and died at Jefferson, Iowa, August 3, 1953. In 1907 he was married to Medora Lawrence. To this union, eight children were born: Daryl, Dale, and Mrs. Martin Miller of Jefferson; Mrs. Vonnie Johnson, Lohrville, Iowa; Mrs. Elmer Willoughby, Council Bluffs, Iowa; Mrs. Jack Zimmerle, Herndon, Iowa; Arthur, Churdan, Iowa; and Kenneth, United States Navy. Mr. Salisbury spent most of his life in Carroll and Greene Counties, Iowa. He became a member of the Reorganized Church, November 10, 1918.

He is survived by his wife; his eight children; one sister, Mrs. Herbert Staples of Brownsdale, Minnesota; one brother, Earle, of Lamar, Colorado; twenty grandchildren, and one great-grandchild. Services were held at the Lanesboro Methodist Church, Elder Orman Salisbury, officiating. Burial was in Lanesboro, Iowa, cemetery.

COCHRAN.—Sarah Jane, daughter of John J. and Jane Watkins, was born April 18, 1875, at Nortonville, California, and died August 24, 1953, at Research Hospital, Kansas City, Missouri. In 1893 she married John X. Cochran. He preceded her in death. One son, Arthur John, died in 1944, and a daughter, Olive, died in infancy. In 1938, Mrs. Cochran moved to Pittsburg, Kansas, where she established her home and lived until her death. She was baptized at the age of eight in Lucas, Iowa.

She is survived by three daughters: Mrs. Jennie Mae Slayton, and Mrs. Mary E. Marshall, Independence, Missouri; and Kathryn L. Cochran of Pittsburg, Kansas. Also surviving are one sister, four brothers, five grandchildren, and two great-grandchildren. Funeral services were held at the Carson Funeral Home, Independence, Elders T. W. Bath and A. E. Stoff, officiating. Interment was in Mound Grove Cemetery.

HALSTED.—Ida Eloise, daughter of Alfred and Angie Cooper, was born July 12, 1869, and died at the Independence Sanitarium, August 21, 1953. She was united in marriage to Zebedee Michael Halsted May 11, 1893. To this union four children were born. Her husband and one child preceded her in death. She became a member of the Reorganized Church July 25, 1920.

She is survived by two daughters and one son: Mrs. Nellie Dehn (Dane), Sugar Creek, Missouri; Mrs. Pearl Chappelow, Kansas City, Kansas; and Burton Halsted, Sugar Creek, Missouri. One sister, Mrs. Lina Debo, lives in Stillwater, Oklahoma. She had six grandchildren and one great-grandchild. Services were held at Carson Funeral Chapel, Elder Ephraim Brown and Evangelist W. F. Bolinger officiating. Burial was in Mound Grove Cemetery.

PETRE.—Clarence Lester, son of Fred and Emma Wells Petre, was born February 15, 1904, at Swink, Colorado, and died August 21 at his home near Holden, Missouri. He spent his youth in Knobnoster, Missouri, and moved to Independence in 1926. He married Modena Harris October 18, 1928. They were the parents of three children. Mr. Petre operated a barber shop in Kansas City, Missouri, for 15 years before moving to Holden in 1946. He operated a barber shop in Holden and managed his farm until his recent illness. Clarence was an elder in the Reorganized Church.

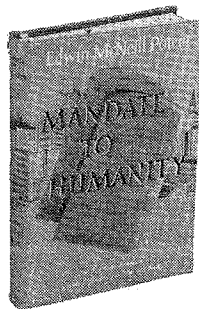
Surviving are his wife and two daughters, Donna and Pamela, of the home. One son, Richard, is in the Army. He also leaves six brothers and one sister: Heman and Elbert, Independence, Missouri; Oral, Kansas City, Missouri; William D., Oklahoma City; Glen and Delbert, Ellensburg, Washington; and Mrs. Opal Bozarth, Warrensburg, Missouri. Funeral services were conducted at the Holden Reorganized Church August 23, Stake President Harry Simons and Pastor Charles Robinson officiating.

BARNARD.—Minnie A., was born June 14, 1877, at Lancaster, Michigan, and moved with her parents to Suttons Bay while still a child. Here she married Herbert Barnard, May 31, 1896, and they moved to Traverse City, Michigan. Her husband preceded her in death on November 25, 1919.

Surviving are a sister, Mrs. William Challenger of Traverse City; a brother, Walter Emerson of Seattle, Washington; several nieces and nephews. Funeral services were held at Martinson Funeral Home, Pastor Doty Price officiating. Interment was in Oakwood cemetery.

MANDATE TO HUMANITY

by
Edwin McNeill Poterat



In this book, the Ten Commandments speak with compelling urgency to Western man—to men caught between the pressure of materialism within and communism without—bringing renewed moral basis of Western culture. It challenges everyone who would achieve the fullness of God's intention for himself and society to "overcome . . . with good" the evils and excesses that would destroy it. Abingdon-Cokesbury Press.

\$3.75

HERALD HOUSE

Independence, Missouri

...And Finally

COFFEE

Coffee is supposed to be good to keep people awake. But the only time it works is when you really want to go to sleep. L. J. L.

BE FAITHFUL

Never mind where your work is. Never mind whether it be visible or not. Never mind whether your name is associated with it. You may never see the issues of your toil. You are working for eternity. If you cannot see results here, remember that God does see; and if you are faithful now, your works will follow you. So do your duty, and trust in God.—Alexander Maclaren.

BUT NO COERCION

The grace of God is kind, but in crisis, it becomes resolute. Cheville

MY GIFT

What can I give Him,
Poor as I am?
If I were a shepherd,
I would give Him a lamb.
If I were a wise man,
I would do my part.
But what can I give Him?
I will give him my heart.
—Christina Rossetti 1830-1894

DEFINITION OF WORRY

Worry is a circle of inefficient thought revolving around a circle of fear.

RIGOR MORTIS

Christophe Morley once warned against stagnation: "Take your mind out and dance on it. It's getting all caked up." Perhaps the suggestion to "go soak your head in a bucket of water" is saying the same thing. At least we all need to use some method to dissolve the "rigor mortis" tendencies that develop occasionally in the brain. P. A. W.

PREACHER TROUBLE

"The trouble with most preachers isn't liturgy; it's lethargy."—Frank S. Mead

GOD KNOWS

God does not suffer us to be led into the wilderness to be tempted so he can find out how strong we are—He knows!—but that "we" may know our own weakness and strength. Audrey Stubbart

DIET

How often one sees the already fat people doing their bay-window shopping, looking at the too-rich good things in the bakeries and delicatessen stores. L. J. L.

LINES FROM THE ARABIC

The morn that ushered thee to life, my child,
Saw thee in tears, whilst all around thee smiled!
When summoned hence to thy eternal sleep,
Oh, may'st thou smile, whilst all around thee weep.

—Selected by W. J. Haworth

LOVE IS BLIND

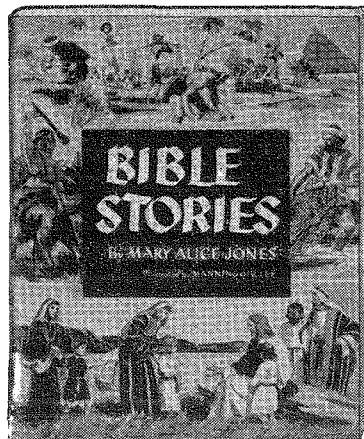
Many a small boy is the kind of kid his mother tells him not to play with.—"The Safe Worker"

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

M
h

BIBLE STORIES

By Mary Alice Jones



Here is the perfect introduction to the Bible for boys and girls written as only America's leading authority on religious education for children could write it. Just as Miss Jones has done in her previous books, she here again has made religion a very real and personal thing to all children. With its unsurpassed text and pictures, BIBLE STORIES will be a treasured addition to every home, library, and church school (age 8-14). Rand, McNally, & Co.

\$2.95

HERALD HOUSE Independence, Mo.

Contents

EDITORIAL

And His Name Shall Be Called Counselor, by Paul A. Wellington 3

Across the Desk 4

OFFICIAL

Honorable Release of Evangelist Walter Dyke 4

Korean News 4

ARTICLES

The Pied Piper, by Ward A. Hougas 5

Minute Men of Muck, by U. G. Murphy 7

The Divine Authority of Joseph Smith the Martyr 8

Success, by Edith G. Beggs 10

An Old Text, Still Up to Date, by John F. Sheehy 10

The Second Mile, by Gertrude Bogue 11

We Support the Priesthood, by Bertha Garver Johnson 12

In Our Accustomed Places, by Marcella Schenck 13

Thou Shalt Not Steal 14

Teacher Extraordinary, by Gladys L. Hegwood 16

A Prayer for the President, by Sydney J. Harris 16

Question Time 17

Briefs 18

Books 20

Letters 21

Bulletin Board 22



Photo by Kenneth Raveill

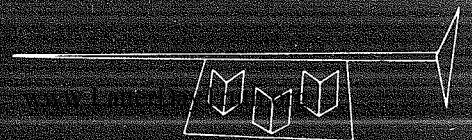
A Wall of the Temple of Quetzalcoatl
Teotihuacan, Mexico

(See page 2.)

the Saints' Herald

September 21, 1953

Volume 100



We'd Like
You to Know . . .

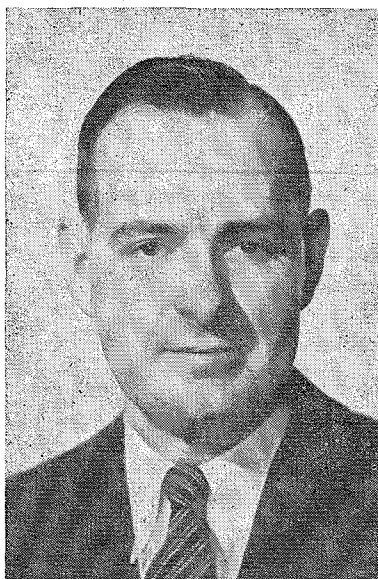
Donald Lee Kyser

SINCE HE WAS A CHILD, Don Kyser has wanted to serve the church in any capacity that he could. When he was approached to become a full-time appointee he naturally said, "If it be God's will, it is mine." His only hobby, he says, is visiting in the homes of the Saints and their friends and talking with them about the gospel. He first went under General Church appointment in May, 1948, being assigned to the Rich Hill (Missouri) District. In 1952 he was appointed to the Southeastern Illinois District.

He was born in Pittsburg, Kansas, April 13, 1917, of Reorganized Latter Day Saint parents, and was baptized at Miami, Oklahoma, in 1926. He was graduated from Miami High School in 1935 and spent the following year at Graceland. For a number of years he was associated with his father in the grocery business. From 1941 to 1948 he served as manager of a grocery business in Picher, Oklahoma.

He was ordained a priest in 1943, an elder in 1944, and a seventy in 1950. He served as pastor of the Cardin, Oklahoma, Branch from 1943 to 1946 and as pastor of the Fairland, Oklahoma, Branch in 1946.

He was married to Hazel Marie Guinee in December, 1936. They have two children: Donna Lee, 15, and Robert Riley, 7. Their home is in Marion, Illinois.



COVER PICTURE

The Temple of Quetzalcoatl has in recent years been uncovered, having been covered up and used as a base for a later Aztec structure. It originally is supposed to have been six terraces high, and had a temple hall of two rooms on its summit. The serpent head with the flower-like collar representing large and small quetzal feathers is the symbol of Quetzalcoatl, the bearded white God. The other figures are thought by some to be connected with Tlaloc, God of the Rain.

However, Alfonso Caso, eminent Mexican archaeologist, says that they are conventionalized representations of serpents, with large extending jaws and tusks. There were originally 366 of these figureheads on all four sides of the pyramid, the stairway being on the west side. Carbon-14-dating has produced a date of about 1473 B.C. for this temple, though this method of dating is still in the experimental stage.

Note the undulating body of the serpents, the use of waves, sea shells, and snake rattlers. Originally all were painted: background, red; border, green; water, blue; feathers, green; open mouth of the serpents, red; teeth, white; eyes, black obsidian; shells, red and yellow. These ruins are about 52 kilometers (31 miles) northeast of Mexico City on a paved highway.

CHARLES R. HIELD

The Saints' Herald

Vol. 100 September 21, 1953 No. 38

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; and Audrey Stubbart, Copy Editor. BUSINESS MANAGER, Kenneth L. Graham.

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

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

2 (890)

News and Notes

FROM HEADQUARTERS

PRESIDENT'S HEALTH IMPROVING

President Israel A. Smith is still at his home, where his health continues to improve.

YOUNG ADULT RETREAT

President W. Wallace Smith attended the Center Stake of Zion Young Adult Retreat at the YMCA Camp Santosage on Sunday, September 6. He was associated in ministry with Bishop H. W. Cackler and Mr. and Mrs. Morris Jacobsen, young adult leaders.

CONFERENCE IN ROCHESTER, NEW YORK

President F. Henry Edwards returned September 10 from the College Student Conference at Rochester, New York, which was held over the Labor Day week end.

SPEAKS AT CAMPUS

Apostle Roscoe E. Davey spoke at the Campus outdoor services Sunday evening, September 6. He also gave the pastoral address at both Communion services at Stone Church on Sunday morning.

VISITS MIAMI, OKLAHOMA

Dr. F. M. McDowell, Director of Priesthood Education, assisted with the Communion service and spoke at the evening meeting in Miami, Oklahoma, on Sunday, September 6.

ARANDA FAMILY DELAYED

Apostle Charles Hield reports that the Aranda family from Guatemala received their American visas on August 27, but will not arrive in the United States until about October 1. Brother Aranda is remaining at the request of the Commercial Chancellor in order to complete a commercial research project.

YOUNG ADULT RALLY

Charles Neff, Assistant to the First Presidency, visited Spring River District on August 30, and spoke at the morning services in the Joplin, Missouri, congregation. That evening Brother Neff spoke at a Young Adult Rally, held at the reunion grounds, and helped to organize the Young Adult group for that district. Eighty young people attended the rally.

ZION'S LEAGUE RETREAT

Two hundred and fifty-six young people attended the Center Stake Zion's League Retreat at Lake Doniphan over the Labor Day week end. Lee Hart was in charge, and those associated with him in ministry were Apostle C. George Mesley, Stake President Charles Graham, and Elder Eugene Theys. The high spot of the retreat was a three-hour fellowship on Monday morning. At that time, a spontaneous offering of \$125 was given to help finance a Youth Mission in Center Stake of Zion.

RETURNS FROM YOUTH CAMPS

Edna Easter has returned from teaching duties at two youth camps at Brewton, Alabama. Edward Barlow was director of both camps. Allen Breckenridge had charge of religious classes, Jack Pray was business manager and taught classes, and Mrs. Lloyd Hurshman taught handicrafts.

The Honor of Good Works

"Glory, honor, and peace, to every man that worketh good."

—Romans 2: 10

IF ONE IS WATCHING for it, he will be impressed and surprised by the number of people in the world who do good simply because they like others and enjoy helping them. Many of them perform endless acts of kindness and mercy without hope of praise or compensation.

Much is said of the extent of sin and wickedness in the world, and it is fairly probable that the charges are true; but that is only half the story. No books would be big enough to contain the record of good works, even if there were scribes enough with time enough to write them.

It has often seemed that any town in our country could be taken as an example, and that if the free voluntary acts of service and good will were stopped for a week or two, the entire community life would go to pieces and everybody would be in trouble.

PEOPLE THINK they pay for their community in taxes and in profits on goods they purchase. They don't realize their payments are insignificant in comparison with the values they receive.

In our town there is a city park where children play and families gather for picnics. It wasn't bought from taxes. An organization gave the land, had it improved, erected shelters, laid out the roads, and then invited the public in. Of course members of the organization are citizens of the community and they themselves receive benefit from that piece of good work. They had just grown tired of waiting for somebody else, or the city government, to do something and decided to do it them-

selves. A great educational institution is located here because years ago private citizens and individuals raised money to bring it here. So it is with many other things that make life better and happier for the people here.

THERE IS HARDLY ANY PROBLEM that can arise in our city without some local organization taking an interest in it, talking about it, and trying to do something to solve it. Success may not come easily; the obstacles and difficulties may be very great, but eventually some brave souls gather the strength and resources to pit against it. Without the help of the good and dedicated volunteers, the city would lose some of its most important services, and deteriorate in its quality as a community.

The world may not be perfect, but it is not lost. And one reason that there is still something worth saving in it is the fact that there are so many people still trying to do good. They are not eloquent in speech and testimony, but their good works speak for them in tones like the thunder of heaven.

SOME PULPITS have become famous as places for deploring things and conditions. They bear up under heavy burdens of reproof and regret. They weather many a storm of criticism and reproach. Perhaps that is why they are built so sturdy, but look so worn in a few years. There is no official wailing wall in America as there is in Jerusalem, but pulpits have substituted in a valiant way. This would not be important except that it affects the thinking of the peo-

ple, and it is not surprising that they sometimes leave religious services with some lugubrious ideas.

As religious people, we have a responsibility to keep our minds in a wholesome condition. It is as easy to think of the good that people do as of the bad, and it is much better for us. For if we concentrate on evil, eventually we become discouraged and give up, which is exactly what the Adversary wants. But if we concentrate on good, we get up and go to work at it.

SINCE THE ADVENT of television, radio has attempted to strengthen itself by devoting a good part of Sunday morning to religious services. Some of the sermons are enough to frighten the righteous, and there is no way of telling what they do to sinners. All varieties of ideas and prejudice are represented. It is interesting to observe what strenuous efforts are made to substitute something easy and magic for practical good works.

It was therefore a pleasure to hear from the radio station of a neighboring city one of our church programs, with the speaker's practical, wholesome philosophy of common sense and good works.

The restoration of the gospel was a revolt against religions of words, and it brought the issue back to the original starting point of Christianity—a program of practical work in the building of the kingdom of God.

There is a radiance of spiritual glory about the lives of men and women who do good works. They live in a glow of light that others cannot see. They work with a strength that others do not know. They have an honor whose source is God, and they have a place of peace in their hearts into which the world cannot venture.

L. J. L.

Editorial

Notice of Appointment of Bishop's Agent, Kirtland District

Arrangements have been completed with Bishop J. F. Wildermuth and Brother Joseph Kochis by which Brother Kochis will again serve as bishop's agent for the Kirtland District. Solicitors of this district are requested to send their reports for September, 1953, and subsequent months to Mr. Joseph Kochis, 359 High Street, Elyria, Ohio.

We are grateful to Bishop Wildermuth for his services in carrying on this work in addition to his many responsibilities with the Kirtland properties. We are happy to have Brother Kochis again serving as bishop's agent for the Kirtland District, and are assured he will receive the full co-operation and support of the Saints of this district.

THE PRESIDING BISHOPRIC
By W. N. Johnson

Approved:
THE FIRST PRESIDENCY
By W. Wallace Smith

Nauvoo Pageant

A notable example of changed public relations between the church and the community as compared to one hundred years ago was observed at the recent Nauvoo Grape Festival held September 4-6.

Reorganized Latter Day Saints were given a place of real responsibility in this community event. Each year a pageant depicting the history of Nauvoo is presented as a nightly feature of the festival. This year Elder Stephen Black, appointee and Spring River District president, was invited to direct the pageant. He was assisted by Sister Black. That portion of the pageant dealing with the Latter Day Saint period of historic Nauvoo was presented in a sympathetic and pleasing manner. The script had been written by the Sisters of the Benedictine Order, and its historicity was in complete agreement with our beliefs. Elder and Sister Fred Banta portrayed Joseph and Emma Smith, and all other Latter Day Saint roles in the pageant were taken by

members of the Reorganized Church. Stone Church recordings were used when distinctively R. L. D. S. hymns were needed.

The church-owned Joseph Smith properties were toured by many visitors during the festival. Brother Banta, appointee and official guide, reports over seven hundred were conducted through the grounds on Sunday alone. Several local young men assisted in the guide service.

We are pleased to note this joint community project. We are certain that if our members throughout the world remain humble and co-operative, many more opportunities will be given to tell our story and demonstrate our ideals and qualities.
P. A. W.

Across the Desk

THE FIRST PRESIDENCY

The Presidency has received the following publicity from Arthur Rock, Director of Audio-Visual materials. We are glad to share this with our readers.

The film, *Martin Luther*, has recently been released and is being distributed by independent show houses over the country. This film has been reviewed by a committee of the Audio-Visual Department and is warmly recommended to all Reorganized Latter Day Saints interested in understanding the great movements in history that eventually led to the Restoration Movement. The script appears historically accurate. The setting was filmed in western Germany.

"Fear of sin and God's judgment struck terror in Martin Luther's heart. So, like many others in the sixteenth century, the young law student in Erfurt, Germany, sought shelter in a monastery.

"This is the dramatic opening of *Martin Luther*, the half-million-dollar feature film produced on location in western Germany by Louis de Rochemont Associates for the Lutheran Church Productions, Inc.

"Based on the life of the sixteenth century monk who defied excommunication and the stake in his demand for religious reform, *Martin Luther* provides the first motion picture portrayal of the incendiary beginnings of the Protestant Reformation.

"As an Augustinian monk, Luther tried to find peace of mind and soul through study, work, worship, and confession. But

he soon came to the conclusion that, no matter what he did, he was not able to escape the fear of evil and punishment.

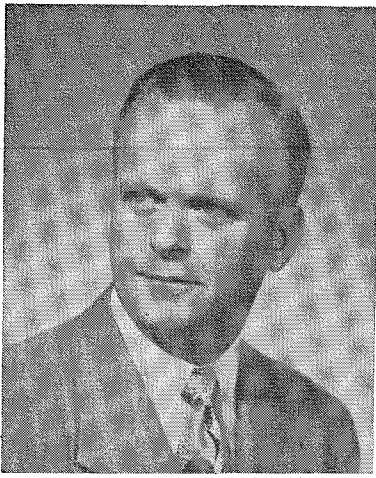
"One day in his tower room in Wittenberg University, he found his answer . . . and he says, 'It was like the gates of heaven opened to me.' Reading St. Paul's Epistle to the Romans 1: 17, he came to this conclusion: 'A man can't earn salvation by what he himself does. Man gains salvation through faith in Christ, through what God has done for man through this Savior.'

"So Luther fought against the sale of indulgences—letters of pardon from punishment of sin—which the Medici Pope, Leo X, had authorized. He demanded that the church of his day be cleansed of secular abuses and that the authority for doctrine and practice be Scripture rather than Popes or Councils. To bring up the abuse of indulgences for debate, he nailed ninety-five theses—points of argument—on the castle church door. But what was intended as a university discussion became an argument that split the Roman Catholic and the Holy Roman Empire.

"Labeled a heretic, Luther was excommunicated by the Pope and banished and condemned by Emperor Charles V. He was spirited away to safety by Duke Frederick of Saxony and spent his years of banishment teaching and preaching, writing a catechism for use by family and pastor, and by translating the Bible into the language of the people. Luther did not die at the stake like his forerunners John Huss and Savonarola. Instead he lived on to see the Protestant nobles and theologians reject Charles V's demand to abandon their 'heresies' and reunite with church and empire. Luther's beliefs found expression in their Augsburg Confession of Faith. And his demand for reform, rejected by the worldly Pope Leo X, gave birth to an evangelical movement that quickly spread throughout Europe and the world."

With the apostasy of the Roman Church, the rise of free thinking people, the printing press, and independent research in the arts and sciences, Martin Luther began the movement that inevitably led to the Restoration Movement in 1830. Luther was not interested in building a new church but rather reforming the Catholic Church. In failing to do this he looked to the Restoration of Christ's Church upon earth.

We recommend this film to you when it reaches your area and invite you to view it for its historical background and authentic portrayal of one of the great movements in history.



The Consequences of False Doctrine

By Apostle Reed M. Holmes

Scripture: Colossians 2: 6-9; 1 Thessalonians 5: 21.

THERE ARE 201,568,213 cattle in India, plus or minus a few. The tragedy is that more than 50 per cent of these are not milk producers or beef for the table. They are Brahmany cows—sacred cows. They are adored, respected, worshiped. They have the run of city and countryside, and according to religious belief they are to be unmolested regardless of their action. Suppose you have the use of one small field for millet. You must borrow money for seeds at 50 per cent—300 per cent interest. You owe the moneylender and your landholder about two thirds of your crop. Then suppose a Brahmany bull tramples half your little field and eats the tender shoots. What do you do then? You express thanks that the goddess came in the form of the giver of strength, the sacred cow.

But suppose you are desperate and in your anger kill the bull with some potion, devised by a magic maker and sprinkled around the field. Then you are a cow killer! There are other epithets, but they are tame in comparison with cow killer. You are judged unclean. Clad in a loin cloth you take a begging bowl, tie a cowbell around your neck, and go begging from house to house, making a lowing sound like a cow. At the end of two weeks of begging for your own food you must have enough left over to provide a feast for fifty men of the Brahman cast.

I could tell you more about the strange practices of those who believe the cow is sacred, but I must

refrain because I know it would be very offensive. Suffice it to say that disease is the fruitage of these other practices and that starvation of people abounds while the sacred cows devour the last morsels of food and then die themselves when their flesh could save the life of thousands. These are the consequences of false doctrine.

WHAT IS FALSE DOCTRINE? Webster defines doctrine as a principle or body of principles in any branch of knowledge. The word "false" is defined as being not true, not genuine, not well founded, not trustworthy. False doctrine is a principle that is not genuine, not well founded, and not trustworthy. This may be in any branch of knowledge or experience, religious or otherwise. For instance, in Babylon the heart was considered to be truly the seat of understanding. The liver was thought to be the factory and storehouse of blood, whether red day blood or dark night blood. In those days a toothache was caused by the gnawing of a worm. Do you believe these? You say they are false. Just remember that these were defended valiantly by the medical profession of that day, and many people suffered because of these false doctrines of medicine.

You have heard of Hippocrates, the father of modern medicine. He was truly a great man and took the first major steps away from what we might call medicine-man magic. Every medical doctor to this day takes the Hippocratic oath. Of course, Hippocrates believed some mighty peculiar things. For instance, health depends on the proper mixture of the humors, that is, blood, phlegm, black bile, and yellow bile. Phlegm, for

your information, was a product of the brain. When all these were in proper balance you felt fine, but hot flashes were a sure sign that the mixture was wrong.

Or perhaps you would like to come closer to our own day. How do you like this one: "Infection is necessary for the healing of wounds"? That was a doctrine which many physicians propounded as true, but which we now know is false. Those were the good old days of blood-letting, instead of blood banking. Here is a poem attributed to a doctor whose name was actually I. Lettsom:

When any sick to me apply,
I physicks, bleeds, and sweats 'em.
If after that they choose to die,
What's that to me? I Lettsom.

WHEN IT COMES to medicine we want the doctor to be as close to the truth as possible. We do not wish some quack to practice his false doctrines upon us, because we know who shall suffer the consequences. Isn't it strange that we who are so finicky about the care of the body are so careless with the care of the soul? The body is of short duration and will soon be laid to rest, but the soul is immortal. How much greater our concern must be that the soul should not be subject to false doctrine.

Sometimes governments are based on false doctrine, and our illustrations can be quite up to date. Remember the "master race" doctrine of Hitler? Or perhaps you have heard about the doctrine of materialism which Stalin and his cronies have palmed off on so many. I rather imagine a man named Beria wishes now he had never heard about Joseph Stalin.

You may have heard of the popular idea in many of the secular circles of our day that there is no God and that Christ did not rise from the tomb. It shouldn't be necessary to catalogue the consequences of such false doctrines.

HOW DO WE GET false doctrine? Sometimes an "authority" gets a harebrained notion and preaches it for the truth, like "Extract of goat glands will make a new man of you." There were thousands who were taken in by that plea.

Sometimes an evil man will take a belief like, "Every man is of worth" and turn the phrasing slightly and the meaning mightily to his own advantage like this, "Every man has his price." According to this doctrine man's only value is his present utility, and men differ only by the price they will sell out for.

Sometimes false doctrine seems mighty reasonable and quite scientifically sound, like the results of the scientific study of intoxication. Mr. X was drunk on Monday on whisky and soda water; he was drunk Tuesday on brandy and soda water. Mr. X was drunk Wednesday on gin and soda water. What, then, caused his drunkenness? Why, the common factor, of course—soda water! Some beliefs we defend as the truth have no more basis in fact than that. For instance, the doctrine that man is only an animal.

If man is just animal, even though a very high type one, then the platitude of Socrates, "Know thyself," is fulfilled in studying the body. To know yourself simply analyze your hunger, your bodily functions, and instincts. When you have completely analyzed them you will know yourself. The full life, according to this doctrine, is to satisfy the body. Comfort is the goal, and drunkenness, being simply a state of the body, is a disease and not a moral problem. The way of life is "doing what comes naturally." The slogan for this kind of life is "Eat, drink, and be merry, for tomorrow we die." And the per-

fect corollary to that is "When you are dead you are dead all over." All these are the natural consequences in life of the false doctrine that man is, after all just an animal. Other consequences of this doctrine are pain, unhappiness, and a very unbodily remorse.

LET'S LOOK more closely at the consequences of false doctrine as recorded in the Scriptures, and may we constantly recognize that it does make a difference what we believe, contrary to popular opinion. It is recognized that the history of Israel is marked by ups and downs. The up periods among the Hebrews came as prophets were inspired of God to bring true doctrine and as the people responded. The extent of their up period was measured by the degree of their response to the teachings of the prophets. Their down periods were always the result of ignoring the true doctrine preached by the prophets. The ups and downs were not always far apart. One of the ups was threatened even as Moses was on the mountaintop. In the valley below, Aaron and Miriam, the brother and the sister of Moses, were preparing the golden calf. Now bull worship is quite different from the worship of God. Its concentration is upon the physical, the material. The Israelites could have hastily lost their identity as the chosen people of God had they followed the easy and false doctrine of Aaron in that weak moment.

Elijah is a superb example of conflict with false doctrine, and his opponents—Ahab, and Jezebel, and the prophets of Baal—are excellent illustrations of the proponents of false doctrine. We have but to study the conflict of Jesus with the Pharisees to see how true doctrine can be distorted ridiculously. We have but to see the persistence of Caiaphas to see how a people will hold to falsehood in preference to truth. Jesus was nailed to the cross because of false doctrine. He died there as a symbol of the effects of false doctrine on all of us.

IT IS IMPORTANT to get as near the truth as possible. Truth is the only guarantee of life. It is life; and yet we are so easily duped by the false, for it seems so attractive and so much fun. False doctrine, like its father, Lucifer, is not easily recognized—it is so often garbed in the likeness of truth. It is not easily conquered, as each one of us can testify. False doctrine has never saved one soul and must be overcome with the truth.

We need to know that Jesus is the truth. His Word is the truth about life; his doctrine is the true way to live.

It is imperative to keep his truth without distortion. Variance from the truth of Christ is apostasy; a characteristic of apostasy is false doctrine and, as we have seen, false doctrine always has its harmful consequences. For instance, take the true doctrine of repentance preached by Jesus and his predecessor, John the Baptist. To them repentance was required for baptism. It was sorrow for wrong; it was desire to do right; it was adjustment to the will of God. It was "ceasing to do evil and learning to do well." Years later a man named Jerome translated the Scriptures, and when he came to the word "repentance" he translated it "penance." Penance has a remote connection to repentance, but its usual expression is entirely different. Penance is the recognition of wrong done and the payment of a price to atone for that wrong. Repentance causes one to recognize the wrong done, manifest sorrow, make restitution, and proceed to live a better life. Luther, Melancthon, and many others knew something was wrong—penance just didn't measure up to repentance. The outgrowth of the belief in penance in Luther's day was the sale of indulgences—the payment of a price in exchange for credit against punishment for sin.

CONSIDER the gentle persuasiveness of Jesus. His method was to rescue people from evil by persuading them of their wrong and

winning them to truth. The symbol of the Christ was the staff of the shepherd. Now quite in contrast, suppose you distort this concern of rescuing people from evil and say they should be rescued from wickedness at all cost for their soul's salvation, and that it is better for a man to die a physical death than to suffer the pains of the fires of hell through eternity. Then you can easily justify the use of force—inquisitions or blood atonement may seem to be quite reasonable to the proponents of this false doctrine. The consequences? Ask any one of those whose right to free agency was denied and who suffered burning. Ask John Wycliffe, the morning star of the Reformation. The Church finally ordered his body removed from its grave to be burned. Whenever the Church takes up the cudgel and denies the free and voluntary exercise of agency it is following false doctrine.

Let's look at the doctrine of original sin. It is a true doctrine. Its essence as illustrated by Adam and Eve in the Garden is choice without moral control. They partook of the fruit of the tree of knowledge in defiance of God. To some extent all of us are subject to this sin; it is written into our environment, but to say that each infant babe is responsible for Adamic sin and must be baptized is sheer nonsense and mockery of the rite of baptism. Baptism results from the exercise of voluntary choice with moral control. It follows repentance. This is denied in infant baptism. The true doctrine of Christ has been superseded as churches "teach for doctrine the commandments of men."

MANY HAVE SOUGHT to refashion error, but it has been like building anew on a crumbling foundation. There is one, however, who holds control of the truth—God himself. He it is who has kept vigil over his wayward children, calling prophets to speak for him, re-establishing his way, restoring true doctrine where falsehood has held its

hurtful sway. He it was and is who, during the past century and this one, is moving to restore and to re-establish the true doctrine of Christ.

When that truth has been re-established it has not always been immediately accepted. In fact, it is the custom of men to justify their beliefs and to stone the prophets who remind them of their errors. Ahab and Jezebel refused to listen to Elijah and turned upon him. Their protestations did not alter the truth Elijah spoke. They simply suffered the consequences of their own false doctrine and caused others to suffer with them. Ahab and Jezebel were quite like the savage and his overripe bananas. He liked overripe bananas. The scientist who came to his village saw the savage eating the overripe bananas and saw what the savage did not see. He tried to persuade the primitive man that the crawling, decaying banana was not fit to eat, but the savage could not see what the scientist described. So the scientist brought his binocular microscope and focused it upon the banana. He pressed the head of the savage to the

eyepieces. The savage recoiled at what he saw. Did the savage stop eating overripe bananas? No. He broke the microscope.

TRUTH is not always popular, but *it is better to be right than to be popular.* It is far better to believe the true doctrine of Christ with ten than to follow the will-o'-the-wisps of false doctrine with thousands.

The purpose of the church today is to establish the true doctrine of Christ in the lives of men. To deny the true doctrine of Christ is to die. To withhold it is to deny life to others. To compromise true doctrine is cowardice. To live it and preach it is our only hope.

Medicine was not content with the animal teeth and snake vertebra of the medicine man. The doctors went on to pasteurization, anesthesia, and penicillin. These have brought consequences which save and enrich life. It is so with the doctrine of Christ. The true doctrine of Jesus Christ is the force and sustaining power of eternal life. Receive it. Live by it. Hold it fast.

Vacation

Summer attendance at church is sometimes very light. Members have gone to the beach or the mountains, or wherever it is members disappear during the hot months. Sometimes the preacher becomes discouraged, locks the door and goes some place where he can get a little rest from budgets, complaints, sickness, blues, and ordinary cases of backsliding.

The devil may take an occasional holiday when nothing at all happens, but he never has a real vacation. He keeps his taverns, pool halls, gambling dens, and common joints open every hour that the law allows. It isn't often that a weakling, looking for a place to get into trouble, goes very long without finding it.

And how about the Lord? He started the custom of taking Satur-

day—the seventh day—off for a little rest. Well, if God doesn't open up for business on Saturday, it isn't much use to hold church service on that day, and most people don't. That's why Christian churches generally meet on Sunday, the day that God began his work. It seems odd the Sabbatarians never thought of that.

But does God really suspend business to take a vacation? Not likely. Think of the number of times in a day that you send up a little prayer about something—for help, for inspiration, for strength, for many things. The switchboard is always open. Someone is always on duty there. No matter what you have to say, you know it is heard. L.J.L.

Hope of the Ages

Mrs. Lee Oliver

MOTHER," the child said, "when Easter comes, will Jesus be crucified again?"

"No, dear," replied the mother. And the child smiled.

* * *

Over in Korea a truce was signed. Peace had come at last. Both sides had laid down their arms; the sick and wounded were returning home. It should have been a time for rejoicing. But in the Korean hills, shivering peasants stripped the land for bush. Children went about hungry, their bodies lean, their eyes filled with a hunger that even food could not satisfy. The statistics read: "100,000 homeless orphans; 600,000 fatherless children." Dead bodies littered the Korean earth, their stench filling the air. There was no rejoicing over a scrap of paper signed with the blood and loss of freedom of millions. The voice from Calvary repeats: "My God, my God, why hast thou forsaken me?"

A GI was waiting in his foxhole an hour before the truce was signed. He felt pretty lucky. He was going to come through this all right. He smiled to himself as he thought how glad he'd be to see his wife and children. The year he'd been away had seemed endlessly long, but everything would be all right now. The war would soon be over. He'd be going home. And then it came, zooming out of the air, and with a loud explosion ripped into the earth. The GI lay face down, most of it blown away. He whispered to the medic, "Am I going to make it, Sarg?" "Sure," replied the heartsick medic. But at the station hospital, a white blanket was pulled over his face. The war was over for him. From another lonely hill came the words: "Into thy hands I commend my spirit."

HERE IN AMERICA are truth and freedom. The light of the world has been shed abroad for the last time. God's church has been restored to the earth, with all the officers, doctrine, and gifts as of old. The power and love which God offers to all men has been poured out on a fortunate and privileged people. We have been commanded to keep the law; to observe the practice of stewardships; to "seek . . . first to build up the kingdom of God and to establish his righteousness"; to go into all the world and promote this gospel of love which shall bring salvation to men when they accept it in its fullness.

Yet, in spite of this "marvelous work and a wonder," the kingdom grows slowly. Selfishness and indifference bog us down. We want the kingdom here; we want wars to cease and economic security to come; we realize that the kingdom is the hope of *all* men; yet as the poem says, "We want to laugh; we want to sing, and every day to be like spring; yet keep our special kind of sin." We still have idols on His throne. And from the cross, a crucified figure cries out, "Father, forgive them; they know not what they do."

As we read of millions in India starving to death and China's thousands milling about in filth and poverty, as we visualize the war's destruction on Korean hills and see the empty eyes of the returned GI prisoners, do not our hearts burn within us? Are we not made to know that God waits for us to bring his hope to men, this kingdom of God on earth? Christ is crucified over and over again as long as men are hungry; as long as there is poverty and disease. As long as wars and crime, fear and prejudice abound on the earth, the cross will speak.

As we pray, "Thy kingdom come," it is with new meaning. For we have an enlarged vision of what this king-

dom means. Our eyes have beheld the Christ, crucified. With a broken heart and contrite spirit, we rededicate our lives anew to the building up of this kingdom that the long-sought-for brotherhood of man, under the fatherhood of God, may become a reality. With an "eye single to his glory" we shall strive in humility and love to labor while the day lasts.

The kingdom of God has to take form, and become concrete and it is in the earth that we have to express it, and so make it real. To refuse to build it here is to be content with our dreams, . . . to shirk the cross, to be disobedient to the heavenly vision, and so be damned.—From *The Wicket Gate*, by G. A. Studdert-Kennedy.

Prayer

Years ago, when Captain Alexander Livingston was serving as mate on the good ship "Turretbell," his vessel went aground on a hard reef off Prince Edward Island during a storm. The gale was so bad that the crew was unable even to launch a lifeboat, and, in the very sight of farm folks standing helpless on a high cliff above them, the ship began to break up.

In desperation, the crew rigged up a handkerchief-parachute, tied a string to it, and flung it high into the air. The wind carried it straight toward the cliff but repeatedly a downdraft of air plunged it into the sea. Again they made a kite, with an old tin can for a tail, which, after much whipping around, finally landed on the cliff. To the twine they attached a line, and to the line a hawser. Then with a bo's'n's chair they managed to get every man safely ashore.

Prayer is something like that. Our petitions are like kites lifted up into the realms of heaven, where God waits to receive them. Through them we make ever more powerful contacts with him, and by them we ourselves are finally drawn close and safe into his presence.

—ARTHUR A. ROUNER
in *When a Man Prays*

God's Plan for Living

By Nettie C. Lake

MY RELIGION means a lot to me because it embraces the all-powerful love and personality of God. According to Ephesians, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and . . . in you all."

God has a plan for each of us. When our plans are good—according to his specifications—then the result will be good if each day's work is well done.

Anyone who works with plans knows the importance of having good ones. Religion is our plan for living. Stated more accurately, it is God's plan which we accept.

Mine is a healthful religion. It has taught me to take a sane and wholesome attitude toward life and its perplexities. It has taught me to accept with gratitude all that life brings to me, believing that all experiences tend to promote growth and are for my good, providing I use them as steppingstones instead of stumbling blocks.

I'm glad that a perfect plan is available to all—glad that our Lord has demonstrated and explained it clearly by a personal visit to our sin-sick planet. Specifications are written in his Book and cover every detail. Complicated? Yes, but life is a complicated venture and requires thought, study, and frequent reference to specifications. They call for love, which reveals itself in service and frequently in sacrifice. They call for faith which finds expression in courageous—sometimes daring—action. They call for hope, joy, and peace which unite to form a structure of beauty and harmony.

The Bible assures me that day and night, summer and winter, seedtime and harvest shall not cease. In the spring I expect the leaves to appear

again on the bare trees and I look forward to the resurrection of life as part of his plan. When we are in partnership with God nothing is impossible that conforms to his will. My only fear is for myself. At times I attempt to depart from God's plan. I have tried running ahead, making my own plans for tomorrow or next year, but I find it is better to live in day-tight compartments and let him lead the way.

Alternate plans are available which call for less effort, less sacri-

fice, more compromise, and more immediate gain for self. They appear to be attractive, but they can be misleading. One plan today is man-made—Communism, a pitiful comparison to God's own wonderful plan. He recognizes the worth of every individual. This should create in us the desire to be charitable to others.

My religion affords me an abiding faith in God and a willingness to serve him and his people. His perfect plan for living also gives me a sense of security in the knowledge that it creates in me the desire to live aright each day, morally and spiritually, and to continue to do so all the way through life.

LET ME REMEMBER

By Marcella Schenck

Let me remember gentle rain that ended drought.
I had imagined such heat and dryness could be broken only by storm's own fury,
But God had other plans.

By tender persuasion he massed the clouds, heavy, soft, and gray;
Then, in answer to pleading prayers, he sifted the rain as from his fingers,
And the parched earth took new hope.

Let me remember that while those raindrops fell
A child sang in the kitchen, creating a song of gratitude about the rain.

Let me remember many things—
A warm Chinook wind, easing a wintry blast;
How the papers put the news in headlines, bold and big,
Saying that upon no weather chart had that wind been found the day before.
They could not know the wind had wandered down from God in answer to a
prayer of need.

Let me remember a grosbeak, posed for the admiration of Boy Scouts on a bird
hike.

Let me remember, too, the boys themselves
Gazing in rapture at the bird's bright necktie.
Let me remember Girl Scouts on an all-night hike,
Naming the constellations that glorified the heavens.

Let me remember golden, tossing curls
Of Gracia as she ran to meet me;
How she slipped her little hand in mine and sang,
"Yes, Jesus loves me."
Let me remember a little body snuggled against my own
As David laid a book upon my knee.
"Read to me," said he, "of little Timothy and his Bible."

Let me remember faithful friends
Who hold me in their hearts and prayers;
Voices of testimony, songs of praise, prayers of earnestness;
Moments so close to God, we knew his presence, felt his power.

Finally, let me remember
The present is here, the future lies ahead.
With open eyes and receptive heart
May I enrich my store with those things I would not forget.

The Stone Kingdom

By Enna Nielsen James

A Department for Debatable Topics

The views expressed in this article are those of the writer, and neither the Herald editors nor the church are in any way committed thereby. If it relates to or impinges upon church doctrine, the reader will exercise his own judgment as to whether or not the writer is in harmony with the church. Should this article provoke others to write on the subject, their efforts should be affirmative, free from personal references, and possess literary merit.—EDITORS

BIRTH AND DEATH—the two most dynamic forces in the universe! When these two meet and clash, cataclysmic confusion and tragedy must result. And that is what we see in the world today. Death of the “right of a few to oppress the many” at grips with birth of “equal rights for all.” The struggle is not pleasant. Neither is it new. All through history, both secular and sacred, we see examples of the dignity of man rebelling against tyranny. Again and again we see the attempt end in failure only to have the next spearhead for freedom strike harder and deeper than before.

The United States of America is the latest and most spectacular attempt of all times to foster freedom of the individual and has struck deep into the heart of despotism—so deep, in fact, that it has dared include in its scope the oppressed peoples of the entire world. And it seemed world liberation was in the bag, back in 1945, when forty-six nations met in San Francisco and signed the charter for a United Nations. But time has proved that victory was not yet. Tyranny was not yet willing to so readily turn over the helm to free agency. Today the whole world holds its breath, wondering if it ever will come—if free men have what it takes to bring it to pass. To those inclined to look for answers and comfort in their Bibles, the following is presented for consideration.

YOU RECALL the familiar story of the great image seen by King Nebuchadnezzar in a dream centuries ago when Babylon was the ruling power. Also Daniel, the captive Jewish boy whose interpretation was that Babylon, represented by the head of gold, would fall, to be followed by three other nations successively holding world dominion for a time, with the last to finally break up into a number of smaller parts. At some time after these kingdoms had served their season and fallen, a new and different kind of kingdom was to make its ap-

pearance. This new kingdom was never to fall. Rather, it was to grow and expand from within until eventually it would fill the whole earth.

The fulfillment of this graphic prophecy divides itself naturally into three parts: the erection of the image, the appearance of the stone, and the result of the meeting of these two.

“Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image’s head was of fine gold, his breast and his arms of silver, his belly and thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.”—Daniel 2: 31-36.

Under the rule of Belshazzar, son of Nebuchadnezzar, Babylon became a synonym for debauchery and corruption. Soggy with power and bloated with ego, he carried the *head of gold* swiftly to its downfall. In agreement with the mysterious handwriting on the wall, the kingdom fell to the Medes and Persians through the conquest of Cyrus in 539 B.C. This *silver arms and breast* kingdom was in turn vanquished by the *belly and thighs of brass* when Media-Persia fell to the Greco-Macedonian general, Alexander, in 334 B.C. Rome, represented by the legs and feet, then ruled the world

for a season with an *iron hand*. But as evidenced in the image, as time went on the iron became mixed with *miry potter’s clay*, so that the kingdom, weakened within, began to crumble and break to pieces. Even so history tells us that seven forms of government held sway in rapid succession, and finally with the Lombard invasion in 570 A.D. the great Roman Empire disintegrated and broke up into the *toe kingdoms*, the most important of which are England, France, Netherlands, Spain, and Portugal, or generally speaking, the countries of Europe. So far, Daniel’s forecast of world events has become established facts in history. We now come to the second part of the dream—the appearance of the *stone kingdom*.

“Thou sawest till that a stone was cut out without hands . . .” The words “*till*” and “*cut out without hands*” are brimful of meaning. “Thou sawest *till* . . .” The “*till*” clearly indicates that a period of time was to elapse between the completion of the toes of the image and the appearance of the *stone kingdom*. As the span of time covered by the image itself commenced with 604 B.C., when Babylon was at its height, and ended with the fall of Rome in A.D. 570—a stretch of 1,174 years—it is presumable that the period indicated by the word “*till*” might also be of considerable duration.

WE ALREADY KNOW this period began in the year 570 when the Roman Empire broke up into the *toe kingdoms*. It was to last until the indefinite time when the *stone kingdom* should put in its appearance in the “*days of these kings*”—presumably *all* the kings represented in the image. But inasmuch as each of these kingdoms was swallowed up by the one succeeding, how could such a thing be possible? Unless, at some time after the breaking up of the Roman Empire, the several parts of the image were to reappear intact and be in their places as independent units simultaneously. Was there such a time? The answer naturally must be found in history.

In 539 B.C. Babylon was taken by the Medes and Persians. She then passed into the hands of Greece, then of Syria, then back to Persia, regaining her sovereignty on becoming the seat of the Mohammedan caliphs in A.D. 650. In 1638 migrating Turks took possession and maintained Babylon’s independence until 1920 when England was given mandate over her by the League of Nations. Thus Babylon was independent between 1638 and 1920.

Upon the fall of Babylon in 539 B.C. Media-Persia took world control until conquered by the Greeks in 334 B.C. From then on Persia passed through various fortunes, finally emerging an independent

nation in 1730 and remains so under the name of Iran.

Beginning with 334 B.C. Greece held sway until she became a Roman province. In 1456 the Turks conquered a part of Greece, continuing to make inroads until 1829 when they acknowledged her independence.

From 168 B.C. Rome dominated the world until the breaking up of the Empire. From then on divers fates befell her till in 1814, at which time she was restored to the rule of the pope until 1848. Thus Rome was independent between 1814 and 1848.

BETWEEN 1638 AND 1829 the kingdoms of gold, silver, brass, and iron were reappearing as independent entities and taking their places along with the nations that sprang from the dismembered Roman Empire, the toe kingdoms or Europe. By 1829 then, the great image had been assembled, with each part resurrected and intact simultaneously for the first time. Now, and only now, does the image stand erect upon its feet as King Nebuchadnezzar saw it in his dream. The words "*in the days of these kings*" now make sense and, according to Daniel's interpretation, we may expect the *stone kingdom* to be ready to take its place in the scheme of world events.

What country was born and became an international entity between 1638 and 1829? The answer is self-evident. There was but one—the United States of America. But again history must substantiate.

Among innumerable convincing facts these few will serve as examples.

Although the United States was discovered as early as 1492 actual settlement did not commence until the founding of Jamestown in 1607.

The Pilgrims set sail for the promised land in 1620.

The First Continental Congress convened in 1774.

The Declaration of Independence was passed in 1776.

The Constitution went into effect in 1789.

The post office and treasury departments were established the same year, with the mint following in 1792.

An act to found a navy was passed in 1794.

Britain withdrew her army in 1783 and in 1814 conceded the rights of the open sea to the new republic.

The National Emblem in its permanent form was adopted in 1818.

The Monroe Doctrine, proclaiming to the world that the United States of America was now a power to be reckoned with, was promulgated in 1823.

THUS WE SEE that the machinery necessary for the establishment of the United States as a small but complete unit was being assembled and installed at substantially the same time that the ancient "metal" kingdoms were reappearing as independent nations. By 1829, when the last of these kingdoms had regained its position as an independent nation placing the image upon its feet for the first time, the United States was launching on its career as a world power. So we find that the establishment of the United States is in accord with the time element for the *stone kingdom* to make its appearance.

There were, however, to be certain fundamental differences between the "metal" kingdoms and this new kingdom of stone. Let us see if they also point to the same conclusion.

First, the nations representing the image were dependent in turn on the conquest of the one preceding it. As the conquered fell, the victor stepped into place. Thus the different kingdoms of the image were successive parts of a whole. The *stone kingdom*, on the other hand, was to make its appearance in an entirely different manner—namely as a complete though small whole. It was to be successor to no part of the image nor would it be created by the conquest of any nation. It was to be "cut out without hands," appearing out of the nowhere with no material source of gestation or nourishment. Can any argument be advanced against the statement that this description fits the founding of the United States?

Second, the great image had no centralized core of life. It was made up of separate, integral parts, each wholly different from the others and having distinct dividing lines. Each part had gained its strength from a transfusion of the lifeblood of a vanquished power; each had fallen for want of an inherent source of growth. They were entirely man-made. This new kingdom, on the other hand, was to have within its own structure a divine spark of life that would enable it to grow and expand from within. It was to be founded upon inspiration from God.

The soul of the Constitution of the United States is the principle, inflexible as stone, "that all men are created equal, and that they are endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness." This was the leaven which caused the new nation to grow and prosper as no nation on earth had ever done before. Who will dare say this spark of life, this leaven, was not injected by inspiration from a divine source? So, in source of growth potentialities as well as in time and manner of appearance, we

find that the United States is in accord with the prophetic stone kingdom.

WHAT ABOUT the third part of the prophecy—"and the stone that smote the image became a great mountain and filled the whole earth"? And Daniel's interpretation that the new kingdom was to break in pieces and consume the metal kingdoms? Will the free agency of man as inherent in the United States overcome the world "isms" and become the prevailing ideology of all nations? A check into history-in-the-making might throw some light on whether evidence of such a tendency is visible today.

Nebuchadnezzar saw the stone strike first of all at the toes of the image. So, too, did the demand of man for a recognition of his rights strike first in the countries of Europe—the countries evolving from the dismembered Roman Empire. Today, with America riding the crest, the urge for freedom is sweeping the world like a tidal wave. Education gives desire, while leisure time and wealth make it possible for Americans to travel abroad, often in mass visitation, by civic, industrial, or religious-sponsored touring groups. And wherever they go the visitors carry with them evidence of the fruits of freedom. Lips, hearts, and pocketbooks give testimony of the individual's ability to raise his own standard of life, to chart his own course, to bring about his own security and happiness if given the chance. And those observing are not blind.

Leaders and teachers from across the seas come to the United States to learn its ways, while American scientists and mechanics and industrialists carry their knowledge into the far quarters of the globe. Exchange students come here to see and learn, while those from here carry their message abroad. The United States is sharing with the whole world—almost with self-impoverishing danger—the bounties which have resulted from the great moral and spiritual law upon which it was founded. American lives are sacrificed over and over on foreign soil in the name of freedom and the dignity of mankind. Through them, too, the seed is being sown. Of no small influence, too, is the government-maintained system of libraries in foreign countries with their extensive bookmobiles supplying to millions of people information of democratic living and thinking.

A group of Associated Press specialists representing all phases of American life—economic, social, educational, and political, have added the weight of their consensus. In a symposium titled, "How Experts Think," appearing in the Sun-

(Continued on page 23.)

Books

Expository Preaching for Today, by Andrew W. Blackwood, Abingdon-Cokesbury Press. Price, \$3.00.

Any book which presents and describes a technique is difficult to write without becoming excessively subjective. Dr. Blackwood, however, has done a commendable job in this, his latest book dealing with effective preaching ministry. He has tapped one of the secrets of successful pulpit ministry when he quotes from Raymon Calkins, "A true sermon always has humanity within it, and divinity behind it."

Beginning with very short case histories of famous preachers who followed the expository trend, the book immediately turns to the practical and very usable methods of becoming more effective from the pulpit. Chapter headings offer a clue: "The Goals in Expository Preaching," "Gathering of Sermon Materials," "Varieties of Sermon Structure," and "The Call for a Pleasing Delivery." Dr. Blackwood has wasted little time with ethereal and intangible generalities. He says that intelligent preaching should help the people rediscover the Bible and its undying truths. He also spends some time with the individual minister and his need for growth in the understanding of the Word of God. Latter Day Saints especially will appreciate his illustration likening the Spirit of God to a power line stretching over hundreds of unimproved farm lands. The need is for transformers who are willing to tap the power which has always been there so that men might improve their whole existence, according to his theory.

Although the text of the book is confined to the Bible, the principles involved might be easily and effectively applied to the other Standard Books of the Restoration. The many moving experiences of such men as Alma and Nephi seem to be particularly adaptive to this type of preaching.

Dr. Blackwood sounds his own warning, however, in calling to the attention of the student that this type of preaching should not become an obsession but rather should serve as one more means to improve the quality of individual personal ministry. I believe that members of the priesthood who are earnest about becoming more effective in their speaking ministry might profit from a careful study of this book. The style is such that it offers a challenge rather than suggesting a crutch.

S. W. JOHNSON

The Bible and You, by Edward P. Blair, Abingdon-Cokesbury Press, New York and Nashville. Price \$2.00.

This book is just what its title implies. It is an excellent *guide* to help *you* in firsthand experimentation in the Bible. It is a laboratory manual for both teachers and students. Every reader will find it helpful. Through this book the "normally intelligent" person can acquire greater skill in reading and understanding the Bible. However, *you* will have to supply the effort.

You will remember from your study of geometry that axioms are self-evident truths, principles that are universally accepted. The author lists and explains six axioms in the first chapter entitled "The Basic Nature of the Bible." These are of considerable help in interpreting the Bible.

Discovering the true meaning of the words of the Bible is not a task just for scholars. Everyone who reads the Bible is faced with this responsibility. The average man naturally wants to know whether there are any rules he can follow. Fortunately there are such rules. In the chapter, "How to Understand the Bible," there are seven rules with illustrative applications. Here are the first and seventh: Come to the Bible with an alert, open mind, and be ready to accept and obey whatever message the Spirit of God may impart (isn't this distinctly a part of the Restoration philosophy?). View each part of the Bible in the light of the whole Bible. I feelingly recommend the use of rules of Bible study because I believe the beginner especially must of necessity content himself, in the first few years of study, with something less than an "inspired" interpretation.

There is far more than theory in the sixth chapter entitled, "Applying the Methods of Reading." This is a most practical chapter. You know what the author means. Guesswork is completely removed. The language is clear. The applications are sound. You will want to keep this guidebook handy. Perhaps you will mark it freely and widely. Its helpfulness should never wear out. It will be to me like a good friend, wearing long and well.

As surely as you need to study the Bible in the spirit of prayer, you need to study with a written guide that can be clearly and easily understood. *The Bible and You* is such a guide. I recommend its purchase and use. This is from one who is earnestly trying to teach the message of the Bible so that students may master it.

ALMER W. SHEEHY

Heralds of the Gospel, by H. T. Lehmann, Muhlenberg Press. Price, \$1.25.

This book brings a welcome message to the struggling preacher. It arouses his preaching instinct by setting forth the importance of "presenting God's claim to men"—the promise of a new life and the fulfillment of that promise through the resurrected Christ.

The preacher is described as a herald who publicly proclaims "the victorious reign of God in Jesus Christ," and the establishment of his kingdom here on earth. He is not a reporter of history, but an ambassador empowered with authority to represent Christ. He is not to talk about Christ but to cause him to *live* as our contemporary.

For those who believe that preaching is becoming passé, this book presents it as being the only means of keeping the historic mission of Jesus alive and up to date. The written word becomes flesh and lives among us. Luther is quoted as saying, "Christ himself did not write anything, but only spoke; and his doctrine should not be called 'scriptures' but gospel; *i.e.*, good news or proclamation, which is not carried forward with the pen but by word of mouth. God does not send books, he sends ambassadors."

After being exalted by the thought of being a living spokesman for God, one is promptly humbled by such phrases as "the treasure comes in earthen vessels," or "the words of man become channels of the divine message through the activity of God." Man is made to realize his great potential with God, and at the same time his human weaknesses. To illustrate the latter, the words of James are used, "the tongue no man can tame; it is an unruly evil, full of deadly poison."

One fine chapter devoted to content and form says the three elements that characterize a distinctive sermon are liturgy, exposition, and prophecy, suggesting worship, scriptural instruction, and sufficient insight to properly identify the present in history. Many possible forms of preaching are discussed with the statement that there is a definite relationship between what is said and how it is said.

This author goes directly to the Scripture to bring the reader many helpful suggestions in preaching. He is not a fundamentalist in that he would overlook human effort. Neither is he a materialist who would deny revelation. He has the mind of God meeting the mind of man making possible *Heralds of the Gospel*.

WILLIAM T. GUTHRIE

Question Time

Question:

What does Isaiah 45:7 mean? Does God create evil?

Oregon

MRS. V. B.

Answer:

Many think of evil as being synonymous with sin; this is incorrect. The word as used in the text is translated from the Hebrew word *ra* which has varied meanings such as adversity, affliction, distress, and calamity. One of the dictionary definitions of the word "evil" is "something which harms or hurts; affliction."

The text reads: "I form the light, and create darkness; I make peace, and create evil." Of necessity many things have their opposites, and the creation of one makes inevitable the other. If there is an "up," there must be a "down"; if there is truth, there must be error or falsehood; if there be a right way, there will also be a wrong. When God caused his light to shine, in places where that light was withheld there was darkness. The Scripture shows that when God withdraws the light of his Spirit, spiritual darkness ensues. When man follows the right he enjoys the good things which belong with the right, but when he chooses the wrong he must endure the evil conditions belonging to the wrong, for God has ordained both. Men may attain eternal life or eternal death, peace or misery. God never leads men or forces them into sin but invites all to righteousness.

CHARLES FRY

Question:

Did not Christ at one time speak in the Aramaic language?

Indiana

MRS. A. U. M.

Answer:

There were a number of dialects in the Aramaic developed in various countries where the people were of Semitic origin. It was a branch of the original Semitic language. It was spoken in the countries surrounding Palestine. It is not a single tongue but a name given to a group of related dialects. Evidently Christ spoke in the Galilean Aramaic preserved in the Palestinian Talmud.

JOHN BLACKMORE

Question:

Please explain the following regarding "weakness": "When I am weak, then am I strong" (II Corinthians 12:10); and "Let the weak say I am strong" (Joel 3:10).

Kansas

MRS. F. W. R.

Answer:

Paul here expresses in simple terms a deep principle relating to relations between God and man; viz., man's dependence upon God for the wisdom, knowledge, power, and skill to perform God's work, together with the fact that God supplies such qualifications only to the man who recognizes his weakness and dependence, and calls upon God for the necessary power of accomplishment. Any man lifted up in his own estimation of his abilities, inasmuch that he does not sense the need of divine help, cannot perform God's service. Paul had learned this lesson and knew that when he felt weak and incompetent in his own strength, and sought the Lord for needful help, then the strength of God was given him, making him strong. God said to the Brother of Jared, "Because thou hast seen thy weakness, thou shalt be made strong." Even Christ dared not depend upon his human abilities but continually sought the Father's counsel and help. In our own strength we are weak; in Christ we are made strong.

"Weak" as used by Joel has an entirely different setting. When in a future day the world approaches the great climax of universal war, leading to Armageddon, the dominant power of evil will require the satellite nations to unite in the conflict, if necessary by compulsion. Nations which count themselves too small or weak to contribute will not be excused. They must fight. The prophet expresses this situation in the words, "Let the weak say, I am strong." They will be compelled to exert themselves to the utmost.

CHARLES FRY

Question:

Is Zion to be a place of physical safety? If not, will you explain Doctrine and Covenants 45:12, 13. Does 95:5 apply now?

If physical destruction is possible, where would Christ make his appearance? Sec-

tion 98:4 g says, "Zion shall not be moved out of her place."

Kansas

E. J.

Answer:

The important point to be considered regarding Zion as to its security or insecurity is the status of its inhabitants. God's protecting hand can go no farther than the worthiness of the people will justify. Zion is defined as "a holy city," a "city of righteousness"; and the people are "the willing and obedient," "the pure in heart." Every promise of blessing to Zion is based upon these conditions being met, the law having been given to Zion of Enoch that "when ye do not what I say, ye have no promise." This is the word of the Lord to us:

Zion shall escape if she observe to do all things whatsoever I have commanded her, but if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire.—Doctrine and Covenants 94:5 f.

Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.—Doctrine and Covenants 102:2 c, d.

We may do well to remember that Zion will be a progressive development, not an assemblage of perfected beings at the beginning. Its beginning will likely be small; its ultimate great. Its location will not be changed. God has purposed to prepare that city for his coming and has decreed that it shall be done. "Zion shall be redeemed"; "I will raise up unto myself a pure people." Zion's "builder and maker is God," and he will not fail.

I, the Lord, will contend with Zion and plead with her strong ones, and chasten her, until she overcomes and is clean before me; for she shall not be removed out of her place.—Doctrine and Covenants 87:8 d.

CHARLES FRY

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald Editors* rather than panel members. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

The Priesthood Member and His Family Part 1

EDITOR'S NOTE: *The following article is adapted from a talk to priesthood members and wives at the Priesthood Banquet, June 8, 1953, at the Auditorium, Independence, Missouri, at which Mr. and Mrs. Walter N. Johnston were the principal speakers. Mrs. Johnson's talk appeared in a previous issue of the "Herald."*

By Walter N. Johnson

WHEN A LADY has talked on any topic to her heart's content there appears to be little need, and usually little opportunity, for further discussion. In a situation such as this any chivalrous male is placed at a grave disadvantage if he speaks first, but when the lady has first spoken on another phase of the same topic, he still labors under the handicap of appearing to have "the last word." The ladies can be assured that if anything I say calls for rebuttal, the former speaker will represent them ably in a private conference in the very near future.

The topic assigned is a very significant one, and perhaps we should begin by agreeing that a good wife, who is interested in the church and supports her husband's ministry, is one of the greatest, if not the greatest, assets which any man can have in his call to minister for God. We should agree further that a man's responsibility to his family is not lessened but rather is increased greatly by the fact of his ordination. The ordained man is called to minister, and some of his time must now be spent in specific tasks of ministry outside the home; nevertheless we believe the family must remain his first and major responsibility socially, economically, and spiritually. Paul said, "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

We do not want to overlook the younger unmarried members of the priesthood, some of whom are showing an interest in these family matters. We have a simple solution for them—they should find and marry the perfect girl! She will be charming, talented, intelligent, and beautiful, possessing all the great virtues, and, best of all, she will be the per-

fect counterpart for you. She knows when to encourage you, and also when and how to deflate your ego. She will be a good manager and competent to handle any domestic problem which might arise. She can fill any place needed in the branch, doing the job modestly and well, and at home or abroad is always serene and gracious. When the children are growing up, they should be perfect also, or nearly so. They will never embarrass you by becoming involved in a neighborhood brawl, or other mischief. You will never worry about their school grade, or their adjustments to new situations, or their ability to distinguish between fact and fancy. In brief, they will bring honor to you in school, community, and church.

Even the most idealistic unmarried priesthood member present does not expect his future wife and family to be as I have described them, but if he is at all serious about his call to priesthood, and realizes even dimly its tremendous potentiality for making life rich and good, he must sense the significance of marriage. If his life partner is a young woman of character and spiritual sensitivity, his life will be entirely different, and we believe infinitely richer than if he marries a young woman who is not interested in the church and its program. An old proverb tells us that love goes where it wills, but if the young priesthood member associates with girls of his own faith, he is much more likely to fall in love with some young woman who is devoted to the church and therefore interested in supporting her husband in his work as a minister. In the very nature of things, many a young priesthood man will fall in love with some lovely and talented girl of another faith. Some of our finest church members today were con-

verted by their priesthood husbands. We want to emphasize that, if you are serious about the call of God to you to be a minister, you must of necessity treat the choosing of a life companion with all the prayerful consideration demanded by its significance in your life.

The happily married man probably found his perfect bride to be just slightly less than perfect; and this was very fortunate, because we men are willing to admit in our more modest moments that we ourselves have a few trifling shortcomings! A man learns a great deal in the process of making a home and raising a family, and is always a better man for the experience (if he lives through it). He comes to understand human nature better than ever before; he has the experience of being more deeply concerned about others than at any other time in his life; he meets new problems, and if he struggles with them manfully and solves them even inadequately, something of lasting good has happened to him. His interests are broadened, his sympathies deepened; his home life makes for wiser, more kindly, and more adequate ministry.

We have said that a man's responsibility to his family is increased by his ordination. At the same time, we must admit that if ordination is meaningful a considerable amount of time is going to be devoted to what we describe as "church work." If he is a General Conference appointee, this means in most cases being absent from home a few days to a few months. This calls for special effort on the part of the priesthood member and his wife to see that family life is not affected adversely thereby. They have the difficult task of turning what is manifestly a potential handicap into an advantage so that it becomes a powerful factor in developing a feeling of family team-

work and joint responsibility in carrying on the work of the church, and thereby becomes character-building. Let us admit that such a task is not an easy one, but that it has been done in the past and is being done today is a fact that cannot be denied.

Because the standing ministry of the church outnumber the full-time ministers by fifty or more to one, the time which the standing ministry spends in church work is much greater than that spent by Conference appointees, and this will probably always be true in our church. Most priesthood men are not called upon to leave home for days or weeks at a time, but week after week, year after year, they are called upon to spend a certain amount of time in the many and varied activities of the church. There is the visiting program, pastoral work, counseling, departmental work of all types, local and General Church financing, stake and district activities such as reunions, institutes, young people's camps, Scouting, caring for the church property, administering to the sick, attending church, and many other activities all of which are avenues for ministry to individuals and all of which take some of your valuable time.

Some of this time is going to be taken from the normal family or personal program of activities, and there is always a challenge before the family to keep to a maximum the time that the priesthood member spends with his family in church work. It is true that the whole family cannot go visiting with the priesthood member on branch visiting night, or attend special committee meetings or priesthood lectures, or accompany the elder when he is called to administer to the sick. Nevertheless, many church activities can be made family activities. Whenever possible, the whole family should participate in church school, prayer meetings, and preaching services.

A priesthood member's family should never be heard talking about father spending all his spare time away from the family in church work unless they have joined him in the

many church activities which they are privileged to share with him. Every priesthood member who has his family with him in much of his church activity is truly blessed. His ministry and the life of his family is enriched by the family association together in these worth-while activities.

In all his church activities the priesthood member must try to be fair to his family, and give them the time and attention which is rightfully due them. Under the press of ministry that needs to be given, and things that should be done for the church, some ministers tend to neglect their families, to spend too little time with them, or more often, to spend the time to small advantage to the family. This problem is due in part to priesthood who do not carry their share of branch work, but allow those who are willing to attempt impossible ministerial loads. Some evenings ought to be spent at home, and some picnics, fishing trips, or other forms of recreation and entertainment should be made a part of the family way of life.

A little boy, the son of a very busy and popular minister, is reported to have said, "Mother, who is that man who comes in every Saturday night and spans me, and puts me to bed?" That must have been an extreme case of a minister's neglecting his family; but if a priesthood member is to be a good husband and father and if his ministry is to be enriched by his family as it should be, he has to spend some time with them, fellowship with them, know their needs and problems, and attempt to protect, help, and minister to them in ways beyond being just the breadwinner of the family. If a priesthood member's family is to enrich his ministry, it follows that the minister must first *minister* to his family.

A great deal has been said and written about ministers' children, and

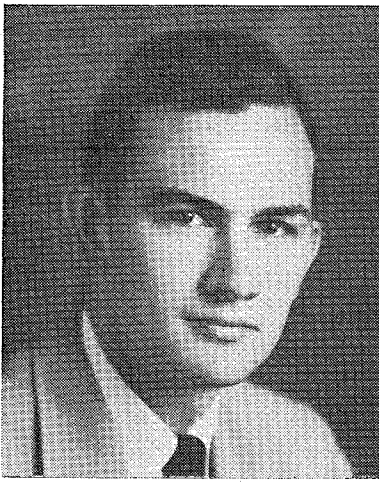
each priesthood member ought to realize that his children are "minister's children." On the whole, ministers' children give a good account of themselves; certainly a long and imposing list of illustrious men and women are the children of ministers of the many varied faiths of Christendom. Of course, we have no statistics on ministers' children who have made dismal messes of their lives to the dimming of ministerial halos on an occasion such as this.

It is worth-while to consider the questions, however, "What effect does your priesthood ordination have on your children?" If your children are grown, "What difference did it make to them that they grew up in a priesthood home?" All of us who have families hope that something good has happened to our children because of our priesthood. We would be in agreement that there is an opportunity for priesthood membership in the home to do something of lasting value for our children. In many places where our concept of priesthood is not understood or appreciated, some social disadvantage attaches to being the youngster of a priesthood member.

I remember that this was true in my own life to some extent, as our friends and acquaintances regarded us with puzzlement and sometimes with considerable prejudice. Today my children are not at any grave social disadvantage because their father is a Reorganized Latter Day Saint minister. My next door neighbor is a member of the priesthood, and there are at least a half-dozen ordained ministers of this church in the radius of a very few blocks from my home. Perhaps we are not always sufficiently grateful for this privilege, or completely aware of what this may mean in a wholesome development of our children.

(To be continued.)

Home Column



CHURCH MEN IN THE NEWS

William A. Fetter

Designs Outstanding Dental Text

Current Advances in Dentistry, 1952-53, published by the University of Illinois, has been selected by the American Institute of Graphic Arts among the nation's thirty-one outstanding textbooks of 1953. This manual was designed by a young church man, William A. Fetter of Independence, Missouri. He worked under the direction of Ralph Eckerstrom and Herschel Wartik of the art division at the University.

The book was also included in the AIGA 1953 "Printing for Commerce" exhibit earlier this year and is included in the annual textbook show which will tour the country.

This was the fourth major honor to come to Brother Fetter, who joined the University Press while still a student of advertising in the College of Fine and Applied Arts at the University.

This manual included summaries of the most recent research on five different phases of dentistry written by some of the leading dentists, doctors, and dental educators in the United States. Brother Fetter used a combination of colored line drawings, graphs, and photographs as illustrations.

Two bulletins he designed—"If You Want to Be a Teacher" and a bulletin for the institute of labor and industrial relations—were selected for recognition by the art directors club of Chicago.

Brother Fetter has served in the Air Force. He attended Kansas City Junior College, Kansas City University, and the University of Illinois, receiving his bachelor of fine arts from Illinois in 1952.

Among the staunchest supporters of the local church group at Champaign, Bill and his wife Darlene are serious and devoted students of the church and its message.

BARBARA HOWARD

Modern Parable of the Talents

By Lyle McFarlane

IF THE PARABLE of the talents (Matthew 25: 14-31) had been written in this generation it might have read something like this:

The Heavenly Father, sensing the need of his children, called three of them before him to give to them talents which they would use throughout their lives. These three were John Randall, Betty Jones, and Bob Anderson.

To John Randall he gave five talents: (1) the ability to make friends, (2) a happy disposition, (3) wisdom, (4) the gift of making money, and (5) musical talent. To Betty Jones he gave two talents, (1) artistic ability, and (2) the talent of teaching others. To Bob Anderson he gave the one talent of brotherly kindness.

After he had distributed these talents he said to John, Betty, and Bob: "These are your stewardships. They are given to you that you might enjoy and develop them and bring happiness to others through their use. With each of these talents I am giving you a greater gift, the gift of agency. It is for you to choose how well you develop each of these abilities." And then he was gone.

John Randall got busy immediately. He acquired a large circle of friends. He was cheerful, and as his love for his many friends increased his disposition became even happier. His intelligence increased with the use of the wisdom he had been given. People came to him often for advice, and he was able to help them. With his wisdom and intelligence he used wisely the money which came into his hands. He paid his tithing and aided people in distress. He learned to play the piano, and through this acquaintance with music he was soon able to sing well. By the time he reached maturity he was inspiring many with his music. John was a person who had the ability to help others and found deep satisfaction in doing so.

Betty Jones developed her artistic talent. She learned to tell stories and to draw pictures to illustrate them. She did this so well that she was soon able to teach others. Betty's was a good service, and her many friends recognized her value to the church and community.

Bob Anderson had been given the gift of brotherly kindness. As he thought about this gift it frightened him. He often said to himself, "How do I go about being kind to others?" He drew apart from his friends. He developed an inferiority complex. The talent which had been given him lay dormant and was completely hidden by the time he had reached maturity.

Then the Master called his three children back into his presence. To John Randall and Betty Jones he said, "You have recognized your stewardships and used them as I intended. They are yours to develop even more the rest of your lives and in eternity. Well done, thou good and faithful servants."

Looking at Bob Anderson he said, sorrowfully, "You have failed to recognize your stewardship and have not developed it as you should. Those to whom you should have been kind have not had your kindness. I therefore take your talent away and give it to John, knowing that he will use it as I intended. For to everyone who has, more will be given; but from him who has not, even what he has will be taken away."

Home Again

Some people never get an answer to their problems because they don't trust them with the Lord. They feel they must have their troubles in hand at all time to properly supervise their growth. Such are the folks who take their troubles to the feet of Jesus all right, but at the end of their prayer, they drag them back home again.—Anonymous.

The Kingdom of God

By June Roth

THE BUILDING of the kingdom is not the ultimate aim of the church; it is not an end in itself but simply a means to an end. I wonder to how many of us this truth has really struck home?

Last night I was thinking of the work of the church in general and of the building of the kingdom of God in particular. I thought of ideas I had heard expressed by others, of articles I had read, and passages from the Three Standard Books. Then I tried to analyze my own thoughts and ideas.

I have heard the opinion given that gathering to Zion is all very well but that the building of Zion is a long way in the future, and the thing to do now is to live the best life we can just where we are. Others have said that if we all gathered in there would be none left to convert those in the far corners of the earth. Again, others have said that there is no use in moving to Zion because we are tired of conditions where we are—if we are that type we will soon be tired of conditions in Zion also. One thing I do know: I would not consider gathering to Zion unless I received the assurance from God that he wanted me to do so, and then I want to do it through the proper channels and apply to the bishop.

Reverting to those who feel that the most important thing to do is to endeavor to live a Zion life just where they are—I wonder if they realize the main purpose of Zion. Do they think of it only as a place of refuge in time of trouble? Do they think of it as a place where they will be treated fairly and have a better chance to obtain the necessities of life? Or do they think as I do? I feel most strongly that Zion is the place which the nations will view with wonder—the place which will finally show them the perfect form of government they have been looking for all these centuries. The people in Zion aren't the important ones; they will be but a handful at first,

and God's concern is for all mankind. Those in Zion must go there with the intention of witnessing to the whole world of the will of God.

I HAVE STUDIED law to some extent and am inclined to be technical, preferring to see things done correctly but still endeavoring to keep tolerant of others' actions. Last night I realized afresh why I had always had that underlying feeling of trying to fight the tendency to have things "just so." In the past I wondered if I lacked the courage of my convictions, but now I am sure God's Spirit has been working within me and helping me. Now, more strongly than ever before, I know that the main consideration in any phase of the work of the church is the individual soul. I have held the position of branch treasurer for several years and in that work accuracy is important; but even there, if there are any decisions to make, the important thing to consider is the effect it could have on the spiritual lives of the individuals concerned.

From that I come back again to the building of the kingdom of God and the statement at the beginning of this article: "The building of the kingdom is not the ultimate aim of the church; it is not an end in itself but simply a means to an end." This is something I have felt for a long time but never before did the truth of it come home to me so strongly. The concern of God is for mankind as a whole and, although the individual souls must be changed in order to build Zion, its real purpose is to change the lives of men and women.

But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.—Micah 4: 1, 2.



CHURCH WOMEN IN THE NEWS

Ruth Briggs

Appointed to McBride Project

Brother and Sister Dale Briggs are homesteaders in the Eagle River area on the Palmer Highway in Anchorage, Alaska. She is music director of the mission at Anchorage and teaches a primary church school class. Brother Briggs is building chairman and adult class teacher. Their four children—Lynne, 17; Glenn, 15; Michael, 12; and Mark, 10—participate with them in church activities.

Mother, housewife, and church enthusiast, Sister Briggs is known professionally as Ruth Briggs at Radio Station KENI in Anchorage. Her work on the various programs has made her a favorite with listeners. She has conducted KENI's "Woman to Woman" program since September, 1948. This program, which is broadcast six days each week, features interviews with local and visiting notables, recipes, household hints, stories of women in the news, and other items of local interest. She also conducts the Stork Club program five days a week with announcements of births in Anchorage, poetry, and music, as well as a special public service series called "Living with Your Emotions" prepared in co-operation with the Mental Health Section of the Alaska Department of Health.

Because of her outstanding work in the community and on her radio program, Sister Briggs was nominated in the Mary Margaret McBride project to name the outstanding example of what Alaskan women are achieving.

Sister Briggs finds time to witness for the church through participation in community projects. She is a past president of the Anchorage Junior High and Senior High Schools P.T.A., a member of the Anchorage AAA, Woman's Club, Community Chorus, and Civil Defense organization.

BARBARA HOWARD

Briefs

Reunion at Hawaii

HONOLULU, HAWAII.—The fifth annual reunion of the Hawaii District was held at Mokuleia, Oahu, August 2-9. In the latter part of the week the attendance built up to 160 and was over 200 on the closing Sunday.

The services were generally on a high plane and the prayer services built to a climax on the last Sunday, when the good Spirit was present to admonish and encourage. One of the outstanding services was a missionary evening during which representatives from the Hawaiian, Filipino, Japanese, Chinese, Portuguese, and Caucasian peoples told how the gospel came to them. Some of the other evenings were given to a study of the church institutions, a cantata, and a children's achievement service in which an inspirational challenge to take the gospel to all nations was presented.

Reunion guests who shared in work and ministry were Evangelist and Mrs. Lynn E. Smith and boys, of Los Angeles.

The district officers for the coming year were elected. They were A. Orlin Crowover, president; Elwin R. Vest and Henry Mahi, counselors; Yoshimi Nii, secretary; Elias Kaawakauo, treasurer; Inez Vest, women's supervisor; Eugene Law, young people's supervisor; Viola Pagat, church school director; Emma Kaawakauo, Sr., music director; Emma Ruth Bromann, statistician; Leila Miyamoto, director of drama; and Tsunao Miyamoto, auditor. Priscilla Kramer was sustained as historian, and Tsunao Miyamoto as bishop's agent.

Recently elected to serve as pastors of the Honolulu congregations are Henry Mahi of Makiki, Akira Sakima of Kalihi, and Tsunao Miyamoto of Kapalama. The counselors in the respective congregations are Elias Kaawakauo, Yoshio Sakata, and Peter Ahuna. Avon Yap was appointed pastor of the Wahiawa mission.

Men approved by the district conference for ordination were Miguel Mahi to the office of priest, and Eugene Law, teacher.

David Kaleikau left August 22 for Independence, Missouri, to be assigned as a General Church appointee to the Central Development Area. He is the fourth appointee in the history of the mission, the others having been the late James Puuohau, Prescott Foo, and Avon Yap.

Recent gains through baptism at Kalihi were Walter Ishikawa and Clarence Awaya. Makiki's additions were Myron Harbottle, April and Puanani Kuhia, and Gloria Woodworth.—Reported by A. ORLIN CROWOVER

Mission Elects Officers

PONCA CITY, OKLAHOMA.—Mrs. Alan D. Kelley, district women's leader from Tulsa, Oklahoma, was speaker for the May meeting. Her topic was "How to Tell a True Christian." Other Tulsa visitors were Mrs. Robert Beck, Lorene Couch, Cora Hardey, and Maude Henrick.

Toni Cavanaugh, daughter of Mr. and Mrs. Robert J. Cavanaugh, was baptized by her father on June 14, and confirmed by Elders Glenn C. Limb and O. E. Pender on June 21. On August 2 Elder W. F. Page of Andrews, Texas, baptized two granddaughters, Marilyn and Lois, daughters of Mr. and Mrs. Atwood Jones, of Tonkawa, Oklahoma. The two children were confirmed that evening in the home of Mrs. John Hutchinson, by Elders Pender and Page.

District President Alfred H. Yale conducted a business meeting for the mission July 15. Brother Limb was reappointed mission president. Other officers elected to serve during the coming year were Mrs. Cecil Jackson, secretary and women's leader; Graham S. Hart, director of religious education and auditor; J. B. Sack, young people's supervisor; Mrs. Glenn Limb, children's supervisor; W. T. Bozarth, music director and treasurer; Paul Storm, auditor, and Robert J. Cavanaugh, reporter. Those sustained in office were Robert J. Cavanaugh, book steward; M. A. Etzenhouser, recorder; Paul Storm, historian; Mrs. Graham Hart, solicitor; and W. T. Bozarth, Paul Storm, Mrs. Edith Padget, Robert J. Cavanaugh, and J. B. Sack, finance and building committee.

Those attending the Oklahoma Reunion on August 8-15 were Elder and Mrs. Limb, Mr. and Mrs. Cecil Jackson and son Norman, Mrs. Lula Lackson, Mrs. Noah Padget, Mrs. John Hutchinson, and Loreta Hutchinson who was baptized at reunion.

Mrs. Cecil Jackson is women's leader. Other officers are Sister Limb, assistant leader; Sister Cavanaugh, secretary; and Sister Hart, treasurer.

Mr. and Mrs. John Page have recently moved to Fairfax, Oklahoma, where Mr. Page manages the Osage County packing plant, and is co-owner of the concern. Special social parties were held for them, and also for Mr. and Mrs. DeWayne Steers, who were home on a brief furlough over July 4.

Elder Jess Davis was guest speaker on July 19.—Reported by MRS. GRAHAM S. HART

Successful Church School

RUNNELLS, IOWA.—This year, Runnells held its first vacation church school. Only two members of the staff were familiar with the type of work, but all were willing to learn. The director acted as principal, supervisor, and general helper. Each teacher also acted as group leader and handcraft supervisor. The pianist, music department head, and storyteller all helped wherever they were needed. Those on the teaching staff were Grace Tingle, Isobel

Lane, Mamie Meador, Helen White, Ruth Adams, Ruth Harmison, Mary Alice Conklin, and Blanche Baker. Sisters Florence Freberg and Myra Price, of Des Moines, gave valuable help and material. Sister Freberg showed movies to the children. The junior high group acted as hall monitors and directed traffic.

Pastor Frank Price visited the school on Wednesday, and Sisters Myra Price and Anna Wicker were also visitors. On Thursday the children had charge of the worship service. Their theme was "Love One Another." The achievement program was presented on Friday evening. Certificates were awarded on a following Sunday morning.

Average attendance at the church school was thirty-four. On June 14, three children from the school were baptized. They were Eva May, Jerry, and Sylvia Meador.—Reported by BLANCHE BAKER

Sunday Radio Sermons

JOPLIN, MISSOURI.—Joplin Branch dismissed all services from July 18-25 in favor of the reunion at Racine, Missouri. A number of the Saints tented at the reunion grounds, and several others drove back and forth. Those driving assisted with the transportation of other members.

The branch had three guest speakers in August. On the sixteenth, President F. Henry Edwards was the speaker, and on the twenty-third, Elder W. E. Timms, recently from England, was the speaker. On August 30, Elder Charles Neff, Assistant to the First Presidency, spoke on "Seek First the Kingdom."

Church school is dismissed at ten thirty on Sunday mornings in order to hear pastor Stephen Black's radio sermon.

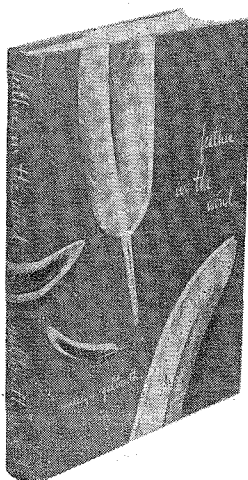
Doris Jeane Brooks has enrolled for nurse's training at the Sanitarium in Independence, Missouri.—Reported by RACHEL M. TROYER

Branch Business Meeting

FOREST GROVE, OREGON.—The branch business meeting was held August 23, with District President Verhei presiding. Most of

feather in the wind

by madelyn galbraith



herald house

This is a religious novel about some ordinary people who at first had no concern for God or religion. After being driven from Mexico to seek refuge in the States, they came in contact with and accepted the gospel of the Restoration. Every page has interesting action which will appeal to both teen-age and adult readers.

\$3.00

Independence, Missouri

the 1952-53 officers were re-elected, including Elder Ray Rogers as pastor.

Elder Lester Whiting and his wife from Independence, Missouri, were recent visitors.—Reported by MRS. H. B. ANDERSON

First Separate Reunion

HIGHLAND PARK, MICHIGAN.—Detroit International Stake held its first reunion separate from the combined reunions of other years, at the Blue Water reunion grounds near Lexington, Michigan, August 8-16. Registered attendance during the week was 450, with many visitors each week end.

Apostle C. George Mesley and Sister Mesley were in attendance throughout the entire reunion, with Brother Mesley taking charge of morning prayer services and Sister Mesley teaching the women's class each morning. Bishop W. N. Johnson and his family were in attendance during the first week end of the reunion, and he preached at the afternoon service on August 9.

Al Pelletier, missionary to Ontario, and his family attended for the week. He had evening preaching assignments and spoke at the last Sunday morning service.

Les Gardner had charge of the morning devotions and the twilight class. Warren Chelline taught the men's class. F. E. Butterworth, Robert Flanders, and W. B. McClain had charge of the young people's activities. The new classroom buildings were a decided asset to the work of the children's division.

Bishop L. Wayne Updike was reunion bishop, and also taught the general class. Evangelist George Booth, one of the Stake patriarchs, gave blessings during the reunion.

Others who assisted were Richard Gault, music; Ida Trimble, Athol Packer, Bob Burger, and Mrs. Frances Pike, junior high; Mrs. Rachel Ecker, kitchen; Mrs. Pearl Rife, dining room; Mr. and Mrs. Gene Swanson, registration; Carl Hicks and Noble Gault, administrative assistants to Stake President W. B. McClain; J. M. L. Belrose, administration to the sick; Mr. and Mrs. Rigby Leighton, children's hour and campfire; Mrs. Russell Knight, church school; Elizabeth Miller, nurs-

ery; Hazel Harrison, preschool; Gwendolyn McClain, primary; and Mary McIntosh, junior. Randall Hulse was in charge of recreation. There were many volunteer helpers in each department.—Reported by STAKE REPORTER

Far West Stake News

SAINT JOSEPH, MISSOURI.—The sixty-first Far West Stake Reunion was held August 7-16 at Stewartsville, Missouri, with a record attendance. There were 237 rental tents, also trailers, and individual tents.

The prayer services each day were in charge of Stake President Emery E. Jennings. Brother Evan Fry, General Church radio minister, was the evening speaker. For the Sunday services, the speakers were Bishop G. Leslie DeLapp, Stake Bishop Lewis E. Landsberg, Evangelist William Patterson, and Brother Jennings. A panel discussion was held each morning for the adults, and classes were held for the women's department and priesthood.

The high light of the Zion's League was their annual sunrise prayer service held at the Stewartsville church on Saturday morning, with 300 in attendance. Each day classes and worship and recreational activities were provided for three age groups, the regular, senior, and junior Leagues.

Dormitories were provided for young people whose parents could not attend.

The children's department was under the supervision of Sister Virginia Bean. There was an enrollment of over 350 children, with classes provided for each age group. A nursery was provided for children between the ages of six months and three years.

Registered nurses were on duty at all hours, assisting doctors in the camp.

Music for the reunion was furnished by the stake choir, the Celeste Chorus, choirs from various congregations, and the Zion's League chorus.

The dining hall served all the meals for the campers and was operated on the stewardship plan, each one contributing according to his ability. A total of five thousand dollars was paid for all the meals.

Saturday afternoon a baptismal service was held at Cameron, Missouri. Two persons were baptized. Since January there have been 115 baptisms in the stake.

The reunion budget of \$3,300 and goal of \$7,500 were adequately met when \$8,000 was given in offerings. Plans for additional facilities may now be started with the surplus.

A mission was opened June 21, at Gallatin, Missouri, with a membership of over thirty-five. Several baptisms have been reported.—Reported by MARIE AGENSTEIN

Children Blessed

MT. VERNON, ILLINOIS.—On May 24 Cara Sunshine, daughter of Mr. and Mrs. Tom Racine, was blessed by Elders W. W. Colvin and R. W. Rockett. Mrs. Racine is the former Virginia Jackson, of Marion, Illinois. Elder Rockett is the child's uncle.

John Russell, son of Mr. and Mrs. William Cramer, was blessed on July 19 by his uncle, Brother Rockett, and Brother Colvin. Mrs. Cramer is the former Mayona Rockett.

At the evening service on July 19, Cynthia Sue, daughter of Mr. and Mrs. Kenneth Ezell, was blessed by Elders John Puckett and Rockett. Mrs. Ezell is the former Carmen Bravard.

Brother Puckett was the speaker at the evening service on July 19.

Annual election of officers was held July 19, with Pastor W. W. Colvin presiding. Those elected to office were W. W. Colvin, branch president; Guy Wilcox, church school director; Avva Rockett, women's supervisor; Norma Lee Rockett, music director; Eber Jones, Zion's League supervisor; JoAnn DeSelms, secretary; Pauline Jones, publicity agent; and Ralph Rockett, sustained as treasurer. The auditing committee consists of Verl Moore, Tom Racine, and Guy Wilcox. Harold Hertenstein, Guy Wilcox, and Tom Racine were sustained as members of the building committee.

LaVeta Marie GaVette, daughter of Mr. and Mrs. Orian GaVette, was blessed on August 2 by Brothers Colvin and Rockett. Mrs. GaVette is the former Suzanne Edgington.

On August 23 Shirley Nadeen Cummings was baptized by Brother Tom Racine, and confirmed by Brothers Rockett and Colvin.

Recent speakers have been Stanley Greathouse, Lowell Wilson, and Charles Wesner.—Reported by RUBY ELLIS

League Retreat

PLEASANT HILL, MISSOURI.—Zion's Leaguers from Central Missouri Stake registered for a retreat at Knob Noster State Park on Saturday afternoon, August 22. The theme was "The Challenge of the Restoration," and 160 Leaguers attended.

Appetizing meals were prepared by Nadine Williams of Kingsville, Pat Updike from Odessa, Frances Benner from Harrisonville, and Louise Loveland, Betty Kleckler, and Vernie Carlile from Pleasant Hill.

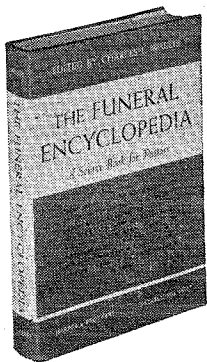
Those who shared in ministry were Eugene Theys, guest minister; Harry Simons, stake president; W. C. Becker, stake bishop; and Merton Loveland, stake youth leader. Stephen Robinson shared his experiences in Guatemala with the group, and Louise Loveland planned the campfire service.

On Saturday evening, Brother Theys showed pictures of his missionary work in Germany and spoke at the campfire service. Brother Simons taught the senior Zion's League class and Brother Theys the junior Zion's League. Merton Loveland was in charge of the fellowship service, at which nineteen prayers and testimonies were given. Brother Theys was the final speaker at the retreat.—Reported by JEAN CARLILE

The Funeral Encyclopedia

A Source Book

Edited by Charles L. Wallis



Under one cover, all that a busy pastor could ask for the Christian funeral: a treasury of sermons and funeral addresses by 87 outstanding preachers, five complete representative services, copious selections of opening sentences, scriptures, hymn suggestions and benedictions, an anthology of funeral poems, a sheaf of funeral prayers, a section on professional conduct, and six indexes. Harper & Brothers.

\$3.95

Herald House

Independence, Missouri

Letters

Extraordinary Visit

About two weeks ago my companion and I made a trip to Kansas City to visit a very dear friend. When we got there the friend wasn't at home so we took care of some business at Independence. We stopped in the City Hall to see the mayor, and he was out of town, so my companion suggested we visit some friends there, but for some reason we didn't. On our way back to Kansas City we were strongly impressed to visit a friend on Truman Road. The lady we visited had just returned home from the Sanitarium and could not talk above a whisper. When we rang the bell she came to the door looking as if she would fall to the floor, she was so weak. When she saw us she exclaimed, "God sent you here!" After we visited awhile she asked for administration and was healed. She said her husband and daughter would be extremely happy when they returned home and found her well. Her doctor informed her that she had been at death's door a short time before. This good woman had been healed many times before when I was called to administer to her with another elder. One of the six children she and her husband had adopted was healed through administration after the doctor said he wouldn't live till morning. That boy is still living and has three children of his own.

JAMES L. GRAY

Lamoni, Iowa

Our Special Reason for Membership

I wonder how many of us have ever stopped to think why we are members of the Reorganized Church. Was it because we were born in the church? Did we just hit upon it and like it pretty well? Were the people particularly nice? Or did we find in it all the answers to our religious questions?

I believe that each of us as Saints should try to express in writing our personal reason for being a member of the church. It would be interesting to compare a large number of these reasons and try to draw from them ideas for helping explain the gospel to our friends.

My idea may seem simple to me and my reason unimportant, but in reality it may be helpful for another to know and enable him properly to tell the story.

We know the time is growing shorter and we have much to do. Each of us needs to get busy and do his job. The priesthood cannot do the job alone. A large proportion of our families do not attend church regularly. Could part of the fault be ours? I believe so. We should bear stronger witness in our words and actions so that our weaker brothers and sisters will be strengthened. We can tell them, as well as our nonmember friends, why we are Reorganized Latter Day Saints. Perhaps this will open up the best way to help them.

MRS. WILLIAM WHITE

Corvallis, Oregon

Concerning the Use of Meat

I wish to express my appreciation for the answer by Mildred Nelson Smith in "Question Time" of August 24. To me this is very enlightening. It seems that we do eat too much meat despite the fact that we have the Word of Wisdom, given by the prophet as information and instruction to us in choosing our foods.

Many people think in terms of meat only when protein is mentioned; very few think of amino acids. These are the building blocks that make up proteins. There are about six-

teen of the numerous amino acids that are indispensable. Milk seems to contain all of these. Soybeans contain most or all of them. These two foods are better protein sources than meat. If fish and sea foods are not considered as meat, we can use more of them. Milk and soybeans also are rich in essential vitamins and minerals.

I have regained perfect health through the study of nutrition and proper eating. Anyone who has the desire to be well and the faith that God answers prayers can have good health, I believe. We should eat our foods, when possible, as nature provides them. We need whole wheat, vegetables, and fruits each day. If we think pleasant thoughts, take plenty of rest, and spend time each day in communion with our Heavenly Father, our health should be good.

AUGUST J. HENTZ

Hinsdale, Montana

A Testimony of Conversion

I left home at the age of sixteen to meet life on my own and, for the first time, to think and act for myself. I lived in a boardinghouse and worked in a shipyard. I was interested in religion and attended many different churches, hoping to find the right one. While serving with the armed forces in Korea I saw just how far man can fall away from God and how futile he is in his own strength to rise again. I watched fellows who were respectable citizens in the States become drunken philanderers. They would tell me I was foolish not to join them, but I knew it would only lead to the ultimate in wickedness and misery. Then I met a young man who refused to smoke or drink. One day he showed me the picture of his wife and said that the people of his church believed marriage to be pure and holy and that he would not think of doing as these other men. He said his church was the Reorganized Church of Jesus Christ of Latter Day Saints, then he asked me about my faith. I told him that I belonged to no church, that I had been to many but had found none that met my expectations. I also told him I believed it was necessary for God to appear in person to direct men back to his church. He said that God and Christ both had appeared to Joseph Smith, when he prayed for direction as to which church he should join, and commissioned him to reestablish the church in these latter days. When I was sent back to the States on rotation, I decided I would find this church my friend had told me about. In Denver I met Gerald Gabriel who told me all about it. I knew as I listened to him that this was what I had been seeking for, and within a week I was baptized. The day I became a member was the day life really began for me.

ALAN STAGG

Lowry A. F. B.
Denver, Colorado

For Some the War Is Over

I remember the day the war in Korea started. June 24, 1950, was a bright, sunny day in Hawaii—until the paper came. But even the news did not seem to touch our lives just then. It was not long, however, until my husband came home and said that his regiment had been ordered to Korea. There was the usual scurry and bustle that accompanies an army on the move, and the same preparation to leave on the part of families getting ready to go to the mainland. The morning Fritz sailed was appropriately gray, and the mist mingled with my tears as I told him good-by. Then—after a long wait—the war was over for us. Fritz was rotated home, and the long days of watching for letters that didn't come were ended.

We were fortunate, but what of the others? Can time erase the memories of horror, the sights and sounds and smell of war? For some the war ended with the pain of torn flesh and crushed bones. Or does it ever end for those who must face life with only one arm or one leg or other physical disfigurement? What about the men who were taken prisoners? For some death was a merciful release; others had to live to remember the torture they received or watched their friends endure. Even though the truce has been signed, who can forget Heartbreak Hill or Sniper Ridge?

For some the war is over—permanently over. But for those who remain there is a greater war to be fought—the unceasing war of right against wrong. We who have the restored gospel know that only through the light of truth and the love of God can the world find peace. We must work diligently until He comes—for only then will the battle of the ages cease.

MRS. IOLA BRADSHAW

Denver, Colorado

Do It Now

When I first came to Lamoni to serve as stake secretary, I found tacked up over my desk a typed copy of the poem, "Do It Now." Not long after I started work there, a group of girls from a Sunday school class came to the office for instructions on a project they had accepted to solicit funds for the Sanitarium.

The first one who came in stepped over to my desk and read the poem as she waited for her friends. She smiled and said, "That's good!" Soon the rest came, and they went into the private office to get their assignments of territory and quota. In a surprisingly short while—only a few days—this same girl returned, her face wreathed in smiles, and with her full quota. She said to me as she went through the main office, "After reading that poem, I thought since this was my job, I'd better do it now."

Some weeks later our stake reunion opened. Brother Wilber Prall, a full-time counselor in the stake presidency, had charge of the young people's early prayer services. One of the first mornings there was a pause, as sometimes occurs at the opening of the service. I stood and told of the incident and expressed my desire to be ready to serve now in the prayer services as elsewhere. Brother Prall followed instantly by telling what I had not known; this girl was not only the first to return, but the only one to bring her full quota. He asked those attending the service which they would rather be like—the one who returned so promptly with her full amount, or those who straggled in later with only a portion of their quota. It set the keynote of the service, and we had one of the most delightful young people's meetings I ever attended.

Some Oriole girls under supervision of Sister A. E. Bullard took it as their slogan and at their little prayer group immediately preceding these morning services, they pledged themselves to share actively in the service *now*. They kept their pledge and gave life to all the ensuing services. All this happened because someone had tacked up that poem, and because Brother Prall issued the challenge.

The Scripture tells us: "Now is the acceptable time of the Lord," and over a hundred years ago the Lord said to the church: "Even now there is enough to redeem Zion." What could we not do in the strength of the Lord if we would but respond to his call *now* and give ourselves wholeheartedly to his work. With all my heart I believe in such close communion with the Lord that when the Spirit says, "Now is the time to serve; now is the time to bear witness," we may be able to recognize the call and respond with our whole being.

ETHEL A. LACEY

Lamoni, Iowa

The World's Most Impolite Habit

By Thurman Sensing

(Reprinted with permission from the *Kiwanis Magazine*)

If I were selecting the world's most impolite habit I would name without the slightest hesitation—smoking. Not the worst habit—but the most impolite.

The fact that I don't smoke myself has nothing to do with my attitude; at least I don't believe it does. One should be able to discuss a habit where manners are involved without letting the personal equation enter into it.

I can think of no better example of what influences me than the large number of people who smoke in crowded elevators or taxicabs or close committee rooms or similar places where the unwilling victim has no chance to escape.

Can anything be more contradictory than for a gentleman to get into an elevator and remove his hat out of respect to a lady and at the same time hold an odoriferous cigar or smoldering cigarette a few inches from her face? Those on the elevator to whom smoking is obnoxious—and don't think it isn't obnoxious to a great many people—are entirely at the mercy of the smoker. They are crowded together, they cannot move, and they have no defense.

That is why I say smoking under such conditions is the height of impoliteness.

That this violation of good manners has become so common perhaps accounts for the fact that it is largely ignored. It is so common that it is accepted, even by those who dislike it, as a necessary nuisance, where, on the other hand, something unusual would draw immediate attention. To use a "polite" example that would not compare in obnoxiousness with smoking, for instance, suppose a person got on an elevator with a perfume atomizer—not a stink bomb—in his hand and every few seconds let loose a blast of perfume. I have a feeling there would be considerable stirring among those present and perhaps a certain amount of remonstrance. If this individual used something worse than perfume, it is entirely likely that the weight of "public opinion," if not something a little heavier, would put an end to it.

Why doesn't the weight of public opinion have some influence on the impoliteness of smoking? Perhaps it would if the politeness of nonsmokers did not get the better of their honesty, because nonsmokers are unquestionably more polite than smokers. They not only do not raise objections, but in the rare cases where the smoker will inquire if his smoking will bother, the nonsmoker invariably replies,

"No, of course not." Some of them will even stretch politeness a little and say, "Although I don't smoke myself, I like the smell of tobacco."

Perhaps the situation would be remedied if the young lady whose escort asks that question would say, "Yes, I would prefer you don't smoke—it permeates my hair and my clothes, and I don't like the odor"; or the host or hostess would say, "If you don't mind, the smoke is very irritating to my eyes and throat"; or the committee member would say, "Would you gentlemen please not smoke; it gives me a headache."

A really polite smoker would simply say, "Do you smoke?" If the answer were no, he would not either, until he was away somewhere by himself.

Is the smoker's lack of consideration another illustration of the moral and ethical laxity that seems to be growing these days? Or is it a problem by itself? I don't know. But I really would like some conscientious smoker to answer my complaint honestly and forthrightly—if he can do so.



Golden Wedding Anniversary

Mr. and Mrs. George D. Sinclair of Onset, Massachusetts, celebrated their fiftieth wedding anniversary on May 30 by holding open house at their home. They were married on June 2, 1903, in Fall River, Massachusetts. A sister of Mrs. Sinclair, Mrs. Addie Clough of Kirtland, Ohio, and Mrs. Ethel Madsen of Pawtucket, Rhode Island, who were flower girls at the wedding, attended the celebration.

Both Mr. and Mrs. Sinclair have been active members of the Reorganized Church since their youth. They worked over thirty-five years in Boston Branch, and for the past three years he has served as pastor of the Onset group. They have three children: Milton, Earl, and Mrs. Geneveive Chesworth; six grandchildren; and one great-grandchild.

My Religion

By Mrs. Theodore Berry

EDITOR'S NOTE: The value of this testimony will be enhanced for our readers by knowing that the writer is not a member of the white race. She appreciates the tolerant attitude of those who recognize no racial barriers in the gospel. If she has ever been hurt by the thoughtlessness or prejudice of the few which fail to measure up to these Christian standards, she does not dwell upon it, but rejoices in the all-embracing love of God.

I WAS TAUGHT to read the Bible regularly, have faith in God, and know that he was the solution to all problems, and that I could overcome any obstacle by a simple faith in God. My attitude toward religion can be summed up best by Gibran's quotation, "Your daily life is your religion and your temple." My religion is a vibrant, challenging guide giving me courage and a sense of direction and conviction for my everyday living.

As I seek to live my religion daily, it gives me an abiding faith in God making me aware that he is ever present and watching over me.

My religion creates within me a concern for the well-being of my fellow men; I am concerned that each person may live respectably, comfortably, and have the right to enjoy full first-class citizenship with equality of opportunity.

My religion recognizes the worth of every individual and creates in me a desire to understand human frailties and know why people behave as they do—the desire to be charitable and understanding of others.

My religion recognizes no barrier of race, color, or creed. I firmly believe that we are all children of one Father and that a person of real religion strives to implement these beliefs in his daily actions so that brotherhood is something which is practiced 365 days a year—not one month, one week, or one Sunday in the year. I know that one must live with one's conscience, aware of what is morally and spiritually right in the sight of God.

My religion affords me a sense of humility. I revere God, praise him, and put him first in my life knowing that he is love, and he that dwells in love.

Bulletin Board

International Festival and Dinner

The Stone Church women's department will hold an international festival and dinner Friday, September 25, at 6:00 p.m. in the dining room and basement of the Auditorium. Foreign foods, an unusual program, and colorful atmosphere are to be featured. Wearing costumes is optional. Tickets are \$5.00 for adults and \$2.00 for children under 12. Proceeds are for the Stone Church Educational Building. Contact Mrs. Iva Hunter, the Stone Church Office, Independence, Missouri, for tickets.

Pittsburgh District Women's Institute

The Pittsburgh District women's institute will be held September 19 and 20 at Fayette City, Pennsylvania, beginning at 1:45 p.m., Saturday with a worship service, followed by classwork. Aarona Kohlman of Guelph, Ontario, is to be the guest speaker. Meals will be served at the church. Women of Pittsburgh District and neighboring areas are urged to attend. There is a registration fee of 25c.

BUELAH WARNER
District Leader

We're on the Air . . .

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

ARKANSAS, Searcy.—KWCB, 1300 on the dial, 4:30-4:45 p.m. (CST) Sunday.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

CONNECTICUT, Norwalk.—WNLK, 1350 on the dial, 8:30 a.m. each Sunday (beginning July 5).

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WALE, 1400 on your dial, 9:45 a.m. (EST) on September 30, 1953.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFBS, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MONTANA, Kalispell.—KGEZ, 600 on the dial, 1:15 p.m. (MST) Saturday.

OHIO, Ashtabula (Cleveland area).—WICA, 970 on the dial, and WICA FM, 103.7 megacycles, 9:15 to 9:30 a.m., Sunday, July 14-December 6.

OHIO, New Philadelphia.—WJER, 1450 on the dial, 11:15 to 11:30 a.m. (EST) July 28.

OREGON, Ontario.—KSRV, 1380 on the dial, Sunday 1:30 p.m. and 9:15 p.m.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 10:00 a.m. (CST) Sunday.

TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

WYOMING, Newcastle.—KASL, 1240 on the dial, 9:45 a.m. (MST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Minneapolis Church School Institute

John Darling, Director of Leadership Training, is to conduct a district church school institute at Minneapolis, Minnesota, on October 2, 3, and 4. Members of the Wisconsin and Red River Districts are invited to attend. Registration is \$1.00. Further information may be obtained from Bernice C. Staffeld, 408 Penn Avenue South, Minneapolis 5, Minnesota.

Change of Address

James Daugherty
439 North Cherokee
Taylorville, Illinois

Publications Wanted

Martha Culbertson, 610 East Second, Pueblo, Colorado, would like to purchase a copy of Estella Wight's *The Vineyard Story*.

A. Orlin Crownover, 1666 Mott-Smith Drive, Honolulu 14, Hawaii, needs the July, 1919, issue of the *Journal of History* for the district library. Anyone having that quarterly is urged to write him, stating the price desired.

Earl G. Weyhenmeyer, 5225 Old Sonoma Road, Napa, California, wants to purchase Macgregor's *A Marvelous Work and a Wonder* and Knisley's *Infallible Proofs*. Please state price and condition of books before sending them.

Books for Sale

W. L. Macrae, 322 E. Gay St., Warrensburg Missouri, has complete volumes of the *Journal of History* for the years 1908-1922. They are in good condition. Write Brother Macrae for price and other information.

Request for Prayers

Mrs. Sam Kennemer of Stillwater, Oklahoma, requests prayers for her daughter, Mrs. Arthur Kerr of Morrison, Oklahoma, who has cancer.

Prayers are requested for the spiritual welfare of Milton Rose and the family of Mrs. Anna B. Jordan.

WEDDINGS

Dzara-Hissom

Shirley Ann Hissom and Fred Dzara, both of Pennsylvania, were married July 31 at Boston, Massachusetts, by Elder Fisher. The bride is a graduate of Graceland College, and the groom, who is now in military service, is a graduate of the University of Pennsylvania. They are making their home in Fitchburg, Massachusetts.

Sharp-Hardman

Mrs. Eula Hardman of Avery, Texas, and Elder T. B. Sharp of Winthrop, Arkansas, were married August 24 at the home of the bride, Elder Frank Pollard officiating. They will reside in Avery.

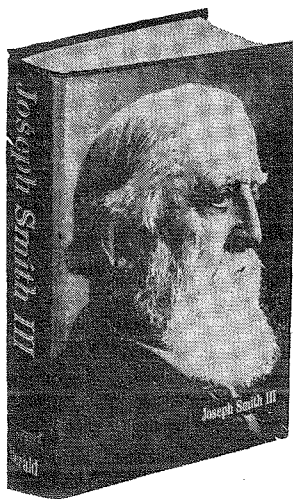
Muceus-Hintz

Marjorie Helen Hintz, daughter of Mr. and Mrs. Dean Hintz of Chico, California, and John Arthur Muceus, son of Mr. and Mrs. Bruce Kanawyer of Reedley, California, were married June 14 in Trinity Methodist Church, Priest H. M. Brown officiating. Following the wedding a reception was held in the church social hall. The bride is a graduate of Graceland and Chico State College; the groom is a graduate of Graceland and has attended Fresno State College. They are making their home in Reedley.

Lowry-Killery

Dolores Ann Killery of Mt. Vernon, Illinois, and Frederick Marion Lowry, also of Mt. Vernon, were married June 10 in the First Methodist Church in Mt. Vernon, the Reverend I. N. Reid, uncle of the bride, officiating. The

Joseph Smith III and the Restoration



This book is more than autobiography. It is the story of the growth of an organization. The thorough identification of Joseph Smith III with the Reorganization makes it to that extent biography. After you have read this book, you will know better the men who pioneered in the Reorganization and labored faithfully to make the name of Latter Day Saints honorable again.

\$6.00

HERALD HOUSE

Independence, Missouri

groom, a 1948 graduate of Graceland College, is principal of the grade school in Woodlawn, Illinois.

Young-Franks

Jean Franks, daughter of Mr. and Mrs. G. H. Franks of Canton, Missouri, and William Young, son of Mr. and Mrs. Frank Young of Wellsburg, West Virginia, were married August 14 at Enoch Hill Reorganized Church in Independence, Missouri, Dale Paterno, pastor at Ames, Iowa, officiating. The bride is a graduate of both Graceland College and the Independence Sanitarium School of Nursing. The groom is a graduate of Graceland and Iowa State College. They are making their home at Ames where Mr. Young is a member of the college faculty.

BIRTHS

A son, Terry Joe, was born on July 31 to Mr. and Mrs. Joseph Simpson of Joplin, Missouri.

A son, Michael Lee, was born on July 28 to Mr. and Mrs. Bill Simpson of Joplin, Missouri.

A daughter, Delva Michele, was born on August 18 to Mr. and Mrs. Wayne Owens of Arkansas City, Kansas. Mrs. Owens is the former Twyla Simpson of Joplin, Missouri.

A daughter, Pamela Kay, was born on August 20 to Mr. and Mrs. Jerry McBride of Joplin, Missouri. Mrs. McBride is the former Bonnie Grace Rook.

A son, Louis James, was born on August 29 to Mr. and Mrs. Arthur Owens of Joplin, Missouri. Mrs. Owens is the former Loretta Simpson.

A son, Paul Eugene, was born on July 21 at Lexington, Missouri, to Mr. and Mrs. Foch Worthington. Mrs. Worthington is the former Gloria Jean Harrison of Richmond, Missouri.

A son, David Roger, was born on June 15 to Mr. and Mrs. Lloyd L. Peterson at Detroit Lakes, Minnesota. He was blessed on August 16 at Audubon by Elders Archie Peterson and Hilary Tester.

A daughter, Cynthia Charlene, was born on June 17 to Mr. and Mrs. Sylvester R. Coleman of Logan, Iowa. She was blessed on August 9 at Woodbine Reunion by Apostle Roscoe Davey and Seventy John N. Loren. Mrs. Coleman is the former LaVona M. Crabb of Independence, Missouri. Mr. Coleman, an appointee, is serving as president of Northwestern Iowa District.

A son, Stephen Louis, was born on August 23 to Mr. and Mrs. Richard R. Lotz of Scott Air Force Base, Illinois. Mrs. Lotz is the former Jeane Nelson.

A daughter, Janice Kay, was born on May 23 to Captain and Mrs. Jack C. Gernhart at Stuttgart, Germany. Mrs. Gernhart is the former Jackie Forbes. Both parents are graduates of Graceland College.

DEATHS

DIEM.—Edward R., was born June 27, 1869, at Adrian, Michigan, and died August 20, 1953, at his home near Carsonville, Michigan. He was married to Carrie Baird on March 29, 1899; twin sons were born to them. Carrie died on February 12, 1903, and on June 26, 1907, he was married to Mary McInnis, who survives him. He had been a member of the Reorganized Church since June 27, 1886, and since June 17, 1928, had served in the office of priest.

Besides his wife he leaves a son, Earl; a brother, Bruno of Carsonville, Michigan; four

CORRECTION

The descriptions of the two books, "In Parables" (\$2.00) and "Be Still and Know" (\$1.25), were reversed in the "Herald" September 14 advertisements.

sisters: Mrs. Louisa Schoff of Stewartville, Missouri; Mrs. Mary Schoff of Independence, Missouri; Mrs. Bertha Fanning of Oklahoma City, Oklahoma; and Mrs. Amelia York of Vandalia, Illinois; and nine grandchildren. The other son, Earnest, died two months ago. Funeral services were held in the Sandusky Reorganized Church, Evangelist H. E. C. Muir and Elder Elroy Hanton officiating. Burial was in Washington Cemetery, Carsonville, Michigan.

JONES.—Jane Margaret, daughter of John A. and Elizabeth Lawless Nix, was born January 21, 1885, in Kickapoo, Illinois, and died June 25, 1953, at Kewanee, Illinois, Public Hospital. On August 16, 1905, she was married to Edward Jones who survives her. She had been a member of the Reorganized Church since 1915.

Besides her husband she leaves two daughters: Mrs. Elizabeth L. Hutton of Kewanee, and Mrs. Elva M. Taylor of Brimfield, Illinois; and three grandchildren. Funeral services were held at the Seifert and Smith Chapel in Kewanee, Elder Raymond Wrigley officiating. Interment was in the cemetery at Brimfield, Illinois.

PUCKET.—Evelyn, daughter of Mr. and Mrs. Fred A. Graves of Joplin, Missouri, was born February 21, 1916, and died August 15, 1953, at a hospital in Joplin after a long illness. She was married on October 27, 1934, to Allen J. Pucket, who survives her.

Besides her husband she leaves three sons: Bill, Fred, and Jim; her parents; four brothers; and five sisters. Funeral services were held at the Reorganized Church in Joplin, Elders Stephen Black and Herman Plumb officiating. Burial was in the Ozark Memorial Cemetery.

SNOW.—Ida L., was born July 6, 1874, at Cula, Illinois, and died September 3, 1953, at the Independence Sanitarium. On November 18, 1905, she was married to Leon Snow, who preceded her in death on November 30, 1934. Following his death she lived on South Osage Street in Independence, Missouri, until November 3, 1948, when she entered Resthaven, the church home for aged women. She had been a member of the Reorganized Church since 1905. She leaves no immediate family.

Funeral services were conducted by Patriarchs W. F. Bolinger and Arthur Stoff at the Roland Speaks Chapel in Independence. Burial was in Mound Grove Cemetery.

The Combined Testimonies of Matthew, Mark, Luke, and John

By John R. Darling

The *Combined Testimonies* (entitled "Gospels" in the King James Version of the Bible) of Matthew, Mark, Luke, and John presents an associated account of the life of Jesus as recorded in these four books of the Inspired Version.

\$3.25 each

5 or more to 1 address \$3.00 each

HERALD HOUSE

Independence, Missouri

The Stone Kingdom

(Continued from page 11.)

day magazine of the Omaha *World Herald* for December 31, 1950, it is stated in part that by the year 2,000 ". . . a new world-unifying power—the United States—will have taken its place in the center of international affairs; forging a new 'Empire,' different from Britain's, different from Rome's, indeed not an empire at all in the old sense, but nevertheless a new core, a new catalytic force." These are strong sentiments indeed in verification of American-type freedom filling the mission of the prophetic *stone kingdom*. And these sentiments are strengthened by the continually mounting conviction among thinking peoples the world over that it must be one free world or no world at all.

It is apparent, then, that present-day events and tendencies do indicate that the spirit of mass freedom for mankind, with the United States leading the way, is working throughout the world to substitute freedom for slavery, the rights of the many for privileges to the few. In the words of the prophecy, the *stone* is in the act of becoming a *great mountain* to fill the whole earth.

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

M
h

RAIN

This incident occurred when there was a drouth. A picnic had been planned, and on that very day it began to rain. Some were disappointed.

But one woman took another view. "As I see it, the sky is raining flowers that we would not otherwise have. It is raining wheat to make bread for the hungry. It is raining cotton to clothe the needy. It is raining grass for the cattle. It is raining prosperity. In these good drops of rain, God's blessings are falling from heaven to earth."

That gave everybody a different idea of the whole thing. Try it on your troubles sometime; it may help you.

Someone has said it isn't so important what happens to you, as how you take it. L. J. L.

ASSIMILATION

The mind is like the stomach. It is not how much you put into it that counts, but how much it digests.—Albert Jay Nock.

DROUTH

It is weeks since there has been any rain, and the blazing sun soaks up some of the scant moisture that is left, robbing the plants. Some of the garden could be watered enough to save it, but not all. The lawn is parched and brown. Even the weeds are stunted and sick, and there is a coating of dust over everything. The roses, the princesses of the garden, are protected by a mulch, so their water goes a long way and they keep blooming. Is there anything that grows that can look thirstier than zinnias? Their leaves hang down like despairing hands and they can almost shout for a drink. Water them, and they freshen up in twenty minutes. The trees in the woods across the way are suffering and some dying. The horses chew at the stubs of the grass, sniffing the dust away. A drouth is a cruel thing, and it makes nature's children suffer keenly.

L. J. L.

TIME

The most precious of all possessions is time;
Every day you have less;
Every second wasted can never be replaced.
Time is the most democratic of all properties.
Every human being is a millionaire at birth;
Everyone ends as a pauper in time.
What you buy with it depends on you.
Time can be exchanged for failure or success,
whichever you prefer.
How much interest are you drawing on the only
real capital you have—time?

—Author Unknown

DEFECTS

All great literature contains the elements we call obscene. Certain elements of the Bible have been so termed, and such words intrude even into dictionaries. When a lady objected to such words in his dictionary, Samuel Johnson is reported to have said: "Madam, you must have been looking for them." Why condemn a barrel because of one specked apple among its contents?
W. J. Haworth

1953 - 1954

PASTOR'S HANDBOOK

Theme: Our Spiritual Obligation

This handbook is designed to be a helpful tool in the hands of the busy pastor who will use it, and offers an overall theme for each month, with suggested prayer meeting themes, hymns, Scripture references, and Communion and oblation themes. All Bible references are to the Inspired Version unless otherwise indicated. Pastors can use the book in setting their goals and planning to meet them, keeping in mind the goals of the General Church and the needs and capacities of their local groups.

75c

HERALD HOUSE Independence, Missouri

Contents

EDITORIAL

The Honor of Good Works 3
Across the Desk 4

OFFICIAL

Notice of Appointment of Bishop's Agent, Kirtland District 4

ARTICLES

Nauvoo Pageant 4
The Consequences of False Doctrine, by Apostle Reed M. Holmes 5
Vacation, by Leonard J. Lea 7
Hope of the Ages, by Mrs. Lee Oliver 8
Prayer, by Arthur A. Rowner 8
God's Plan for Living, by Nettie C. Lake 9
Let Me Remember, by Marcella Schenck 9
The Stone Kingdom, by Enna Nielsen James 10
Books 12
Question Time 13
The Priesthood Member and His Family, Part I, by Walter N. Johnson 14
Church Men in the News: William A. Fetter, by Barbara Howard 16
Modern Parable of the Talents, by Lyle McFarlane 16
The Kingdom of God, by June Roth 17
Church Women in the News: Ruth Briggs, by Barbara Howard 17
Briefs 18
Letters 20
The World's Most Impolite Habit, by Thurman Sensing 21
My Religion, by Mrs. Theodore Berry 21
Golden Wedding Anniversary: Mr. and Mrs. George D. Sinclair 21
Bulletin Board 22

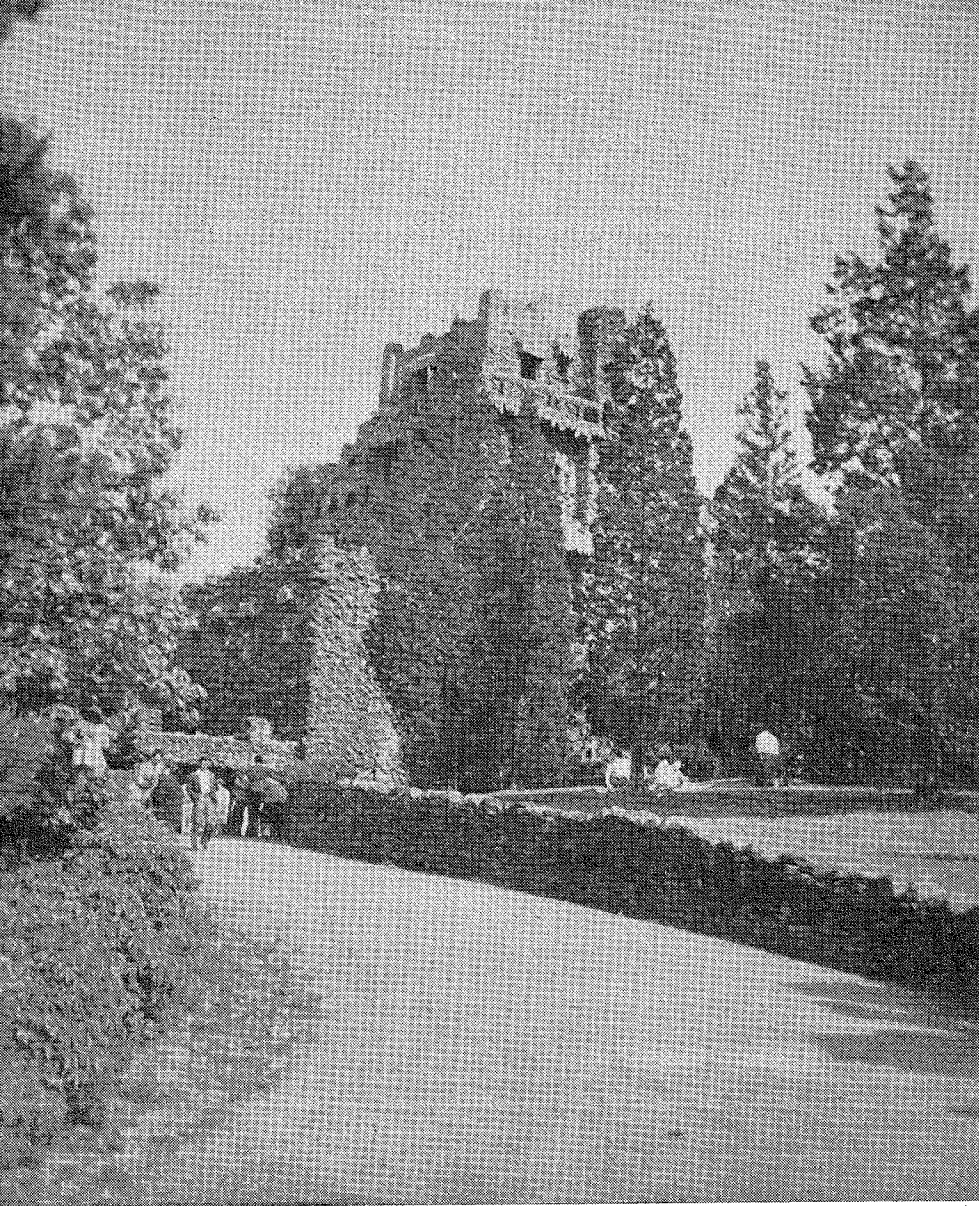


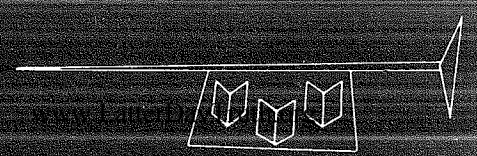
Photo by Gerald Rose

Gillette Castle on the Banks of
the Connecticut River

the Saints' Herald

September 28, 1953

Volume 100



News and Notes

FROM HEADQUARTERS

IMPROVEMENT CONTINUES

President Israel A. Smith continues to regain the strength which he lost during his recent illness. He was at his desk for short periods last week. No regular statements concerning his condition will be issued so long as this favorable trend is maintained.

GRACELAND SPEAKER

President F. Henry Edwards was the speaker at the opening of the school year at Graceland College on Sunday, September 13. In the afternoon, President Edwards met with priesthood members among the faculty and student body. Ninety-two student members of the priesthood were present.

RETURNS FROM CALIFORNIA

Apostle Edmund J. Gleazer has returned to his office and reports that interest is mounting in Northern California District, where several successful camps and an inspiring reunion were held. Brother Garland Tickemyer had charge of the children's camps. Excellent interest is also apparent in several of the congregations in Southern California District. Brother Gleazer reports that Los Angeles Stake and Southern California District together recently purchased a reunion grounds.

ATTEND REUNIONS

Apostle and Mrs. C. George Mesley have returned from reunions at Sanford, Michigan, Blue Water, Michigan, and Erie Beach, Ontario. At Blue Water the attendance had increased so much that it was necessary to have two separate reunions.

CAMPUS SERIES CLOSES

Apostle Reed M. Holmes spoke at the final Campus outdoor service Sunday evening, September 13. Elder Herbert C. Lively was in charge, and music was provided by the Enoch Hill choir. During the week, Brother Holmes met with approximately one hundred church school directors and teachers of Central Missouri Stake, at Odessa, Missouri.

SPEAKS AT LAMONI

Dr. Floyd M. McDowell preached in the Lamoni, Iowa, church to a combined audience of college students and townspeople on Sunday evening, September 13. A reception for the college students was held after the service in the lower auditorium.

VISITS TABOR, IOWA

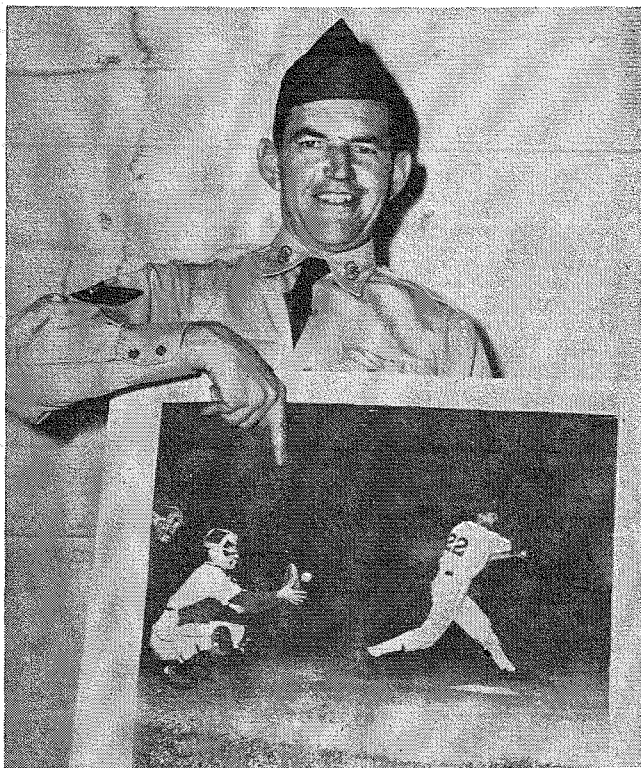
Radio Minister Evan Fry visited his father, Elder Charles Fry, and was the speaker Sunday, September 6, at Tabor, Iowa. Brother Evan Fry also spoke in Kansas City Central Church Sunday, September 13.

RETURNS FROM CAMPS

Carl Mesle, General Church Director of Youth Activities, has returned from Southern Ohio and Columbus youth camps at Canter's Cave, in southern Ohio, New York District Youth Camp and New York District Young Adult Retreat at Allegany State Park, and the College Student Conference in Rochester, New York. One hundred forty-four were registered at the conference, with Dr. Lawrence Brockway in charge, and President F. Henry Edwards and Bishop Henry Livingston representing the General Church.

We'd
Like
You
To
Know...

Gerald
Lee
Rose



STRI-I-KE," and Brother Rose recorded it with his trusty camera. The photograph won him second place in a recent Air Research and Development Command contest. Sergeant Rose received a \$15 award and personal congratulations from General E. E. Partridge, ARDC commanding general in Albuquerque, where Brother Rose is stationed.

Herald readers who watch the credit lines on the front page pictures will have noticed that Brother Rose is practically a "staff" photographer. He has sent numbers of fine photographs, especially of the scenery of the mountains near his home in western Colorado.

Gerald Rose was born May 8, 1921, at Montrose, Colorado, and was baptized in 1929 at Delta, Colorado. His graduation from Delta High School was in 1940. He has spent twelve years in the armed forces. From 1937 to 1940 he was in the Colorado National Guard. The following year he was in the Army, stationed in Oklahoma and Texas. From 1941 to 1947 he was in the Navy, spending time on both coasts of the United States and in the Southwest Pacific. Since April, 1951, he has been with the United States Air Force, stationed at Albuquerque, New Mexico.

He says photography is a hobby as well as a vocation. He ran a photo studio at Cedaredge, Colorado, for a year in 1950. Now he is *Wing* public information photographer at the Kirtland Air Force Base in Albuquerque and is becoming a well-known photographer in the city.

He was married to Georgia DeLong in 1942. They have four children, Geraldine, 9; Samuel Dee, 6; Gwendolyn Fae, 4; and Gloria Ann, 2. His family is with him in Albuquerque.

In 1940 he was ordained to the office of teacher. He is now church school director in the Albuquerque mission. His other interests—besides photography, his family, and the church—are woodworking, reading, and writing.

The Saints' Herald Vol. 100 September 28, 1953 No. 39

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; and Audrey Stubbart, Copy Editor. BUSINESS MANAGER, Kenneth L. Graham.

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

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

The Necessity of Priesthood

THE NEW TESTAMENT pictures the early church as a worshiping and serving fellowship in vital communion with her Lord and presided over by men called of God to his ministry. The functions of the various orders of the priesthood are not fully defined in the New Testament, but the fact of authoritative priestly leadership is evident.

Careful examination of the available records shows that the primary task of the Christian ministry is to bring men to God. Intellectual ministry is a secondary aspect of this task. This is because it is quite possible to teach men proper ideas about God, our Savior, and the doctrines of the church, without actually bringing these men into a saving relation with Divinity; just as it is possible to bring men into a saving relation with Divinity even though their ideas about God and his purposes may be limited or even inaccurate. Sound understanding tends to be generated in spiritual experience, not to precede it.

Men of the priesthood are called to preach, to teach, to govern, and to serve. In all these priestly activities they should represent God with power and authority. This calls for humility on the part of the minister, but not for uncertainty. His humility derives from the fact that the power which he exercises is not his own; it is the power of God. His certainty derives from his knowledge that God has called him and now acknowledges him.

THE REORGANIZED CHURCH of Jesus Christ of Latter Day Saints affirms that our Lord clearly committed representative authority to the apostles, and to the seventy, and to other ministers named in the New Testament. We affirm, further, that provision was made for perpetuating

this representative authority among men, and that it was actually perpetuated beyond the period of apostolic ministry. We affirm, furthermore, that this representative authority was gradually forfeited as men called to the priesthood failed to keep in close touch with the source of their authority. But the church also affirms that Joseph Smith and Oliver Cowdery and their ministerial successors in this dispensation have again been commissioned as representatives of Divinity, and that it is the divine intention that the blessings of the gospel shall be shared abroad in this age through such men.

Our Heavenly Father blesses us in ways of his own choosing. Sometimes he blesses us directly, and with no other person involved. At other times he blesses us through our fellows, but with no ministerial intermediary involved. But at still other times he blesses us through those he has called for this very purpose. In either event, the important consideration is that our Heavenly Father does actually bless us, and that his power is clearly evident. It is our testimony that this power is manifest through

the ordinances of the gospel when these are rightly administered by men who are commissioned of God.

PRIESTHOOD IS NECESSARY because in the great crises of life men need to know that God is actually represented among them in the preaching of the gospel and the administration of the ordinances of the kingdom. We do not prove that this actually takes place by any argument, but by experience. We know that Paul was an apostle of the Lord Jesus Christ because of the redemptive power manifest in his words and work. And in all humility we affirm that the priesthood has again been committed to men because we have known the power of God in our own lives and, particularly, in the ordinances through which we have made covenant with him. We are deeply grateful that our Heavenly Father has so blessed us, and those of us who share priesthood responsibility are made movingly aware that we can fulfill our calling only as we maintain close relations with the source of our authority and power.

F. H. E.

Potter Article in "Pix"

A RECENT ISSUE of *Pix* magazine (June 27, 1953) carried a three-page spread titled "What is a Latter Day Saint?" This magazine, a publication of national prominence in Australia, faithfully reproduced an illustrated article written by Seventy Floyd Potter. More than 1,250,000 subscribers were able to obtain an R. L. D. S. account of the beginnings and beliefs of the church.

A half-page picture of Joseph the Martyr and another half-page photograph of a General Conference Communion service are outstanding points of interest in the article. Also pictured are President Israel A. Smith, Joseph Smith III, Kirtland Temple, and the Green Cathedral at Tiona reunion grounds.

Brother Potter used the catechetical method in presenting his article. Through the use of eye-catching questions, he appears to have attracted considerable attention that should prove to be a great advertising service for the church. Brother Floyd is to be commended.

P. A. W.

Editorial

Across the Desk

THE FIRST PRESIDENCY

The editors have been interested to note a project which was started by a group of sisters in Sherman Oaks, California. They call it "Morale Builders." The correspondence which follows will explain this very fine service to men in the Armed Forces:

MORALE BUILDERS

Several years ago two women whose sons were missing in action in Korea felt that they must do something for the other boys. Many of the boys in their letters spoke of being depressed. In reply to these letters these two women started "Morale Builders," under the chairmanship of Alberta Woodring in November, 1952, and since then have sent eighty-one packages to boys in Korea.

Names of boys in Korea to be recipients of the packages were selected from the *Saints' Herald*. Included in the packages were candles, washcloths, pencils, stationery, popular magazines, church pamphlets, and a one-pound coffee can of homemade cookies and candy.

The "thank-you" letters the women have received from the boys have more than repaid them for their efforts.

In February of this year the chapter felt that President Eisenhower would be interested in their work and sent him a package just like the ones the boys received. The following is a copy of the "thank-you" letter received from the Director of Defense at the request of the President:

Dear Mrs. Minghini:

The President has asked us to reply to your letter of February 6, which was also signed by Mrs. Woodring and, also, to acknowledge receipt of the package that arrived with the letter.

The work that you and your group are doing for the men in Korea deserves the highest praise and the sincere thanks of the entire country. To let the men there know that they are not forgotten by the folks at home does more to raise morale than any other thing.

The thoughts expressed in your letter are most appreciated and may I, again, express the thanks of the Department of Defense for the work your organization is doing.

Sincerely yours,
ANDREW H. BERDING
Director

Mrs. Floyd Minghini
President, La Da Sa Circle
4931 Nagle Avenue
Sherman Oaks, California

"The District Leader," a neat and extensive mimeographed publication of the Alberta, Saskatchewan, and Manitoba Districts of Canada, came to the editors' attention recently. In addition to an extensive news coverage, the "Leader" includes numerous articles and features. The districts are to be commended for presenting such a worthy piece of work to contact their members, many of whom are isolated.

The Children's Day baptisms in the stakes showed a big increase this year over last. We are happy to be able to share this report.

	1952	1953
Independence	46	87
Central Missouri	23	54
Far West	7	57
Kansas City	35	41
Lamoni	24	35
Detroit	55	87
Los Angeles	19	38
Total	209	399

Graceland Home-coming

Home-coming dates this year are October 16 to 18. Housing accommodations may be obtained through Jerry Runkle, Lamoni, Iowa.

William S. Gould
Chairman

The editorial page of a recent edition of the Rochester, New York *Democrat and Chronicle* contains an item of interest which has been forwarded to the Presidency.

Commenting on the Mormon pageant held yearly near Rochester, the editors of this New York newspaper point to the growth of tolerance and religious freedom since the early days of the Restoration Movement.

Nearly a century and a half ago, Joseph Smith, a young farmer near Palmyra, startled his neighbors with the announcement that an angel had directed him to dig up golden plates on the side of a near-by hill. From these plates he reported that, with divine guidance, he had transcribed the Book of Mormon.

Many scoffed at Smith, but others believed him. Their faith was to be tested by persecution, and Joseph and his brother, Hyrum, were to die at the hands of a mob. . . .

Probably most of the pageant visitors are non-Mormons. One cannot see these orderly, respectful crowds without dwelling on the growth of tolerance, the freedom in this country to believe and do as one wills, as long as it conforms with the moral code. In the articles of faith which Joseph Smith wrote for his church he said: "Let all men worship as they wish." Today that is a fundamental right wherever there is justice and liberty.

From Anton Compier, Rotterdam, Holland:

We have had several business meetings here in Holland, and it looks to me as if we are getting some good men in the various offices for this year. Some of the younger men are coming along very well, and though we would like to see good results right away, I am sure we are gradually growing and laying the foundation for future growth of the Holland Mission. I enjoy working with Brother Witte and believe that the church could not have made a better choice of one to send over here. The people love him, and he is giving excellent leadership. He has visited the various groups here several times and has attended business meetings to help out.

Personally I am enjoying my work, and I am sure I shall continue to do so. I was glad that I could attend the Enfield Reunion; it has done quite some good for me. Receive my best wishes for the welfare of the work, and may the Lord guide you.

From Vern Webb, Spokane, Washington:

We have been very happily busy here in Spokane recently. We all felt exceptionally good about the reunion, and then we came home and built up a booth for the fair here and cleared more than \$1,000 from it for the building fund. We were dubious about breaking even the first year, but we were pleasantly surprised. We had the largest food booth there and served a plate lunch in addition to hamburgers, pie, and other short orders. We enjoyed doing it so much that there were many comments among the fair-goers about the friendly atmosphere of our booth. We felt that if we made no money on the project it would have been well worth the effort for the experience in co-operation. It went so smoothly that it has been one of our most outstanding experiences.

Joint Heirs With Christ

By Chris B. Hartshorn

A sermon preached at Second Church Independence, Missouri, March 22, 1953

For as many as are led by the spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption; whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together.—Romans 8: 14-17.

A New Era

After John was put in prison, Jesus came into Galilee and proclaimed the gospel of the kingdom of God, saying, "The time is fulfilled and the kingdom of God is at hand. Repent ye and believe the gospel" (Mark 1: 12, 13).

As we understand the background of this announcement, it is that "the law and the prophets were till John." "Since then the kingdom of heaven is preached"—something different. The gospel of the kingdom was not preached immediately before John. It is something that has to do with the higher priesthood functioning. It was lost in the time of Moses because of the people's hardness of heart and disobedience.

So a new era began with Christ. We have grown up in a Christian civilization. Most of us have heard about the gospel of Christ so much that we think everybody else also knows about it. Perhaps we no longer think there is anything so wonderful about the story.

At the West College Church in Independence where I regularly attend, there are several Saints who recently came from Europe. A few of them speak little English, but they come to church anyway. They get something there—they *feel* the Spirit in the service. Let those people tell you their experiences. They wonder that a week or more goes by without somebody asking them to see certain

legal papers, without somebody asking them to tell all about their business. It happened to them constantly in Europe. We don't appreciate what it is to live in a free country like this until we've been deprived of some of those privileges. So it is with the gospel of Jesus Christ. We've always had it. We don't get excited about it. But it was a new era when Christ came.

The gospel is not just for the purpose of keeping us from hell or destruction. The purpose of it is that we might save men from sinning. Forgiveness is secondary. It is important to feel free in our hearts again after we have become conscious of our sinning; but that's secondary. Our purpose in the gospel is to lead men to go on from this state of sin and repentance to a perfect life.

"Therefore, not leaving the principles of the doctrine of Christ, let us go on to perfection."—Hebrews 6: 1.

The Law of Inheritance

Are we heirs of the kingdom? To be heirs of anything, certain conditions must prevail.

Let's think of one who inherits a fortune from a parent. Five things must exist before he can be an heir. First, there must be an estate. Unless this estate is in existence there is nothing to talk about. Suppose I had a lot of money and that I was able, out of my own generosity, to

give every person here this morning a thousand dollars. I'm sure you'd give me very rapt attention. I wouldn't have to beg for it at all. You'd wonder what I would say next, what the terms of this gift would be.

I recall the first article that I ever had published. The title of it was "Thousand Dollar Diligence." I sent it to the *Herald* and Brother Elbert Smith wrote accepting it; he also encouraged me to keep writing. The article stressed that we are willing to work for money but soon become tired and discouraged when serving the Lord. May I assure you that a thousand dollars isn't the most important concern you have this morning. It is important. I'm not playing down the good that a thousand dollars could do, but some things are still more important.

Is there an existent state? The kingdom of heaven, or the kingdom of God, is already in existence. We are not commanded to get busy and build the kingdom. It has been built, and I'm thankful for that. In our own wisdom we would not be able to build it, but we are commanded to *establish* it. Let's build on the foundation. "For other foundation can no man lay than that which is laid, which is Jesus Christ."

Now the second thing is very simple. You do not have an inheritance unless there is a death. Third, you do not have an inheritance unless there is a valid will. Fourth, there must be a decree of the judge or the court executing that will in order for you to get an inheritance. Finally, there must be a qualified recipient. You must prove that you have some claim to this estate; that there is a relationship to the one mentioned in the will.

Sharing an Estate

It's wonderful how many people get interested when it becomes known that somebody has left undivided a large amount of money. People will come from all over the

United States and Europe to try to show that they are some relative of this deceased person and because of this physical relationship are entitled to a part of the money. You've noticed that, haven't you? If not, just go to the courthouse when such a case is on the docket and see how many people flock in to prove that they are perhaps a third cousin or some other relative of the deceased person.

That happens in religion, too. There are a great number of organizations trying to prove that they bear some sort of a relationship to Jesus Christ, which places them in line for this inheritance. In America alone we have something like 252 denominations trying to lay claim to the divine inheritance of which we speak. As a result, congregations are in confusion. I'm sure that these people are well intentioned. They think they have a legitimate claim. Maybe they have. It is not my purpose here to judge. If I were to judge, it would have to be upon the basis of what fruit they are bearing.

By Their Fruits

Several years ago I was called upon to perform a marriage ceremony in Roanoke, Illinois. It was in June. Before the noon meal was served, several of us men gathered out under the trees on the lawn. We got to discussing what kind of fruit tree was standing near us. Some thought that because of the bark and leaf it was a pear tree. Others thought it was an apple tree for the same reason. About that time the hostess came around the corner of the building and we settled our dispute, we thought, by asking her. She hadn't lived there very long and said she didn't know what kind of tree it was. But the neighbors told her that last year it bore pears. We thought that settled our argument, but somebody who had his eyes on one of the uppermost branches saw an apple up there. The best of evidence was there; it was an apple tree.

So it is in knowing whether we are heirs of the kingdom, whether our church has claim to a divine relationship. It depends upon the kind of fruit we bear.

There is an estate that is available to the church of Jesus Christ. That estate is eternal life. "The wages of sin is death, but the gift of God is eternal life with Jesus Christ our Lord" and that estate is in existence. The gospel itself goes back to Adam. From the morn of creation when sin entered the world, God gave the gospel. It continued on down until men rejected it, and something else came in. Paul refers to it as the Law of Moses, as the schoolmaster, carnal commandments, offerings and sacrifices, a means to an end. Concerning that, we have this statement in the Hebrew letter:

How much more shall the blood of Christ [than these sacrificial offerings unto the Lord] who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new covenant; that by means of death, for the redemption of the transgressions that were under the first covenant, they which are called might receive the promise of eternal inheritance. For where a covenant is, there must also of necessity be the death of the victim. For a covenant is of force after the victim is dead; otherwise it is of no strength at all while the victim liveth.—Hebrews 9: 14-17.

So you see we have an estate and we have a death.

His Commandment for Life

What are the terms, then, of the will? They are set down in the gospel of Jesus Christ. The will of God is revealed to us in the fullness of the gospel which is contained in the Bible and the Book of Mormon. It is written, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Jesus was very explicit that this word was not his. The terms of the will were not his alone, rather they came to us from Almighty God.

Jesus said, "For I have not spoken of myself; but the Father which sent

me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak."—John 12: 49, 50.

I think we have established that the terms of the will are very clear and explicit and that they are given by God who has this legacy to bestow upon us.

Who are the qualified recipients? If we are heirs of the kingdom we must identify ourselves as being of the quality of relationship that comes under the terms of the will. Let me read a verse from the first chapter of the gospel according to John, "In the beginning was the gospel preached through the Son. And the gospel was the word, and the word was with the Son, and the Son was with God, and the Son was of God."

How do we become the recipients? "But as many as received him, to them gave he power to become the sons of God."—John 1: 12. It isn't a closed relationship, not just "me and my son John, his wife, us four, no more." To "as many as received him, to them gave he power to become the sons of God," "only to them that believe on his name." So we must believe, and we must receive him.

"He was born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

We have established these evidences of our qualifications.

A Legacy from Antiquity

We turn now to the Book of Mormon and read a verse from the sixth chapter of II Nephi:

But, behold, the righteous, the saints of the Holy One of Israel, they who have believed in the Holy One of Israel; they who have endured the crosses of the world, and despised the shame of it; they shall inherit the kingdom of God, which was prepared for them from the foundation of the world: and their joy shall be full for ever.—Verse 42.

I told you a while ago that we didn't have to build the kingdom. The legacy of the kingdom of God of which we are heirs was established at the foundation of the world. Notice these words: "the righteous" and "they who have believed," and those that "endured the crosses." Doubtless we've all been baptized into Christ's death and burial. If not, the time is ripe, let's not delay it longer, because that is the beginning stage. But does that prove we are heirs of the kingdom? Are we bearing apples, pears, or something else? Let's be sure that we didn't just get inside and think that all we have to do is wait for eternal life. That has been preached, I know, but not by Reorganized Latter Day Saints. It has been preached, "Only believe, give your hand to the minister, and your heart to God, and eternal life is your reward." We preach the gospel of Jesus Christ, and it doesn't say that. It says we have some crosses to endure. We have some testimonies to bear. We have work to do spreading the gospel, if we're going to inherit anything.

Undiscovered Legacy

I read a story in a book by Will H. Brown that I think has a point for us here. He tells about an old man who was tired of living alone. So, after fighting the battle which every old person who is left alone has to fight, he decided that he would accept his son's invitation and go live with him. Then came the decision of what things he was going to get rid of—the things that had been dear to him, his wife, and his family. He couldn't take them all. He came to an old family Bible that had been willed to him by an aunt in 1874. He had never thought too much of this, but the will read, "To my beloved nephew I bequeath the family Bible and all there is therein, together with all my other property, real and personal, after my debts for my last sickness and burial have been paid." There were just a few dollars left. Thirty-five years had passed

and he hadn't opened the Bible. Now he was faced with the question, "Shall I take it along?" He sat there thumbing through the pages; to his great surprise he found in those pages nearly five thousand dollars in bank notes—and he had thought he was in poverty! He hadn't read the word of God enough to find this legacy.

Now maybe some of us just got inside. We're just waiting for something to be dropped into our laps, when a little searching might bring to us some of the values of the kingdom that are all about us.

The Spirit of Adoption

Note again our Scripture lesson, "For as many as are led by the Spirit of God, they are the sons of God." How many? It's up to us. If you know you are led by the Spirit of God, you don't doubt it for a moment. There's a feeling of warmth, a happiness, a glow, a satisfaction that nothing else can bring to man. We like the praise of our wife, our children, and our co-workers. It does something for us, makes us feel as if we have a sense of dignity and companionship. When we feel the Spirit of God in our hearts, giving us evidence of his love, we feel dignified and worth while in a new sense.

"For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption." The Israelites knew a great deal about this bondage from their experience with the Egyptians, the Assyrians, the Medes, and the Persians. They knew what it was to be slaves, but that had passed away in the gospel. We are not in bondage. We have been adopted as children of God, heirs of Christ. The Spirit bears witness with our spirit, we are told. How do we know that we are enjoying this evidence of divine favor? We know it because of the love which comes to us in the gospel of Jesus Christ, because of the fruit we bear.

Let's read what the fruits of the spirit are.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness,

goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts."—Galatians 5: 22-24.

I said there is something to do after we get in. We must be righteous. We must believe. We must receive of the Spirit of Christ if we are to identify ourselves as valid heirs of the kingdom.

Chaining the Tiger

Brother Elbert Smith tells a story in one of his books that applies to this theme. The captain of a ship heard faintly the tolling of a bell away out in the ocean. It became more distinct as he made his way to find out what it was. Soon he could identify a ship that seemed to be at the mercy of the waves. The bell tolled as the ship rocked back and forth. By means of a telescope the captain saw there was no life on board. When they neared the derelict they could hear the roar of a beast. Members of the crew boarded the ship to see what the situation was. They found a tiger in an inner chamber. They opened the door, saw him roaming around loose, and destroyed him. Then they found the only evidence of men there was—the skeleton of one man. There was a diary lying close. They read the diary and found that the man whose skeleton was there had been a ship's captain. The derelict was a pirate ship. Pirates had taken the captain's ship and left him in this pirate ship. Before leaving, these "devils" concocted this scheme of destroying their evidence. They had a tiger on board and they attached to him a rather flimsy chain, opened his cage, locked the man in the same room as the tiger and got off the ship. As the tiger became more hungry hour by hour the man wrote furiously in his diary what was happening. Finally the tiger broke the chain and killed the man.

We all believe we are good people. But do we know that within

each of us there is a tiger? We have the potentiality within us to destroy and be devils and beasts. And this power might be used if it were not for the power of the gospel that chains this beast within us. We don't know whether or not we're going to be faithful to the end. We can feed this beast day by day until he becomes so strong that he will overpower us. It's possible. Most of us may feel that we are safe. We gain control as we grow older and more mature, but we can't be too sure. The power of the gospel gives us strength to keep this beast chained; we must see that we do not weaken this chain.

The Cross or the Crown

"Now the Spirit beareth witness with our spirits." And we find that evidence, but only if we are doing something. We can't steer a boat nor a bicycle that isn't in motion. We have to be moving. Then the Spirit of God will come, bearing witness with our spirits that we are his children; and if we are children then we are joint heirs with Christ, if it so be that we suffer with him.

On one occasion Jesus said, "Woe unto you when all men speak well of you." Not long ago I got a letter from somebody who said that the trouble with the church is it isn't suffering enough persecution. We're having things too easy. It is true that in times of persecutions we did receive some great blessings, but here's the fallacy of that type of reasoning. "Woe unto you when all men speak well of you." All men. We want good men to speak well of us, but if we are so versatile and so changeable that all men speak well of us, we're in danger; but we should value the esteem of good people. We don't convert our enemies, we convert our friends. We have to make friends of them first. If they are out talking mean about us, we aren't going to help them very much. That's the fallacy of this idea. If we create persecution, if we say unkind things about other people, we get persecuted; but we also destroy our in-

fluence for good. Yes, we must endure crosses, but let's be sure we do it for righteousness' sake, not for foolishness' sake.

We are heirs of the kingdom. We do have the power to chain the beast within us, and we can meet every condition. "I can do all things through Christ which strengtheneth me."

True Charity

I gave a beggar from my little store
Of well earned gold,
He spent the shining ore,
And came again and yet again
Still cold and hungry as before.

I gave a thought, and through that
thought of mine
He found himself, the man, su-
preme, divine.
Fed, clothed, and crowned with
blessings manifold,
And now he begs no more.

—Ella Wheeler Wilcox

Don't overlook the power of the gospel to bless mankind. That inspired word of yours may be worth more than a thousand dollars. You have the greatest thing on earth—the thing that brings the most happiness, eternal happiness, right in the legacy of the kingdom of God.

A Redcap Who Cares

By Bessie Tarrington

RALSTON YOUNG, Redcap Number 42, was sorry for a little silver-haired lady who sat in her wheel chair. She was in pain and crying. As they reached Grand Central, Number 42 took off his red cap and whispered to his customer, "Lady, that's a sure-enough pretty hat you're wearing this morning."

In astonishment she looked into the Negro face.

"And your dress, too. It's the prettiest one I've seen today."

A faint smile appeared on the suffering woman's face. "What ever made you say that to me?"

"The good Lord. I asked him how to help you, and the answer came to take a look at your hat. The dress was my own idea."

She smiled as he pushed her chair to the Pullman. "I am ashamed of crying. But I am in pain always. Can you imagine what that is like?"

"Yes, ma'am. I lost an eye. For years it hurt like a hot iron."

"How were you able to endure it?"

"By praying."

"Did praying take the pain away?"

"No, ma'am, but it gave me strength to stand the pain."

A year later, a voice was paging Number 42. The little old lady's daughter said, "Mother has gone to her last rest, but she asked me to find you and tell you that what you said to her last summer made all the difference in the world to her."

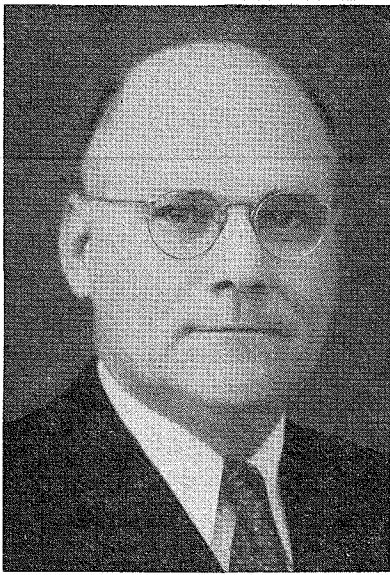
Off came the red cap, and he looked into the resentful face of the daughter.

"Don't be bitter, Miss, and don't be ashamed to cry. Jesus wept. Why can't we? Why don't you say a little prayer of thankfulness to the Lord?"

"Why should I be thankful?"

"Because your mother lived to be an old lady, and you had her a long time. There are lots of orphans left when they are young. Besides, your mother's pain is gone now.—That's good, Miss, cry real hard."

Redcap Number 42 is an eager servant of God. His faith in God and his common sense bring comfort to many as he carries their luggage and assists bewildered people in finding their way at Grand Central Station.



What Are Your Intentions?

A personal testimony

By Bishop W. T. Wellman

(See page 23.)

IN MARCH, 1921, I received a telegram from Mother stating that Father was very ill and that I should come home at once as he was asking for me. My wife and I hurried to his bedside, arriving the following evening. He was so happy to see us that he insisted upon getting up and sitting at the dinner table with us.

Next morning, after a good visit with the family, I remarked to my father that since he was feeling so much better I thought we should return home. I had recently accepted a new job with the Union Pacific Railroad, and I didn't want the company to find out it could run without me. My father replied that he didn't want me to lose my job, and it would be all right if we wished to leave but added that this would be the last time we would ever see him alive. I said, "Dad, don't talk that way. You are feeling and looking much better and are good for another twenty years." "No," he said, "this will be the last time, and I want you to stand beside me that I might offer a prayer in your behalf."

This I reluctantly did as I was not church-minded at the time. I had studied many religions and attended several different churches quite regularly, but as I compared them with the church Christ established, I found them wanting. Questions I asked the dignitaries as to why their churches had no prophets, apostles, and priesthood were brushed off with the remark: "We are now living in

the twentieth century and such functions have been done away with." This did not improve my state of mind toward religion.

AS I STOOD beside Father he placed his right hand upon my head and, lifting his left hand he began to pray: "Our Father in Heaven, thou knowest that all my life I have wanted to leave a father's dying blessing upon the heads of my children, even as Jacob of old. Now I present unto thee my eldest son for a blessing." He then exclaimed: "Behold, the Spirit of the Lord is upon me and what I say shall surely come to pass. My son, I am acquainted with your life, your trials and tribulations and those conditions surrounding it which you have been unable to understand; but I am with you and have delivered you in times past and will continue to do so, if you will put your trust in me. Son, you shall become acquainted with the gospel of my church, and if you accept it and study to show yourself approved you shall be called to the priesthood, for you are of the lineage of my Holy Order. I have a work for you to do, therefore you are admonished to be humble and prayerful and to do whatever may be required at your hands with an eye single to my glory. Continue faithful before me, and I will bless you with a multiplicity of blessings and your reward shall be sure."

Father then turned to my wife, still retaining his hand upon my head and continued:

"May, I perceive by the Holy Spirit that you shall become a member of the church of Jesus Christ and you, too, are admonished to be studious, humble, and prayerful and you shall also be of much help and assist-

ance to your husband in his work. Pray always for strength and guidance and remain faithful, and I shall bless you exceedingly in this life and crown you with immortality in the life to come. This is the blessing from the Lord given by your dying father, in Jesus name, Amen."

THIS PRONOUNCEMENT fell like a thunderbolt in our household and we were all greatly surprised. While I was meditating on his statements, my brother-in-law assisted Father to his couch. After lying down a few seconds he addressed me again. "Bill, I want you to be very careful of which church you become a member. Your mother and I have always thought our church was about all right. I have been a trustee in it for more than fifty years. Your mother and I attended it before we were married and heard your grandfather preach, and you were christened in it when only a few weeks old."

After a short pause Father addressed me a second time, saying: "Bill, the Spirit of the Lord is upon me again and these are his words to you. My son, the church of which you shall become a member is mine. I have placed my name upon it, and some day it shall become beautiful and glorious in my sight." Those were the last words my father ever spoke to me in this life. A few moments later we left for Omaha, and a few days later he passed to the life beyond.

Three years went by before I began to read the Book of Mormon. My wife's mother was a life-long member of the Reorganized Church,

(Continued on page 21.)

Does It Make Any Difference Which Church I Attend?

By Harry Whipple

A GREAT MANY PEOPLE hold the opinion that it makes little if any difference which church they are affiliated with as long as they are sincere and attend some services somewhere. Such an opinion is quite misleading; for while most orthodox churches do much good, yet to be truly representative of Christ the church must conform to certain standards. It must be as Christ said it should be, and it must teach the same gospel he taught. It must have certain distinguishing features which set it apart as being of divine origin.

Those features are given in the New Testament, and it is just as essential that they appear in the church of today as it was for them to be in the early church established nineteen hundred years ago. A great many believe in part. Some accept the need for faith, repentance, and baptism. But that is not enough. The first thing a church needs is a foundation.

Jesus, speaking to Peter, said, "Whom say ye that I am?" And Peter answered, "Thou art the Christ, the son of the living God." Then Jesus said to Peter, "Blessed art thou, Simon Bar-Jona; for flesh and blood hath not revealed this unto thee, but my Father who is in heaven. And I say also unto thee, That thou art Peter; and upon this rock I will build my church" (Matthew 16: 16-19). The idea as held by some that Peter, the man, was to be the foundation for the church is untenable. For no man, no matter how righteous, could be the foundation of Christ's church. The idea that continuing revelation is essential to the life of the church is most reasonable and in accord with the Scriptures.

The rock of revelation is the foundation, and Jesus Christ is the chief

cornerstone. So the first thing we should look for in church organization is a sound foundation. Is it still connected to the true vine, Jesus Christ, through continued revelation? Is Christ speaking to the church and directing it from time to time as he did in days of old?

Another distinguishing feature of a truly representative church is the type of organization. Does it have apostles, prophets, teachers, evangelists, bishops, and other officers mentioned in Ephesians 4: 11-14? Paul said these were placed in the church "for the perfecting of the saints, for the work of the ministry, for the

edifying of the body of Christ." He also said they were to remain in the church "until we in the unity of the faith, all come to the knowledge of the son of God, unto a perfect man. Unto a measure of the stature of the fullness of Christ." Will any dare affirm that the church is in perfect unity, or that we have reached the stature of Christ? If not, then we still need this same type of organization, as Apostle Paul said we would.

Finally, and perhaps the most convincing evidence that any church is a true representative of Christ will be the gifts of the Spirit manifest in it. These gifts include wisdom, knowledge, prophecy, tongues, and the interpretation of tongues (I Corinthians 12: 7-20). All these things go to make up the church, which is the body of Christ, and if any part is lacking the body cannot function properly.

The Shattered Remnants

By Marcella Schenck

SOMETIMES we reach the time when we must build upon what seems to us to be shattered remnants of life.

Last year a storm tore down my beautiful elm. Tall and stanch it had stood, a monarch above the neighboring trees, and I had been proud of it. Besides giving me shade and happiness, each year it had sheltered the robins' nest. I liked to think they were the same robins returned to the same home tree. Yet could this be? The tree was tall and beautiful when I moved here a quarter of a century ago and it housed a robin nest then.

I wondered what the robins would do when they returned to their tree. What did they do? Halfway up the ruins of the remaining tree trunk they found a little ledge and there rebuilt a home. Unsheltered from the sun, buffeted by winds, rain, and hail, the birds hatched their young and made the most of what was left.

It is necessary sometimes for us to make the best of life as circumstances leave it. We lay away our loved ones and go on living cheerfully for the sake of others. Sickness mows us down, and God gives us courage to fight back. If we are left handicapped, holding tightly to the hand of our Heavenly Father it is possible to learn that "A handicap is only a handicap when we think of it as such." Misfortunes take material things and we learn to say pleasantly, "Poor folk have poor ways, but thank God they have lots of them." We read the chapters of Job and marvel at his trust; yet we find a bit of courage for ourselves. Having built upon our ruins, we then find that, like Job, we have twice as much as before. Twice as much? At least spiritually we can have twice as much for which to praise and thank our God.

“This Do in Remembrance . . .”

By Stele A. Bryant

WHEN WE READ the Old Testament we might regard many of the rules and regulations found there peculiar compared to our modern day procedures. We must remember that the Law of Moses was given as a code of ethics to an ignorant and backward people.

The Israelites were fresh out of a four hundred year stretch of slavery in the land of Egypt. In all their experience they had known nothing different than to do exactly what they were told. The people Moses led out of Egypt were difficult to control. A great many of them wanted to go back into slavery rather than face an uncertain future.

The Lord compelled them to wander forty years in the wilderness. It was necessary for those who had experienced slavery in Egypt to pass away. A new generation more susceptible to the will of God and divine leadership was necessary to take full advantage of the new freedom.

The history of the nation is one of war, victory, defeat, captivity, liberation, and cultural achievement. The spiritual growth of the nation ebbed and flowed with the physical fortunes and misfortunes of the people.

Under the leadership of the prophets, the Israelites had the opportunity to rise to spiritual greatness. From the time of the exodus from Egypt till the days of Christ the nation certainly had time to prepare for the coming of Jesus.

The Old Testament is filled with prophetic references to Christ. The Jews were well versed in biblical history, but because of their spiritual blindness they did not recognize him for what he was.

There are some who might excuse the Jews for not accepting Jesus as the Son of God by saying he came and established a philosophy contrary to the Jewish religion. Such was not the case. His purpose was to make the word flesh and to show

by example how to tie in true religion with everyday life.

Nowhere in the Scriptures do we find Jesus in conflict with the legitimate teachings of the Jews based on the Law of Moses. It is apparent that he observed all the rules that governed the Jews in their religion. Throughout his life, Jesus participated in the everyday religious activities. When the time arrived for the feast of the Passover he and his disciples made preparation for the observance of this ancient Jewish celebration. In the meantime Judas Iscariot had secretly plotted with the chief priests to betray Jesus. It was while Jesus and his apostles were observing the Passover that he

predicted his betrayal and death. In order to teach them a lesson in humility he washed their feet. He told Peter that he would deny Jesus three times before the cock would crow. The most important thing to us that Jesus did on this occasion was to institute the Lord's Supper.

He said, "This do in remembrance of me." Jesus referred to the bread as symbolizing his broken body, and the wine as being symbolical of his spilled blood.

The Lord's Supper is deep in religious meaning. It warrants our noblest thoughts and spiritual preparation. It is our reminder of the sacrifice of Jesus, our opportunity to obtain forgiveness and a time to renew our covenant with God.

The next time we have the privilege of partaking of the Lord's Supper let us do so in a true spirit of prayer and gratitude for the sacrifice of Jesus.

The Play of Life - By Robert Miller

SHAKESPEARE WROTE: "All the world's a stage; and all the men and women merely players; they have their exits and their entrances; and man in his time plays many parts, his acts being seven ages." This is, in essence, a true statement.

Unknowingly perhaps, each of us is an actor or actress upon this stage of life. And in the course of our existence, many people witness the part we play.

We might name this drama, "The Panorama of Life," and advertise it as the greatest show ever produced—lasting from the Creation down through eternity with no recess between acts. We could publicize it further by saying it is the most beautiful, inspiring, colorful, dramatic, and also the most sordid and tragic, for it runs the whole gamut of human passions and emotions, with every motivating force which vies for possession of the soul of man. Upon this stage may be witnessed the cause and effect of love, mercy, justice, loyalty, faith, vanity, pride, envy, jealousy, selfishness, lies, greed, ambition, hate, fear, and earthly lusts. It is a continuous show, portraying life at its best exemplified in the Christ down through a million variations of behavior to the most evil personage known—Satan, a former Son of the Morning.

How many of us have thought about this statement by Shakespeare and realized that we are a part of the greatest show on earth? How many of us have realized with Lord Tennyson that "we are a part of all that we have met"? How many of us have paused to consider that each life is a monument to good or evil? And how many of us have wondered how many generations will be affected by the lives we live?

Our day of existence *here* is our stewardship to God—or Satan; it is also the day of decision for us. We can use it to help build the kingdom—or destroy what others have done.

We write our own part and act it, in this, the greatest show on earth.

Question Time

Question:

Was the name Japheth (Noah's son) supposed to be of the Aramaic language? Indiana
Mrs. A. U. M.

Answer:

There is no record by which the language used in Noah's day could be compared with the Aramaic of Jesus' day. The account of the flood was written by later historians in their own language, which in most cases was of Semitic origin.

JOHN BLACKMORE

Question:

1. Did Jesus assume his divinity when he "came forth from the tomb" after having made the sacrifice for the sins of men?

2. Do we assume that Jesus, having shed his blood, was, after the resurrection, without blood?

Massachusetts

M. K. R.

Answer:

1. If we take the word "divinity" here to mean his power and glory, we would answer, "Yes"; notwithstanding his glory was veiled to his disciples on the occasion of his several appearances after his resurrection.

Christ never surrendered his divinity. To do so would mean surrendering his personality, his identity, which is impossible. In coming into the world he took on him human flesh and to that extent became a man, assuming the limitations which the flesh imposed. His divinity was largely hidden to men, but his Spirit was still divine, being God and man united in one; this was the significance of the name *Emanuel* as applied to him, meaning "God with us" (Matthew 1: 23, A.V.; 2: 6, I.V.).

During his life he held his physical nature, which was more or less in conflict with the divine, in subjection, conforming it to the nature of his divine spirit within. In his resurrection he took up his body with its old nature eliminated, redeemed, sanctified, and glorified. In coming to earth he took on man's nature, but in his resurrection his body took on the divine nature, coming to be

in the likeness of his Spirit. That was the first fruits of the atonement.

2. People have theorized for centuries on this point without finding any certain conclusion. We recall no Scripture making any positive affirmation on it. One thing is certain—immortality will bring to man an entirely different status from that of mortality, but all the particular changes have not been revealed. They do not matter to us now.

CHARLES FRY

Question:

Is there any scriptural proof that the gospel is being preached to the souls who are in the prison house at this time—those who did not hear or accept it here upon earth?

Ohio

Mrs. A. A.

Answer:

We know of no categorical statement to that effect, but there are indirect evidences which point quite strongly in that direction. The most recent is Doctrine and Covenants 76: 6, recording a vision seen by Joseph Smith and Sidney Rigdon in 1832. In it they saw the people of the terrestrial world, including some spirits kept in prison, "whom the Son visited, and preached the gospel unto them." The implication here is that the gospel is preached to all the people of this realm since Christ opened the way after his resurrection. This appears more certain when we note that these are to have "part in the first resurrection" (D. and C. 85: 28; 45: 10). This first reference speaks of their receiving the gospel there, so it must be preached to them. Without acceptance of the gospel they could not be saved.

Since Christ visited that realm—and it was only a visit—we can only assume that he ushered in a gospel dispensation for that realm, providing for others to become ministrants in perpetuating the gospel ministry there, as it is said that they are ministered unto by those of the celestial realm. In the light of these things we can hardly believe otherwise than that the preaching of the gospel has continued since Christ's visitation, and will continue until he comes to receive these people as his own. God is not partial that he should give opportunity to some and

not to all. With a vast stream of earth's inhabitants continually pouring into that realm without any knowledge of the gospel, the work must be perpetuated there to answer the demands of divine justice. Peter said the gospel *is* preached there, indicating perpetuity.

CHARLES FRY

Question:

Please define the word "soul," and its relationship or nonrelationship to the spirit, mind, and body.

Kansas

Mrs. H. E. H.

Answer:

Scripture as well as common usage applies the word "soul" rather loosely, sometimes relating to the spirit of man as something apart from the body, and sometimes to the spirit and body united. When Peter spoke of "the spirits in prison," he was referring to the spirits separated from their bodies; but when Jesus—speaking of his disciples—said, "The spirit is willing, but the flesh is weak," he was referring to their spirits indwelling within human bodies. The words in Genesis as to the creation, that "man became a living soul," associates the word with spirit and body united. But in the parable of the foolish rich man the language is "This night thy soul shall be required of thee"; here the word applies to the spirit alone.

The real man is the spirit. The Lord has said, "Man is spirit." In Doctrine and Covenants 85: 4 the Lord says, "The spirit and the body is the soul of man," but men do not often observe this distinction, using soul and spirit more or less interchangeably. "Mind" is used more with reference to that phase of the spirit's activity in the body involving thought and reason, and it points to the most intimate relation between spirit and body. The body is said to be the tabernacle of the spirit.

CHARLES FRY

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald* Editors rather than panel members. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Books

They Stand Tall, by Kenneth Hall. Warner Press, Anderson, Indiana, 1953. 150 pages. Price, \$2.

They Stand Tall contains brief but vivid life sketches of fifteen men and women who have helped make history at some time between 1499 and 1949. They were from all conditions of life, poor and rich, black and white, ailing and well. But each had a clear faith, a regard for the dignity of hard work, and a selfless devotion to a chosen cause.

In this group was the laborer who wearied but would not quit; the teacher who valued each personality and so taught each with a sacrificial love; the journalist with the know-how and the fearlessness to expose injustice and dishonesty; the scientist who saw God in science and slaved to make his own discoveries serve mankind effectively. Here, too, is the explorer who risked death for the national welfare; the greathearted social worker whose sympathy still throbs in the hearts of Chicagoans and of many people all over the country; the nurse who did the impossible; the widowed mother who fashioned successful family life out of the materials for failure—and even the President whose constructive laws and far-flung works make a list in the silent records in the government archives that obscures the news headlines about him.

This book is easy to read, all at once or a story at a time. Each life bears its own message, full and inspiring. There is no preaching, only life incidents in bold relief against the ordinary affairs of men, and the author's occasional interpretation.

Yes, these men and women *stand tall* because they accepted life and its conditions, translated problems into opportunities, and without show or fanfare gave themselves to causes greater than themselves—Christian causes that persist today, crystallizing gains for future generations and stimulating those who follow to go do likewise.

It is significant that nothing is said about the author in a preface or by way of presentation. His own words in the brief introduction, his selection of characters, and the keen insight with which he has selected incidents from book-length biographies all help to indicate his fine appreciation of what constitutes true greatness.

There are words early in the stories to whet the reader's appetite. Note the appeal in a couple of quotes:

"Say, you've given me an idea," the young man replied, "I used to be a Bible missionary down in Virginia, but now I believe I'll be an apple missionary." (Page 1)

What teacher or parent could put this story aside before the end?

Jane saw tumble-down houses overflowing with babies and ragged children playing in muddy yards. "These houses aren't like ours. . . . There's nowhere to play. Why do people live here, Papa?"

"Because they have no money to live in a better place," he replied.

Six-year-old Jane thought this over carefully. "When I'm a grown-up lady, I'm going to live in a great big house, but I don't want it to be near other nice ones. I want to live right next door to poor people, and the children can play in my yard." (Pages 11 and 12)

The readings may serve as personal devotions and meditations. They are especially suited to junior high and high school age boys and girls who are eager to discover what makes people great and are exploring fields open for service in planning their preparation for life work. Adults, already in the midst of their life work and problems, will find encouragement in reviewing these stories.

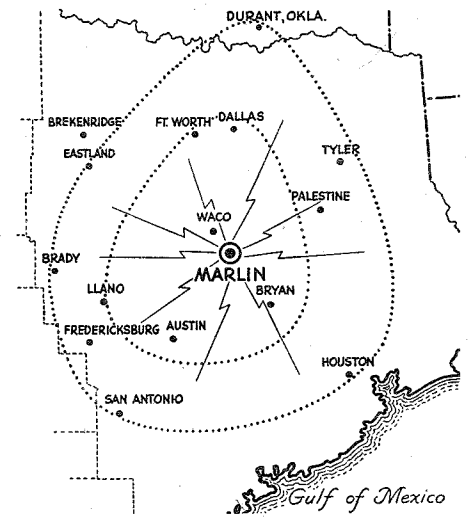
LYDIA WIGHT

Stories to Grow By, selected by J. Edward Lantz, Association Press, New York. Price, \$2.95.

This volume, a sequel to *Best Religious Stories*, and *Stories of Christian Living*, contains thirteen selections. They have been chosen from such varied sources as the *American Magazine*, the *Saturday Evening Post*, the *Woman's Home Companion*, *Light and Life Evangel*, and the *Sunday Digest*, and represent the work of many authors.

Geographically their range is far-flung—from towns in the Middle West to Boston, to California, to Canada, and to India.

Each story presents a problem to be solved or a difficult situation to be faced. No two stories are alike, nor are they limited to any one age group or social class. For instance, in one the problem presented is the complex struggle between a high school boy's eagerness to be one of the gang and his genuine love for his mother, as against the fact that this same devoted mother is so different from the other fellows' mothers. The next story deals with the fear of a grown man lest he jeopardize the security of his family by consistently doing what he knows he should do, when he could so easily lower his standards. "Stoner's Gap" shows that the message of Easter can bring resurrection to the heart and life of a young woman whose spirit has been crushed by the death of a loved one in Korea. One of the sweetest in the group is "The Pink Angel"—an account of a family at Christmas time. The hurry and flurry of shopping, the coaching of parts in the various programs, the making of costumes, and "being all things to all men" almost submerges the real spirit of



We're on the Air in Marlin, Texas

Doctrinal programs are being aired over station KMLW at Marlin, Texas. This is a 250-watt station that covers central Texas. The inner circle of the map shows the better listening area, while the outer circle indicates the fringe area. This Restoration message of the church is found at 1010 on the dial from 8:00 to 8:15 every Sunday morning.

The people of the Marlin area support a radio program in addition to paying for a church school and recreational building and new furnishings for the interior of the church. Two missions are sponsored by the priesthood of the Marlin Branch.

This central Texas branch, with a humble beginning in the "brush arbors" of a rural community over fifty years ago, has grown under the leadership of J. R. Allen, who for over thirty years was the pastor. The present branch president is Earl Allen.

Christmas. But unexpectedly yet most assuredly the glory comes, setting bells ringing in the heart, and reminding everyone that the most perfect gift he can give is the priceless gift of a worthy self.

The price of ignorance, the call to serve, the old conflict between a mess of pottage and one's birthright—these and other centuries-old situations are found in modern guise. Each is treated with sympathetic insight, with directness of manner, and with charm so that, as the stories unfold, understanding is deepened and sympathies are broadened. These are "stories to grow by" and should have a place in the extensive field of religious education.

BLANCHE MESLEY

The Priesthood Member and His Family

Part 2

EDITOR'S NOTE: *The following article is adapted from a talk to priesthood members and wives at the Priesthood Banquet, June 8, 1953, at the Auditorium, Independence, Missouri, at which Mr. and Mrs. Walter N. Johnston were the principal speakers. Mrs. Johnston's talk appeared in a previous issue of the "Herald."*

By Walter N. Johnson

THE PRIESTHOOD FAMILY should be offering some genuine and visible advantages to the children within its circle. If we were asked what we would most like to leave our children, few of us would hesitate very long in answering. We would like to leave them the priceless heritage of character supported by a deep devotion and a growing appreciation of the church. We would like above all else to see our children truly converted to Christ and his good way of life, and we feel that such an inheritance is vastly more significant than worldly wealth and fame. The member of the priesthood and his wife ought to feel that they have a golden opportunity to make religion natural and meaningful to the children in their home. Surely, in the priesthood member's home, religion should have a wholesome and uplifting effect. At the same time, we realize there is no simple way of actually winning our children to the church. Their natures and their needs may be so different from ours that it is always possible we may miss the mark entirely. In our homes, however, there is some appreciation of the church, some knowledge of its purposes and goals, and some shared church experiences which will have a lasting effect for good.

Many of us can testify that our lives were enriched because father or brother was a priesthood member. Let us be concerned about what is happening to our children who are growing up in homes of priesthood members today. I am sure that none of us know all the answers to the problems raised, but I feel reasonably sure that some of the secret of success in this task of really converting our children lies in the art of making

religion natural and wholesome. Our own religion, despite all our shortcomings, must be genuine and sincere, so that its effect in our lives will eventually commend itself to those who are nearest to us in the home. I am calling your attention to a tribute paid to her father by the columnist Dorothy Thompson.

I think very often, these days, of my own childhood in an upstate New York Methodist parsonage. According to the standards of today, it was a childhood extremely limited, and even impoverished. I am sure, for instance, that the food that we had to eat was deficient in the properties which are recognized today as essential for a "minimum standard" of nourishment for relief cases. A green vegetable in winter was unknown, and an orange was a Christmas treat. We shuddered through the winters with continual drippy colds, sheltered in stove-heated houses, or houses warmed by hot-air furnaces that concentrated the warmth in the lower floors and left the bedrooms icy. And the preacher's children suffered many a school humiliation from having to wear unbecoming clothes, cut down from their elders, or handed down by a distant cousin.

Yet my own childhood was bathed in warmth and light, which was nothing but the irradiation of a beautiful personality, a man whose whole being was warmth and light: my father. His intimate belief in the goodness and justice of God, his unconquerable faith in the inherent decency of men, made him a creature radiating cheerfulness, even gaiety, turning every misfortune into a challenge or an only half-rueful joke; or, if it were a real misfortune, like the death of my mother, accepting it with a sweetness that was eternally impressive. And when he died, hundreds of people came to his funeral, not because he was "successful" and a celebrity—he never was—but because they loved him. His was the liberal spirit. Liberal, in the sense that we use the word when we speak of "liberal arts." Humane, rooted in humanity, caring for human beings, not as producers, or consumers, or workers, or employers—but as human souls.—*Ladies Home Journal*, March, 1938.

If some youngster of yours in years to come were to pay you such

a wonderful tribute, would you not feel that life had been very worthwhile? Such a tribute might well be within the reach of most of us if we are willing to live up to our best capacity in the priesthood office to which we have been called.

I MUST CONFESS I do not know how best to make religion natural and wholesome in the home. That which is a natural expression of religion for one generation becomes stilted or meaningless for the next, and genuine religion is such an inward experience that it is never easy to convey its real feeling to the next generation. The outward forms can be learned, and perhaps used over long periods from force of habit, but somewhere along the line there must come those heart-warming experiences and moments of insight which write an authoritative scripture in our own hearts and lives and make our faith truly our own original and individual possession. Such spiritual qualities as honesty, sincerity, and kindness must be found in the life of the priesthood member. The absence of such spiritual qualities cannot be hidden from the family, and it is poor recompense to be regarded as a good minister by those who do not really know you, and fail to hold the love and respect of the family. This has happened in some priesthood families, and it is always a tragic situation.

Some high standards must be set for the home of the priesthood member, and all of us will have our difficulties at this point. Such standards ought to be based on sane moral considerations, and not primarily on the basis of what others do or do not do. Standards which are set for the sake of effect, or in an effort to appear religious or pious are not worthy of our church, and we can be sure that children and adolescents are always going to react

against restrictions placed upon them for effect. Most normal youngsters will resent being told they cannot do this or that because the other branch members will not like it.

They will usually resent being told that they "should set an example," because they belong to the church or because father is a priesthood member. This business of "setting an example" never appealed to me when I was growing up; in fact, I revolted against it. How many of you folks will confess that you enjoyed "setting an example" to your friends and playmates as you were growing up? My complaint against such an approach is that it serves to protect father's dignity and ego (and it certainly needs protection at times!) and leaves out of the equation the fundamental issue of the best interests of our children.

OUR CHILDREN are little individuals. They ought to stand on their own feet and be protected in so far as possible in their personal likes and dislikes. If we want our children to love the church, we will hesitate to put them in the unnatural position of "setting an example." We shall need to be careful about overemphasizing the things that should not be done because we are members of the church or father is a minister. I feel sure there is some way in which the joys and blessings and opportunities of the church can be made tremendously more important than any restrictions which the church suggests, and these blessings and opportunities rightly and gratefully used can help our families to love and appreciate the church.

It should be clearly understood that I have nothing against any of us or our children being an example to the world around us. I am only warning you against this well-worn practice of admonishing your children to "set an example" for others to follow. At its worst, it is downright dishonest; and at its best, such procedure ignores the fact that we demonstrate lives worthy of emulation when the motivation comes from within and not when we are "pious"

or "good" for the effect we are trying to make on others. I am making a plea for all of us to search deep within our own lives for those experiences which have held us to the church, and with constantly increasing understanding of what constitutes good religious experiences at every age to strive to make our faith attractive to our young people. We need to provide opportunities for their development in things spiritual until they are grounded strongly in the faith of their fathers.

THE PRIESTHOOD MEMBER, because of his responsibility in the branch, is sometimes faced with the delicate question of how much pressure should be placed on family members to attend church or participate in branch activities. This is a simple matter when children are small, and these are the days when regular church attendance should become habitual. Most children love to go to church when their parents attend regularly and with genuine enjoyment. I am grateful that my parents attended church faithfully when I was young. They had no qualms about imposing their will on me when occasionally I staged a minor rebellion on this matter of church attendance. They did this kindly but firmly and to such good effect that when I grew up, I was always uncomfortable unless I attended church on Sunday. As a child I did not resent being overruled; it was taken for granted that my parents took me to church for my spiritual welfare with the same loving concern for me with which they prescribed castor oil for my physical health. If necessary, I shall follow their example and impose my will in this matter on my children for several more years. Meanwhile, I am forever grateful to church school and vacation church school workers who have made the church so interesting to our children

that it is seldom necessary to persuade them to attend church.

The problem becomes greater as children grow into adolescence. We must expect our children at certain stages of development to challenge a great many things we usually take for granted in the church. We should want them to raise questions, to sift and explore the church beliefs as they are growing up. I think priesthood members can be very helpful during these periods if they do not become dogmatic, but do their best to answer all questions as honestly and helpfully as possible, attempting to understand the youthful viewpoint. It is during these formative questioning years that our good testimony can be helpful and faith-inspiring. During these periods we must do our best to encourage church attendance and participation, because God can more readily speak to the hearts of those who attend church and associate with church members. We realize there are no simple or easy ways by which to bring our young people to complete allegiance to the cause of the kingdom, but certainly children of priesthood members are entitled to a background of good church experiences over their early years, and this combined with a wholesome family life will help in periods of crisis in their lives.

AS I LOOK BACK on my boyhood in an attempt to evaluate my earliest experiences with the church and its priesthood, I realize that the normal pattern of our family life was changed profoundly for the better by the coming of missionary priesthood into our community. As a youngster I saw lives changed in a rather dramatic way through the power of the restored gospel. My father was ordained to the priesthood, and as I grew up I argued with

(Continued on page 18.)

Home Column

Are Alcoholics Sick People?

By Edward J. McGoldrick, Jr.

Department of Welfare, New York City

HUNDREDS OF THOUSANDS of words have been written about the alcoholic as an individual and about the destructiveness of his habit. Books, treatises, magazine and newspaper articles have explored the extent of drunkenness, its causes, its effects, its remedies. Their one achievement has been to give us an awareness of alcoholism as one of our most pressing social problems, one which urgently needs solution. But most of the literature on the subject is so involved and so self-contradictory, so bereft of established fact and positive program, as to leave the reader who has plowed through it feeling, "So what?" Still the deluge of words continues, leading those interested in the problem to rush in out of the storm and remain content with their preconceived notions rather than buffet the tidal waves of meaningless phrases, suspended judgments, and misinformation so glibly offered.

And, as though this were not enough, the public has now been asked to swallow, on an already overstuffed stomach, the idea that the alcoholic suffers from a disease—that he is a sick person. This is the theme pounded at us in advertisements in press, radio, and magazines. This is the most pernicious of all dogma on alcoholism. For now the alcoholic need no longer rely on the obviously silly and childish reasons he usually offers to justify his drinking. He can say, with prominent persons backing him, "I can't help it. I'm sick." The result is more drinking, more alcoholics.

Much of this dangerous approach, though misguided, is sincere. But let us leave it for a moment and see if we cannot find another approach, one which will enable us effectively to help the alcoholic by focusing the problem on its real center—the alcoholic himself. For—and make no mistake about this—unless the drinker is revealed to himself and is given a definite, positive procedure with which he can help himself, there is no cure!

LET'S START with the fact which was long obvious and which has only lately been obscured by the "experts." *The alcoholic is not a sick person.* To think that he suffers a disease of some sort is actually to place a great stumbling block in the path of his recovery. In dealing with thousands of alcoholics and their families, I have found that those who could help the problem drinker are left needlessly bewildered, confused, and hopeless before the statement, "Don't blame me; I'm suffering from a disease."

In truth, they know he is not sick, and they know that he does not really believe he is sick. Furthermore, they soon learn that the alcoholic who once finds this excuse successful will wear it as a badge and will flaunt it as a special pass which permits him to crash through ordinary social responsibilities and which gives him complete freedom to plunge into a spree.

THOSE WHO SPEAK of alcoholism as a disease are aware that they do not use the word in its ordinary medical sense. They know that when the alcoholic is not drinking, in his sober intervals, no one would ever take him for a mentally unbalanced or "off-base" person. He is, when sober, usually an industrious, conscientious person and an able worker. His conversation is normal, often bright, always coherent, and he has mastered not merely his own routine and duties but is fully aware of what goes on around him. He dresses well; he is congenial, and he is usually a personable and well-liked fellow.



No one would suggest when he is sober that he needs a doctor, a pill, or a hospital.

He has no fever. He eats well and sleeps well. Examine his blood, urine, sputum, under a microscope, and you will find no disease germs, no indication of a virus. But suddenly he drinks. And, according to the new "experts," he thereby becomes a "sick" person. It is true that prolonged drinking will make him really sick; he will not eat normally and will suffer from any of a number of dietary deficiency diseases. But these can be cured by supplementing his diet—the alcoholism cannot. The fact is that overindulgence in any food or drink will make one "sick." Eat a crate of bananas, and your stomach will not behave normally.

IT IS NOT RIDICULOUS or an exaggeration to say that it won't be long before it is suggested that clinics be established for adulterers, gamblers, thieves, and for those who habitually throw their clothes on the floor before retiring. The next thing you know, it will be suggested that alcoholism be a reportable disease! If the doctors have trouble now with this will-o'-the-wisp called the alcoholic, one can imagine their dilemma when such a law is on the books. *What a strange sickness! What a peculiar disease that is remedied and cured in so great a proportion by laymen, and in so small a proportion by the medical profession!*

Those who call the alcoholic sick are guilty of character isolationism—setting apart such a drinker from the rest of mankind, considering him a particular species unrelated to the habits manifested by others. Alcoholics, it is true, seek to escape from reality when life for them becomes a bit too difficult. So do millions of other people. These other people can develop bad tempers, ulcers, high blood pressure, and become neurotics or just plain unpleasant people. These latter reactions to the tyranny of thoughts are less notorious in their incidence than the drinking of the alcoholic—perhaps considered more respectable, but hardly less destructive.

THERE IS REALLY no such human being as the alcoholic who is compelled to drink. As Dr. Brian Bird, a psychiatrist, so aptly states, "You and I react to life's difficulties in our own peculiar ways; the alcoholic reacts in his way, and it is not at all certain that the way of the alcoholic is worse or more

destructive than many of the ways the rest of us are forced to use."

The premise that the alcoholic is sick not only operates to his detriment, but contains within itself a profound fallacy, more far-reaching in its scope than its mere application to the alcoholic. It represents a basic materialism of thought which actually deprives one of all responsibility for one's life and conduct, and of the very basis for self-respect. It is a philosophy of life, unfortunately all too prevalent today, which appears innocuous enough to the unthinking; but because of this very fact it is dangerously subversive, intellectually, emotionally, and spiritually.

Why? Consider this. Those who claim sickness is the cause of alcoholism are constrained to accept the corollary that the drinking of the alcoholic is beyond his personal control, that it is not a question of morality in any degree, and that will power has nothing at all to do with overindulgence in alcohol. It is time, I think, for all of us in this field, and in every field, to be alert against such doctrines and to debunk such ideological claptrap.

Whenever possible we must protect ourselves and our fellow men from the character negations of materialism and specifically avoid the continuous waste of taxpayers' money on ill-advised schemes to house, hospitalize, and "clinicize" the alcoholic in the pursuit of doctrines that only make the drinker's confusion worse confounded.

DRINKING DEFINITELY involves moral issues and an exercise of will power. And will power must be applied in an enlightened fashion. Man is a walking trinity of spirit, mind, and body. To disregard moral questions is necessarily to preclude a consideration of man's spiritual source, make-up, and ultimate accountability. It is like attempting to operate a three-cylinder engine on two cylinders. The purpose and function of the machine are fully realized only when all three cylinders are used. Though the engine could operate on two, eventually it would break down. So, too, with man. He can operate while employing only his mental and physical capacities, but inevitably, because it is contrary to his inherent nature, he must fail when he ignores the spiritual within him.

The alcoholic drinks as he does because he thinks as he does. Change his thinking and you eliminate his drinking. Change of environment, clinics, hospitals, sanatoria, jails, jobs, money, love of loved ones, will not cure his drinking any more than a pill, medication, or "shotgun" therapy.

WHAT THE ALCOHOLIC needs is, first of all, a sincerity of purpose. When he then really desires to change what he recognizes as an improper course of conduct, he can only be helped by a *technique which gives him specific mental and emotional tools which he can use in a prescribed step-by-step fashion.*

There must be a daily sequence prescribed for him which is definitely aimed at explaining to him the power of thought, its function, its purpose, and how he can practically apply his knowledge to alter his mental attitude.

All of this must have for its goal the recognition by the drinker that he is *not a sick person or suffering from a disease*, but that he is a victim of a habit, self-inflicted, as a result of a wrong way of thinking. He must understand also that this therapeutic technique, though *initially* applied to breaking the habit of drinking, is not the goal itself, but merely a means to an end. He must be taught that the technique he employs to establish himself on the road to permanent sobriety is the same technique he is to employ in every aspect of his life, for his joys, and for his sorrows. This is the basic aim of the Mc-Goldrick Method. It is the reason for the success of Bridge House.

Unless a clinic, hospital, shelter, or any other facility has its own similarly developed technique, it is not worthy of the name.

Facilities offering only physical therapy, custodial care, and a referral service, do not justify spending public funds to support them.

Let's stop the gobbledegook of these politically minded social welfare schemes and white-elephant plans of local interest which grab newspaper headlines but don't "get to" the alcoholic. Let's realize that no man can ride into the kingdom of heaven as a result of an injection, a pill, shelters, health farms, spending of millions, or crying to the heavens to open the gate in mercy because he is sick. Life is not that way. Man carries his own heaven or hell with him. Alcoholics can be helped. They need information, not merely reformation.

Reprinted by permission of the editor of *Listen* for April-June, 1953

A Message from Track Champions

"Modern youth will never become great if they dissipate their energies by drinking or smoking. Regular hours, too, is the key to success in healthful living."

DON LAZ, Pole Vaulter

An all-round athlete, Don Laz early distinguished himself in football, basketball, and track. But seventeen years in pole vaulting have made him a champion in this sport many times over. While in college he set forty records, and holds the National Collegiate record, the world Indoor Collegiate Record (15 feet 1 inch), the Big Ten Conference records both indoor and outdoor, the world's indoor dirt-track record (14 feet 10 inches), and the NCAA record (14 feet 9¾ inches). Don's performances are threatening the crown now worn by Olympic Champion Bob Richards.

"It is my personal feeling that drinking and smoking have no place whatsoever in athletics.

"I could never have achieved my performance in the 100- and 220-yard dashes if I had indulged in these harmful practices.

"I suggest that modern youth use their spare time wisely by competing in athletics, or by participating in some good hobby such as music."

DAVE MATTHEWS, Sprinter

Making a specialty of the 100- and 220-yard dashes, Dave Matthews was never defeated in high school competition. He is now carrying his winning ways into meets in various parts of the nation. Last year he ran and won the 880-yard championship relay of America.

"I sincerely believe that total abstinence from alcohol and tobacco is essential to make a good showing in the field of athletics."

ART BRAGG, Runner

Hailing from Morgan State College, Art Bragg was a winning member of the American Olympic team at Helsinki in 1952. In January, 1953, he won the 70-, 80-, and 100-yard dashes at the internationally known "Evening Star" Games in Washington, D.C. "He simply outran all others in his field, and swept away all competitors."

Reprinted from *Listen*, July-September, 1953

New Horizons

The Priesthood Member and His Family

(Continued from page 15.)

him, as most boys do at times, challenging his scriptural interpretations, but one thing could not be disputed—the gospel had changed his life for good in a marvelous way. His teaching and preaching I have largely forgotten, but the influence of his changed life is still with me. I have forgotten his sermons on tithing, but I remember vividly that he gave generously of his meager means to the church and did it with gratitude that he had something to give.

Perhaps there is something here of value for all of us. Is it not likely that the actual testimony of what the gospel really means to us as reflected in daily living in our homes will be the most significant impression concerning the church which we shall leave with our children? If our lives show forth the real values of the gospel, surely we shall be doing our part in winning and holding our families to the cause of the kingdom of God. With all our many responsibilities, let us not forget to minister to our own families. In doing this, we shall in turn be strengthened by their support in our ministry to others, and shall find increased capacity to help others along the way. If perchance we fail to win and hold our own, if their full commitment to Christ and his way of life is long delayed, let us still go forward, assured that God can use even those experiences we count as failures to bring about his purposes.

In closing, we pay tribute to our good wives who have upheld our hands in this priesthood work. Such achievements as have been made in priesthood ministry here and elsewhere would not have been possible without the devoted women who have given support, counsel, and encouragement along the way. May the blessings of God be upon every priesthood family partnership in which the divine call to minister has been accepted and is being magnified.

Briefs

Ozark Reunion

RACINE, MISSOURI.—Ten new members were baptized on the campgrounds at the reunion of the Ozarks on July 25. A family from Columbus, Kansas, Mr. and Mrs. Frank Beauchamp, and twin daughters, Becky Mae and Eva Kay, were baptized by Elder J. H. E. Summers. Brother Howard Hays baptized Raymond Caswell and David Warnburg from Miami, Oklahoma. Elder James C. Daugherty baptized William Winn from Blanket, Texas, and Jack Little, from Springfield, Missouri. Brother Albert Troyer, of Independence, Missouri, baptized his two sons, David Irwin and Ronald Eugene.

The reunion was held at the church campgrounds near Racine, Missouri, July 18-26. More than 480 campers from Spring River and Rich Hill Districts and guests from other districts were on the grounds during the week. About 600 attended the evening services. There were about 120 tents on the grounds, and six trailers.

Guest ministers were Apostle Charles R. Hield, and Elders Henry Castings, Charles D. Neff, James Daugherty, and W. E. Williams. Elder Stephen A. Black, president of Spring River District, was assisted by Elder Arthur Dennis, president of Rich Hill District. Elder Don Guinee and Mrs. Charles Neff were in charge of music. Elder B. F. Kyser was teacher of the stewardship class. Elders Francis Bishop and Arthur Dennis had charge of administrations to the sick. Elder Williams was in charge of the campfire each evening after services, and also the morning devotionals at seven. Mrs. C. C. Martin was camp nurse. Mr. and Mrs. Mark Mink had charge of the tents. F. A. Stafford was official bell ringer. Curtis Pearson and his sister, Nelletha Pulley, arranged the decoration of the pavilion. Mr. and Mrs. B. F. Kyser, Jr., were reunion book

stewards. Harold VanSickle had charge of the reunion bulletins.

Lela Parkhurst was in charge of the Junior League. She was assisted by Warren Eldred and Lea Black. Barbara Bayless directed the music. The pianist was Hazel Rook. The average attendance was 57, and the highest attendance was 61.

Story hour was held each evening. Supervisors were Doddie Williams, junior; Jappie Roberson, primary; and Dorothy Shepherd, kindergarten.

Melba Morehead was children's supervisor. Classes for the 167 children enrolled were held each morning from 9 to 12. Those who had charge of the juniors were Maxine and Leroy Beckham, Ruby Wellington, Maggie DeWitt, Kaye Shakespeare, Helen Bruns, Irma Clayton, Kathryn Elefson, and Louise Knittle. Primaries were taught by Mary Guinee, Junior Murphy, Marjorie Gilbert, Anna Plumb, Marie Gamet, Wilma Foraker, Mary Holstine, Vera Karlstrom, Marian Bishop, Mabel Parker, Rowena Cook, and Michelle Black. The kindergarten was in charge of Lois Shipley, Myron Cadwell, Dorothy Shepherd, Bertha Rogers, Helen Yager, Helen Adams, Charlie Yeoman, Mary Frances Troyer, Beryl Morehead, Ireta Knittle, and Betty Roberson. Glenda Kirk, Shirley Adams, Jerry Blizzard and Donna Faye Caswell had charge of the playground. The nursery was in charge of Dorothy Troyer, Dean Edwards, Laura Willard, Karen Sue Williams, and Elna Spencer. About thirty children were cared for in the nursery, averaging about sixteen each day.

Bill Bayless had charge of recreation each afternoon. Several softball teams were organized. Badminton courts, volleyball, horseshoes, and croquet were also available. There was swimming at Redding's Mill.

Meals were prepared and served at the lodge by the women's department, headed by Mrs. T. W. Bath, assisted by Mrs. Melvin Ingram. Cooks were Mrs. Goldie Davidson and Mrs. Opal Dibble.

Two special meetings for women were held. The Carthage and Joplin women presented "Portraits of the Restoration," with Betty Goet-

UNTO ALL MEN

25 Striking New Sermons

BY EVAN FRY

A minister's responsibility to his Master and to his fellow men is to preach the Word, for "the voice of the Lord is unto all men." It would be too much to expect this little volume would present all of the gospel message to this age, but that part which these pages contain are full of gospel truth. This book deals with vital subjects in a clear and convincing manner.

\$1.50

HERALD HOUSE

Independence, Missouri

tel and Lea Black as readers. Homemade cookies and punch were served.

Thursday afternoon, Apostle Hield spoke to the women assembled at the dining room. Watermelon was served afterward.

The Jenkins Music Company of Joplin furnished the electric organ used at the services.—Reported by ESTHER WILSON HELLER

New Officers Elected

PENSACOLA, FLORIDA.—The following officers were elected at the annual business meeting which was held August 31: branch president, Morris Taunton; counselors, Alma Dungan, J. C. Dungan, and Arthur Sullivan; church school director, J. C. Dungan; secretary, Marie Taunton; director of women's department, Ellen Dungan; Zion's League leader, W. D. McLellan. The following were appointed: recorder, Ellen Dungan; music director, Flora (Billie) Mead; and book steward, Clarice Dungan.

There have been twenty baptisms in the past year and another baptismal service has been planned for September 20.

A teachers training class was directed by Alma Dungan, using the text, *Ways of Teaching* by Karen Andersen. There was a good response.

The choir, directed by Sister Mead, has assisted in making the services more worshipful.—Reported by MORRIS TAUNTON

Election Held

JACKSON, MICHIGAN.—The annual business meeting was held September 3, with District President James Phillips in charge, assisted by Missionary S. Lee Pfohl and Pastor John R. Cox.

Officers elected to serve during the coming year are as follows: Elder Sidney Price, pastor; Brothers Cox and Ellis Monroe, counselors; Sister Coral Cox, secretary and women's leader; Brothers Monroe, Edward Reel, and Hugh Smith, building committee; Brother Cox, book steward; Brothers Price, Smith, and Cox, auditors; Edward Cotton, bishop's agent; Ira Blosser, custodian; Sister Barbara Smith, music director; Nancy Turner, reporter; Dorothy

Leverette, librarian; and Hugh Smith, church school director.

The women's department meets twice each month for study and a social. They sponsor a potluck supper the last Thursday of each month. They have donated \$364.56 to the building fund this year.

Hugh David, son of Mr. and Mrs. Hubert Smith, was blessed on August 30 by Elder Pfohl, assisted by Elders Price and Cox.

Elder Pfohl preached at the church on August 30 and September 6. He has been visiting the Saints in their homes, and showing slides to nonmembers in the homes of Saints.—Reported by NANCY TURNER

Baptisms in Zion

INDEPENDENCE, MISSOURI.—There are sixteen congregations and two missions in Center Stake, and all of them are engaged in one way or another in a building program. Five of them now have construction projects under way, seven are gathering funds and perfecting plans to start building, and the other six are paying off debts contracted for present structures. Three of the latter six still have considerable building to do after their present debts have been paid. Estimated costs for these presently planned projects total over a million dollars.

A school of instruction for women's work was held on September 3 at Stone Church. Those in charge included Mrs. W. Wallace Smith, stake leader, C. V. Graham, stake president, and Apostle D. Blair Jensen and Elder Eugene Theys.

The annual Labor Day week-end retreat was held at Lake Doniphan September 5-7. Over 300 young people between the ages of fourteen and twenty-five attended.

During the month of July, seventy-four additional tithing statement filers were added to the list of stewards in Center Stake.

Approximately 200 Skylark girls attended the annual Skylark Day Camp held August 24, 26, and 28 at the Campus.

The Young Adults held a one-day rally at Camp Santosage, near Atherton, Missouri, on September 6.

As of July 31, the stake membership has contributed \$1,700 toward the sanitation project at Lake Doniphan.

IN THE BLUE RIDGE CONGREGATION eight persons were baptized at the West College Church on July 26. They were John Frederick and Paula Geraldine Green, Arthur C. Ranes, Robert L. and Dorothy Helen Prewitt, Paul E. Vaughn, and Val LeClair and Joyce L. Wilson. Those who officiated at the baptisms were Robert M. Seeley, William Webb, R. E. Resch, and Eugene Theys.

IN THE EDEN HEIGHTS CONGREGATION, the branch held a business meeting on July 26, at which plans were approved for an extensive addition to the present church.

Deloris Jean Harding was baptized July 26 by Elder David Hurshman, and confirmed by Brother Hurshman and Pastor Donald Pypier.

Babies blessed recently include Teresa Lee Powell, Glenda Joy Heater, Steven Albert Heater, Lawrence Ray Heater, and Lenora Sue Keehler. Elders officiating were Donald Pypier, Elmer Morgan, J. H. Robinson, Sam Chapman, Elmer Sloan, and Ammon Badder.

AT SECOND CHURCH a rally to raise funds for the building program was held on July 20. A total of \$2,505 in cash was raised, with \$1,150 pledged. Within twenty days after this, another \$2,500 was donated.

Carla Jeanne, daughter of Mr. and Mrs. Ralph Delmont of Chicago, received her blessing under the hands of Elders Arthur Collins and Archie Davis on Sunday, August 16. Mrs. Delmont was formerly Berniece Wisemore of Independence.

The young adults met Sunday, July 26, at the home of Mr. and Mrs. Wayne Shakespeare, to discuss their course of study for the coming year. They chose to study "The Church and the Home."

IN THE SLOVER PARK AREA, the following have become members of the church since June 1: Nora Allene Ingalls, Pat Benedict, Janice Lee and Lawrence Harrington, Jr., Jerry Lee Howard, Karen Rae Gaither, William George Goddard, Mrs. Lena Standard, Milo Paul, Mrs. Dolores Beebe, Rebecca Lynn Rickel, and William Willard.

Aurilee, infant daughter of Mr. and Mrs. Tom Roberts, was blessed August 16 by Pastor Marion Talcott and Elder Griffith Goddard.

AT SOUTH CRYSLER, the Cub Scouts sponsored an ice-cream social on the church lawn July 24. They cleared about eighty dollars.

On July 22 the young adults held their election of officers. Richard and Ione Campbell are the leaders for the coming year.—From the September *Centerstake News*.

Group Organized

WINTERSET, IOWA.—On the evening of September 3, at eight o'clock, a business meeting was called in the Seventh-Day Adventist Church located on East Buchanan Street in Winterset, for the purpose of organizing a group of people in the Reorganized Church of Jesus Christ of Latter Day Saints.

This church had been leased to the group for meetings, but several new families have moved to Winterset and it seemed feasible to effect a new opening. District President Ralph Wicker, accompanied by Bishop Stephen Robinson, and Elder Herbert M. Scott, pastor of the Des Moines Branch, attended the business meeting. Brother Wicker presided over the meeting, which opened with a hymn and a prayer offered by Brother Walter Hughes.

Elder Asa E. Smith of Winterset was appointed pastor by the district president. Brother David Weems and Brother Keith Bell were selected to be counselors to the new pastor. Brother Smith has served as pastor in the Perry, Iowa, Branch the past several years, driving several miles each Sunday to minister to

Ways of Teaching

By Karen Andersen

This course is intended to help teachers grow in a knowledge and understanding of good teaching procedures, and to help them acquire skill in the use of these procedures. The author of this book is a public school teacher of wide experience and a consecrated church school teacher and Christian worker. The Muhlenberg Press.

90¢

Herald House

Independence, Missouri

the Saints there. At one time he served under General Church appointment for a period of nine years, and rendered a great service as a church missionary.

Also elected at this meeting were the following officers: branch secretary, Mrs. Alberta Sandy; branch treasurer, Walter Hughes; church school director, Keith Bell; assistant church school director, Pearl Weems; young people's leader, Mae Hughes; publicity agent, Alfreda Smith; librarian, Bert Manning; women's leader, Pearl Weems; auditor, Lott Sandy; solicitor, David Weems, appointed by Bishop Robinson; historian, Alfred Smith; music director, Lillian Bell.

A splendid spirit prevailed at the meeting, which was attended by about twenty-five people. Bishop Robinson gave the benediction.—Reported by MRS. ASA E. SMITH

Election Held

BARBERTON, OHIO.—At a recent election, the following officers were elected for the coming year: Frank G. Milliser, pastor; Lodema Spurrier, church school director, publicity agent, and book steward; Lillian Milliser, women's director; Ethel Burkett, secretary; Alvin Jones, treasurer; Earl Braman, solicitor and historian; Oscar Spurrier, recorder; Gordon Harrod, chorister; and Archie Romig, Zion's League supervisor.—Reported by LILLIAN MILLISER

Five Baptized in Mission

GREAT BEND, KANSAS.—Elder J. C. Shannon and Brother Kenneth Ingram baptized five new members on May 31. The confirmation service was held on June 28 with Elders R. E. Manuel and Shannon in charge. The new members are Mrs. Orous Ebert, Verlan Ebert, and Gail, Donna and Donelda Plush.

Debra Boese, infant daughter of Mr. and Mrs. Elton Boese, was blessed by Elder Shannon, assisted by Elder Manuel, on June 28.

The annual business meeting was held on August 23, and new officers were elected.

On September 1 Zion's Daughters held their annual election. Mrs. Helen McJunkin was elected leader.—Reported by RUTH SNAPP

Progress in Mobile District

MOBILE, ALABAMA.—The several congregations comprising the Mobile District met at the Mobile church on Sunday, January 11, for the observance of Stewardship Emphasis Day. J. E. Baldwin, bishop of the Southern States Mission, was guest minister. The order of the day was a prayer service and sermon in the morning, followed by classwork and a dedication service in the afternoon.

The Chickasaw mission was organized, with Gomer Miller as pastor, Emmie Williamson as church school director, Manning Booker as treasurer, and Ken Mosely as head usher. Services are held each Sunday evening in the Chickasaw theater.

Apostle Percy E. Farrow was guest minister at the Sunday evening service on January 18.

A Sunday night series of doctrinal sermons were held for six consecutive Sundays, beginning February 15, with Elders J. A. Pray, R. L. Booker, and A. W. Hough as speakers.

Elder A. N. Barnes of Escatawpa, Mississippi, was guest minister at the eleven o'clock service on February 15.

Clifford Decker was appointed junior church pastor, replacing Gomer Miller, now serving as Chickasaw mission pastor.

Scout Troop Number Twelve, sponsored by the branch, was reorganized early in March with Clifford Decker as Scoutmaster. This troop took highest honors at the area Scout camp in June.

Saturday and Sunday, March 7 and 8, a religious education institute sponsored by the

Pensacola and Mobile Districts was held in Mobile. Guest minister was Apostle Reed M. Holmes.

A junior choir, known as the Chapel Choir, was organized in March under the direction of Jeanne Hough, music director of the branch.

On Friday evening, March 20, the women's department held its regular meeting with the leader, Addilean Booker, in charge. At this service the twenty-five cent weekly sacrifice offering for the payment of the church loan was accepted.

On Sunday, March 24, President Israel A. Smith was guest minister.

The junior church school presented a short Easter program at the preworship service of the church school on Easter Sunday, April 5.

The annual church school birthday party for everyone was held Friday evening, April 10, in the annex auditorium. The play, "Remember Cumorah," was presented under the direction of Wilda Grace, drama director.

Sunday, April 19, was observed as Independence Sanitarium and Hospital Day. Elder R. L. Booker presented the sermon. A special offering was received.

During the month of May a Sunday night series of informative forum discussions entitled "This We Believe" was held to instruct concerning the doctrinal beliefs of the church.

The regular meeting of the women's department was a mother-daughter banquet on Thursday evening, May 7. Approximately 100 were in attendance.

Anna McCall was appointed to complete the term of office of Jeanne Hough, music director. Jeanne moved to Missouri in June, accompanying her husband, Elder A. Wayne Hough, who was recently placed under General Church appointment.

The Sunday evening service, May 24, was a special Scout service under the direction of the Scout committee. The presentation of Troop Number Twelve charter was made. Auditorium Fund Day was observed at the eleven o'clock service, with Elder Brewton Greene, district bishop's agent, speaker.

Gomer Miller was ordained to the office of priest at the Sunday evening service, May 31, under the hands of Elders Pray and Hough.

Vacation church school was held June 8-15 under the leadership of Julia Wilson, director of the children's division. The closing exercises were held Monday evening, June 15, at which time certificates were presented to those attending the school.

On Children's Day, June 14, the children's division presented a pageant. A service of baptism was held at the eleven o'clock service, at which time Mary Jane Mader, Charles Peavy, Robert Thistlewaite, and Charles Young were baptized by Brother A. V. Peavy. The confirmation service was held that evening, with Elders Pray, Booker, Hough, and Greene officiating.

The annual Gulf States Reunion was held at Brewton, Alabama, June 20-28. General Church personnel attending were President Israel A. Smith, Apostle Percy Farrow, and Elders J. H. Yager, Allen Breckenridge, Lee Oliver, and J. A. Pray. Mrs. Helen Skinner was guest women's leader. Evangelist A. D. McCall represented the patriarchal office of the church.

Elder Edward Barlow, pastor of Bay Minette Branch, was guest minister on July 26.

A church school officer's and teacher's meeting was held on July 28, under the direction of Jarvis Grace. Plans were made for the leadership training course to be given in September.

The Men's Club sponsored and prepared a fish supper on the church lawn Saturday evening, August 8.

The branch business meeting for the annual election of officers was held at the evening service August 9. The following officers were

elected: J. A. Pray, pastor; R. L. Booker, counselor to pastor; Edna Miller, church school director; Julia Wilson, assistant director and book steward; Alma Peavy, adult supervisor; LeMoyne Scott, young people's leader; Sue Mader, children's supervisor; Bertha Barlow, women's leader; Louis Starr, treasurer; Laura Vickrey, secretary; Clifford Decker, junior church pastor; Jean Peavy, director of music; Delma Wilson, custodian deacon; Ardieth Vickrey, *Herald* reporter and historian; Jack Vickrey, recorder; Brewton Greene, bishop's agent; R. L. Booker, Brewton Greene, Louis Starr, Edna Miller, and J. C. Barlow, Sr., finance committee; R. L. Booker, Louis Starr and J. A. Pray, solicitors; Stella Tillman and Rogene Locke, decorating committee; T. C. Salter and Richard Miller, auditors; and Brewton Greene, Jr., Paul Mader, Willie Day, Ed Stanton, and T. C. Salter, building and maintenance committee.

Guest ministers for the month of August have been Bishop J. E. Baldwin of Kansas City Stake, and Elders F. E. Steiner of Rome, Georgia, and A. N. Barnes of Escatawpa, Mississippi.—Reported by ARDIETH VICKREY

Two Ordained

BALD KNOB, ARKANSAS.—Elder James Renfroe, president and missionary of the Arkansas-Louisiana District, recently finished a two weeks' series of meetings. Great interest was shown among both members and nonmembers.

A baptismal service was conducted on September 6. Mrs. Hilton Johnson and her two daughters, Ann and June, were baptized. A confirmation service followed at the ten o'clock hour.

Gillen Emde, son of Mr. and Mrs. Tom Emde, and Jack Willis, son of Mrs. Laura Willis, have been ordained to the office of priest.

At the branch business meeting, the following officers were elected for the coming year: Dale Edwards, pastor; Mrs. Laura Willis, secretary and recorder; Curtis Edwards, treasurer; Gillen Emde, church school director; Mildred Simerley, assistant director; Mrs. Tina Edwards, young people's director, and Mrs. Lucille Boss, women's director.—Reported by NORMA EDWARDS

News of Youth Camps

LEXINGTON, MICHIGAN.—The youth camps of the Detroit International Stake and the Flint-Port Huron District were successful and well attended. Camp Michuron was held July 5-12, and was for boys and girls from fifteen to eighteen years. This was the camp's third year. There was a registration of seventy-three campers, and a staff of twenty. This was the maximum number the camp could handle. Robert Flanders was the director.

It was the first season for Camp Manitou, a camp for boys from twelve to fourteen years. It was held July 12-19, and had a registration of forty-one campers and a staff of thirteen members.

Camp Ne-Naw-Bo-Zhoo was also a first season camp. It was held August 23-30, and was for girls between the ages of twelve and fourteen. There were twenty-six girls registered, with a staff of sixteen workers.

The junior high camps were both directed by John Rogers of Port Hope, Michigan. The camps were given Indian names which were associated with the area in the past.

The Zion's League retreat for the Detroit International Stake and the Flint-Port Huron District was held at the Blue Water reunion grounds from September 4 to 7. About 300 young people attended.—Reported by W. BLAIR MCCLAIN

Chooses Conference Delegates

BILLINGS, MONTANA.—The annual spring district conference was held at Deer Lodge February 14-15. On Saturday evening, Elder Houston Hobart was master of ceremonies at a dinner for the priesthood and their wives. There were twenty-five in attendance. Elder Harvey Eliason, district president, wired best wishes from Independence, where he was attending the Professional and Businessmen's Institute.

A good representation from each branch attended classes on Sunday morning. Elder Luther Troyer spoke at the eleven o'clock service. A basket dinner was enjoyed in the new recreation building that the Deer Lodge Saints have just completed.

A prayer and testimony meeting adjourned the conference in the afternoon.

On March 22 a regional meeting was held at Bozeman for the Saints in the eastern part of the district. Elder Troyer conducted the meetings for this one-day get-together. Many isolated Saints attended. There were classes and preaching in the morning, and a basket dinner at noon. A dedication service a 2 P.M. concluded this meeting.

The young people gathered for their annual week together at Camp Monyoka near Elliston on June 14-21. Ruth Beck, young people's leader, and Elders Hobart and Eliason made the plans and preparations for this week of camp. About sixty attended. Dr. Roy Cheville taught the religious class and presided at the evening campfires. Brother Delmar Jones and wife, Marguerite, of Illinois, were camp counselors.

On June 28 another regional meeting was held for the Saints of the western part of the district, at Polson. This was a one-day meeting with Elders Hobart and Eliason presiding. After a picnic lunch on the shore of Flathead Lake, the group returned to the church for a dedication service.

The annual reunion convened at Race Track, near Deer Lodge, on August 9-16. Elder Glaude Smith of Independence, Missouri, taught the general class each day. Elder Troyer taught the men's class, and was in charge of the daily prayer service. Elder Hobart taught the women's class, and Elder Glen Johnson the young people's class, and presided at their prayer meetings.

On Saturday, the business meeting and election of officers was held and the following were elected: Harvey Eliason, of Deer Lodge, district president; Connie Kyle of Butte, religious education director; J. B. Fell of Billings, corresponding secretary; Glenn Beck of Billings, secretary; Veda Jacobs of Great Falls, music director; Virginia Gardner of Missoula, women's leader; Ruth Beck of Billings, young people's leader; John Crawford of Billings, auditing committee member; Lloyd Peterson of Butte, treasurer; and Joe Beck, bishop's agent.

The following were elected to go to General Conference as delegates from western Montana: Mr. and Mrs. Harvey Eliason, Mr. and Mrs. Lyman Threet, Mr. and Mrs. Joe Minthron, and Mrs. Ruby Troyer.—Reported by VIRGINIA GARDNER

Four Baptized

LOS ANGELES, CALIFORNIA.—Vermont congregation is one of the smallest in the Los Angeles Stake. The group has been meeting in the Roofer's Union Hall. In December, 1952, a lot was purchased for \$5,100 cash. This left no reserve funds. The members started a pledge system, and the present treasury balance is about \$4,200.

Those who have ministered in the music department include Sister Covalt and her daughter, Arleta, violinist, Brother Walden, Sister Briggs, Sister Knowlton, Sister Newton, and Brother Brake.

Four were baptized in August. They were Brother Knox, who had been seriously ill, and

his grandson, Billy Loar, and Sister Hacker and Sister Lillian Sexton.

Elder Evans was in charge of the Communion service and prayer meeting on August 2.—Reported by HAROLD BULLARD

First Meeting Held

LOS ANGELES, CALIFORNIA.—The first services in Westwood, California, were held at the Masonic Hall on August 7. The special Communion service was presided over by Elders H. D. Hintz of Chico, California, and Walter Radcliff, of Lamoni, Iowa. Music for the occasion was by Mrs. Fern Sliger, Cora June Hintz, and Eldon Radcliff, students at Grace-land College.

At noon a basket lunch was served. Those in charge of afternoon services were George W. Howell of Yuba City, and Brother Radcliff. The sermon was given by Brother Hintz. Some drove as far as 110 miles to attend, as the group is scattered. The Communion was served to twenty-six people.

The following Wednesday evening prayer meeting was held at the home of Mrs. F. R. Duncan, with Brother Radcliff in charge.—Reported by Mrs. A. C. COOPER

Business Meeting

CLEAR LAKE, INDIANA.—At the annual business meeting, the following officers were elected: branch president, Elder Arthur Middleton; treasurer, Rolland Dirriom; secretary, Eugenia Nickols; recorder, women's leader, and book steward, Gertrude Binkley; church school director and solicitor, Claude Smith; youth leader and auditor, Wilford McMurray; music director, Pearl McMurray; reporter, Madelyn Dirriom; finance committee members, Dr. Charles Jacobs, Sr., and Clair Binkley; and publicity agent, Wilma Wall.

The branch held rally day August 30 at the church, with an all-day meeting. Dinner was served in the lower auditorium at the noon hour. A baptismal service was held in the afternoon for two boys, Terry Middleton, son of Elder and Mrs. Arthur Middleton, and Milton Smith, son of Elder and Mrs. Claude Smith.

The branch celebrated its seventy-fifth anniversary on December 12, with Apostle D. O. Chesworth as guest speaker. Eight honored members were present.

The branch is sponsoring a tent at the Hillsdale Fairgrounds in charge of Elder Clair Weldon, district president of the branch.

Four boys from the branch are in the armed services, two of whom are serving overseas.—Reported by WILMA WALL

Guest Speakers

DAVIDSON, OKLAHOMA.—On June 21 Brother Bill Bruch of Lawton, Oklahoma, visited with the Saints, and was the eleven o'clock speaker.

The study class entertained the branch with an ice-cream social June 24 at the home of Mr. and Mrs. G. R. Ridings.

On July 22 Elder Arthur F. Gibbs visited the branch and was the guest speaker.

On the first Sunday of each month, Brother and Sister Ray Carran of Fort Worth, Texas, visit the branch and help with Communion services.

On August 28 Brother Z. Z. Renfroe of Independence, Missouri, visited the branch and was the evening speaker.

The annual business meeting was held September 7. Present officers are Elder Ray Renfroe, pastor; Elder Ray Carran, assistant pastor; Hallie Spraggins, secretary-treasurer and church school supervisor; Helen Ridings, director of music; Glenna Muse, pianist; Mrs. H. G. Hood, book steward; Ruth Renfroe,

bishop's agent; Maxene Burks, assistant supervisor; Homer Qualls, secretary-treasurer, and Mrs. Homer Qualls, women's leader.—Reported by Mrs. H. G. HOOD

What Are Your Intentions?

(Continued from page 9.)

but up to this time I was not interested. I read and reread the Book of Mormon, King James Bible, Inspired Version, and the *Three Bibles Compared*. I read the Doctrine and Covenants and *Church History*, and then I was thoroughly convinced the Reorganized Church was all it claimed to be—the restoration of Christ's original church.

WHILE I SAT meditating upon this subject one evening I was thinking how wonderful it would be to have been born into this church and to have grown up under its influence. As I thought this the Spirit of the Lord rested upon me in great power. Never in all my forty-two years had I experienced such a blessing. Presently a voice said, "My son, I have made you acquainted with the gospel of my church. I have revealed unto you many mysteries concerning my work, the gathering of my Saints, and the establishment of Zion. What are your intentions?"

I replied: "Lord, I am not worthy to become a member of thy church; I have lived a worldly life."

The voice continued: "He that cometh to me with a broken heart and contrite spirit I shall in no wise cast out. It is my will that you become a member of my church."

A few days later my wife and I were baptized and confirmed members of the church in the Omaha Branch.

That was nearly thirty years ago. Since then I have been through many trials and tribulations, I have passed through my Gethsemane, but at no time did I ever doubt the divinity of the Restoration, or the words of the Lord when he said to me, "This is my church, I have placed my name upon it, and some day it shall become beautiful and glorious in my sight."

This is the challenge we have today—to make our church beautiful and glorious. It is an especial challenge to young people in the church. They should help to make it a great light set upon Mount Zion so that the warring, starving, dying nations of the world may see and exclaim, "Let us go up to the house of the Lord, for his glory is there and there is liberty, and happiness for all." The church must be so beautiful and glorious that the different religious organizations which deny the divinity of Christ, his atoning blood, and his resurrection may know that such teaching is nothing but atheism wrapped up in clerical robe and labeled modern religious theology.

Our task today is to let the peoples of the world know that the church of Jesus Christ has been restored to earth and that our Lord is standing in the doorway with outstretched arms, saying over and over again, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls; for my yoke is easy and my burden is light."

The quotation on page 14 of this issue is reprinted by special permission of the "Ladies' Home Journal." Copyright 1938. The Curtis Publishing Company.

Bulletin Board

Meetings in Shreveport, Louisiana

The Shreveport mission conducts church school and preaching services each Sunday morning, preaching each Sunday evening, and prayer service the first and third Wednesday evenings of each month. At present meetings are being held in the auditorium of a municipal building at Sixty-seventh and Southern Avenues. Elder R. L. Morrison of Rodessa is pastor. Anyone living near or having relatives or friends in the area of Shreveport is urged to contact J. I. Morrison, Jr., 502 West Seventy-fourth Street, Shreveport (telephone 8-2879).

Eastern Colorado District Days

Eastern Colorado District Days will be held October 16 to 18 at the Denver Church, 480 Marion Street, with Apostle D. B. Jensen as guest speaker. The program will begin with a priesthood and wives dinner on Friday evening and end at noon on Sunday. Much of the time will be devoted to classes, sermons, and prayer service. Free housing will be provided for visitors. Advance reservations are necessary and may be obtained from Mrs. Ward A. Hougas, 480 Marion Street, Denver 18, Colorado.

Servicemen's Addresses

Pvt. Leo J. Lee US 55425684
2nd Platoon, Company M
85th Infantry Regiment
10th Infantry Division
Ft. Riley, Kansas
Pvt. Lee would like to receive letters from church members, particularly the young people.

Pvt. Lawrence L. Stough
US 55 427 093
Btry D, 7th Tng. Bn.
AAA R. T. C.
Ft. Bliss, Texas

Notice to Members in Northern California

Deacon Vernon Winegar and family of Chester, California, would appreciate hearing from any Reorganized Latter Day Saints living in that area. Members may also contact Mrs. F. R. Duncan, Box 1003, Westwood, California. It is hoped that services may eventually be held in that area.

Request for Prayers

Prayers are requested for Zelpha Garber, 1104 Rood Avenue, South Beloit, Illinois, who is ill. She would appreciate hearing from any members who care to write.

ENGAGEMENTS

Ourth-Velt

Mr. and Mrs. Harold I. Velt of Independence, Missouri, announce the engagement of their daughter, Viola Alice, to L. Lynn Ourth, son of Mr. and Mrs. Arnold J. Ourth of Nauvoo, Illinois. Both Viola and Lynn are graduates of Graceland College and are now attending the University of Missouri.

WEDDINGS

Hale-Orris

Colleen M. Orris, daughter of Mr. and Mrs. Everette Orris of Letts, Iowa, and A. C. Leslie W. Hale, Jr., son of Mr. and Mrs. Leslie W. Hale, Sr., of Council Bluffs, Iowa, were married September 6 at the Hale home, Pastor V. D. Ruch officiating. They will reside in Spokane, Washington, while the groom is stationed at Fairchild Air Force Base.

Scafe-Roll

Dona Lee Roll, daughter of Mr. and Mrs. J. C. Roll of Bremerton, Washington, and Gayle R. Scafe, son of Mrs. Clare Jones and Mr. Clarence Scafe of Everett, Washington, were married August 23 at the Reorganized Church in Bremerton, Evangelist A. W. Lundeen officiating. Both are attending Graceland College.

Ernest-Bruns

LaVaun Marie Bruns and Marion R. Ernest, both of Ames, Iowa, were married at Central Church in Des Moines, Iowa, on September 6, Elder Wilbur Chandler officiating. They are making their home in Des Moines where the bride is a medical technician at Broadlawn Hospital and the groom is a student at Drake University.

Cockcroft-Adams

Arlene Adams, daughter of Mr. Percy Adams of Miami, Florida, and Edwin Cockcroft, son of Mr. and Mrs. Charles Cockcroft, also of Miami, were married August 15 at the Reorganized Church by Elder Edgar Chevalier. They are making their home in Miami.

Ashlock-Breshears

Jo Ann Breshears, daughter of Elder and Mrs. W. J. Breshears of Rock Island, Illinois, and Sgt. Richard Allen Ashlock of Murrayville, Illinois, were married August 30 at the Reorganized Church at Montgomery, Alabama, the bride's father officiating. Jo Ann is a graduate of the Independence Sanitarium School of Nursing, class of 1950, and the Barnes Hospital School of Anesthesia at St. Louis, Missouri, class of 1952. Richard will be stationed in Europe where Jo Ann will join him in the near future.

Freeman-Barnhart

Eula Jean Barnhart, daughter of Mr. and Mrs. E. N. Barnhart of Springfield, Oregon, and Roy D. Freeman, son of Mr. and Mrs. A. C. Freeman, also of Springfield, were married August 7 at the Reorganized Church in Eugene, Oregon, Elder Cleo Thompson officiating. They are making their home on the McKenzie Highway.

Gard-Parton

Barbara Mae Parton, daughter of Mr. and Mrs. Burton Parton of New Plymouth, Idaho, and Donald Campbell Gard, son of Mr. and Mrs. Gard, also of New Plymouth, were married September 14 at the home of Elder and Mrs. Harry S. Fry in Boise, Idaho, Elder Fry officiating.

Guinn-Aaron

Florence Lorean Aaron, daughter of Mr. and Mrs. Carl C. Aaron of Greggton, Texas, and Kenneth Guinn, son of Mr. and Mrs. Greely R. Guinn of Lapanto, Arkansas, were married August 9 at Longview, Texas. Harvey Spiller performed the wedding ceremony.

We're on the Air . . .

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

ARKANSAS, Searcy.—KWCB, 1300 on the dial, 4:30-4:45 p.m. (CST) Sunday.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

CONNECTICUT, Norwalk.—WNLK, 1350 on the dial, 8:30 a.m. each Sunday (beginning July 5).

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WALE, 1400 on your dial, 9:45 a.m. (EST) on September 30, 1953.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFSE, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MONTANA, Kalispell.—KGEZ, 600 on the dial, 1:15 p.m. (MST) Saturday.

OHIO, Ashtabula (Cleveland area)—WICA, 970 on the dial, and WICA FM, 103.7 megacycles, 9:15 to 9:30 a.m., Sunday, July 14-December 6.

OHIO, New Philadelphia.—WJER, 1450 on the dial, 11:15 to 11:30 a.m. (EST) July 23.

OREGON, Ontario.—KSRV, 1380 on the dial, Sunday 1:30 p.m. and 9:15 p.m.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 10:00 a.m. (CST) Sunday.

TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

WYOMING, Newcastle.—KASL, 1240 on the dial, 9:45 a.m. (MST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Zion's League Annual No. II

Exploring the Life and Ministry of Christ

A COMPLETE PROGRAM FOR EACH WEEK OF THE YEAR

This Annual is the product of many minds. The general theme and monthly topics were worked out by the Department of Religious Education working together with the Zion's League Council. The volume is commended to the use of League leaders throughout the church with the hope that it may be the means of our youth becoming better acquainted with the Master.

\$3.00 each
6 for \$15 (not assorted)

HERALD HOUSE

Independence, Missouri

Raveill-Sears

Nancy Ann Sears, daughter of Mr. and Mrs. A. E. Sears of Flint, Michigan, and Kenneth Raveill, son of Mr. and Mrs. Edgar Raveill of Warrensburg, Missouri, were married August 21 at Stone Church in Independence, Apostle Reed Holmes officiating. Following the ceremony a reception was held at the Center-Stake Study Hall. The bride is a graduate of Graceland College, and the groom is a graduate of the University of California. They are making their home in Independence.

Mathewson-Chong

Lorna Mae Noni Chong, daughter of Mr. and Mrs. Cong Wing Chong of Honolulu, Oahu, and Doyle Edwin Mathewson of Portland, Oregon, were married June 12 at the Reorganized Church in Kansas City, Kansas. Cyril Directo performed the double-ring ceremony. The groom is in the army serving overseas, and the bride is residing in Honolulu.

Shupe-Gunderson

Margaret Gunderson, daughter of Dr. and Mrs. W. E. Gunderson of Longmont, Colorado, and Davie E. Shupe, son of Mr. and Mrs. Burrell R. Shupe of Lakewood, Colorado, were married August 14 in Denver, High Priest Ward A. Hougas officiating. Both are graduates of Graceland and are now residing in Boulder, Colorado, where the groom is completing his work for a civil engineering degree.

BIRTHS

A son, Phillip Russell, was born on June 16 to Dr. and Mrs. George K. Shoemaker of Kansas City, Kansas. Mrs. Shoemaker is the former Marjorie Robinson. Both parents are graduates of Graceland College.

Mr. and Mrs. Keith J. McCormick of Independence, Missouri, announce the birth of a daughter, Jacalyn Lee, born September 8. Mrs. McCormick is the former Eullaine Graybill of Kansas City, Missouri.

Twin daughters, Jean Marie and Judy Ann, were born on September 7 to Mr. and Mrs. Charles Bobbett of Grass Lake, Michigan.

A son, Craig Wayne, was born on April 14 at the Independence Sanitarium to Mr. and Mrs. Clifton W. Wolf, Jr., of Independence, Missouri. Mrs. Wolf is the former M. Jacqueline Mitchell of Detroit, Michigan. Both parents are graduates of Graceland College.

A son, Daniel Raymond, was born on August 3 to Mr. and Mrs. Paul Dixon of Jonesboro, Arkansas. He was blessed on September 13 by Elders G. H. Turner and H. E. Larche.

DEATHS

FENN.—Bertha, was born July 7, 1897, in Council Bluffs, Iowa, and died August 30, 1953, in the Jennie Edmundson Hospital in Council Bluffs, Iowa. Since 1927 she had been a member of the Reorganized Church and served faithfully in the branch at Carson, Iowa, as a teacher and in administrative offices.

She is survived by her husband, Weaver C. Fenn; three daughters: Mrs. William H. Robinson of Marion, Iowa; Mrs. J. Kenneth Ward of Independence, Missouri; and Mrs. Lloyd Slaght of Tacoma, Washington; two sons: Darrel Fenn of Carson and Carl Fenn, stationed at Great Lakes, Illinois, with the Navy; a sister, Mrs. Herman Trede of Carson; a brother, Max Bebensee of Council Bluffs; and five grandchildren. A son, Charles Frederick, preceded her in death. Funeral services were held at the church in Carson, Elders Charles Putnam and V. D. Ruch officiating.

FISHER.—Hannah, daughter of William and Mary Clark, was born May 2, 1880, in Smokeshire, England, and died May 30, 1953, in Miami, Florida, after a long illness. She was baptized into the Reorganized Church on January 25, 1915, and was a charter member of the Miami Branch. On August 4, 1909, she was married to John Andrew Fisher who preceded her in death on March 25, 1952. Together they helped tell the gospel story on the Isle of Pines and in Cayman mission. In 1924 they began holding services in Miami, and Miami Branch was organized in their home in 1927. Surviving are two sons: Edward G. and Milton Woodrow of Miami; a daughter, Mrs. Arietta Bancom; and nine grandchildren. One son, Henry, died in childhood. Funeral services were held at the Glass Chapel in Miami, Elder Edgar Chevalier officiating. Interment was in Flagler Memorial Cemetery.

LEWIS.—Huldah Frances, was born March 29, 1897, at Sweet Home, Oregon, and died July 14, 1953, at Providence Hospital in Kansas City, Kansas. She lived in Portland, Oregon, and attended First Church there until her marriage to Leo G. Lewis in 1919 when they moved to Kansas City. Here they attended the Grandview Church. She had been a member since 1913.

Besides her husband she leaves two sons: Eldon of Gardena, California, and Harold of Kansas City; a daughter, Mrs. Florence Neeley of Kansas City; three brothers: Robert Moore of Chico, California; Alfred of Medford, Oregon; and Forest of Portland; two sisters: Mrs. C. F. Harwood of Lebanon, Oregon, and Mrs. W. R. Davis of Centralia, Washington; and four grandsons.

RUSSELL.—Alvin A., was born October 17, 1874, in Brussels, Illinois, and died September 2, 1953, at the hospital in Litchfield, Illinois. He was baptized into the Reorganized Church on May 18, 1894, and through his efforts the branch in Sawyerville, Illinois, was established in 1929. There were six charter members; at the time of his death the membership totaled seventy. Since May 29, 1921, he had served the church as an elder.

He is survived by his wife, Grace, and two daughters: Mrs. Ethel Salters and Mrs. Edna Sexton. Patriarch Clarence L. Archibald conducted the funeral service. Burial was in Memorial Cemetery, Staunton, Illinois.

McKIERNAN.—Alzada Adline, daughter of Sarah and Charles Gunn, was born April 18, 1885, at Montrose, Iowa, and died March 24, 1953, at Ft. Madison, Iowa, after a long illness. She was married on December 11, 1906, to John McKiernan, who survives her. She had been a member of the Reorganized Church since she was eight years old.

Besides her husband she leaves three sons: Edward and Herbert McKiernan and George Breeze, all of Ft. Madison; a daughter, Mrs. Frederick Moore of Independence, Missouri; three brothers: W. H. and Ray Gunn of Ft.

Madison and Clarence Gunn of Osawatomie, Kansas; three sisters: Mrs. Clara Barr of Ft. Madison; Mrs. Ethel Pittman of Los Angeles, California; and Mrs. Helen Knight of Osawatomie; eight grandchildren; and two great-grandchildren. Funeral services were held at the Reorganized Church in Ft. Madison, Elder Arnold Ourth officiating. Burial was in the Elmwood Cemetery.

SCOTT.—Raymond C., son of Columbus and Flora L. Scott, was born August 21, 1891, at Galien, Michigan, and died August 1, 1953, in Kansas City, Missouri. With his parents he moved to Lamoni, Iowa, when he was two years old. In 1917 he enlisted in the army, served until the close of the war, and was mustered out as a major. After the armistice he worked as secretary and clerk with the Peace Commission. When he had finished this assignment he made his home in Tulsa, Oklahoma, then in 1924 moved to Kansas City where he took a position with the Nashville-Chattanooga and St. Louis Railroad, continuing there until 1932 when he became a court reporter. He remained with this work until his death and was known as one of the most capable law reporters in Kansas City. He was a member of the Reorganized Church.

He is survived by a daughter, Mrs. Robert E. Anderson of Seminole, Oklahoma, and two grandchildren. Funeral services were held at the D. W. Newcomer Chapel in Kansas City, Evangelist H. A. Higgins officiating. Interment was in Forest Hill Cemetery.

BOWMAN.—Laurence Alfred, son of Pfc. Homer B. Bowman of Camp San Luis Obispo, California, and Betty Reeves Bowman of Nampa, Idaho, was born August 16, 1948, at Ogden, Utah, and died (date of death not given) of injuries received when he was hit by a car while crossing the street. Besides his parents he leaves a brother, Dennis, and his grandparents; Mr. and Mrs. Alfred Reeves of Nampa and Mr. and Mrs. Laurence Bowman of Clearfield, Utah. Elders Harry S. Fry and J. C. Ford conducted the funeral service.

Introducing

WILLIAM THOMAS WELLMAN, Omaha, Nebraska (page 9), is a retired employee of the Union Pacific Railroad, for which he worked as draftsman, architect, and consulting architect. One of his claims to distinction in the architectural world is that he designed the Union Pacific vacation resort at Sun Valley, Idaho. His achievements won him a place in the 1940 edition of *National Cyclopaedia of American Biography* and the 1949 edition of *Who's Who in Railroading*. He serves the church as a bishop.

Teaching Children in Your Church

By Arlene S. Hall

This book concerns itself primarily with the teaching of the gospel, and more particularly with the teaching of children. The emphasis, then, is twofold: the person to be taught and the content of that teaching. The author writes out of experience as a leader and a teacher. The Warner Press.

75¢

Herald House

Independence, Missouri

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

M
h

HOME

The escape from the hot apartment was managed just in time, or somebody would have been sick. She could stand about so much heat, and no more.

That worry is over now. The pretty cottage has a half acre of lawn, more or less, that has been kept under fair control with considerable resolute hacking. A patch of woodland lies just across the road, and a tiny lake is visible from the kitchen window.

Some of the neighbors have horses in a paddock by the woods, always hanging their noses over the fence to see who is going by. A Shetland mare recently added a lovely gray colt to the family, as dainty a midget as one ever saw.

It's easy to sleep now. A cool breeze comes out of the east woods at night, and a blanket feels good toward morning. There is spring water, and the smell of the city is far away.

This morning there were veils of mist floating above the lake, and it looked like a scene out of a fairy book.

A mockingbird in a neighbor's tree sang all through the night recently, and after a brilliant morning star appeared in the east, the bob-whites took over the musical arrangements.

Home is a dear word, and it becomes more precious with experience. Whether it is modern or period architecture doesn't matter. If it provides a setting of ever so modest beauty for a treasure of love, and a way of living in happiness and peace, it is home to those who live there.

Sam Walter Foss wrote, "Let me live in a house by the side of the road where the race of men go by." If Sam thought it was a race in his horse-and-buggy days, he should see the road now. It has four lanes of concrete, and the race has become a torrent of traffic pouring east and west, a madhouse of speed. The little cottage is far enough away that neither the highway's sound nor fury disturbs its peace. From the shade of the trees and the tranquillity of the garden it is comforting to see the streams of humanity going by. It is good to have a retreat from the world where one can still take a peek at what is going on.

At night when the stars are out—a collection of jewels no crown can match—and the Little Dipper is ladling out happiness enough to make the spirit overflow with wonder, home seems like the finest of all heaven's gifts.

L. J. L.

BIG PEOPLE

The church is such a great movement; it cannot afford littleness. The church needs big people.

J. N. DeBarthe

CONVICTED!

In your conversation, remember that no one but a convict likes to be stopped in the middle of a sentence.—"The Safe Worker"

TRUE CHARITY

Not merely the extended hand,
But more a heart to understand
The broken pride of tired men
And give them dignity again.

—W. A. Haworth

it can be fun!

by

Elva T. Oakman

Lillie Jennings



Here are games, puzzles, and projects teaching the Bible, the Book of Mormon, and the Doctrine and Covenants. It is distinctly Reorganized Latter Day Saint with a Zion-building flavor, and is written to provide recreation and training in the Three Standard Books for tiny tots, children, Leaguers, and adults. It will be helpful for use in homes, at church, in classes, and in reunion work.

\$1

Herald House Independence, Missouri

Contents

EDITORIAL

The Necessity of Priesthood, <i>by F. Henry Edwards</i>	3
Across the Desk	4

ARTICLES

Potter Article in "Pix," <i>by Paul A. Wellington</i>	3
Graceland Home-coming	4
Joint Heirs With Christ, <i>by Chris B. Hartshorn</i>	5
A Redcap Who Cares, <i>by Bessie Tarrington</i>	8
What Are Your Intentions? <i>by Bishop W. T. Wellman</i>	9
Does It Make Any Difference Which Church I Attend? <i>by Harry Whipple</i>	10
The Shattered Remnants, <i>by Marcella Schenck</i>	10
"This Do in Remembrance . . ." <i>by Stele A. Bryant</i>	11
The Play of Life, <i>by Robert Miller</i>	11
Question Time	12
Books	13
The Priesthood Member and His Family, Part 2, <i>by Walter N. Johnson</i>	14
Are Alcoholics Sick People? <i>by Edward J. McGoldrick, Jr.</i>	16
A Message from Track Champions	17
Briefs	18
Bulletin Board	22

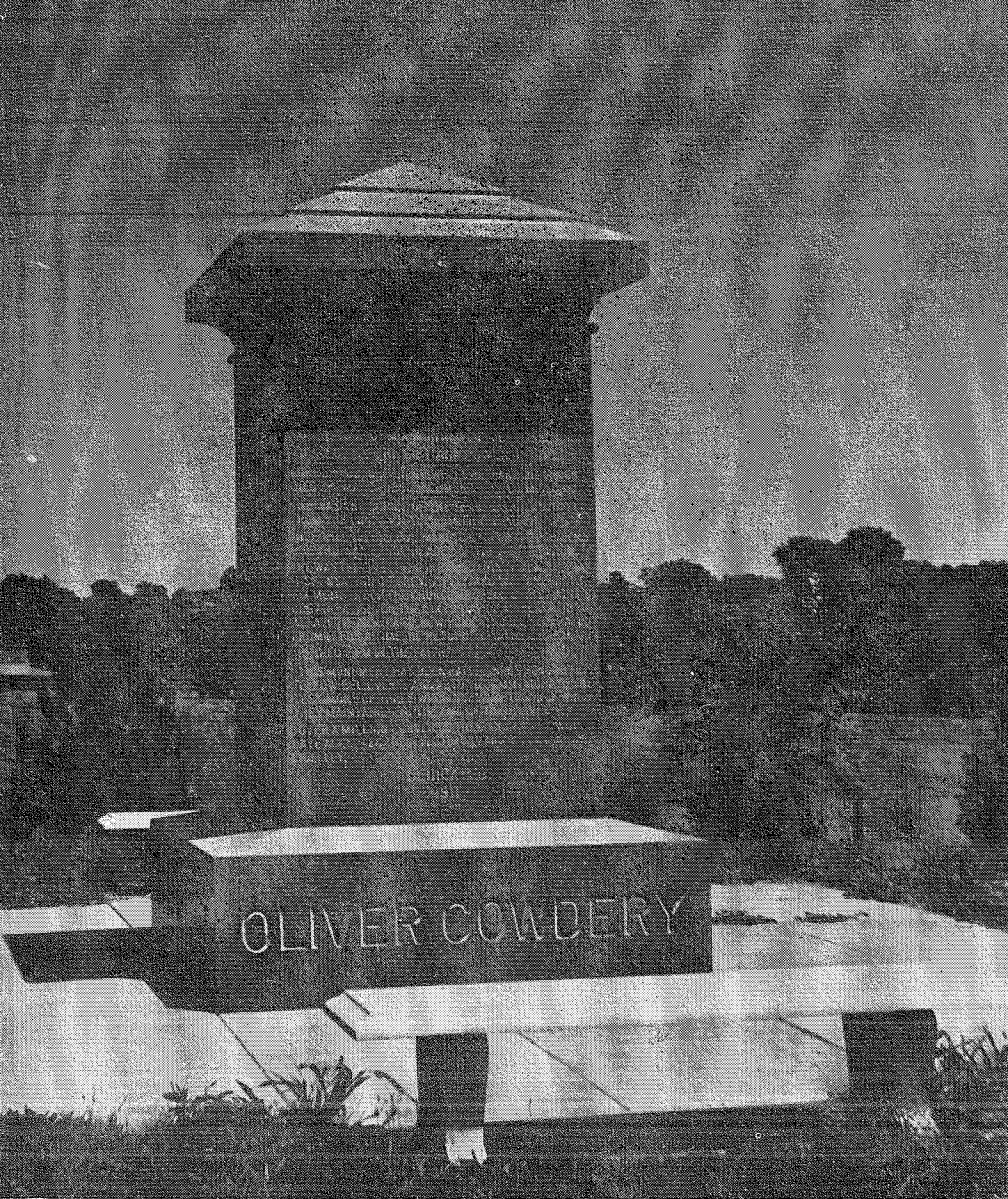


Photo by Joseph H. White

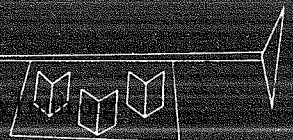
October 3, 1806 — March 31, 1850
Monument at Richmond, Mo.

the Saints' Herald

October 5, 1953

Volume 100

www.lds.org





We'd Like You to Know . . .

Audrey Faye (Morford) Stubbart

HER SCHOOL DESK was an orange crate and her teacher was her mother for much of her grade school life, in western Nebraska, until the family moved to Lamoni in 1907; but to Audrey Stubbart it was just part of a full, satisfying life. Now she is copy editor at Herald House and gives manuscripts the final check before they go to the shop for linotyping. For seven years previously she worked in the proofroom.

Audrey Faye Morford was born at Newman's Grove, Nebraska. She started school at the age of four in Tabor, Iowa, where her mother was converted to the Reorganized Church through the ministry of J. F. Mintun and Charles Fry. Audrey was baptized when she was twelve at Lamoni, Iowa. She attended high school in Seymour, Missouri, and finished by extension from the American School in Chicago. She matriculated at the University of Wyoming in 1922 in the field of education, and taught for seven years in the schools of Wyoming.

In 1911 she married John Perry Stubbart. They homesteaded in Wyoming in 1916 where they spent twenty-eight years on the homestead and developed a 2,100-acre sheep and cattle ranch.

She played violin in the Lamoni High School orchestra, has sung in various choirs, taught a church school class since she was seventeen, and was music director, and for sixteen years secretary and recorder of the Oshoto, Wyoming, Branch.

Her hobbies are writing, gardening, and painting. Her special interests are church school teaching, grammatics, and grandchildren. "I don't know whether I took time out to rear five children or vice versa," she says. Her children are Enid (Mrs. Joe DeBarthe), Lamoni, Iowa; Veryl, Archie, Missouri; Donald, Anchorage, Alaska; Carol (Mrs. T. J. Hollaman), Independence, Missouri; and Kenneth, Osawatimie, Kansas.

Audrey lives in Independence with her husband where they attend Walnut Park Church. She is received wherever she goes as one with an understanding heart, a well-read mind, a consecrated spirit, and a happy smile.

The Saints' Herald Vol 100 October 5, 1953 No. 40

EDITORS: *The First Presidency:* Israel A. Smith, F. Henry Edwards, W. Wallace Smith. **ASSISTANTS:** Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; and Audrey Stubbart, Copy Editor. **BUSINESS MANAGER,** Kenneth L. Graham.

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

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

News and Notes

FROM HEADQUARTERS

VISITS TWO CONGREGATIONS

President W. Wallace Smith attended the eightieth anniversary home-coming of the Holden, Missouri, Branch on Sunday, September 20. He was associated with the former pastors, the present pastor, Brother Charles T. Robinson, and the district president, Brother Harry J. Simons.

In the afternoon he attended the groundbreaking ceremony for the Gudgell Park congregation, and was associated with Stake President Charles Graham, Stake Bishop H. W. Cackler, Pastor Myron Zerr, and others, including Brother Phil Weeks, who is the supervising builder.

AT DISTRICT CONFERENCE

Bishop G. Leslie DeLapp and Apostle D. T. Williams were in Akron, Ohio, September 17-18, to meet with the building committee and stimulate interest in a new church edifice there. They attended Northwest Ohio District conference at Toledo September 19-20, and at the conclusion of the conference took part in the ceremony of placing the capstone for the new Toledo church.

IN ST. LOUIS FOR CONFERENCE

Apostle Arthur Oakman and Bishop Henry L. Livingston returned September 17 from district conference in St. Louis, Missouri.

AARONIC PRIESTHOOD RETREAT

The annual Aaronic Priesthood Retreat for Center Stake was held at Lake Doniphan September 19-20. About 150 priesthood members attended, a large number of whom were young men. Emphasis was put upon personal soul-searching on the part of each man in his relation to God and mankind. Staff members included Elders Evan Fry, F. M. McDowell, Charles Graham, H. W. Cackler, Monte Parker, and O. Kenneth Byrn.

SPEAKS AT HARRISONVILLE

Arthur Rock, Director of the Radio and Audio-Visual Department, spoke to the Blue Ridge congregation in Zion on Sunday morning, September 23, and presented a sound film, "The Promise," and the evening sermon at Harrisonville, Missouri, on Sunday evening. The theme of his sermon was "The Holy Spirit."

ATTENDS MUSIC INSTITUTE

Franklyn Weddle, Director of the Music and Radio Department, attended the Northwestern Iowa District music institute held at Woodbine, Iowa, September 19-20.

LAMONI VISITORS

Carl Mesle, General Church Director of Youth Activities, was in Lamoni, Iowa, Saturday, September 19, where he attended the Alumni council meeting and visited the Graceland College campus. Elder Almer Sheehy and Sadi Nagel were other Center Stake visitors in Lamoni.

CENTER STAKE YOUTH FELLOWSHIP

A number of Center Stake young people and their friends attended a fellowship service and mixer at the Blue Ridge R.L.D.S. church on Wednesday evening, September 23. Apostle Reed M. Holmes was guest speaker. Miss Bernice Anderson gave the Kipling poem, "The Explorer," upon which the theme was based. The Blue Ridge Zion's League were hosts at the mixer. Stake Youth Director Lee Hart was in charge of the service.

The Merciful God

"The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth."—Exodus 34: 6

WHEN THE CHILDREN OF ISRAEL crossed the Jordan, they came into a land where the people worshiped strange and terrible gods. They were false gods, of course, but those poor people didn't know it. Such was their stubborn determination that nothing, probably, could really change their convictions. The greatest danger that the Israelites faced, the greatest problem that concerned their prophets, was not that Hebrews might be slain by the swords of the Canaanites, but that they might be corrupted by their horrible religions and bow down to their wicked gods. It seemed at times to the leaders and prophets that the only way to protect the monotheism of the Hebrews would be to drive out or exterminate the Canaanites. The orders were given several times, but somehow they were never fully obeyed. Hebrews had to learn to resist the false gods or die with them.

SO MANY OF THE FALSE gods had one thing in common—they were cruel. Canaanite religions called for human sacrifice. In some sections the people practiced infanticide and buried the bodies of the slain children in special urns. And there were other evil practices—wickedness too gross to mention here. Knowing these things, it is easier to understand why the prophets of the true God carried on implacable warfare against these false gods for many centuries.

Through all the language of the prophets, in spite of all the sins, rebellions, waywardness and folly of the Israelite people, shedding a clear light in the darkness of threats and condemnation was one persistent theme—the God of love and mercy. He would punish sin to the limit, but

he loved his people; and if they turned to him he would forgive them. His was a father's love.

IT IS THIS FATHER'S GREAT LOVE that still calls us today. As in the time of the Exodus, he is yet "merciful and gracious, long-suffering, and abundant in goodness and truth."

There are many thousands of living persons who can and will testify, not alone from what they have read in the books but even more from their own experience, that he is a merciful and gracious God. He has healed us in times of desperate illness. He has lifted us up when we were discouraged. He has strengthened us when we were weak and afraid. When we were in want, he has turned the trend of events and opened ways that gave us the means to live. In times of darkness he has shed a light on our paths. Though there were times when we thought he did not hear our anxious prayers—perhaps was not concerned about them—we learned later that he was silently preparing the way for us.

THERE IS this somewhat recent religion of Communism, and it is a religion of Antichrist. Its gods are cruel and they bear the names of men. For when people try to destroy gods they usually set men up in their places. Marx and Lenin are the gods of Communism. Stalin thought he was one of them, but people began forgetting him before he was cold in his grave.

At Stalin's death there were four strong leaders to take his place. The rest of the world wondered when they would begin cutting each other's throats. Now it has begun, and Beria the butcher has gone down. Malenkov, Molotov, and others are

still standing. Who will go next, and who will remain?

The trouble with Communism as a religion, as a faith, as a way of life, is that Communists never know whom they will be required to worship tomorrow. They have nothing to say about it. They can only choose to obey or die. And even if they obey, they may die anyway. Such are the ways of false religions.

With the passing of time, the false gods tend to become hard and cruel, and because the men who are using them to their own ends want power they use the false gods to intimidate and enslave the people. It is something that has happened many times. These gods demand great sacrifices, give little in return. They are exalted, and they debase the people.

Therefore something like rebellion has been necessary in the course of history to restore the truth. Jesus came into history at a time when many false things were said about God in Jerusalem. Men said he was cruel and demanding. He wanted money and service. If men spoke truly, he had little regard for the people. But Jesus reached back into the ancient literature to proclaim the old truth about God—that he was a God of love, that he was kind and merciful. In the Dark Ages men again were preaching about a cruel God, and the Reformation came to oppose it. Reformers developed their own brands of cruelty, and in the nineteenth century a young American, Joseph Smith, made a fresh appeal, a new presentation of the doctrine of God's love.

It is the message of God's love that the church bears today to the world, proclaiming again the message of hope in the Restoration of the gospel. One of our valiant veteran missionaries sang a song before many congregations in many lands: "God is so good to me." That is the heart of the message of the church.

L. J. L.

Editorial

Official

Letters to President Smith

Formerly it was possible for the President of the church to give personal attention to all communications directed to him regarding various and sundry subjects. Since the numerical strength of the church continues to increase and the volume of correspondence grows accordingly, it becomes more and more difficult to give this detailed attention to all correspondence directed to the church in the way of requests for answers to specific problems and other information.

It has been our growing practice to refer some of these matters to other departments, and we are advising you in this official notice that this practice will be continued and in all probabilities expanded. Consequently, while these communications may continue to be addressed to the attention of the First Presidency, in many instances you may receive your answer from some department head who is qualified to answer your question and take care of your needs.

We assure you that this is not an attempt to side-step responsibility but is taken in the interest of efficiency.

Very sincerely,

THE FIRST PRESIDENCY

Baptismal Report for August

In August, 1953, there were 601 baptisms reported to the Department of Statistics. This is the highest number for August since 1929 when 610 were reported. The total for the 8 months is 3,163—which ranks behind only 1921 and 1951. It is 325 more than for the same period last year and only 126 behind 1951.

Stakes and districts with the 5 highest totals for August are Kansas City Stake, 49; Southern Michigan District, 35; Far West Stake, 29; South-eastern Illinois District, 20; and Northern California District, 19.

Branches and missions with the 5 highest totals for August are Grand



Photo by Audio-Visual Department

New Signs for Independence

The Independence Chamber of Commerce has four of these large outdoor signs on the main highways coming into Independence. The readers of the *Herald* will be interested in the fact that being the world headquarters of the church is billed as one of the city's chief claims of distinction.

Rapids, Michigan, 20; Butler, Missouri, 12; Brush Creek, Illinois, and Plano, Illinois, each 10; and Morristown, Ohio, and Stockton, California, each 9.

MERLE P. GUTHRIE

Department of Statistics

Auditorium Emphasis in November

We are hopeful that by November 1 it will be possible to have work started on the Auditorium. The present project will include the front center and foyer.

At a recent meeting with the First Presidency, the Presiding Bishopric, and the architects, Mr. D. Kent Frohwerk of Bloomgarten and Frohwerk in Kansas City, Missouri, and Mr. Joseph D. Murphy of St. Louis, Missouri, final decisions were made concerning this particular project. At

the present time plans and specifications are being completed.

In order to continue the work on the Auditorium it will be necessary to maintain a high level of income for construction. We are therefore designating the month of November as a period of emphasis for raising funds, with a special offering to be taken up throughout the entire church during Thanksgiving week.

Further details of the plans for this effort will be sent to district officers.

THE PRESIDING BISHOPRIC

By G. L. DeLapp

Approved by

THE FIRST PRESIDENCY

By W. Wallace Smith

**Theme for the Month:
The Obligation of
Study**

Blessed Are They That Mourn

for they shall be comforted

A sermon preached July 19, 1953, at the Campus Independence, Missouri

By F. O. Davies

And in that day, all who are found upon the watchtower, or in other words, all mine Israel shall be saved. And they that have been scattered shall be gathered; and all they who have mourned shall be comforted; and all they who have given their lives for my name shall be crowned. Therefore, let your hearts be comforted concerning Zion, for all flesh is in mine hands: be still, and know that I am God.— Doctrine and Covenants 98: 4 d-f.

MANY TIMES we have used this promise of the Lord Jesus at funeral services in the hope of bringing comfort to the bereaved. Possibly because we limited the cause of mourning to the loss of some loved one, we restricted the power, strength, and expansiveness of the comfort that is promised and available.

We say "the loss of a loved one," when actually it would be more appropriate to say "separated for a while." Our Christian beliefs, which are based on the unchangeability of God and his eternal purposes, will not allow us to think in terms of final and utter loss—a sentiment which is expressed in that well-known song, "My Darling Clementine" with the line, "Thou art lost and gone forever." In marked contrast to this thought of finality and despair, we remind ourselves of Christ and his statements to the relatives of Lazarus, as recorded in John 11: 21-27, especially this pronouncement: "He that believeth in me, though he were dead, yet shall he live."

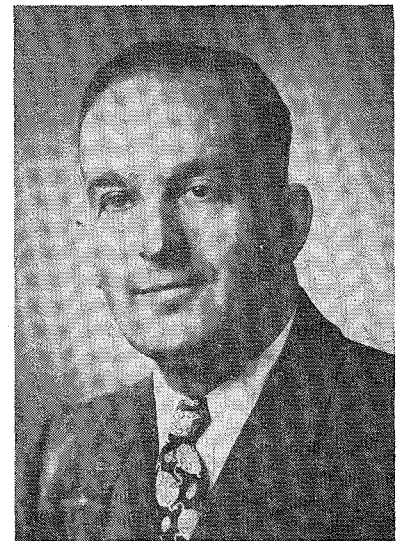
Causes of Mourning

However, tonight it is not a funeral service that we are participating in, unless of course we have come to lay aside and bury deep forever our fears, doubts, disappointments, discouragements, jealousies, hatreds—in other words, our sins. As Paul

reminds us of our baptism into Christ, we bury the old man in the water—symbolic of the grave—and arise to walk in a newness of life, cleansed of all the sins that so easily beset us.

Maybe it is a time of mourning—mourning over wasted time and lost opportunities, mourning because of failure to obey. That is one kind of funeral it would be a pleasure to attend, providing we came away with the realization that we had the privilege and opportunity to walk in a new life, a new way. For like all Christian burials there is the hope of the Resurrection; thus we say, "Arise in the strength of the Lord," for "Blessed are they that mourn; . . . they shall be comforted." Comforted by what? By the assurance that the purpose of God is one eternal round, from which there is no shadow of turning. Comforted because it is decreed that "out of Zion, the perfection of beauty, God hath shined."

This reminds us that Jesus was not attending a funeral when he said, "Blessed are they that mourn." He was sitting on the side of the hill or mount; he had just come, perhaps, from a long hard day of teaching, healing, and persuading men to do right. He was surrounded by his disciples so anxious to learn; before him lay the countryside. He looked out over the fields, the homes, the markets, and synagogues—all of which represented the daily activities and



toil of men. Then he said among many things, "Blessed are they that mourn; for they shall be comforted." What gave rise to such an observation and promise on the part of Christ?

Aware of Our Sins

Let us consider some basic reasons that would call forth and justify our mourning. Could it be that we as individuals have become aware of our sins, as the light of the gospel of Christ reveals to us and others our shortcomings, and thus we are saddened? The wonderful thing about that gospel is that it reveals to us our possibilities, and we can rejoice. For Christ came not to condemn but to save, thus we can do something about our mourning; our sadness is turned to joy, our fear into faith; we look unto the hills from whence cometh our help; we arise as new creatures in Christ!

That certainly is wonderful. It is good to know our personal sins and be concerned enough to do something about them. It is good to sing and mean the truth expressed in our hymns. If we could sing, "I hate the sins that made thee mourn and drove thee from my breast," with the same zeal and enthusiasm that we sing "Onward to Zion" or "We Thank Thee, O God, for a Prophet," then we would be well along the way to the kingdom's redemption, and "On-

ward to Zion" would be more than a song.

Unconcern for Others

But as wonderful as all that is—and I would not detract from its importance, for an acknowledgment of our own personal need of Christ is basic to another cause for possible mourning, that of mourning for the sins of others—no man can know salvation by himself. He must be concerned about others; and only a righteous man can be concerned enough about a sinner to want to do something for him. It takes a righteous man to love a sinner; no sinner ever loved another sinner enough to help him. It takes a righteous man to see the effects of sin upon another; and when he does, he mourns. His mourning is not because of utter hopelessness and despair, but because of a deep, loving concern—and he proceeds to do something about it.

That undoubtedly brings us to the real meaning and purpose of the statement of Christ on the mount. I would like to spend the rest of the time available sharing with you what I would deem to be justification for the fulfillment of this prophetic promise, ". . . they that mourn . . . shall be comforted."

God's Concern

It is godlike to be concerned about others. No matter what we possess, no matter how great our triumphs or acceptance by others as successful or righteous people, we are not satisfied until this concern for others is the most dominant thing in our lives.

Genesis 7: 31-36, I. V., tells us that God wept, so much so that Enoch marveled and wondered why. Then the answer came: God wept because of sin. He could not be happy so long as men—the crowning glory of his creation—behaved as they did. Sin separated them from him, and he was concerned enough and loved them enough to weep.

But God did not just weep, for his love was an intelligent, purposeful love which caused him to do

something. He sent his Son—the best he had—that you and I might not be separated from him.

Christ's Concern

The Son, like the Father, was concerned enough that he came willingly, and he also wept—wept over Jerusalem, "How often would I have gathered your children together, even as a hen gathers her chickens, . . . and ye would not." Again like the Father he did something about these sins that caused him to mourn; he continued to minister, to heal, to teach. Up to, including, and beyond Calvary, he never ceased to be concerned. His statement to Peter, "Lovest thou me? . . . Feed my sheep," helps us to realize the fact that he wanted his disciples to be concerned to the same extent. Would he have us do anything less than Peter? Would we want to do anything less than the best? Certainly not if our mourning is genuine and we would see ways and means of eliminating sin, of alleviating its far-reaching effects. The world is full of individuals who need Jesus Christ and his gospel. Many wait for those who already know Christ and his love to share it with them. This world needs Zion, the kingdom of our God and his Christ. Our mourning should be for all mankind. It should prompt us to express in daily life the results of our being reconciled to God through Christ.

Incentives to Righteousness

Many times we seek for guidance, strength, and help in the great struggle against sin. Many times there are incentives to righteousness all around us, yet we miss them because we are too much concerned about ourselves or feel we need a more direct and personal revelation from God. My ideas may not coincide with yours; however, I am going to tell you how I find the hope and realization of the comfort promised.

It may be in a book such as one I borrowed from the basement apartment of a friend of mine. The book was the *Story of Philosophy*, and as

I turned the pages I read of Francis Bacon's work, *The New Atlantis*. It is too lengthy to quote, but it states that the councils of the state are based on the principle of a government of the people, for the people, by the selected best of the people—a government by technicians, architects, astronomers, geologists, biologists, physicians, chemists, economists, sociologists, and philosophers. It is complicated enough, but think of a government without politicians!

After describing the wonderful system of society which aims solely for man's development and happiness, Bacon calls it the philosopher's Utopia where people are guided in peace and modest plenty by their wisest men.

I mentioned this to illustrate that down through the years men have sought for, hoped for, and written about that kind of society which is the need of this greatly troubled world of ours. Could it be realized, then truly those that mourn would be comforted! The fact that men think of it, believe in it, and try for it is a great incentive, and Francis Bacon is only one of many who by writing tried to offer men a better way of life. Just a dream? Maybe not.

Another incentive for me is to see how regularly and consistently good men and women of the earth manifest this love of God in concern for others. Human hearts and love are like unto God's, for many fathers and mothers have borne the burden of the sins of their children. I believe that as long as we have men who can see in vision the perfect society and record the same, and have humble people the world over who can love until it hurts, there is hope for those that mourn. Maybe it is because of this that God continues to work with us.

Have you ever considered the advance of the Negroes in this country? From slavery, manacles, beatings, hard work, and poverty they have taken their places in society and are making a contribution. Descendants of the slaves are now doctors, lawyers, scientists, musicians,

and athletes. To me it is a miracle, a revolution, and a revelation.

Still in progress and demanding adjustments and compromise, it is all made possible or easier by the type of government in this country, with the constitution proclaiming the great fundamental belief of equality before the law.

This suggested incentive came to me with greater force and meaning when I rode in Kansas City recently with Albert Scherer. We rounded a slight bend in the road and there stood, completed and occupied, two or three beautiful homes. I had watched them being built and wondered who might be the fortunate owners. Outside one house was an almost new automobile. The garden was small but well cared for, and bending down tending the flowers was a Negro, just home from work, and beside him his little son, both deeply interested in the green lawn and the flowers. It was a cheerful picture and caused both of us to comment with satisfaction. From that we launched into an appreciation of the fact that not too many years ago this colored man's forefathers were probably slaves in the cotton fields of the South. The emancipation of such peoples is a fulfilling of the theme, "They that mourn shall be comforted."

Modern Bondage

God once brought a horde of slaves out of bondage into the "promised land." Inspired and God-directed leadership allowed Moses to accomplish that task. Is it not symbolic of our day and age? We are in bondage, in trespasses and sin because of our lack of faith and our failure to be obedient to laws of the celestial kingdom. But we need something or someone to bring us out of bondage. Until the priesthood members of the church become deeply concerned about the sins of others, until they mourn for them and with them and endeavor to feed the sheep and bring comfort by salvation through the fullness of the gospel of Jesus Christ, mourning will be part of our life.

We know that Jesus was not attending a funeral when he said "Blessed are they that mourn, for they shall be comforted." Rather he was considering mankind as represented in that land of Palestine, the promised land, then under the domination of Rome, with various sects of scribes, Pharisees, and Sadducees, with riches and poverty, with great intellectuals like Nicodemus, with sinners like Mary Magdalene, all caught up in the traditions of the Mosaic law but failing to understand that it pointed them to the Messiah, their salvation.

I could never call this message complete unless I reminded you of a somewhat similar situation when God gave a promise that amounts to the same thing that Jesus gave on the mountainside. The words might be different, but the idea is the same, the promise is just as sure. It is the story that we should tell and retell to our children and grandchildren, not with the idea of boasting or being considered a specially chosen people. We are God's chosen people only when we choose to do the things that God wants us to do. The story is that of the coming of the Saints to Zion. They came in hope and great expectation; they made mistakes, but at least they tried. There was opposition, persecution, beatings—and finally they were driven out. In the midst of this hard and difficult situation, when things were about at their worst, the prophet came back and prayed for Zion. Our Doctrine and Covenants informs us that God spoke strongly yet kindly to his people. He said:

They that have been scattered shall be gathered; and all they who have mourned shall be comforted; and all they who have given their lives for my name shall be crowned. Therefore let your hearts be comforted concerning Zion, for all flesh is in mine hands: be still, and know that I am God. Zion shall not be moved out of her place.—Doctrine and Covenants 98: 4 e-g.

All of this section is worth reading; and to arouse your interest, I quote a few lines from paragraph 5:

All things shall become new, that my knowledge and glory may dwell upon all the earth. And in that day the enmity of man, and the enmity of beasts; yea, the enmity of all flesh shall cease from before my face.

What a wonderful thing to contemplate; what a wonderful thing to work for in co-operation with God. Our comfort comes not by contemplation alone of "the new heaven and new earth" as seen by John (Revelation 21: 1, 2), but in endeavoring to be worthy to dwell with him.

"Blessed are they that mourn; for they shall be comforted." This text affords me a greater appreciation of that great masterpiece, *The Messiah*, for in it the words of the prophet Isaiah, set to inspiring music, express the love and concern of God.

Comfort ye, comfort ye my people, saith your God.

Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned. . . . The voice of him that crieth in the wilderness,

Prepare ye the way of the Lord.

One Fundamental

Take this as a testimony. Take it as a piece of philosophy born of trial and trouble. Take it as one little bit of the wisdom of common people winnowed out of struggle and sorrow. Take it as the inspired words of a prophet who originally uttered it: "Trust in the Lord."

Men may fail you; God will not. He may listen to your prayers for a time to be sure you are sincere. He may wait for you to develop and mature, to drop the foolish, mistaken, inconsistent prayers and concentrate upon the basic ones. He may watch you grow as you pray, until you no longer want what you first asked for. And when you are ready for it, he will send what is best for you. There are two things to do: never cease praying, and always try to make a better, truer prayer. Trust in the Lord.

L. J. L.

Walk in the Light

By Louis Whitehead

And God said, Let there be light, and there was light.

THIS HAD BEEN true since the creation—light and God seemingly being synonymous—and well it has been so because present-day revelation tells us, “The glory of God is intelligence, or, in other words truth and light.” Truth and light have thus become meaningful to active, forceful members of the Restoration Movement. God sent his Son into the world as a continuing source of this light that we, taking upon us his name and becoming disciples, might in a measure take light from this great source of eternal light. As we walk our way among the children of men, our light of truth and conviction and knowledge kindled from the main source may shine forth as a great brightness in the midst of darkness around us.

Others seeing this light find strength and courage to walk also in the light, and help by adding the light of their lives to that of others and by so doing cause the glory of God as taught and manifest in the Restoration Movement to shine a bit brighter. This increase in light will be a beacon to those who walk the pathway of life with us.

The flame from a single match is insignificant when struck in total darkness, but when many matches are struck simultaneously the light is great. So, too, the light of a single godly life seems often to be of little avail in the midst of a crooked and perverse nation; however, when the light of many godly lives burns high through contact with the eternal source of light, the spiritual light thus generated is a great blaze, helping to dispel the darkness of evil around us. God has indeed in these latter days entrusted to us the keeping of the “lights along the shore.”

(See page 23)

WE ARE REMINDED in Scripture not to hide our light under a bushel, but to let it shine forth so that all may see. In Philippians 2: 14, 15, we find these important words: “Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.”

Further let us consider I Corinthians 9: 14, “Even so hath the Lord ordained that they which preach the gospel should live of the gospel.” What powerful and implicating language! But some may ask, “How does all this effect us?” The answer is found in the happenings of everyday living. May I relate these experiences to bring out the true meaning.

The Kansas City, Missouri, school system places great emphasis on safety. One of the safety measures involves crossing at the intersection of streets where stop signs are placed, and where schoolboy patrols aid the children and teachers in crossing. Upon arriving at school one morning, a kindergarten boy ran up to me and asked, “You crossed at the corner, didn’t you?” Not overly concerned I replied, “Yes, but why do you ask?” “Teacher tells us to, then she doesn’t—but you do!” Here was a light shining to a boy many people would think too small to notice or care.

At another time a boy walked into my classroom and addressed me squarely, “You don’t smoke or drink, do you?” I was surprised but answered that those things were not acceptable according to my standards. Then again I asked why and how he knew. “One day you mentioned smoking and drinking as not being right, and I’ve been watching you.”

On another occasion a youngster said, “You really like us boys, don’t you?” I said, “Yes, Jimmy. Why do

you ask?” Without hesitation he answered, “Some of my teachers say they like us but don’t act like it. You do, ‘cause I can tell.”

WHAT CAN WE GAIN from such experiences? What is the lesson for us as members of Christ’s church of the Restoration? Simply phrased it is this: The value of a living testimony is worth more than mere words, and words without the testimony of a life of action and deed are hollow and meaningless. We must tie our actions into the everyday business of building the kingdom and bearing a more effective testimony of the deeds of our life that God is the motive force in our lives, the source of our light and knowledge, and that we will *do* something instead of being heard for our much speaking.

I have been a member of the restored church for twenty-four years; my people have belonged to the church for generations back on both my mother’s and father’s sides. All of my years in the church I have heard words multiplied many times as to the task of the church and how it should be accomplished. In talking to my progenitors, I find that as far back as they can remember and from what they have been told, we have always preached the gospel, but at times we have been caught short in living it. After 123 years of talk, we had better get into action and “deliver the goods.” It is time for us to “put up or shut up.” I, for one, want to “put up”—to put up before the world such an example of godly living in peace, love, and contentment among my fellow men that the light of my life may shine forth. I am sure this is the desire of every truly converted disciple of the Restoration Movement in these the latter days. Action is the keynote of the whole program.

The hardest thing for the master of a sailing vessel to do is to steer a ship that is caught in the calms. The hardest thing for us to do is to guide our lives and the lives of those about us when we are caught in the calms of inactivity. We must be moving in order to be steered. God’s

will concerning us as members of the Restoration is that we be doing something. Christ set the pattern when he was in the Temple talking to the wise men. He said, "Wist ye not that I must be about my Father's business?" We must be about our Father's business, not only in word but in the example of godly lives lived purposefully in the great task of building the kingdom.

If we are to accomplish our avowed purpose we must shine as lights in the midst of a crooked and perverse nation; and as we preach the gospel, with the help of God our Father and his son Jesus, the source of our strength and our light, we must live of the gospel.

**NEXT WEEK'S HERALD
WILL SAY . . .**

"With such conditions as this, the question that constantly runs through my mind is not, 'Why is it so many Iranian children die?' (50 per cent of the live babies die before they are one year old) but, 'How are so many of the people able to live?'—"Report from Iran," by Rolla L. Amsherry.

"If our pastor, women's leader, or church school director cannot depend on us, then we can be very sure that the Lord can't. . . . Dependability is a talent, and it is a talent all can have."—"Serve the Lord with Gladness," by Floy L. Bennett.

"The reason for the world's ills is ascribed to a very basic cause: God is left out of consideration. . . . Without God one has no beginning from which to start, and no end toward which to move."—"Proclaim These Things . . ." by Apostle Hanson.

"In the name of righteous indignation and holy piety, some of us have sometimes 'beat our plowshares into swords' and driven our 'point' into someone's heart with excruciating results."—"If Words Could Kill," by Paul Wellington.

Australasian Report

65 Nelson St.
Rozelle, New South Wales



Dear Saints of the World,

I recently returned from New Zealand. My experiences there challenged me to increased zeal in behalf of our "world evangelism" goal.

One of the conditions which we almost take for granted, but which is astounding to our friends, is the way in which international boundaries and barriers are removed through the gospel. When we landed in Sydney ten months ago, about 200 people were at the airport to greet us.

On the same Pan-American Clipper were Norman Von Nida, the Australian golfing star; Dr. Eugene Goossens, the American director of the Sydney Symphony Orchestra; and a movie actress whose name I do not remember. Mr. Von Nida was overheard to say, "Who are these people (referring to our family) that they should rate such a crowd to greet them?" By way of contrast there was no public acclaim or welcome to any of the other three. I refer to this humbly in recognition of the fact that the principal motivation for this warm response to our arrival is the spirit of fellowship which belongs to the gospel and church of Jesus Christ. Thus an otherwise obscure family arrived in a strange land with a welcome which amazed those who were in the public eye and accustomed to acclamation.

I related this experience as a testimony to some of the Saints in New Zealand. In the group was a nonmember lady whose interest showed in her face. Though she did not doubt my words, she could hardly believe her ears, and asked afterward how it could be true. Brother Imrie, the New Zealand missionary, and I had several meetings in her home, and she has attended a number of services. Now she knows what we were talking about when we spoke of the world-wide fellowship which erases national boundaries and destroys national prejudices.

Our associations here reveal that there are hundreds of people not yet reached by the gospel who would react as did this lady. Our great need is for more and better equipment, new church buildings, cars for the missionaries, a larger variety of visual and audio materials, and publicity by publication and radio. We are making progress in meeting these needs.

Here are some specific achievements of recent date:

1. The organization of a new mission in Sydney (suburb of Ryde), the first in thirty years. It now has an attendance of about 50.
2. The opening of a new church for the Guilford Branch in Sydney. Its church school has increased from 40 to 140 in the last six weeks. Preaching attendance average has climbed from 35 to 80.
3. The freeing of the New Zealand appointee from administrative responsibility in the Auckland Branch so he can give attention to missionary work on a wider scale than before.

These are accompanied by reports from other places telling of movement toward new openings and increasing baptismal rates, as well as improvement of the quality of our public and personal ministry.

We solicit the prayerful support of all the Saints who read these words, that the Restoration message in Australasia will be happily received by many more good people.

MAURICE L. DRAPER

The First President of the Church

THE QUESTION of who actually took the prime responsibility or presidency of the church after the completion of Christ's personal earthly ministry has been unanswered through the years, and there seems to be no conclusive evidence in biblical writings which could be regarded as final on this point.

Logical candidates, of course, were the three who have been regarded as "nearest the Master"—Peter, James, and John. After brief study of the Scriptures alone we soon find ourselves with the choice between Peter and James. While John was held in high esteem by Jesus for his tenderness and compassion, there seems to be little in New Testament writings to suggest that John was officially recognized in Jerusalem as a voice of final authority when situations calling for such recognition existed.

This is not true, however, of the other two. Peter, always the outspoken individual, has been regarded by many as the head of the church. It is true on many occasions that Peter did stand out as the official spokesman, but this was not necessarily an indication of his presidency. In the days of Moses, Aaron was unquestionably the spokesman, but it was Moses whom both God and the people regarded as the head.

A CAREFUL STUDY of the histories of biblical times is very rewarding, and it might be well to consider the following quotations for the light they shed on this point.

From Eusebius' *The Ecclesiastical History*, Volume 1, page 35, in the chapter, "The Beginnings of the Church," we find:

Then indeed, James also, the brother of the Lord as he was called (for he, too, was styled the son of Joseph, and Joseph the father of Christ; to which Joseph the Virgin had been betrothed, and before they came together was found to be with child of the Holy Ghost, as the sacred

By Alpha Wheeler

(See page 23)

books of the Gospel tell us)—this same James, then, whom the men of old sur-named the Just on account of his excellent virtue, was the first, it is related, to be entrusted with the throne of the episcopate of the church of Jerusalem.

Clement establishes (this fact) in the sixth of the Hypotyposes, writing thus: for he says that Peter, James, and John after the ascension of the Savior did not lay claim to the glory, as men who had been preferred in honor by him; but selected James the Just as Bishop of Jerusalem.

In further quotations from the writings of Eusebius on pages 56 and 57, we find:

When Paul appealed unto Caesar and was sent on his way to the city of the Romans by Festus, the Jews were disappointed of the hope which led them to devise the plot against him, and so turned to James, the Lord's brother, to whom the apostles had entrusted the throne of the episcopate at Jerusalem.

Nevertheless Hegesippus, who belonged to the first succession from the apostles, gives the most accurate record concerning him, in his *Fifth Memoir*. He says, "Together with the apostles James the Lord's brother succeeded to (the government of) the church."

AS WE PERUSE the record of Eusebius we find many other references to James as the first leader of the church after the ascension of Christ. As concluded by Eusebius on page 74, we, too, can be grateful for the "loving-kindness of that all-gracious providence, which for forty whole years after their crime against the Christ postponed their destruction. During all these years the greater number of apostles and disciples and James himself, the first bishop there, who was called the Lord's brother, were still alive and made their abode in the city of Jerusalem itself, thus remaining, as it

were, that place's most sure bulwark."

The references in the foregoing quotations to the "Bishop," of course, must be read by Latter Day Saints with recognition of the fact that the designation "bishop" used was not in the sense that we understand the function of the bishop in the church. It is evident from the context of the quotations that the designation referred to the head or president of the church.

In listing the names of the men of the "circumcision" who succeeded to the church leadership, Eusebius begins with James as the first and ends with Judas as the fifteenth. Peter's name does not appear in the list of succession at all.

THE IMPORTANT PRINCIPLE of "common consent" is alluded to in the selection of James as the first president of the church. From Eusebius, Volume 1, page 231, we quote: "Now the throne of James, who was the first to receive from the *Savior and the apostles* the episcopate of the church at Jerusalem, who also, as the divine books show, was called a brother of Christ, has been preserved to this day." We, as Latter Day Saints, would hardly subscribe to the prevalent theory of Peter's appointment to this office by Jesus. We find in latter-day experience that God permits the assumption of such leadership only with the consent of the church. It is not an appointive office, even though God participates in the selection *with the consent* of the people.

Taking this view, we see how difficult it should be to misunderstand Matthew 16: 17, 18:

Then Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: For flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

We, of course, believe that the "rock" was the "divine revelation of Christ's sonship," not Peter. Also the authority of binding and loosing referred to was the authority of priesthood and was shared by all the apostles.

From Mosheim's *Ecclesiastical History*, page 23, paragraph 1, we find the same forthright recognition of James's church leadership in the listing of early Christian martyrs. Some of those shown are "Stephen, James the son of Zebedee, and James the Just, who presided over the church of Jerusalem."

Again: "James was president of the church at Jerusalem" (*Biblical Cyclopaedia*, Volume II, page 68).

From Foxe's Book of Martyrs:

James the Less is supposed by some to have been the brother of our Lord; by a former wife of Joseph. This is very doubtful and accords too much with Catholic superstition, that Mary never had any other children except our Savior. He was elected to the oversight of the church at Jerusalem.

Miller's *Church History*, page 145: "Toward the end of the first century, all the churches followed the model of the mother church at Jerusalem."

JUST WHAT James the Just's relationship to Christ was is not conclusively known, though he was often referred to as the Lord's brother. Some historians conclude he was the same James who was a first cousin to Jesus, which reportedly in biblical times was referred to as "brotherly tie or kinship." This James to whom we refer was called "the less" because he was younger and smaller in stature than James, the son of Zebedee.

We find further in Smith's *Dictionary* that he was regarded by some as "the son of Alphaeus or Clopas, and brother of our Lord, was called to the Apostolate, together with his younger brother Jude, in the spring of the year 28." At some time, in the forty days that intervened between the Resurrection and the Ascension, the Lord appeared to him (I Corinthians 15: 7) first, then to all the apostles.

Smith continues that ten years after "we find James on a level with Peter, and with him deciding on the admission of St. Paul into fellowship with the Church at Jerusalem; and from henceforth we always find him equal, or in his own department superior to the very chiefest of the apostles, Peter, John, and Paul." (See Acts 9: 27 and Galatians 1: 18, 19.)

This pre-eminence is evident throughout the after history of the apostles, whether we read in the Acts, in the epistles, or in ecclesiastical writers (Acts 12: 17; 15: 13, 19, 21: 18; Galatians 2: 9).

According to tradition, James was thrown from the Temple by the scribes and Pharisees; he was stoned, and his brains were dashed out with a fuller's club.

FROM THE TIME of Christ's special appearance to James before His ascension on through to the time of the special council of the church to determine once and for all the sig-

nificance of circumcision (on which occasion, Acts 15: 13-19 James's words, "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God," seemed final and conclusive), we are led to know the significant mantle of leadership that was his. We, too, can see in him "James, the Just, because of his excellent virtue."

This recognition of James as the first leader of the church in no way diminishes or reduces our love and esteem for Peter and John or for the other apostles who gave their lives first in service and then in martyrdom for the cause of Christ. Quite to the contrary it causes us to know that the work of all is precious in God's sight and productive in kingdom fruits whether it be the persistence of a "Peter," the power of a "Paul," or the love of a "John." God's part, added to the work of any servant, makes that way of service the greatest ambition of life.

Truth

By William H. Clark

Truth is knowledge of things as they are, and as they were, and as they are to come.—Doctrine and Covenants 90: 4.

WHILE ON TRIAL for his life before Pilate, Jesus made this statement: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John 18: 37).

It is plain from the foregoing statements that Jesus came into the world that man might know of things as they are and as they were and as they are to come.

Then he spoke these words, "Every one that is of the truth heareth my voice" (John 18: 37). This statement applies today as it did the day it was spoken.

How little Pilate knew about the truth when he asked the question, "What is truth?" And without waiting for an answer from our Lord, he went out and spoke to the Jews.

The definition which begins this article is a revelation to the church, given in 1833; it applied in the days Jesus was on earth as it does today. Jesus made this statement, "Every one that is of the truth heareth my voice." This also reaches to our day. And again he says, "For their sakes I sanctify myself, that they also might be sanctified through the truth" (John 17: 19). He continues in that same prayer, "Sanctify them through thy truth: thy word is truth." He also said, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12: 32).

This signified what death he should die. He says, "I tell you the truth; It is expedient for you that I go away" (John 16: 7).

A Lesson from the Vine

By Addie Spaulding Stowell

ONE MORNING I was brought to an abrupt mental halt when I noticed how my philodendron, trailing around the room, had overcome its obstacle. In my mind I could discern a power within that plant that could only have been placed there by a great creator.

I have a wide shelf under my south bedroom window for plants. I had set the pot containing the vine at one end of that shelf so it would run over the window. It grew, spreading its vine over the window, around the corner, and across the top of the door; then it met an obstacle. Before I had noticed how close it was to the open doorway and fastened it up higher out of danger, someone closed the door and pinched off the end. I felt bad because I thought it would never grow any more. Then, to my surprise, I saw that it was putting out another shoot near the bruised spot, and back at the first leaf joint from the bruise it was putting out still another shoot.

There was an intangible something within that plant—not anything put there by chance—that caused the plant to double its efforts to meet obstacles and go on. But its trouble did not end there. The two shoots had grown about six inches and were quite a distance from the doorway when a strong wind came up, blew one of the shoots into the doorway, and the door slammed shut on it. Again the plant was not discouraged. It courageously put out another shoot.

WE CANNOT ATTRIBUTE intelligence to the philodendron, but there is something within all plant life that reaches out to the end of its creation, just as there is something in animals that we call instinct. There is a power in life that no one has been able to explain who does not accept the story of the creation.

There is a God who not only created tangible forms when he made the animals and plants, but also placed in them something capable of putting forth energies to fulfill the measure of their creation. Man is the highest of God's creations of which we have any knowledge. God has be-

stowed upon him an intelligence which gives him a concept of a life beyond the grave and an opportunity to return to the presence of the Father and the Son.

Will man fail in the face of obstacles; or will he, like the vine, in the spirit of determination to reach his goal, double his efforts when he meets discouragements?

AS A BODY of people and members of the great Restoration Movement, we have a goal. The church was small in its beginning like the vine in the pot by the window. Little by little, they were given the task of building the kingdom of God on the earth. The first great admonition was to "cry repentance." They knew of God and Jesus Christ, his Son, because they had received the Holy Ghost testifying to them that these two creators were real, were loving and just, and were to be obeyed. So the cry went out. It is not so hard to cry repentance if one has faith in a living God as a means of salvation, and it is easier for one in need of repentance to accept that cry if he can vision something tangible to substantiate his faith.

If the early pioneers in the Restoration had languished at obstacles, the "cry" would have been a failure; but that spirit within them faced persecutions, mobbing, and even death to establish the principles of God's kingdom. Then, as in the days of Abraham and on down through the stream of time, the building of the city of God has been the objective. Now, as children of the early pioneers we have the task of establishing Zion by the stewardship plan. The goal is still before us—and so are the obstacles. We must guard the open door that will slam shut in our faces if we do not keep the commandments of God laid down in the Scriptures for us to follow.

THE OBSTACLES today are not persecutions and mobbing that damage the physical body; they are the psychological and philosophical obstacles that attack the spirit and eventually destroy the soul. The open door that leads to disaster is often in little things that grow until they

hinder our spiritual progress. Our time is taken up with materialism. The secular is crowding out the spiritual. We sit in easy chairs and are entertained by TV while our children re-act with toy pistols the programs they see.

"But how can we escape these things of the world?" some may ask. If we try to alter or make any changes from the usual way of life we are called a "peculiar people." But why try to escape the issue? It is not all bad; most of it is good. We must be able to differentiate. "Abhor that which is evil and cleave to that which is good."—Romans 12: 9.

Satan is very subtle. He knows our weakest points. In order to combat the forces of evil we must be fortified with the spiritual power which is gained by study, meditation, and prayer. "Pray always" is a command of God. We cannot always be lifting our voices in prayer, but Jesus gave an example of what to do. When he was talking to the Nephites, after they had been baptized with water and the Holy Ghost, he commanded them to kneel down and pray. After they had poured out their hearts to him in prayer, he commanded them to arise and cease to pray vocally, but to pray continually in their hearts. Our spiritual power is enhanced by the time we spend communing with God.

THE ENSIGN is set on the top of the mountain. Let us climb that mountain. Let us take for our staff God's word of truth, and irradiate from our hearts anything that will hinder his Spirit from dwelling there. Let us give God a portion of our time that the quiet influence of his Spirit may enter into our life to the extent that our climb will be a journey of rejoicing. May we not drift back and forth and be lost in the mists of the valley because we think the effort is too great to meet all the spiritual requirements.

Let us move on with faith that God will fulfill his promises if we do our part to prove worthy of the great blessings he has in store for us. He is waiting patiently for us to find ourselves and emerge from the valley of indecision. Each time we overcome a hurdle, the next one will be easier. At last we shall accomplish the work that has been assigned to us in this dispensation of time.

The vine is a challenge to me to press onward in the face of discouragements. As the philodendron, when seemingly nipped of life itself, doubled its efforts and put out two shoots instead of one, I should double my effort to rise above obstacles.

O God, give strength to all thy saints,
And courage give them too!
And oh, lend them thy mighty hand,
To conquer every foe.

Question Time

Question:

1. What should be the relation between the Latin-American Indians and the Reorganized Latter Day Saint in Latin America *now*? Should we attempt to tell them the gospel message through personal evangelism if we are working or traveling among them?

2. What countries other than Mexico have laws prohibiting our ministers from preaching unless they are native-born citizens?

Georgia

G. L. S.

Answer:

1. By all means members of the Reorganization should tell the gospel message to Latin-American Indians, Latin Americans of mixed blood, and Spanish-speaking peoples. A big need of these people is literature. Without such materials they are often left confused, and the local priests and relatives are frequently able to present them with questions which they are unable to answer. Tracts in Spanish and a Spanish translation of the Book of Mormon are being prepared to meet this problem. The best method is personal evangelism at present.

2. As far as we know Mexico is the only nation in North or South America that requires by law that pulpit preaching be under the supervision of a native-born citizen. Mexicans may preach, and they may invite a foreigner to preach, but the foreigner may not preach officially from a pulpit unless so invited. All tourists may engage in personal conversation on religious matters, however.

CHARLES R. HIELD

Question:

According to our church, tithing that is paid through the course of a year must be tithed again at the end of the year. In other words we tithe on our tithing. Can you explain why? This is very confusing to me.

Missouri

S. B.

Answer:

Your confusion comes from an "optical or mental illusion" many of us have experienced. You never tithe your tithing;

rather, you tithe your increase. You pay one tenth of the increase, not one tenth of the tithe. The tithing procedure is as follows: From your yearly income, you deduct your necessary living expenses (tithing and offerings to the church are not considered in this category). The balance after this deduction is your increase. One tenth of this amount is tithe. This may be paid in one lump sum at the end of the year, or it may be paid in smaller sums during the year (the last method is preferable). Remember, payments made during the year are deducted from the total tithing due before the final payment is made.

Many Saints say they "tithe their investments, amusements, etc." From this viewpoint they might also say they "tithe their tithing." But neither statement is correct. Actually they are tithing their "increase"—from which they make investments and buy luxuries.

A review of the "Annual Summary," page 30, of your *Youth or Family Income and Expense Record* will help clarify your confusion.

PAUL A. WELLINGTON

Question:

Is there any reason other than custom why the bread and wine cannot be blessed at the same kneeling and served so that those in one part of the church get the bread first and the rest get the wine? Then the order could be reversed until all are served.

California

C. W.

Answer:

Precedent as set by Jesus Christ is "That the Lord Jesus the same hour in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: do this in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me" (I Cor. 11: 23-27). In this reference the order of first the bread, then the wine, is given four times.

It is again repeated in this order in Doctrine and Covenants 17: 22, 23. It

is evident that the Lord gave the order of blessing and serving the bread and the wine as it pleased him. Christ's body was first offered, then came the blood from the wound made in his side by the spear used by the soldier (John 19: 34).

It might be a means of saving a little time to bless both the bread and wine and serve them as suggested in the question, but one should be true to the order of events as well as kind. True worship and proper "remembrance" as well as a sacramental renewal of divine covenant between the member of the church and God, through the authorized offices of the church, should be carefully observed.

The proper order and sequence should be preserved as given to us by God. One departure may lead to another and another. Moroni sets forth the order for the bread and wine. "And they administered it according to the commandment of Christ; wherefore we know the manner to be true; and the elder or priest did minister it."—Moroni 4: 2.

ALMA C. ANDREWS

Question:

Does the church at the present time approve of members becoming Masons since Joseph Smith was a Mason? Missouri

K. J. M.

Answer:

The most recent official action of the church which may answer the question is General Conference Resolution 593, adopted April 16, 1907: "That we discourage members of the Reorganized Church of Jesus Christ of Latter Day Saints from holding membership in any society or order which requires the taking of oaths or the entering into covenant or obligation to guard the secrets, purposes, or doings of its organization."

CHARLES NEFF

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald Editors* rather than panel members. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Zion-building across the Sea

By Elva T. Oakman

HOW OFTEN have you heard the words, "It just can't be done"? They are applied to nearly every Zion-building activity. In part that is true. We cannot build in our own way, or in our own strength; but if we would so build that all things testify of the Master, and if we would discover his way, nothing can be withheld. Here is what some church women are doing.

Berlin, Germany

It was with expectancy that we entered the church in Berlin—a church that has come up through the crucible of suffering. The building is one that any group would be proud to claim. It was largely built by the Saints themselves out of rubble. The elder who did most to make it possible was later imprisoned by the Russians and stripped of his possessions, but he was finally freed through the power of God.

This Sunday was a very special one. All of the missionaries and Brother Beil, the patriarch, were to be there. Everyone came who possibly could. Many traveled long distances through country that was dangerous. Some were turned back by the Russian police and had to find other ways of attaining their goal. The building was filled to overflowing with a happy people.

Food is not plentiful in Berlin, and over half of the Saints that day had come from the East Zone where it is so scarce that other nations have been trying to help. To feed so many under such conditions might seem an insurmountable task to women of less vision.

Not a woman was compelled to miss the services that day. A few

left just before twelve to be sure that all was ready. The food consisted of a bowl of soup and a bun. Nothing could have been more delicious or more satisfying. There were no complaints, just thankful hearts.

When the women's meeting began at two thirty every woman was there. At the close the leader made only one request of me, "Please ask the sisters everywhere to pray for us." It is a simple request, isn't it? Can we, with our abundance, remember them and their need? We are free to worship with our brothers and sisters as we choose; we are free to go when and where we will. Perhaps we should have asked them to pray for us.

Enfield, England

Behind a green cloth curtain ten nursery children on ten little chairs faced ten other children on ten little chairs. At one end an altar had been formed. It consisted of a large framed picture, "Jesus and the Children," and sat almost on the floor. At the other end of the two rows of children was a row of perambulators. In every pram there was a child, just as he'd come to church.

The conditions for a nursery were not ideal. There was only a thin wooden partition between the children and the church proper. In it were open windows for ventilation. Not far behind the pram section, late-comers entered the door to go into the church. There was no curtain there.

The children gathered early and quietly. On this day conference was in session and there were visitors; but they, too, partook of the spirit of this nursery.

The children were too close to the adults to sing so they just opened with prayer. All of the children not in prams quietly gathered around the picture of Jesus and knelt while teacher prayed. Then they took their seats and in a service of giving, the offering was taken and placed beside the picture with prayer.

Now the first picture was taken away and a story picture put in its place; then the story was told. Sometimes a child interrupted with a question, sometimes the teacher gave the class an opportunity to talk, but all was done in quietness.

Following the story came the hand-work period. This day pencils and paper were used. If the child in the pram was old enough to sit up and watch, he, too, was given paper and a pencil. Some only waved them back and forth, but there was no noise.

These were average children from average homes. Outside of church, some had more than average vim and vigor. The teacher? No, she was not average. She had disciplined her own self and come into contact with the Master. We can do that, too, if we will pay the price. Jesus is eager that little children shall be brought to him. No physical handicaps can

Home Column

mar that coming if the light of his Spirit be within. A nursery should be a must for every church.

Hannover, Germany

It was Sunday morning and time for church school. The children entered the lower room quietly. One ten-year-old boy hovered around the door until teacher came, then he poured his tale of woe into her understanding ears. He hadn't done his memory work as well as he could. All of the school examinations had been taken this week, and he'd had to study much to pass, so he'd let his church school work slide.

There were two classes, and each began in its own way. This day I watched the juniors. First, each child in turn repeated his memory work. It was a very long passage and each did well and was praised. Even the boy whose schoolwork had taken so much of his time needed only a little prompting.

Next, the children formed a circle and stood with bowed heads while the teacher prayed. It was a humble prayer. Although I could not understand the words, I could not mistake the thrill of the Spirit which literally filled the room. The children stood motionless. Then I joined hands with them as they sang in German, and from memory, "We thank Thee, O God, for a Prophet."

When all were seated the class period began. First the old Bible stories were reviewed; then a new one was told and discussed.

These boys and girls literally relived the experiences of those men of old. The kindergarten teacher unthinkingly chose a place directly in front of this class, and not three feet away, in which to have her class sing and play. Not a junior so much as glanced at the younger children. All eyes were fixed on the face of the teacher.

"Well, she was different," you say. No, she wasn't. Later I was privileged to talk to this sister. I told her I had sensed the Spirit in her prayer and in her teaching. Her answer was humbly spoken, "I pray much." She

didn't mention it, but she studies the Scripture much also, or she could not make it so live for her class. She loves those children with all her heart. Truly she sits with them at the feet of the Master. They are never out of her thoughts, nor is he.

Everywhere

I understand there is another teacher like this in Rotterdam, Holland. There are some in the United States, and indeed, doubtlessly in all the places where the church is found.

Yes, it can be done. A large number of people *can* be fed with a minimum amount of labor and with singleness of heart on the Sabbath day.

If I Had Time to Read

IN THE BISHOP MUSEUM there is a collection of white plaster heads which, though the material is inappropriate to realism, represents in eerie vitality the combinations of racial types to be found in Polynesia. All museums are haunted—how could it be otherwise?—and this particular display has a ghostlike fascination. Each of the faces, as Emerson observed, finds room in it for all its ancestors, and each looks with a touch of mockery at the flesh-and-blood visitor, recognizing him too as an exhibit of amalgamation.

The anthropologist, Thor Heyerdahl, just published *American Indians in the Pacific* (Rand McNally) in which he explains his theory of how these types came to be and how the islands in this part of the world were populated. In his introduction, Mr. Heyerdahl sets forth the opinions of other commentators about these origins, and in the opening chapter gives not only the supporting evidence for his idea but the basis upon which an anthropologist works. The validity of his thesis is, for the layman, impossible to judge, but the book will be of great interest to the Reorganized Latter Day Saint who

Wee children *can* be cared for in an orderly way during the church service, even when no soundproof room is available. No matter how small they are, they *can* be taught of the Master, and his Spirit will be there to bless. Children of every age *can* be so intrigued by the gospel message that no distraction of any kind can turn them aside.

Such workers shine out as bright stars in a world of darkness. And the miracle of it is that wherever they shine, other little lights begin to shed their glow also. Were there enough of them a whole city could be lighted. In that light a man could be held up for all the world to see even—Jesus Christ, the Light of the World.

has made a serious study of Indian ethnology. In spite of its 800-page length the work is admirably succinct; and the skillful way that many areas of scientific knowledge are drawn upon is wonderfully instructive, creating as one goes along the same kind of stay-awake-all-night-and-read excitement that one felt in his earlier volume, *Kon-Tiki*. The pictures, especially those in the chapter "Stone Human Statues and Megalithic Cult-sites," are splendid, and his explanation of the great stone faces on Easter Island is plausible and satisfying.

The chapter most likely to interest the Latter Day Saint reader is the last one, "Myths and Memories" because, when thought about in connection with the Jaredite story, it is provocative. The price of the book unfortunately is rather alarming—\$15.00. But this consideration will not dismay a determined reader, and if all else fails, this is one of those items for which one might utilize the methods of polite extortion which make Christmas so rewarding a holiday. (Only eighty-four shopping days until).
AGNES A. FISHER

“And When Thou Prayest”

By Heber F. Colvin

And when thou prayest, thou shalt not be as the hypocrites; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men; for, verily, I say unto you, they have their reward.—Matthew 6: 5.

AS THE CHRIST so clearly taught, the benefits to be gained from prayer are to be found in the reach of the heart toward God. The sham inherent in pretense has only the substance of make believe, the poorest of substitutes for the fulfillment to be found in the world of reality.

We do not see God as we see one another, yet he is the source of all being. We may first approach acquaintanceship with him in childhood because Mother and Father think there is some virtue in prayer, or we may pray once or twice in a lifetime in some hour of great need. Prayer may indeed be accidental in its birth into our lives, but there is nothing of a chance nature about God. Those who find him late in life might, perhaps, need to make believe at first. Life is made up of experiments along the way. If reaching out into the darkness seems to be groping for the possible existence of something unknown, we often do that in other fields of knowledge.

We learn the alphabet on faith. Learning to count is a senseless task at first until the light of understanding begins to dawn upon us. So it is also in our quest for God. What may seem unfamiliar and senseless at first becomes significant with our grasp of the subject as the understanding of God begins to dawn upon us. As in romance, some have sought after acquaintanceship with God somewhat doubtingly but have stayed for the sake of love. More wonderful than any fancy is the discovery that, as we draw nearer, what appeared to be shadows vanish, for God is there and the better we come to know him, the better we learn to banish the shadows, for “in him there is no darkness at all.” We can have

confidence in true friends. With them we can share intimate joys and sorrows.

WHAT IS PRAYER but a talk with God? Of all the friends we can have, the most loving, the most understanding, the only infinite one is God. We can make him our best friend if we will but try. Good friends have many areas of interest. Even the reticent are sometimes more articulate than usual in the presence of a loved and trusted friend. Topics which may be of little importance to the uninformed assume an aura of warmth and interest to those who share a bond of affection; a beautiful earth grows more lovely; appreciation deepens because such harmony promotes the joy of living.

No one likes to have his intentions questioned, yet intellectual honesty is one of the most difficult of all things to acquire. Those of sound character consider sincerity to be one of the necessary virtues they bring to a friendship, yet, taken for granted as this thought is, how does the world’s practice measure up to the standard Christ set? Intellectual honesty is not something we can afford to take for granted in ourselves or others; those who approach the All-knowing One cannot practice any degree of deceit in their relationship with him. God cannot be deceived. He is the one who *knows things as they are*.

A man will not long continue to do wrong willfully and still pray. It is the influence of the Spirit of God which invites us to pray, and His Spirit does not dwell in unclean tem-



ples. When we become criminal, we become enemies of society. So, also, we become unfit to enjoy the society of God if we are not careful—unless we repent of our wrongdoing.

IN LIFE we learn to talk by talking, and we can learn to pray only by praying. We discover the elements of prayer by meditating and permitting the teachings of the Master to live in our minds that they may have place in our lives. It is vitally necessary to consider what God’s purposes are among men that we may do our share intelligently in building his kingdom. When we talk to him, let us speak as though he were present. He is *actually*. Let respect and affection be mingled with our general conduct as befits our relationship to our Heavenly Father. “And ye shall seek me and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord.”—Jeremiah 29:13, 14, Inspired Version. “And they that know thy name will put their trust in thee; for thou, Lord, hast not forsaken them that seek thee.”—Psalm 9: 10.

It is not our place to judge others who pray, for God alone has all the facts about anything at his disposal;

New Horizons

What Philosophy Do You Live By?

Is it the Pigpen Philosophy?

Does incidental eating and drinking (cokes and malts, of course) consume a big slice of your income?

Do you indulge in cigarettes for no better reason than that you want to and can't see any harm in it?

Do you spend your leisure time in gratifying the urges of the moment?

Do you ease the conscience of your friends—and sweeten your relationship with them—by rationalizing their excesses?

Do you find yourself vegetating in an easy chair with the latest detective story?

Is it the Bingo Philosophy?

Do you figure the world owes you a living?

Do you find it easy to prefer your brother when the pastor asks for some help?

Did you pick your professional field because it offers a quick, easy way to get rich?

Do you see religion as cheap insurance for eternity?

Are you concerned as much about the responsibilities of citizenship as you are about the privileges?

Is it a Babbitt Philosophy?

Do you pride yourself on being a "hale fellow well met"?

Do you indulge just a little in questionable activities so your as-

neither are we justified in letting the opinions of others turn us aside from the goal of eternal life which is gained through obedience to God's commands. When we pray we should be humble, even as the Christ was humble.

Many excuses have been given for failure to keep the commandment to pray as given in Doctrine and Covenants 17: 10; 21: 5; Book of Mormon 164: 11; 762: 6.

Let us weigh our own actions and with integrity in our hearts go to the place of prayer.

sociates won't think you stuffy?

Do you find yourself devoting more and more time to congenial companions?

Are you substituting oratory for action and clichés for thought?

Is it a Wall Street Philosophy?

Do you measure each act you do in terms of material returns?

Do the goals you seek lie in the shadow of a dollar mark?

Are your friends selected for what they are or for what they have?

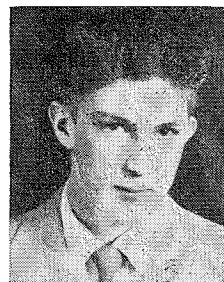
Have you ever heard yourself asking, "If I don't look out for myself, who will?"

Can you justify slightly unethical practice as "good business"?—*R. L. D. S. University Bulletin*, No. 2.

Young People in the News

Top Honors to

George and Sequoyah England



George



Sequoyah

GEORGE ENGLAND was valedictorian, and his cousin, Sequoyah England, was salutatorian of the senior class of '53 at Chilocco Indian Agricultural School. George's grade-point average during his four years attendance was 2.727; Sequoyah's was 2.636. Both boys are members of the Cherokee Tribe and live in Chilocco, Oklahoma.

George and Sequoyah are proof that it can be done. It doesn't take a miracle, but it does take plenty of hard work to accept the challenge.

The *Indian School Journal* has this to say about them: "Sequoyah's honors throughout his years here are annual king, art editor of the *Annual*, honor society, president of his freshman class, and historian of the band; he participated in football and belongs to the Lettermen's, Journalism, and Type Tusslers clubs."

Each boy is to receive vocational certificates in printing, and each has participated in Chilocco's Scouting program, receiving the Eagle Scout awards in his freshman year.

Other honors George has received are honor society, president of the Type Tusslers Club, student editor in chief of the *Journal*, reporter for the band, and a member of the Journalism Club. He participated in baseball, lettered in both baseball and basketball, and was chosen for the second team on the all-conference basketball roster. He is also a member of the band.

George and Sequoyah have worked together to develop themselves mentally, physically, and spiritually, and they have become a strong and integrated part of the team fighting valiantly to hold up the light for the whole world to see and know the truth.

Both hold the office of deacon. George has held the offices of president and vice-president of the League, and is now church school secretary. Both are adept speakers and take turns filling the pulpit for preaching services.

George is the son of Virgil G., and Iva M. England.

Sequoyah has held all the offices in the League except that of treasurer, and is now serving as assistant church school supervisor. He is the son of William and Bamma England (deceased). He has been making his home with his uncle and aunt, Mr. and Mrs. Virgil England, for the past eight years.

BOB AKERS



Golden Wedding Anniversary

Mr. and Mrs. I. G. Wilson of Pittsburg, Kansas, celebrated their golden wedding anniversary with open house at the home of a daughter, Mrs. Roy Heller; their other daughter, Mrs. Ray Heady, was also present for the occasion, as well as their sons-in-law, grandchildren, neighbors, and friends.

Mr. Wilson was born near Logan, Iowa, on August 4, 1876, attended schools in Iowa and Nebraska, and obtained his Master's degree from the University of Nebraska at Lincoln. He taught in several schools before coming to Pittsburg in 1921 as head of the college English Department.

Mrs. Wilson, the former Kate Hansen, was born near Galland's Grove, Iowa, on September 3, 1877. After attending schools in Iowa and Nebraska she also taught. She received her Bachelor's degree from Pittsburg College in 1928 with her daughter, Eleanor, and her Master's degree in 1930 with the first post-graduate class at the college. She recently received her Fourth Certificate of Progress from the church. She has been active in church work since her youth and has taught classes of all ages, including the women's department.

Letters

Fear Not

Years have passed since I last wrote to the *Herald*. I am writing now so that my friends will know I am still trying to be faithful to the Cause. I've had many evidences of the truthfulness of this work, and I've been blessed in various ways. I am particularly grateful for the peace of mind which God has given me. Recently I was much disturbed, but through prayer and meditation the "still small voice" seemed to speak these beautiful words to me: "Fear not. I am God, and I change not. Neither do I look upon the outward form . . . but into the heart."

I shall strive to be faithful so that the purpose for which I was created may be realized in my life.

MRS. L. MACCARROW

Wichita Falls, Texas

We Have Returned

Toward the latter part of reunion we often hear this familiar commitment: "When I go back to my home branch I'll . . ." This is said year after year and, if we would conduct an investigation, I imagine we would find the same neglect, the same unfinished work as before. What we lack is the desire to spend ourselves on something bigger than we are. When we stand before the judgment bar of the Almighty it will not matter how often we sang in the choir, or how modern our branch was, or the number of times we supported building-fund suppers, or even how often we attended church.

The theme at reunion was "The Challenge of the Restoration"—which is to build Zion. But that's a little vague. This is one way it will be built: by going out into the world and making truth and righteousness popular. The Communists' motto is "Win the World"—to eventual darkness. If we want to win the world to the light of Zion living, then we need to be active in those fields where we influence the most people—in education, government,

labor-management, publications. (Read *You Can Change the World* by James Keller.)

It has been said that Zion will never be built by just a righteous people, for they must do good as well as be good. Christ went among the people restoring sight, feeding the hungry, raising the dead, driving out the money-changers. We also must go into the world, taking the gospel of truth and putting into action the things we preach. Now that reunion is over and we have returned to our homes, we have the opportunity to show that it did make a difference in our lives.

PVT. KENNETH G. NOLAND

Camp Atterbury, Indiana

A Testimony of God's Love

I have been urged many times to put into writing the most outstanding experience of my life. I hope it will strengthen the faith of others, and be a witness to any who are in doubt as to God's love for his people or his ability to heal them.

I was reared in a Christian home and my parents taught me early in life about the goodness of God, as well as the laws He has given us to abide by, if we are to be deserving of his blessings. I developed a profound faith, and placed it in a servant of God I knew, Elder Mart Ralston, father of Seventy Russell Ralston.

When I was about eleven years old I developed typhoid fever. I asked my parents to send for Brother Mart. He came and administered to me, but I was no better. As I got steadily worse I asked again for Brother Mart. He drove the thirty-five miles as before to administer to me, but still I was not healed.

The fever continued, and finally the doctor said that he could do no more for me, that it was just a matter of hours until the end. My parents continued to pray and searched the Scriptures for more light and inspiration that they might know God's will and if they should send for the elder again. By this time I was unconscious, and my circulation was very poor. They called Brother Ralston and as he entered the room he realized that I was about gone. When he finished praying I opened my eyes, smiled at him, and muttered something. I had not talked for hours and my swollen tongue filled my mouth. Later I lost my hair and nails; this was proof that I had been very ill. About twenty minutes after I received administration my fever left; I slept peacefully and Brother Mart went on his way, ministering to others.

Surely the signs do follow them that believe.

MOLLIE DESERT YULE

Denver, Colorado

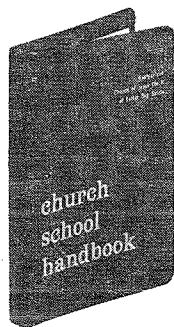
Through Another Door

This year of our Lord, 1953, is the year that may be remembered as the one in which many folks allowed their gypsy blood full sway. Barriers of national borders have been erased, speed records have been crashed, and time and space mean little. Joining this international trend many church members have been buying plane and boat tickets. I have followed suit and armed with passport, a suitcase full of nylon clothing, and an enthusiastic outlook, I climbed aboard a TWA plane out of New York International Airport to soar across a vast expanse of water and time, landing short hours later at London Airport where I expected to find a new and strange land.

When you travel there are several preparations necessary, and one of the things you accumulate is advice from friends who have made similar trips and who have a second cousin whose great-uncle once made the same trip. So, in spite of what I termed a "tolerant attitude," I came to England expecting a constant cold shoulder, a jumble of unintelligible conversation, a life of inconvenience, sparse meals, and

Church School Handbook

prepared by the Department of Religious Education



This handy, loose-leaf handbook is the complete and authorized guide to better church schools in branches everywhere. All church administrators and teachers will find it necessary in their ministry. Contents include: History of Religious Education, the Department of Religious Education, Objectives of Christian Education, Organizing the Church School, Administration of the Church School, and ten other chapters of valuable information.

\$2.00

Herald House
Independence, Missouri

utter lack of humor. To top this off I was to be met by "strangers" whom I had never met.

How pleasantly disappointed I have been! A warm welcome awaited, and I've never had such a pleasant time in my life. These people seem like very old friends and members of my family. There are little speech differences, and I don't use my knife and fork correctly when I eat (according to British usage), but we laugh and agree on 99 per cent of our views and ideals. When a hymn is sung, they, in all probability, will sing it to a different tune than is in our hymnbook, but when I stood up to talk to the Sunday school in Enfield, expectant faces looked up to mine and we decided together that whoever "serves my Father as a Son, is surely kin to me."

Miles and days are passing by, and like the typical tourist I'm viewing the buildings, the scenery, the bombed areas, the ancient churchyards, and the beautiful shop windows. From here I head to the Continent—to France, Germany, and onward before returning to commonplace home life again. Already I've learned a great lesson. The tourist who travels on a U. S. passport may often be disappointed in sights and reception by the peoples of other lands, but the church member who travels on a Latter Day Saint passport enters through another door. I've even decided now that the church here in England is the same as home, and in actuality Ohio is a foreign mission.

NORMA ANNE KIRKENDALL

Nuneaton, England

Little Things

Little things make up much of life, particularly for those of us who are humble folks and seldom reach the heights of fame. Yet our lives may be an inspiration to our families, our friends, and the church. John Milton said, "They also serve who only stand and wait." Our test of success or failure is our attitude toward life and our fellow men. We attain happiness and peace of mind through our own actions.

Not long ago I arose one morning feeling very depressed. However, my day was so filled with requests to do errands for others or to help them in some way that I forgot my own discouragement. As I reviewed my activities that evening a satisfied feeling of achievement filled my heart; the day had been worth while because God had given me an opportunity to make it so. If we faithfully use our ability in the work of the church, the Master will increase that talent as he sees will be best for us. But we must gladly respond to his call.

Church membership is a test of our faith also. The lay member is needed in the branch as much as those chosen to hold office. While it is an honor to be elected to office, it is also a great responsibility. One's stewardship is greater, and more is expected of him. However, the lay member who seems to have little talent soon becomes discouraged. He is apt to say, "I'm not needed; the Saints will never miss me if I drop out!" Such people do not realize that they need the church even more than the church needs them. They need to grow in the principles of the gospel in order that they may become worthy of God's blessing and eternal life.

God has said that opportunities for doing small things will be ample. They will consist largely in speaking kind words and doing little courtesies, yet a multitude of these small acts of kindness will make a grand total of good works in harmony with our profession which shall lead others to glorify the Father in heaven and bring to us his favor and blessing. May we, as Saints of God, have the courage and the faith to live our lives as he directs, be they

humble or great. The only thing that counts is the use we make of our talents and the life we live.

GLADYS HEGWOOD

West Peoria, Illinois

In Need of Friendship

Mrs. Vida Gade and her six children who live at 819 East Huron, Missouri Valley, Iowa, would like to be visited by members of the Reorganized Church living in that area. They have been deserted by their husband and father and are being supported by public welfare. Some of the citizens have helped a great deal, but the family needs the encouragement of the Saints and an invitation to attend services. Whatever can be done for them will be much appreciated.

MORONI AND ROBERT HOYT

Independence, Missouri



Fifty-sixth Wedding Anniversary

Mr. and Mrs. Charles Lukenbill of Taberville, Missouri, observed their fifty-sixth wedding anniversary on August 8. They have lived on the same farm for fifty years and during that time have been active workers in the Taberville Branch. Mrs. Lukenbill is the former Edna Weir.

They have four living children: Mrs. Marjorie Carroll of Jerome, Idaho, Mrs. Grace Payne and Ray Lukenville of Appleton City, Missouri, and Mrs. Edna Davis of Butler, Missouri; and eleven grandchildren. One son, Ernest, is dead.

Golden Wedding Anniversary

Mr. and Mrs. H. J. Reimer, 3005 S. Sterling, Independence, Missouri, celebrated their fiftieth wedding anniversary, Sunday, August 9.

Many friends and relatives met at the Reimer home that afternoon, brought gifts and refreshments, and wished them many more happy years. A program of music was presented, followed by a talk and prayer of blessing given by Elder Almer Sheehy.

Brother and Sister Reimer have spent the greater portion of their lives as members of the Reorganized Church.

News and Notes

(Continued from page 2.)

REHEARSALS UNDER WAY

Rehearsals have begun for the play, "The Nativity," by Dr. Wallace Shute, which will be presented at Stone Church as a worship service the Wednesday before Christmas. Arthur Rock is director of the play, with Louise Steckle Smith as co-director. Franklyn Weddle is directing the original music, which will be heard for the first time in this area.

GERMAN HYMNAL NEARS COMPLETION

Franklyn S. Weddle, Director of the Music and Radio Department, reports that final proofs of the German hymnal are now in his hands, and will be published within a month or two.

SCOUT RETREAT

About one hundred Center Stake adult leaders attended the Scout retreat at Camp Osceola over the week end. Among those who attended were stake officers Charles Graham, Lee Hart, Roy Thrutchley, and A. B. Taylor.

ARCHAEOLOGICAL PHOTO PACKETS

These black and white, 8" x 10" photographs provide public relations materials for local missionary work. They can be used for newspaper cuts, posters, programs, bulletins, etc. Produced by the Audio-Visual Department of the General Church.

PACKET A—Chichen Itza

1. Pyramid Temple called "El Castillo." 4. Face of the Bearded White God.
6. "The Caracol" or observatory. 11. Feathered serpent columns at Temple of the Warriors.

\$1.25

PACKET B—Uxmal and Kabah

38. Stone mosaics on "House of the Governor." 41. "Quadrangle of the Nuns." 26. General View: ruins of Kabah. 27. Detail of the "Palace of the Mask."

\$1.25

PACKET C—Monte Alban

15. General View: ruins of Monte Alban. 16. System IV. 18. Great stairway. 24. Tomb 60 (cross design).

\$1.25

PACKET D—Teotihuacan

33. Pyramid of the Sun. 34. Pyramid of the Sun (different view).
32. "Cuidadela" or little citadel. 35. West facade—Temple of Quetzalcoatl.

\$1.25

HERALD HOUSE

Independence, Missouri

Briefs

Editor's Note to Reporters: We are trying to share these columns with several hundred branches. It is obvious that to be fair to all, you should make your report brief (300 to 500 words) and send them in not oftener than twice a year. "Herald" readers are interested in your branch activities which have church-wide interest. If we find it necessary to further condense your report, we hope you will understand.

Seventeen Baptisms

RIBSTONE, ALBERTA, CANADA.—A successful missionary series was held at Ribstone from August 16 to 25 by Elder Aleah Koury of Bellingham, Washington, and Elder Howard Fisher of Saskatoon, Saskatchewan. They devoted alternate evenings to preaching services and slide lectures. They also visited in homes. The last Sunday, fifteen were baptized, and later two others were baptized. The new members are Anita Bates, Evelyn Furnace, and John Perkins and wife Lillian, all of Edgerton; Mrs. Marion Dallyn and daughter, Marilyn, Mrs. Laura Dallyn, Mrs. Edwin Dallyn, and Mrs. Pauline Hilker, all of Ribstone; Gloria Curtis, Hazel Curtis, Enid Shippy, Mrs. George Skinner, Jr., Mrs. Arvid Skinner, John Skinner, Stewart Skinner, and Donald Skinner, all of Chauvin.

On the last Sunday, the Senlac Branch was visited, and a basket dinner and supper were served in the church parlors. Both elders had their families with them.

The annual branch business meeting was held September 13. Elder Albert White was elected pastor, with Elder George Millar and Brother Vandy Davies to assist him.

Recent visitors to the branch have included Sister Susan Dallyn of Vancouver, Sister Ellen Dallyn of Edmonton, Sister Minnie Burton of New Westminster, Brother Billie Smith of Terrance, British Columbia, and Kenneth Hale and family of Kitsalina Branch.—Reported by **MRS. CLIFFORD DALLYN**

District Organized

OKLAHOMA CITY, OKLAHOMA.—The Oklahoma City District was organized February 8, at Oklahoma City, with Apostle Blair Jensen the minister in charge. The newly organized district includes the branches of Oklahoma City, El Reno, Calumet, Wilburton, Haileyville, and Fanshaw, also the missions at Blackgum, Seminole, and Shawnee.

The officers elected were district president, O. O. Dollins, Sr., Wilburton, Oklahoma; counselors approved, R. J. Jones and G. Stewart Wight, Oklahoma City; district secretary, Doris Butler, Oklahoma City; treasurer, Leonard DeHart, Wilburton; women's leader, Mrs. Ruth Goodwin, Shawnee; religious education, A. J. Goodwin, Shawnee; music leader, Mrs. Mary Vickrey, Oklahoma City; youth leader, Orville O. Dollins, Jr., Hartshorne, Oklahoma; children's leader, Mrs. Minerva Yerrington, Oklahoma City; auditors, Harry Piatt, El Reno, and Paul Vickrey, Oklahoma City; evangelist, sustained, R. J. Jones, Oklahoma City; bishop's agent, sustained, E. F. Yerrington; historian, appointed, Mrs. Ethel B. Dillon, Oklahoma City; and finance committee, Harvey Dollins, Hartshorne; K. G. Sinclair, Oklahoma City; and Clarence McGowen, Fanshaw.

Two men were recommended and accepted for ordination to the priesthood. They were Billy Slanaker of Calumet, to office of elder,

and Richard Boren, Calumet, to office of priest. The missionary work has been carried on under the leadership of Elder Wallace A. Jackson, who has lectured, visited in homes, and held cottage meetings in the various branches and missions of the district.

Bishop Leslie DeLapp and Apostle Blair Jensen visited in Oklahoma City March 14-15. Bishop DeLapp gave the message on Sunday morning, March 15. Brothers Jensen and DeLapp also visited other branches in the district.

June 13-14 Apostle Jensen, accompanied by District President O. O. Dollins, Sr., presided at the local priesthood meeting in Oklahoma City. Forty young people met April 26 at Shawnee to organize and plan the year's program of activities. The district youth leader Orville Dollins, Jr., presided. Officers elected were president, Robbie Couch, Fanshaw; vice-president, Jerry Judkins, Oklahoma City; secretary-treasurer, Caroline Slater, Wilburton; pianist, Beryl Jean Clesson, Oklahoma City; song leader, Norma Gaither, Fanshaw.

Several Oklahoma City District young people and six staff workers attended Camp Yokoma, a youth camp of the combined Oklahoma districts, at Pawhuska, Oklahoma, May 31-June 7.

Sister Ruth Goodwin, district women's leader, has presided at several group meetings in various branches and missions.

Oklahoma Reunion was held at Robber's Cave State Park at Wilburton, August 10-18.—Reported by **MRS. ED. DILLON**

Four Children Baptized

WEBB CITY, MISSOURI.—A number of Saints went to Carthage, Missouri, on Sunday afternoon, March 29, and enjoyed the concert of the Graceland College Band, under the leadership of William Graves, conductor.

On Easter Sunday, Elder C. Houston Hobart, missionary to Montana and a former Webb City resident, assisted with the Communion service and preached at the evening meeting. A Hobart family reunion was also held on Easter Sunday, at Sister Susie Hobart's home. All her children, and most of her grandchildren were together for the first time in eight years.

Other visiting speakers have been Harold Graves of Carthage, William Miller and Warren Eldred of Medoc, Ted Linder, David Lohr, and Stephen A. Black of Joplin, and B. F. Kyser of Miami.

Several women attended the women's retreat at the district reunion at Racine, Missouri, April 9.

Vacation church school was held at the church May 25-June 5 under the direction of Elna Spencer and eight assistants. An achievement program on Friday night climaxed the school.

On Children's Day, June 14, four children were baptized. They were Barbara McCall, Richard Pratt, Joyce Wilson, and Delores Wilson. They were confirmed by Elders Roy Oehring and John Wolf, Sr.

The women's department had a rummage sale May 2, from which they cleared \$30. The women have purchased a projector for showing slides, and have assisted in the district women's project. The adult class is purchasing the first set of slides for the projector.

Sunday night services were dismissed during July and August to enable the Saints to attend the services at the reunion grounds.

Annual election of officers was held July 7. Those elected were pastor, James M. Jones, Sr.; assistant pastors, Roy Oehring and John Wolf, Sr.; church school director, LeRoy Worley; adult director, Ethel Harlowe; women's leader, Nelvita Jones; young people's leader and treasurer, John Wolf, Sr.; children's leader, Elna Spencer; secretary, Mildred Fletcher; music director, Thelma Ricke; publicity agent and book steward, Jayne Deaver; solicitor, Irving

Ricke; historian, Le Nore Beautte, and librarian, Tommy Trimble.

A number of Saints attended the Ozark Reunion July 18-26.—Reported by **MRS. JAMES M. JONES**

Business Meeting

EUGENE, OREGON.—Eugene branch held their business meeting August 30, under the leadership of District President J. L. Verhei, with H. M. Carpenter assisting. Officers elected for the coming year were pastor, Elder W. N. Barnhart; secretary and treasurer, Guilda Barnhart; auditor, James F. Wood; church school leader, Lowell Shultz; women's leader and music director, Rena Whittington; young people's leader, Roy Freeman; social leader, Cora Belle Buckbee; publicity and librarian, Myrtle Jacoby; historian, Geraldine Marquis; solicitor and dramatics leader, Carolyn Shultz; building committee, W. N. Barnhart, James Wood, E. N. Barnhart, William Buckbee, and Guilda Barnhart.—Reported by **GUILDA BARNHART**

Special Speakers

CORINTH, ONTARIO.—Brother and Sister Joe Dickson and son, Gary, were baptized at Delhi on Sunday, April 26, by Elder Archie Barham. On Sunday, November 9, Wendy Marie Jenny was blessed by Elder Beemer, and Nona Phillian was blessed by Brother Barham. Paul Hill was blessed on August 23. Brother A. W. Kennedy was ordained to the office of elder on May 17, by Elders J. C. Stuart and E. M. Kennedy.

The annual branch picnic was held at Upper Park, Port Burwell, on Saturday, July 25.

A presentation was made to Sister Penny McCundy, who is going into training in the nursing school at St. Thomas General Hospital, Sunday, August 30.

Among guest speakers have been Brother Bruce McGregor and Brother J. C. Stuart, London, Brother C. Weeks, Delhi, and Brother E. Hill, Windsor.

On Monday, September 7, Brother Archie Hill left for Lamoni, where he will attend Graceland College.—Reported by **A. W. KENNEDY**

Three Children Baptized

LINN, MISSOURI.—In April Elder Elroy E. Hanton from Sandusky, Michigan, visited the branch for a week. He visited homes and held preaching services two evenings. Three children were baptized.

The branch enjoyed a fish fry in July, and the annual picnic on July 18. The women's department sponsored a bazaar at that time.

Members of the church attended an ice-cream social in August.

The annual business meeting was held September 2. Paul Litton was elected pastor, and Dorothy Jean Heidibrink was chosen to be church school director.—Reported by **MRS. O. LYTTON**

Women's Conference Held

MODESTO, CALIFORNIA.—Modesto was privileged to be hostess to approximately eighty guests of the Women's Northern California District spring conference, May 23-24. The theme was "Developing Personalities to Build the Kingdom."

A devotional period, business meeting, and question time were featured on Saturday. Those in charge of the program on Saturday and Sunday were Pauline White of El Cerrito, Opal Page of Los Angeles, Jane Vincent of Berkeley, Dorothy Moorehead of Stockton, Mabel Korrell of San Leandro, Joyce Stiles of Berkeley, Evelyn Wright of Stockton, Virginia Cooper of Napa, Daisy Jennings of Modesto, and Mark Stark of Modesto. Elder Clinton Saxton spoke at the Sunday service on "The Value of Charm in

Missionary Work" preceded by the choir's special number, "Beside Still Waters."

On February 15, Sylvia Diane Snider, Lynda Rebecca Snider, and Jeffrey C. Keller were baptized by Elder C. K. Saxton. They were confirmed by Elders Eugene Bivens and Homer Gatchett.

The interior of the upper auditorium was gleaming for Easter as the result of a new paint and texture job, the labor being donated by one of the local members; new overhead indirect lighting was also donated and installed by a member who has now transferred to another locality.

Easter service was made spiritual by the choir under the direction of Irene Gatchett at the morning service, and by a drama, "Symbol of a Cross," at the evening service, with Joyce Colville directing. A pageant was given at the night service on Mother's Day, "Mothers of Sons," preceded by a candle service by the Zion's Leaguers and followed by a reception.

Some of the guest speakers during the past months have been Elder W. H. Dawson of Sacramento, Elder C. K. Saxton of Fresno area, L. J. Richards, pastor of Enoch Hill, Independence, Missouri, and Elder Myron Schall of Sacramento.

Several fund-raising projects for this period have been held.—Reported by ILAH G. ROSE

Youth Camps Unite

CHICAGO, ILLINOIS.—The Chicago and Northeastern Illinois Districts united this year for their first full week of youth camp at Naperville, Illinois. Camp continued from June 28 to July 5, under the leadership of Elder Lyle W. Woodstock. There were forty-four campers.

There was a unanimous vote from the youth to call the camp "Camp Woodstock" in honor of Brother Charles B. and Sister Lenoir Woodstock, pioneers in youth work in the church.

A religion class was conducted by Brother Lyle Woodstock, a class entitled "In the Stream or on the Bank" was led by Sister Lydia Wight, and a "Know Yourself" class which included personality and intelligence testing was conducted by Elder Raymond Troyer. Vernon and Ann Petit were in charge of handcraft and were assisted by Ward Serig. Doris Woodstock was assistant camp director, and was in charge of campfires. Patriarch L. S. Wight conducted an evening discussion which dealt with teen relationships.

Elder Louis Hancock was business manager. Mrs. Margaret Reedy was in charge of meals and was assisted by Mrs. Hancock and Mrs. Jane Johnson. Bob Kent was in charge of the flag service, and Terry Smith led the morning devotions.—Reported by RAYMOND TROYER

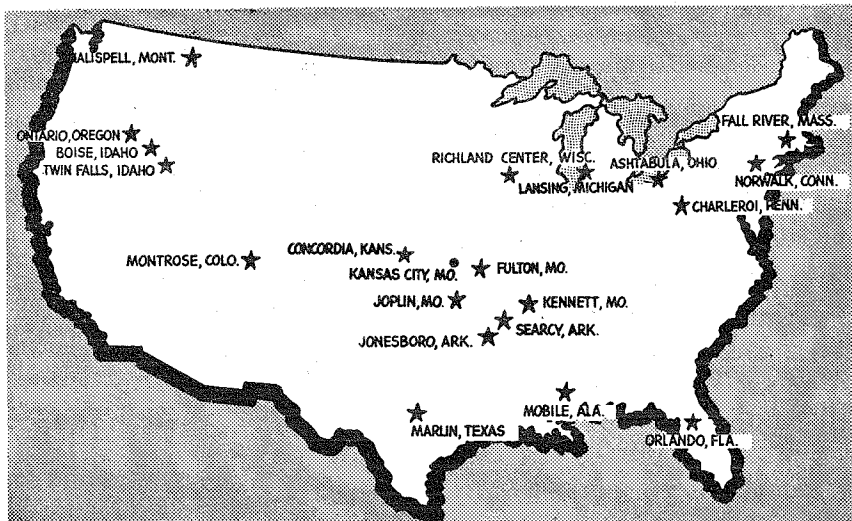
One Baptized

ALAMO, TEXAS.—A baptismal service was held August 13 in the Rio Grande Valley Branch for Juan Lara.

Election of branch officers was held on September 9. Elder Wayne Jackel was elected pastor. He appointed Elder Wayne Simmons as his associate pastor and Elder C. E. Bowden as counselor. Brother Bowden was also elected book steward. Mrs. Ruth Wessling was elected women's leader.—Reported by BLANCHE SOLOMON

Retreat Held

BUTLER, MISSOURI.—A Zion's League retreat for the young people of the Rich Hill District was held August 29-30, with forty-five in attendance. Volleyball and shuffleboard were enjoyed by those arriving Saturday afternoon, with a banquet in the evening, at which District Leader C. A. Berg was master of ceremonies. The address was given by E. E. Gamet, president of Butler Branch. A camp-



We're on the Air . . .

Each month the Radio Department prepares a map showing the location of the stations currently carrying a weekly broadcast in the United States. The *Saints' Herald* carries a current listing of the stations with call letters, time of broadcast, and where the program can be found on the dial. This appears in the "Bulletin Board" section.

Because radio reaches many more people than we could ever persuade to attend our church, we feel that the entire United States at least should be covered by air waves carrying the "Restoration Message." Radio offers an excellent conversation medium that often leads to cottage meetings and baptisms.

The above coverage map has some vacant spots. Through the local congregations, either separately or jointly in districts and areas, programs can be placed in an advantageous spot to benefit many. By writing the Radio Department, The Auditorium, Independence, Missouri, you can secure a sample tape for presentation to your local station. Both doctrinal and nondoctrinal fifteen-minute programs are available on magnetic tapes at a speed of seven and one-half inches per second. Each tape contains two quarter-hour programs, complete with radio choir and organ music, short message, prayer, Scripture reading, opening and closing announcements giving credit to the General Church, and about a twenty-second space of organ music to be played under the local announcement. Radio stations have written the Radio Department in Independence, Missouri, commenting on the excellence of programming, music, and sermon presentation. Your public relation effort can be helped with these recorded programs.

FRANKLYN S. WEDDLE
Radio Director

fire service was held at the Piatt farm. Doddie Williams of Nevada was in charge.

On Sunday morning a fellowship service was held, with Brothers Berg and LeRoy Beckham in charge. District missionary W. E. Williams conducted a class and was the eleven o'clock speaker. Dinner was served by the women's department.—Reported by W. E. WILLIAMS

Officers Held Over

FRESOIL, MICHIGAN.—District President John Blackstock met with the branch for the annual business meeting on September 1. Incumbent officers were all returned to their respective offices for the coming year, with Elder Charles Martin as branch president.

A program under the direction of Sister Georganne Vest was given on Children's Day, followed by baptismal services at near-by Gun Lake for two adults, one youth, and two children.

A group of members attended Central Michigan Reunion at Liahona Park at Sanford. Others attended the Park of the Pines

Reunion of Northern Michigan District.—Reported by BLANCHE G. HILL

Election Held

WILLAPA, WASHINGTON.—A unified election of officers for both the mission and church school was held on Sunday, September 13, in the I.W.A. Hall in Raymond, Washington. Pastor O. L. Oppelt was in charge. Those elected were church school director, Ida Laura Jackson; assistant church school director, Irene Ralston; treasurer of mission and church school, Joseph Rothlin; secretary and recorder of mission, Nina B. Wolfenbarger; auditor, Josephine Kain; music director, Mima Oppelt; pianist, Diane Jackson; publicity agent, Alice Little; women's leader, Edith Caton; church school secretary, Bettie Carter, and "Legionaire" reporter, Cleora Caton.

The Tiona club held a rummage sale in August, which added another hundred dollars to the building fund.—Reported by NINA B. WOLFENBARGER

Bulletin Board

Oregon District Calendar

It has been decided that a Southern Oregon District will be formed and that the counties previously mentioned will become a part of the Idaho District. The following program has been outlined for the two district conferences:

SOUTHERN OREGON

EUGENE, OREGON, CHURCH
Third and Monroe
OCTOBER 10 and 11

SATURDAY

6:30 p.m. General class, Bishop M. E. Lasater
7:45 p.m. Sermon, Elder Don Landon
9:00 p.m. Get-together, Lower auditorium, district officers in charge

SUNDAY

8:15 a.m. Worship by song, Elder Lloyd Shannon
8:30 a.m. Prayer and fellowship, Apostle E. J. Gleazer, Elder J. L. Verhei, Bishop M. E. Lasater in charge
10:00 a.m. Organization of Southern Oregon District and election of officers
11:00 a.m. Sermon, Apostle E. J. Gleazer
12:30 noon Basket lunch, Sister Reata Kinart in charge
2:30 p.m. Installation of officers and ordination service by district officers
6:30 p.m. Council meeting of newly elected Southern District officers, newly elected president in charge
7:45 p.m. Sermon, Elder James Kemp

NORTHERN OREGON and SOUTHWESTERN WASHINGTON

PORTLAND, OREGON

OCTOBER 16, 17, and 18

FRIDAY—Central Church, Twenty-fifth and Madison

7:45 p.m. Sermon, Apostle E. J. Gleazer
9:00 p.m. Get-together, Lower auditorium, district officers in charge

SATURDAY—Washington Masonic Hall, East Eighth and Burnside

8:30 a.m. Worship

8:45 a.m. Prayer and fellowship, Apostle E. J. Gleazer, Elder J. L. Verhei, and Bishop M. E. Lasater in charge

10:00 a.m. Men's class, District President J. L. Verhei
Women's class, Sister Effie Verhei
Children, Elder and Sister Robert Taylor

11:00 a.m. Men's class, Apostle E. J. Gleazer
Women's class, Bishop M. E. Lasater
Children, Elder and Sister Herbert Hawley

12:00 noon Lunch in basement, Sister Reata Kinart in charge

2:30 p.m. Business meeting and election of officers

6:15 p.m. General adult class, Elder James Kemp
Young people, Keith Kinart

7:30 p.m. Sermon, Bishop M. E. Lasater

SUNDAY—Washington Masonic Hall

9:00 a.m. General prayer and fellowship, Apostle E. J. Gleazer, Elder J. L. Verhei, Bishop M. E. Lasater in charge

10:00 a.m. - 11:00 a.m. Elder Ray Rogers in charge of children's classes

10:45 a.m. Sermon, Apostle E. J. Gleazer

12:30 noon Basket lunch

2:30 p.m. Dedication and ordination service

7:45 p.m. Sermon, Elder Don Landon

J. L. VERHEI

Oregon District President

ATTENTION! Young People with Musical Talent

Would you like to continue your musical education, but finances do not permit? Then here's good news!

The Independence Music Club has established a perpetual memorial to the memory of Nina G. Smith (Mrs. Israel A. Smith), a trust for the education of worthy young people in musical endeavor.

The trustees are authorized to make loans up to the amount of \$200.00 to one person for

two years, without interest, to enable the borrower to pursue a musical education in whichever institution he or she may choose.

Get in touch with any one of the trustees: Mrs. Nell Kelley, 320 North Cryslar, Independence, Missouri; Mrs. Mark Holman, 501 North Pleasant, Independence, Missouri; Mrs. Pearl Gardner, 1609 West Walnut, Independence, Missouri, or apply in writing to Mrs. J. Glenn Fairbanks, Secretary, Independence Music Club, 316 West Mechanic, Independence, Missouri.

Services at Lawton, Oklahoma

Services are held each Sunday in Lawton at the IOOF Hall, 107 O Street, beginning at 10:00 a.m. A. R. Johnson, 1010 E Street (telephone 2171) is in charge of the group.

Northeastern Illinois District Conference

The Northeastern Illinois District conference will be held at Plano, Illinois, on October 4, beginning with an early-morning prayer service. There will be preaching at 11:00 a.m. and a business session following the noon meal. Apostle D. O. Chesworth and Seventy C. R. Ettinger are to be in attendance.

LOYD CLEVELAND
District President

Red River District Conference

The Red River District conference will be held at Fargo, North Dakota, on October 10 and 11. Classes will be conducted on Saturday by Elder D. D. Smith and Apostle D. O. Chesworth. On Sunday there will be a prayer service and preaching.

CHARLES F. YOUNG
District President

We're on the Air . . .

ALABAMA, Mobile.—WKRK, 710 on the dial, 7:15 a.m. (CST) Sunday.

ARKANSAS, Searcy.—KWCB, 1300 on the dial, 4:30-4:45 p.m. (CST) Sunday.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

CONNECTICUT, Norwalk.—WNLK, 1350 on the dial, 8:30 a.m. each Sunday (beginning July 5).

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFSB, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MONTANA, Kalispell.—KGEZ, 600 on the dial, 1:15 p.m. (MST) Saturday.

OHIO, Ashtabula (Cleveland area).—WICA, 970 on the dial, and WICA FM, 103.7 megacycles, 9:15 to 9:30 a.m., Sunday, July 14-December 6.

OREGON, Ontario.—KSRV, 1330 on the dial, Sunday 1:30 p.m. and 9:15 p.m.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 10:00 a.m. (CST) Sunday.

TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.

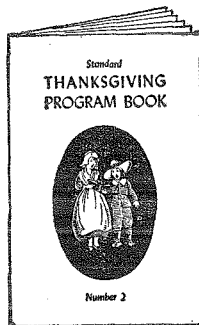
WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

WYOMING, Newcastle.—KASL, 1240 on the dial, 9:45 a.m. (MST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Thanksgiving Program Book

Number 2



A collection of brand-new material, including worship programs, selection for verse-speaking choirs, and 9 playlets and recitations for all children's departments. Thanksgiving Day programs for sincere Christian thanks. Use this material for a more effective observance in church or Bible school. 32 pages. Standard Publishing House.

35¢

HERALD HOUSE

Independence, Missouri

Servicemen's Addresses

Pvt. Thomas C. Tolbert
US 53187367
Co. C 9003 AAU
F.S. U.S.A.
Ft. Benjamin Harrison, Indiana

Pvt. Richard Daw
US 53200765
Btry. A 137 AAA Bn.
Camp Polk, Louisiana

Pvt. Joe W. Wellington, US55259440
504 Signal Base Maint. Co.
Sacramento Signal Depot
Sacramento, California

Pvt. F. C. Weddle US55416473
Battery C, 95th AFA Bn.
5th Arm'd Div.
Camp Chaffee, Arkansas

Pvt. George H. Waddell 55423377
Btry. B, 93rd A.F.A. (Platoon 2)
6th Armed Division
Ft. Leonard Wood, Missouri

New Orleans Series

Evangelist J. Charles May will begin a series of evening meetings in New Orleans, Louisiana, on September 27. These will be held every other night, so that Evangelist May can visit in the homes on alternating nights.

Southern Indiana District Conference

The Southern Indiana District conference will be held at Indianapolis, Indiana (Ninth and Chester Streets), October 10 and 11, beginning at 10:30 a.m. Saturday. Apostle P. E. Farrow is to be in attendance. All who plan to stay overnight should notify H. Wayne Smelser, 6311 East Pleasant Run Park Way, Indianapolis, so that lodging and meals can be arranged for.

CHESTER METCALF
District President

Northwestern Iowa District Conference

The annual Northwestern Iowa District conference will be held October 11, 1953, in Missouri Valley, Iowa, with the theme, "Making Disciples for Christ." The day's schedule is as follows: 9:00 a.m., social service, district officers in charge; 10:45, preaching; basket dinner at noon; 1:30 p.m., Skylark and Oriole achievement program, Edna Easter, General Church supervisor of girls' work in charge; 2:30, business session for the election of officers and delegates to attend the 1954 General Conference. All district officers are requested to send in their reports immediately to District President S. R. Coleman, Logan, Iowa.

RUBY ADAMS
District Secretary

Request for Prayers

Mr. and Mrs. Harry Hacker, 103 View Ridge, Yakima, Washington, request prayers for their son, Dennis, who is seriously ill.

Mrs. Gladys Walls of Vinal Haven, Maine, requests prayers for her daughter who is so ill that doctors say they can no longer help her.

ENGAGEMENTS

Stagg-Hursh

Mr. and Mrs. R. M. Hursh of Warrensburg, Missouri, announce the engagement of their daughter, Maxalene Elane, to A/1C Alan Richard Stagg of Denver, Colorado. The wedding will take place December 6 in Warrensburg.

Beamgard-Balcom

Mr. and Mrs. Arthur Balcom of Atherton, Missouri, announce the engagement of their daughter, Lenora Kendall, to Thomas Wayne Beamgard, son of Mr. and Mrs. Roy Beamgard of Sugar Creek, Missouri. The wedding will take place October 4 at the Reorganized Church in Atherton.

WEDDINGS

Smith-Parsons

Ardeith Carol Parsons, daughter of Mr. and Mrs. H. L. Parsons of Garden Grove, California, and Raymon C. Smith, son of Mr. and Mrs. James P. Smith of Walland, Tennessee, were married June 7 at the Reorganized Church in Santa Ana, California. Evangelist Louis J. Ostertag conducted the wedding ceremony.

Smith-Smith

Hortense Smith and Dr. R. G. Smith were married August 5 at Horse Cave, Kentucky. The bride was formerly assistant professor in the department of commerce and business administration at Pittsburg State College, and the groom is head of the mathematics department there.

Campbell-Collins

Vivian Collins, daughter of Mrs. Camilla Collins of Lamoni, Iowa, and Glen Campbell, son of Mr. and Mrs. Paul Campbell, also of Lamoni, were married at the Reorganized Church in Lamoni on July 26, Evangelist Roy Chevillie officiating. Both are sophomores at Graceland College.

Froyd-Sherry

Shirley Froyd, daughter of Mr. and Mrs. Leonard Froyd of Maryville, Missouri, and Cleo W. Sherry, son of Mr. and Mrs. Carl Sherry of Guilford, Missouri, were married August 24 at the Bedison Reorganized Church, Pastor Orville Fannon officiating. They are making their home in Kansas City, Missouri.

BIRTHS

A son, Kenneth Lincoln, was born on July 7 to CT 1 and Mrs. Edward L. Garfield, currently of Winter Harbor, Maine. Mrs. Garfield is the former Norma Pimentel of Honolulu, Hawaii.

A daughter, Jennifer Anne, was born on June 1 to Mr. and Mrs. Fred Benham of Hopeville, Ontario. Mrs. Benham is the former Leona Paxman.

A son, John Richard, was born on June 11 to Mr. and Mrs. Jack Haw of Dundalk, Ontario.

A son, Allen Glen, was born on September 13 at the Independence Sanitarium to Mr. and Mrs. Marshall Owings of Atherton, Missouri.

Introducing

LOUIS N. WHITEHEAD, Independence, Missouri (page 8), is an instructor in the Kansas City, Missouri, public schools. He was born in Logan, Iowa, August 23, 1921, and baptized there in 1930. After graduating from Logan High School in 1939, he went to Graceland College, was graduated in 1941, then attended Iowa University 1943-44. He received his B.S. in Education from Central Missouri State College in 1948, and his M.A. degree from Colorado State College in 1953.

Brother Whitehead's hobby is woodworking. He is also interested in drama and sports. He received the College Dramatic Award in 1947 and the Distinguished Service Award in 1948 from Central Missouri State College. He is a member of the Kappa Delta Pi, the Phi Sigma Pi (national honor societies in education) and Theta Alpha Phi (national dramatic society).

He married Elma D. Merchant in 1946. They have one child, Vicky, 5.

A member of the Enoch Hill congregation, he was ordained a priest in July, 1946, and is president of the fifth quorum of priests in the Center Stake of Zion.

ALPHA R. WHEELER, Medina, Texas (page 10), is a member of the Bandera, Texas, Branch. He was born in 1880 and suffered from a mild stroke in infancy which left him somewhat handicapped. His great love for the gospel has been an inspiration to those about him. He succeeded in memorizing the greater part of the King James Version of the Bible, and even today can recite most of the New Testament.

Brother Wheeler never married. He was baptized in 1899 and ordained a few months later to the office of priest.

"Let Us Give Thanks"

A Thanksgiving Worship Filmstrip

R. L. D. S. Thanksgiving services can be built around this filmstrip of beautiful harvesttime photographs that provide the pictorial background for this complete worship program on the screen. Contents: Call to Worship; hymn, "Come, Ye Thankful People, Come"; selections from Psalms; prayer; hymn, "The Heavens Declare Thy Glory"; responsive reading; meditation, "Seed and Soil" by George Harkness; hymn, "We Gather Together"; benediction. Producer—Church Screen Productions.

30 S. F. in sepia tone

\$3.50

Herald House

Independence, Missouri

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

M
h

RAIN

There is no substitute for rain. You can irrigate if you wish, and it helps. But the dry air soon takes the moisture out of the soil, and you must irrigate again and again. When the rains come there is moisture in the air, and all the plants in the garden seem to thrive and rejoice. Roses like sunshine, but they grow loveliest when it is filtered down to them through mist and rain.

For many weeks our Midwest has been drying out, with only a hatful of a shower here and there, now and then, helping locally but inadequate to improve the general situation. Yesterday the clouds came over, leaking like sieves. With their faces freshly washed and their thirst quenched, all the plants in the garden looked and felt better. A drink from the sky is worth two from the hose.

L. J. L.

TO EXCEL

Excellence is only in usefulness. Cheville

STANDARD?

Jesus set his watch by mountain time!—Radio excerpt?

CONSCIENCE AND HEALTH

Look to your health; and if you have it, praise God, and value it next to a good conscience; for health is the second blessing that we mortals are capable of, a blessing that money cannot buy.—Izaak Walton.

LIGHTS

On these warm summer evenings we like to look at the sky and see the stars or the moon—whatever jewels the Lord has on display at the moment. Then we look "away down yonder" at the highway where long lines of cars go rushing by, each one following another fast and furiously, as if a kind of madness had seized them. As they round the curve, each pair of lights cuts the darkness like the blade of a broad knife. A moment of intense illumination, then darkness again—over and over many times. They seem never to weary of their dangerous haste. They try to pass each other, and sometimes the cars are smashed and people are killed. So often people are killed merely for trying to get ahead of others.

Back to the stars. They remind us of God's unhurried way of doing things. Men's lights burn brightly, flicker, and go out. God's lights endure with eternity.

L. J. L.

A NOTE TO THE MOTORIST

The overtaker helps the undertaker.

MISTAKEN IDENTITY

Some people think that Noah's wife was Joan of Arc. —Selected by W. J. Haworth

WHAT IS SEEN

The Spirit of God is similar to electricity. It has to be felt. It can't be seen, but its manifestations can.

SPECIAL COMBINATION RATE

for subscriptions expiring in
October and November

Saints' Herald

and

Daily Bread

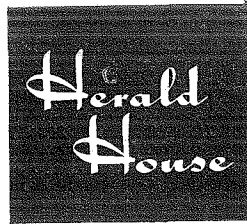
both magazines, 1 year, now just **\$4.50**
(to one address)

Canada—\$4.90

ORDER FROM:

Herald House Division
Reorganized Church of Jesus Christ
of Latter Day Saints
Box 382
Guelph, Ontario, Canada

Other Countries—\$5.85



Independence, Missouri

Contents

EDITORIAL

The Merciful God 3

OFFICIAL

Letters to President Smith 4

Baptismal Report for August 4

Auditorium Emphasis in November 4

ARTICLES

Blessed Are They That Mourn, by F. O. Davies 5

Walk in the Light, by Louis Whitehead 8

Australasian Report, by Maurice L. Draper 9

James, the Lord's Brother, the First President of the Church, by Alpha Wheeler 10

Truth, by William H. Clark 11

A Lesson from the Vine, by Addie Spaulding Stowell 12

Question Time 13

Zion-building across the Sea, by Elva T. Oakman 14

If I Had Time to Read, by Agnes A. Fisher 15

"And When Thou Prayest," by Heber F. Colvin 16

What Philosophy Do You Live By? 17

Young People in the News: George and Sequoyah England 17

Letters 18

Briefs 20

We're on the Air, by Franklyn S. Weddle 21

Bulletin Board 22



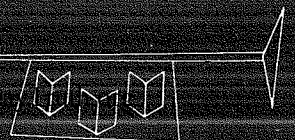
Photo by Marion Pease

. . . not by bread alone . . .

the Saints' Herald

October 12, 1953

Volume 100



News and Notes

FROM HEADQUARTERS

MISSION OPENED

President W. Wallace Smith spoke Sunday, September 27, at the opening of Englewood mission. He was associated in ministry with Bishop G. Leslie DeLapp, stake officers C. V. Graham and H. W. Cackler, Dan Belcher, pastor of the Englewood mission, and William La-Grece, pastor of the Englewood congregation. Bishop DeLapp was the evening speaker.

VISITS DENVER

Presiding Evangelist Elbert A. Smith left September 17 for Denver, Colorado, where he plans to spend two Sundays.

SPEAKER AT NASHUA

Radio Minister Evan Fry was the speaker at services held Sunday, September 27, at Nashua, Missouri. Brother Fry preached the first sermon given in that church five years ago, when the church was purchased.

AT YOUTH RETREAT

Carl Mesle, General Church Youth Director, attended the Kentucky-Tennessee District young people's retreat at Chickasaw State Park at Beautiful Camp September 26-27. District President Terrell Cochran and other district and local officers were also present. This was the first youth retreat ever held in the district and was under the leadership of L. Don Sutton, district youth leader. About seventy persons attended, including a delegation from Louisiana.

CONTACTS CHURCH WOMEN

Mrs. H. I. Velt, member of the General Church Women's Council, is spending a month in the Arkansas-Louisiana District contacting church women. She is in the company of her husband, Elder Velt, who is holding meetings in that area.

REHEARSALS STARTED

Auditions and rehearsals for the annual radio presentation of "The Messiah," directed by Franklyn S. Weddle, were started Sunday, October 4.

CAMPUS PROGRAM CLOSES

A favorite recreation area in Independence, the R. L. D. S. Campus, closed operations officially on September 26. A committee of volunteers had conducted the summer program, under the supervision of Elders William Ruoff and Lee Hart. An estimated 12,000 persons participated in the night-lighted activities this summer.

BOY SCOUT RETREAT

A retreat for Boy Scouts and adult leaders of sixteen R. L. D. S. sponsored troops was held September 26-27 at Lake Doniphan, with 380 attending. Lee Hart, Stake Director of Youth Activities, was in charge, with Claude Smith representing the stake presidency.

CORRECTION

Brother Garland Tickemyer had charge of children's camps carried on by the Los Angeles Stake, and was not associated with the activities in the Northern California District as reported in the "Herald" for September 28.



We'd Like You to Know . . .

Alice Crossan

OFFICE TWO at the Herald House has a new occupant. The new *Stepping Stones* editor, Alice Crossan, feels she was led to this field of work, and she's satisfied that she's right where God wants her to be. Alice is a brown-eyed blonde from Wyoming, fresh from several years of teaching school. Her understanding of children enriches her work as editor of the junior story paper for the church.

On the side she is an artist, and she does illustrations for both *Guidelines* and *Stepping Stones*. She has many interests: writing, drawing, painting, handcraft, and travel. She likes to read, especially the literature of the moderns. One of her prized possessions is an autographed copy of a William Saroyan book.

A native of Wyoming, she was baptized in Albin, Wyoming, and was graduated from Albin High School in 1939, after which she attended Burns Normal School and the University of Wyoming. She has taught school in Little Bear, Meriden, Carpenter, and most recently in Cheyenne, Wyoming. Besides this she has worked in an abstract office, the post office, and with the Department of Internal Revenue. She won first place honors in two high school essay contests and a scholarship award in college.

Alice has some interesting plans for *Stepping Stones*, including a series of picture stories from the lives of missionaries. She is planning also some "How to Make It" features of particular interest to boys. She wants to find new artists and writers among the church members. Particularly welcome will be boy-slanted action stories, either moral or church-centered.

Consecration, interest in people, and a sense of humor all unite in making her a very welcome member of the editorial staff of church publications.

The Saints' Herald Vol. 100 October 12, 1953 No. 41

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; and Audrey Stubbart, Copy Editor. BUSINESS MANAGER, Kenneth L. Graham.

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

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

If Words Could Kill . . .

"Let every man be swift to hear, slow to speak, slow to wrath."

—James 1: 19.

RECENTLY A FRIEND and I visited the home of an avowed pacifist. We hadn't intended to specifically discuss the virtues of peace, but we were quickly surrounded with the arguments in favor of complete isolationism for America, and especially for all good Reorganized Latter Day Saints.

We listened, and occasionally added our thoughts on the subject—both pro and con. We soon discovered that with this young man, there was no "con." For he violently resisted any suggestion of forceful self-preservation.

As we left the house, my friend remarked, "If words could kill, we'd be dead!"

All of us can recall giving or receiving a small "barb" occasionally. And in the name of righteous indignation and holy piety, some of us have sometimes "beat our plowshares into swords" and driven our "point" into someone's heart with excruciating results. In the cause of peace, we have fought a battle of words, and felt joyously exhilarated when our vanquished opponent lay in a heap at our feet.

No, most of us wouldn't think of picking up a weapon of war and "shooting dead" a friend, a neighbor, a prospect for church membership, or even a rival in business and labor. But, in a moment of dignity when our beliefs and ideals are challenged, we loose a barrage of words which literally slays.

A little Quaker girl once expressed herself as we often feel, "I hate war so much that sometimes I want to fight those who advocate it!"

MANY PEOPLE have jumped from a high bridge to their death as a result of the brutal spoken word; others have become drunkards or prostitutes, and now roam Skid Row. Some have become the Hitlers and Mussolinis of business and government. But most of the millions who have been "stabbed" are making a comeback from the feelings of hurt, shock, distrust, and surprise they experienced at our outburst.

Of course all the crippling words have not been given by those who "speak their mind uninhibitedly." The gentle, meek little man or woman in the next block (or do they live in the same house where I live?) sometimes whispers a bit of gossip, perhaps unintentionally malicious but just as deadly. "John Brown was rather unsteady on his feet last night," or "Bill Smith wasn't home last night. I wonder if Bill and his wife aren't getting along too well?"

And the spoken word flits from ear to ear, and grows and changes until John Brown and Bill Smith discover stony stares and pitying glances penetrating them from all sides. Unless a misconception is corrected or his neighbors are tolerant, John and Bill will soon find themselves ostracized from their immediate community.

THE DISPASSIONATE and emotionally controlled expressions of opinions are sometimes hard to find. But more and more Christians are leading the way in setting the proper example in this phase of human behavior. "Let no corrupt communication proceed out of your mouth, but

that which is good to the use of edifying, that it may minister grace unto the hearers" (Ephesians 4: 29) is counsel being heeded in increasing numbers. Reorganized Latter Day Saints are discovering the danger, as well as futility, in debate, argument, and gossip.

One hundred years ago strong words and strong actions were in good taste. Open "warfare" often broke out in frontier towns. But as the elements of Christian believers moved in, the elements of lawlessness, indecency, and human exploitation moved out. Throughout the world where the message of Christ touches and takes root, the crude human relations change for the better.

This evolution in attitude will continue to bear good fruit. If the faithful Saint will accept his responsibility of "bridling the tongue," and will diligently teach by precept and example those who are in his household, he will have made one of the greatest contributions to Zion's living. He will have discovered one way of being the "salt of the earth," for his behavior will indeed "season" the world. He will be the "leaven in the bread," and through his efforts the world will "rise" to a new height in righteousness.

In one of our homes or in our next-door neighbor's home, there may be developing today a future Joe Stalin or an Abraham Lincoln. Our use of "the tongue" may make the difference. A reasonable, positive approach to every situation will prove most profitable to both the affairs of men and the affairs of God.

"Words that kill" must be replaced by words that give "abundant life."

The thief cometh not, but for to steal, and to kill and to destroy; I am come that they might have life, and that they might have it more abundantly.—John 10: 10.

P. A. W.

Editorial

Official

Graceland College Day

Sunday, October 25, has been officially designated as Graceland College Day. It is expected that friends of Graceland throughout the church will participate in this observance.

Graceland College Day is significant for a number of reasons. Of prime importance is the development of appreciation for the purpose of the college in the total program of the church. Ministers who will occupy the pulpits on College Day are urged to give special attention to the fact that Graceland is a tool in the kingdom-building program.

Because of the divine task of the church, and the fact that Graceland plays an important part, our appeal to high-quality students should be strengthened. Glamorous offers—scholarships, etc.—of other colleges take too great a toll of our potentially outstanding students. Accordingly, despite the fact that the physical facilities of the college are taxed by an overflow of students, the pastoral appeal for high-quality students should not diminish.

College Day will also involve an offering. Many splendid projects have been accomplished in this special way. Last year four pressing needs were outlined in the *Herald*. Three of those have been completed. The Board of Trustees, in conjunction with General Church officers, will determine the important needs for the 1953 College Day proceeds and will authorize their expenditure.

We urge widespread and generous support of Graceland College Day on October 25.

THE FIRST PRESIDENCY
by W. Wallace Smith

New Members to College Committee

This is to advise those concerned that Dr. Dwight Davis, 1540 East Mechanic Street, Independence, Missouri, has been appointed to serve as

a member of the General Church Committee on Ministry to College People. Dr. Davis will serve as chairman of the subcommittee on Ministry to Students, giving special attention to our university student groups.

Other members of the general committee include Dr. Lawrence Brockway, Ann Arbor, Michigan, general chairman; Dr. Evan Shute, London, Ontario, chairman of the subcommittee on Ministry to Professional People; Harley Morris, Madison, Wisconsin, editor of the *University Bulletin*, and Carl Mesle, secretary.

A number of other professional and business men and appointees also will be serving as members of subcommittees and as regional representatives in this task of taking the church to our college people.

Across the Desk

THE FIRST PRESIDENCY

We have a letter from Garland Tickemyer telling us of the death of Will Badham. At the same time he informs us that he came into the possession of an old diary of James R. Badham, the first pastor of the Los Angeles Branch. In this diary is contained the following statement:

James R. Badham Report on Visit to David Whitmer

Copied from the James R. Badham Diary by G. E. Tickemyer 9-29-53
March 20, 1881, in Richmond, Ray County, Missouri

Visited David Whitmer, the remaining living witness to the book of Mormon. He bore a strong testimony that an angel showed him the book and the characters thereon, and that the voice of God declared from the heavens that it was translated by the gift and power of God. That this ministration was not the only one by any means, that a messenger had come to him in the fields, and he was prepared for the coming testimony.

He, Whitmer, has in his possession the original Book of Mormon manuscript and the original characters presented to Professor Anthony of New York by Martin Harris, both of which I saw and handled. Also heard a blessing read, pronounced

for him by Joseph the Prophet, which he holds very sacred. . . . J. R. BADHAM

It is interesting how additional information keeps coming to our desk from time to time which gives us corroboration of the authenticity of the witness to the Book of Mormon manuscript. We are happy to be able to pass this information on to *Herald* readers.

Ottawa, Canada, Pastor Honored

Recent editions of the *Ottawa Journal* and *Ottawa Citizen* (September 23) carried accounts of a banquet held in the Ottawa Church to pay tribute to Elder and Sr. A. E. Caldwell for their more than thirty-five years of devoted service to the branch.

At a testimonial banquet last evening the Ottawa Branch of the Reorganized Church of Jesus Christ of Latter Day Saints paid tribute to Mr. and Mrs. A. E. Caldwell, 317 Hinchey Avenue, for their more than thirty-five years of devoted service.

During these years Mr. Caldwell served as pastor of the group without any financial remuneration. The recent appointment of William McMurray to the Ottawa pastorate brings to a close this chapter of loyal and selfless ministry.

Speakers at the banquet were F. Henry Edwards, . . . and Apostle C. George Mesley . . . currently in charge of the Ontario mission.

Dr. Wallace B. Shute, as master of ceremonies, read congratulatory messages received from other leading ministers of the Reorganized Church. One of particular interest from Israel A. Smith, president of the church and grandson of its founder, Joseph Smith, read:

"The work of our church is built around the contributions made by men and women who feel that the love of God imposes on all of us obligations of similar love and service. The church could not continue without the ministry of good men and women motivated in this fashion. . . . It is a genuine pleasure to congratulate you on your joint ministry and to thank you most sincerely for the contribution which you have made together."

A radio was presented to the couple, and it was announced that a memorial to be known as the "Caldwell Library" was to be placed in the new church at Westboro—soon to be under construction.



Proclaim These Things

By Paul M. Hanson

A sermon preached April 12, 1953, at the Institute of Evangelism

My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God—Proverbs 2: 1-5.

THE REORGANIZED CHURCH of Jesus Christ of Latter Day Saints which we have the honor to represent has three books it looks upon as inspired of God: the Bible, the Book of Mormon, and the Doctrine and Covenants. From the preface of the Doctrine and Covenants (Section 1, verses 3, 4) given by the Lord in 1831, we read:

Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear; prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people; for they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall. Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jr., and spake unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world.

Here is a divinely given portrait of the age in which we live. The

causes of the calamity forecasted are set forth: a straying from God's ordinances, men walking in their own way.

The prophecy of the wicked being "cut off from among the people" is almost identical with what was quoted by the Apostle Peter from a prophecy by Moses. To my mind it is one of the most startling prophecies in the Bible. Peter, in setting forth that the covenants of God will be fulfilled, declares:

For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.—Acts 3: 22-24.

High Lights and Shadows

Joseph Smith, after an angel from heaven appeared to him, quoting a number of prophecies including this, said that the "prophet" referred to in the Scripture was Christ, and that the prophecy had not been fulfilled but soon would be. Here the reason for the world's ills is ascribed to a very basic cause. God is left out of consideration, or has been exiled from human hearts. No one can make a success in life with God left out of consideration. Mussolini couldn't do it. Hitler couldn't do it. Nobody else could do it. Without God one has no beginning from which to

start and no end toward which to move.

It's not a good thing to look only at the shadows of a portrait. I heard a story of a man who was about to jump off the Brooklyn Bridge. Another man went to him and told him he ought not to do that. "Oh," he cried, "things are awful." "Yes, they are bad." "Oh," he said, "they're terrible." "They could be better. Now you come with me and we'll talk this thing over." They left the bridge, and in a little while they came back, and both jumped off together.

We must look to the high lights as well as the shadows. A black sheet of paper does not present a portrait. Neither does a white sheet. But with the high lights and the shadows of the prophecies blended, we can see and have an interpretation of the age into which we've been projected. What is one of the high lights of this age?

The Unchangeability of God

From the preface of the Doctrine and Covenants, verse 6, we read:

And again, verily I say unto you, O inhabitants of the earth, I, the Lord, am willing to make these things known unto all flesh, for I am no respecter of persons, and will that all men shall know that the day speedily cometh—the hour is not yet, but is nigh at hand—when peace shall be taken from the earth, and the Devil shall have power over his own dominion.

Now if we would stop there and look at only that, things would appear pretty gloomy. But we read on:

And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

I feel that one of the leading contributions our church has made to the world, especially in the field of religion, is its promulgation of the doctrine of the unchangeability of God. The very introduction of the Lord's work in these last days is filled with experiences that confirm this doctrine.

Joseph Smith in his youth was troubled with the question now occupying the minds of some of the ablest ecclesiastics in Christendom attempting to bring about the union of churches. The young man wanted to know which church to join. In harmony with the words of James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him," in prayer he sought divine light. The young man returned from his communion with God and announced that God had revealed himself to him. Here was something in the nature of an explosion of a spiritual atom bomb. The heavens opened and God revealed himself, giving an interpretation of the present age. Here was the starting of a movement that was to expound and carry forward the doctrine of the unchangeability of God.

There are so many texts that ought to make this plain without a prophet having to arise and announce it to the world. We read in the Scriptures, "I love them that love me; and those that seek me early shall find me."

A Personal God

In my youth I thought much on the great question, "Is there a God?" I concluded there was. But when there came to me from the Reorgan-

ized Church of Jesus Christ of Latter Day Saints an unfolding of God's character, then I had something to think about besides merely that God lives. When I first heard that term, "unchangeability," there came to me the wondrous thought that then he was my God as much as he was the God of Abraham, Isaac, Jacob, Isaiah, and Malachi, or the God of angels and archangels—what a thought!

We read what is being seen through the great telescope at Palomar in California. In *Life* magazine (October 9, 1950) there appeared a photograph of the heavens. In one little circle up to the right was a small, dim star that the article said was one billion light-years away. Think of it! Think of what just an hour's light distance means, a hundred years, a thousand years, a million years, and a billion years. And what's beyond the billion years? What a God we worship! And he is unchangeable in love, power, intelligence, and holiness!

If this doctrine had been properly understood, there would have been no trekking to Utah by Brigham Young and many followers. Being unchangeable, God is impartial and accessible to mankind. I have gazed upon the Rocky Mountains, the Alps of Switzerland, and the towering Andes. Some of the glory of God from the heavens has been reflected to me and I have stood on the shore of an ocean and thought of the waters reaching out to a distant shore, and from the Arctic to the Antarctic. But nothing fills my mind and heart with awe like the unchangeability of God.

One of the declarations received from God by the church is "The Lord is nigh." Do we preach that enough? Another is "Peace shall be taken from the earth." Is not that the situation now? And "The wicked are to be destroyed." In reading further, we discover that the fullness of the gospel is to be preached to the whole world and before kings and rulers.

Dull Religion

Religion was very dull in 1830 when our church was organized. It was generally believed in Christendom that the Bible contained the complete and final revelation of God to man. That was another way of saying that the heavens are brass. No matter how great one's faith, there could be only the resoundings of brass in return. "You can't hear from God today." We don't hear that word "can't" as we did in my boyhood days. "You can't be healed by the power of God now. You can't experience angelic ministrations, or receive revelation from God."

In Boston some of you have seen the cemetery adjoining the King's Chapel on Tremont Street. I had heard that in a part of the cemetery was a place reserved for the burial of infants or children who had not been baptized. One day, going along the sidewalk, the gate was open and I saw the caretaker just inside. I walked in. "Oh," he said before I had finished my question, "you would like to see where the babies were buried who were not baptized." He took me down to a corner of the cemetery. There were no headstones of any kind. "There," he said, "is where they were buried."

Think of it! This was done in the name of the Christ, who said, "Let little children come unto me and forbid them not for of such is the kingdom of heaven." A theological dogma got such a hold of the people that they thought infants who had not been baptized (christened) were not fit to receive a burial near their forebears—because they could not produce a baptismal certificate.

Unpopular Religions

It is not strange that the work of God through the young prophet, Joseph Smith, did not get a unified reception in Christendom. Think of the refusal of the Jews to accept the teachings of the Savior. They held their religious leaders in great esteem and would not believe that they could be wrong. They liked to refer

to their geneology; they passed encomiums upon their leaders, for through their ancestors had come revelations from God; they possessed priesthood; they had a temple, yet they did not really know what it was all about. When Jesus came, their religious leaders cried, "Away with him; give unto us Barabbas."

It is to the glory of Christianity that God is portrayed not only as a God who created the world but as one working within the framework of his universe. So we have such expressions as "our Father," and the profound saying of Paul, "In God we live and move and have our being." He quoted with his endorsement from one of the Greek poets, "We are the offspring of God."

Here are the words of Jesus to his disciples: "I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends." Also, not a sparrow falls to the ground without the Father's notice. "Ye are of more value than many sparrows." Even to the apostate church at Laodicea, he announced, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Christ was standing at the door of one of his churches, trying to get in!

The Fullness of the Gospel

To build the kingdom of God it is necessary to have the fullness of the gospel—not 80 per cent of it, not 95 per cent of it, but the fullness of the gospel. The Lord says the fullness of the gospel shall be "proclaimed unto the ends of the world, and before kings and rulers." The term "fullness" suggests to me that other religious bodies of Christendom have, or may have, the gospel in fragmentary form. It carries with it the idea that God has moved his work forward in the last days, and very properly—that those who already believed in Christ might have additional concepts to make their belief more fruitful in the development

of the kingdom of God among men.

So the church of Jesus Christ comes not to take from anyone any religious truth. If one believes in Christ, we say, "Hold to that precious truth. Let no one rob you of it. If you look upon the Bible as containing God's revealed will to man, then let not that truth slip from you. Hold to what you have and be ready for additional light of God to flow freely into the soul." The work of God is to build up—to add to truth and not to destroy truth.

Influences

In the Doctrine and Covenants we learn that wise men were raised up by the Lord to draft that immortal document that lies at the base of our liberties, the Constitution of our nation. In its creation the floodgates of civil liberty were opened wide. This shows that God works outside his church to bring to pass his purposes.

Luther proclaimed against a bull issued by Leo X, granting an indulgence to all who would contribute to the rebuilding of Saint Peter's church in Rome. Luther declared that indulgences were nets with which to catch money. He taught the forgiveness of sins through faith in Jesus Christ, a doctrine which he said brought new light into his soul. He maintained that the pope could not declare a sin to be forgiven by God. When summoned before the Diet of Worms to appear before the emperor, prelates, princes, and ambassadors, he stood firm and refused to yield or recant. Here the floodgates of religious liberty began to open.

Apostle J. F. Curtis and I visited Wartburg, Germany. There in a castle surrounded by a stone wall we saw where Luther enjoyed protection while translating the New Testament. He gave the Bible to the German people. It now holds the same place in the religious life and literature of Germany as the King James Version does in England and the United States. We sat in the chair at the table where Luther's transla-

tion was made. One cannot keep from appreciating some of the work done by the great reformer, and tribute may well be given to other reformers. God was moving to bring to pass what he had in mind.

More Than a Fragment

There is much that suggests one should have the fullness of the gospel. Here is instruction about prayer from Apostle Paul:

Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.—Romans 8: 26, 27.

Jesus taught, "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." It is preposterous to think that one can just ask God for anything that he wants and receive it. Note the factor that leads to answered prayers. The Spirit helps one to pray as he ought to pray.

It is not boasting to say that in our church has been placed the custody of the fullness of the gospel.

One might ask a member of the Reorganized Church, "Do you believe in God?" "Most assuredly." "In Christ, the only begotten Son of God?" "Yes." "The Holy Spirit?" "Yes." "Do you believe Jesus was born of a virgin?" "Yes." "Do you believe in the Lord's Supper?" "Yes." "Baptism?" "Yes, by immersion." "Do you believe in having bishops in your church?" "Yes." "Elders and evangelists?" "Yes, and all of the other officers of which we read in the New Testament church." "Do you believe in divine healing?" "Yes." "Do you believe that Christ will come in glory to earth the second time?" "Yes." One does not have to leave the church to find those who believe in the second advent of Christ. He doesn't have to

search for an institution that believes in baptism, or in divine healing, because Latter Day Saints have such truth. I say it's not boasting; it's simply stating a fact.

Joseph Smith and his associates did not seize a fragment of Christianity, imagining they had the whole. They prayed in humility for divine light—in the restoration of God's work there came the fullness of the gospel.

The Miracle of Faith

We need to be more like the woman who edged her way to Jesus in the midst of the throng. She had suffered for twelve years with a malady and had suffered many things from the physicians. In the midst of the throng, Jesus asked his disciples, "Who touched my clothes?" The disciples said, "Thou seest the multitude thronging thee, and sayest thou, Who touched me?" Finally a woman came. What thoughts must have rushed through her mind! It does not say so in the text, but I believe it will do no violence to inject what might have happened. When Jesus asked who it was that touched him, I wonder if she did not at first just touch him and then, lost in wonder, having seen radiance in his countenance and perceived his greatness, seize his garment and hold it. When Jesus turned perhaps she pulled his coat. Then the woman, fearing and trembling, "came and fell down before him, and told him all the truth." No doubt she wondered if she had done something she should not have done. Jesus said to her, "Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague."

We need more people reaching out to the hem of the robe of the Master. I received a letter some time ago from a member of the church stating that she had visited a young woman who was having a rather hard battle in life with her home cares after having undergone an operation. This member in writing

said she tried to comfort the young woman, telling her of the loving God. The young woman answered, "Oh, if I only knew how to find him." Of immeasurable worth is the church to all.

When Brother Hield and I were down in Guatemala City we visited Sister Lucy Aranda, the wife of Jose Aranda, an interpreter in the French legation in Guatemala City. When I learned she was of Jewish descent, I inquired into her background, and as she proceeded telling me I feared that perhaps I was intruding where I should not. But I wanted to learn of her background in Poland and her experiences. She told that her father and mother were Jewish, that her father, mother, and brother-in-law were taken out and executed. Her sister was taken to Russia and never heard from again. Then she told me she found a New Testament and there read of Jesus. After a little pause, her expressive eyes telling much, she said, "I love him." I wish I could say that as I heard it from her lips. I shall never forget it. "I love him." Who can fail to be missionary minded when he is aware of the needs of our world?

That Your Joy Might be Full

Faith in God and Christ in an abstract sense is wonderful as far as it goes, but the fullness of the gospel brings one into conscious, intimate relationship with God. How can a fragmentary part of the gospel bring what Christ intended his work to convey? Jesus said, "These things have I spoken unto you, that your joy might be full." If the Psalmist David could express such sentiment as, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" how much more should a believer in Jesus Christ with all that he has an opportunity to learn about now be able to express. If all of us believed the statement of the Psalmist, would we not see numberless mental breakdowns diminishing? Would we not see the terrible sense of insecurity

that seizes so many disappearing? The Apostle Paul said, "God hath not given us the spirit of fear; but of power and of love, and of a sound mind." The prophet Isaiah said, "He whose mind is stayed on God shall have perfect peace."

I feel the church has received marvelous treasures from God to share with the world, two of which are the belief in his unchangeability, and the fullness of the gospel.

The privilege of the church is to carry the work of God forward victoriously.

NEXT WEEK'S HERALD WILL SAY . . .

"It is well to be concerned about distant goals, but only from the standpoint of direction. The top of the ladder is reached by climbing rung by rung, and the first rung is as important as the last one."—"A College on a Hill," by E. J. Gleazer, Jr.

"It is a consoling feeling to know you are not alone—that not only two or three but hundreds of other young people believe as you do and will support your stand in opposition to popular low standards."—"The Graceland Idea," by W. S. Gould.

"Mrs. T. found that teaching had its advantages. Having Jimmy ask, 'Was this Jesus ever a boy like me, or was he always a man?' was one of them."—"Sheba Leads the Way," by Emma M. Phillips.

"We see many 'winners' in church work; they are playing the game with honor. Let us play with good sportsmanship, even though we cannot always be winners."—"Good Sportsmanship," by Lenora Nixon.

"Through the centuries, setbacks and delays come in the realization of God's dreams for his universe. Yet he never gives up."—"We Make Things Come True," by Roy A. Cheville.

Report from Iran

By Rolla L. Amsberry

Brother and Sister Amsberry are in Iran, where he is director of the Point IV program in the field of education. Through their official capacity, both are able to make contacts with leading Iranians and with the "common man" in the typical village. They assist in many civic projects, and of course are responsible for assisting the Iranian government in development of its school system. They represent the United States government in determining the apportionment of Point IV funds for educational facilities.

In the field of religion, Brother Amsberry writes, "Although we do not appear to be interested in talking about our religion, you can be sure that we miss no opportunity to answer questions asked about our church and its beliefs, nor are we hesitant to compare our church and beliefs with those of others whenever the opportunity arises. I was pleased at a chance statement of one of the men who works with me, 'It is good to get acquainted with you Americans and to find that you are really likeable people and not the hated infidels we had been told you were.'" Brother Amsberry hopes that when the time comes for the gospel to be spread in Iran that the mentioning of their names will open doors to the missionaries. He concludes by saying, "We believe the Restoration's answer to Iran's problems will be accepted when the opportunity comes to tell that story. We do not believe the time is ready yet, but we hope it is not too far distant."—EDITOR

RECENTLY we visited one of the larger independent cities of the Ostan (state). We went into many of the surrounding villages to arrange to remodel, repair, or build new schools.

During this tour I had the unfortunate experience of becoming ill. The symptoms were almost like those of ptomaine poisoning. It was a form of dysentery, known here as "Teheran Tummy of TT's." I suspect I ignored a "hunch" not to drink a glass of iced fruit juice which we were handed in one village. Even part of the Iranians with us became ill. Since the juice was brought to us from a building, I thought it might be clean, but afterward I noticed that the glasses were washed in the *jube* and that *jube water* had also been used to make the juice.

Perhaps I'd better explain the *jube*. It is the water system of Iran—an open ditch. It may bring water from the countryside to the villages and cities, or it may be the ditch where the *ghanat* system comes to the surface. The *ghanat* system is an ingenious device for bringing the mountain water to the villages and cities under the desert instead of above ground where the water will be lost. The underground channel

is dug by men who are specialists. It is about 30 inches high and probably 20 inches wide. About every 30 yards a "well" is dug. These "wells" are only about 18 inches in diameter, but are from 70 to 100 feet deep. The channel connects these wells.

THE VILLAGES and cities are located where the water system comes to the surface of the earth. In one village I visited, the boys were using the place where the *ghanat* opened into the *jube* as a swimming pool. In another, the women gathered to do their washings at the opening. I passed this opening several times in one day and each time some women were washing there. This public "laundry" is the beginning of the drinking water system of the village. The *jube* is the source of the incoming water system as well as the means of carrying the sewage and waste matter from the village. Children play in it; men wash their buggies and horses in it; all bathe in it. The water is nearly always muddy, and at times it is a gray-blue color like the dirty water the American housewife drains from the washing machine after a big washing of farm clothes.

In one village, the *jube* runs through the schoolyard. The water there appeared clear and clean, and I planned to comment about it. However, as I walked down to the *jube* near the place where it entered into the schoolyard under the wall, I noticed the strong odor of a toilet coming from the water. With such conditions as this, the question that constantly runs through my mind is not "Why is it so many Iranian children die?" (50 per cent of the live babies die before they are one year old) but "How are so many of the people able to live?"

We, like the other people here, must use *jube* water. We have a large cistern or *umbar* into which the water comes about every 14 to 21 days. The water settles and is used for bathing and toilet facilities. For drinking and other cleansing needs, we carry water from the home of the Regional Director, who has a deep well. We boil all the water before using it.

IRAN is still a very backward country. In addition to the problem of sanitation, it has many other medieval practices. Gorg-Tapeh is a typical Iranian village, one of 2,400 included in the Crown estates of the nation. A brief description of it will reveal much about this nation that lacks much and needs tremendous assistance from neighbors who are advanced in knowledge and wealth.

Gorg-Tapeh has a population of 496. Two hundred of these are under sixteen years old. There are only 125 adult men in the village; the rest are women. There are generally two classes of people according to economic classification: the *govband*—the mayor and the farmers who own oxen, and the *kboshnesbin*—the farmers without oxen, the day laborers, goods and service personnel, and itinerant labor.

This village has approximately one thousand acres available for cultivation, but due to the lack of fertilizer, farm equipment, and water, not more than half of this land is

cultivated each year. Oxen and men are important factors in Gorg-Tapeh cultivation. The labor of men and oxen is divided into units called *bonehs*. Each *boneh* is composed of four farmers and four oxen, and they are assigned approximately 30 acres to cultivate. It is difficult to do much farming for there are very few oxen. Only 52 men own them, and only one of these has enough to operate five *boneh*. Four others have two oxen apiece, and the remaining 47 farmers own only one ox each. In summary, the basic unit of labor and land use, the *boneh*, is comprised of four oxen, four farmers, 30 acres of land, and sufficient water to irrigate it. Thus it is seen that the per capita unit of land for economic support is derived from the produce of about 7½ acres of land.

TWO TYPES of crops are traditional in Gorg-Tapeh: the subsistence crops, and the cash crops. Wheat and barley are the subsistence crops. The cash spring crops are cucumbers, eggplant, squash, peas, beans, and green onions which are planted about the first of March and mature through May; summer crops are cotton and melons. Melons of different types are sold from May through November. Cotton is harvested in late summer.

The subsistence crop of grain is divided into two equal parts. One part goes to the government's land management agency, the other half to the *govband*. Cotton is handled the same way. The other cash crops are divided into five equal parts, with two fifths going to the government and three fifths going to the *govband*, who in turn divide this amount according to man and oxen labor.

The peasant's usual share of the production is the equivalent of \$162 for one year. This seems small, but even this figure is three times the amount received by the rural farmer

of Iran. Gorg-Tapeh is a relatively rich center.

A FEW PEOPLE provide services to the village. A doctor is sent by the government to visit the area six hours a day twice a week. A combination blacksmith and carpenter lives in the village. A barber comes twice a week. Children up to the age of adolescence get free service, but each adult man pays 15 *kilos* of wheat and 15 *kilos* of barley a year. The *ghanat* cleaner cleans one water opening a day to maintain a proper flow throughout the season. There is also a mason in the village who repairs and builds. Three shops operate in the village; two of them extend credit to the villagers. A transient shoe repair man takes care of the shoe needs.

The staff of life, as in all of Iran, is bread. Sugar and tea are commonly used also. One fifth of the families in the higher income brackets have meat and rice at least once a week. The other 80 per cent have milk products (cheese and mast, or yogurt) and eggs once a week and meat every two or three months. Meat is provided from time to time when the farmers are doing their hardest work by one villager slaughtering a sheep or cow and selling it to his neighbors. There is no regular butcher shop.

Health conditions in Gorg-Tapeh are deplorable. In addition to the water condition, diseases are rampant. Scalp ringworm is rife among the children; approximately 30 per cent of the people suffer with malaria, trachoma, and rheumatism. Respiratory diseases are to be found in 20 per cent of the population; 5 per cent of the men smoke opium, and it is given to children as a sedative.

Only ten children of the village go to school in a near-by town. There is no school in Gorg-Tapeh. One third of the adult males have some knowledge of reading and writing, but there are no literate women.

WE ARE in the midst of the unusual experience of trying to assist this nation to help itself. Recently we signed an agreement with the Chief of Education to remodel and repair the Boys Normal School in Meshed. We will use the school to house two sessions of 125 teachers each in summer school classes. We have Iranian teachers in Teheran now, securing training in modern methods and techniques of teaching. This group will have charge of the Meshed summer school under our supervision. We are also planning and establishing what is virtually the beginning of a state agricultural college and experimental station. Five hundred acres of land have been selected about a mile from the city of Meshed on the Meshed-Teheran highway. We soon will let bids for a large agricultural and administration building, dormitories, residences, livestock barns, etc. We expect the first classes to be held next fall. It makes us feel pretty humble when we think of the immensity of the undertaking ahead of us in the educational and agricultural fields.

The work of the missionary and any others who would help better the conditions of these natives will not be glamorous, but the appreciative responses will make their endeavors worth while.

Reactions or Convictions?

American Christianity looks very much divided. Such divisions appear to be determined more by sentiment than motivated by sound theological reasoning. One is sometimes inclined to feel that the gulf between fundamentalists and liberals in America springs more from emotional reactions than from strong conviction about the nature of the biblical revelation and an uncompromising search for truth, so there arises a kind of fanaticism on both sides. In short, Americans seem to be more governed by their feelings than by their reasoning and so sometimes give us the impression of being unreasonable.

—*The Christian Century*
September 16, 1953
Used by permission.

Books

Practical Church Publicity, by Richmond O. Brown, Broadman Press, Nashville, Tennessee. Price, \$2.25.

The purpose of church publicity is to increase the growth of God's work on earth. Your church can use publicity effectively if the workers will accept this fascinating field of activity as their responsibility. News is the largest item of church publicity. It will reach more people than any other form. Besides the newspaper there are posters, the church bulletin and paper (in larger congregations), radio, post cards, handbills, signs, loudspeakers, and a multitude of other means of communication which will carry more influence than most people dream of.

Regardless of the size of the congregation, a variety of publicity is vital to any advancing church. The methods will be about the same in any size group. The application and use of the different media will have to be adjusted to the community and the differing opportunities that appear to be most fruitful.

The publicity agent, who probably has helpers in sizable congregations, has the job of getting all the wholesome advertising possible for your church. Advertising has proved to increase business and enlarge attendance at ball games; it will net similar results in church attendance if used as intelligently.

A word of caution is dropped in regard to church advertising. Advertisers in the commercial field are prone to exaggerate quite liberally at times in the promotion of sales. In the church advertising field this same type of exaggeration will generally boomerang. Church advertising must, above all else, be absolutely honest. This is especially true in the field of news stories where comparisons as to size of crowds, etc., are rather automatically made by the readers.

Perhaps the gem of the entire book—which is small and very easy to read—lies in one paragraph: "Regardless of how much publicity your church gets, souls are still saved by men and women putting their faith in God."

About 175 pages are then used to bring to the reader some very practical points in the matter of news writing—choosing subjects, forming the story, etc. Then, one by one, the many other phases of advertising are briefly discussed and some practical suggestions made for the publicity agent.

The book is written primarily for the beginner with little or no knowledge of

such work, although it has much of real worth for the person with some formal training in the publicity field. It is practical, easy to read and understand. It should be of considerable value to publicity agents in any congregation, large or small.

WARD A. HOUGAS

The Recreation Leader, E. O. Harbin. Published by Abingdon-Cokesbury Press, available at Herald House. Price, \$1.50.

Anyone interested in becoming efficient as a recreation leader will find this book helpful. The idea that recreation leaders are not born, they are made, is the purpose for publishing the book. Those who desire to become skilled in this field can learn the philosophy and the guiding principles necessary to good leadership.

Recreation leaders are necessary not only in community life but in the church. In every department of the church people are needed who can lead the group to creative and enjoyable leisure time activity. The author points out possibilities in each age group. Even people who are past sixty need and want enjoyable times together.

The real value of this book lies not only in the philosophy of recreation and list of helps to develop leaders that it gives, but in the many concrete suggestions and ideas that are given. Also it contains the sources of supply where certain types of equipment are available. For those who need more detailed information on certain types of activity, the author tells where some of these can be found.

As in all books of this type, much is given that does not fit each person's need, but it does give much helpful information. From personal experience I would suggest that those who want to become recreational leaders start by getting good books that teach them how, such as *The Recreation Leader*, then constantly add to their library other material and books for the various kinds of activities they will be having with their group. Those who really want to can become recreation leaders, and this book will help them to get started.

GARLAND SNAPP

Our Church Plans for Children, by Lois Blankenship, The Judson Press. 94 pages, price, 75 cents.

This is a manual on religious education for children. It was prepared for use in Baptist churches, and as such contains some suggestions which are not applicable to our church school program. This is

particularly true of the sections having to do specifically with organization of the children's department.

The bulk of the manual, however, has such universal value as a guide to effective ministry among children and will be of such help to our children's workers that I feel justified in recommending it to our readers. Some of the outstanding chapters are "Children in the Church Fellowship," "Utilization of Space and Equipment in the Church," "Selecting and Training Leaders," and "The Church's Partnership with the Homes."

Here is one of the many gems found within its covers:

Someone has said, "Teachers must realize that children are not born anew every Sunday morning on the doorstep of the church school." That is another way of saying that everything that happens to the child is a part of him and influences his attitudes and actions. Each child is a unique individual with his own unique personality. To a large extent, his family has shaped his personality. Only the teacher who has genuine respect for his individuality and a friendly interest in his home is admitted into his inner life.

CLIFFORD A. COLE

Stewardship in the Bible, by Orval D. Peterson, Bethany Press. Price, 50c.

This is a small book which might well be given a place in the library of every person who has a sense of gratitude to God for the many material blessings provided. It should prove useful especially to those who share in the task of teaching the gospel story.

The Reorganized Latter Day Saint has additional scriptural references concerning stewardship since he considers Scripture as being broader than the Bible alone, but for a ready reference to the many occasions in which stewardship themes are touched upon in the Bible, this small work seems quite complete. It is replete with illustrations which should prove helpful in brightening up a sermon or class on church finances. The style of writing is simple and direct; its interpretations seem to be the standard ones found among most churches of the day. Read in the light shed upon the field of stewardship by the Restoration, it should be much appreciated by those who are inclined to accept the helps provided.

Major subjects treated are "The Relation of Man to Property," "Stewardship in the Old Testament," and "Stewardship Teachings of Jesus and the Apostles."

L. WAYNE UPDIKE

The Beginning of Man

By D. H. Schmidt

As I See It

A department for replies to debatable topics printed in the "Herald." The views expressed here do not necessarily reflect church policy nor commit the "Herald" or its editors. Limited space will not permit many articles on the same subject to be printed.

—EDITORS

I WOULD NOT ASSUME to solve finally the great mystery of man's beginning and final destiny, nor do I want to discuss what was before the beginning and what will be after the end. But I am concerned with discovering when the *beginning* began.

In Scripture we are told that God created spiritually *all* things—plants, animals, and man—before they appeared upon the earth. I assume all things could not have existed, each one as a separate individual or entity, *coexistent* with God. If they did, that would eliminate God as being our Father, for a father must be older than his children, and only those begotten of him are his sons. God is the father of our spirits.

Where man is spoken of in Scripture, it is life (the spirit)—not the body or house—that is referred to. The law of lineage or descent has to do with man's life. The spirit or life—not bodies—is transmitted from father to son. Bodies build upon the germ of life between conception and birth from the elements supplied by the mother, by the same rule that applies in the animal creation; and there is no limit to the number born as long as the conditions favorable to reproduction, growth, and sustenance continue.

The Measure of Plants and Animals

True science and true religion must agree. When conditions are right, a grain of wheat planted in the ground will produce a wheat head. Plant the grain from this head, and you will reap a peck. Plant that, and reap a load. Continue the process and you soon have the earth full of wheat. You will not run out because of a shortage of "wheat spirits" in heaven.

You breed one specie of animal and continually rebreed its offspring, and you soon fill the earth with those animals. They do not stop because the spirits run short. Mating will never fail of results when the conditions are right, nor will the impulse for mating cease in mortality. As I see it, the same is true of mankind.

Procreation and Man's Measure

Hereditary characteristics are in the life (spirit) which is transmitted, not in the body that is *not* transmitted. The law of lineage could have no meaning if it were of the body only. If the spirit were not transmitted there would be no life in the germ. If the life germ in a grain of wheat ceased to live, procreation would end there; this applies to every living thing, including man.

God governs the conditions which determine the measure or number here the same as the farmer limits the measure of wheat by the acreage he devotes to wheat—not by the amount of "wheat spirit" available. God fixed the bounds of man's habitation by confining him to this globe; man now has aspirations to get to the moon or some other planet, but he has not yet succeeded.

As I see it, we were in Adam in Christ, and Christ in God, and "as in Adam all die, in Christ are all made alive."

We were all potentially with Adam in Eden and went out with him. If we are of Ephraim it is because we came through him and of him.

The Beginning of Individuality

As I see it, our distinctive individuality began at conception. There were no separate sexes or family relations before Adam in the garden. God created man, both male and female, in one person, then afterward separated them. The first anesthetic sleep and operation took place in the garden, and Adam said that Eve was "flesh of my flesh and bone of my bone." If both sexes existed in heaven, there should have been at least one woman who might have been transferred into the garden without God's operating on Adam. Truly there is a great affinity between men and women.

In Genesis 2: 11, even the plants are called "living souls," and the statement is made, "remaineth in the sphere in which I, God, created them."

The implication seems to be that the hosts and the angels of heaven spoken of in Scripture were not men who would come and abide on earth. God made man "a little lower than the angels," and evidently Satan, who was of the heavenly hosts, was before Adam.

The passage of Scripture which says, "Look unto the rock from whence ye were hewn, and to the hole of the pit from whence ye are digged" (Isaiah 51: 1), indicates from whence we came; and the passage which says, "the Lord, which . . . formeth the spirit of man within him" (Zechariah 12: 1), indicates the place of our creation. The passage which says "And did not he make one? Yet had he the residue of the spirit" (Malachi 2: 15) denotes something of the number made. This says *spirit*, not *spirits*, agreeing with the statement, "Ye were also in the beginning with God, that which is *spirit*" (Doctrine and Covenants 90: 46)—not *spirits*. It is true that all the baker's biscuits were in the beginning in the dough with the baker, but no individual biscuit existed previous to the time the baker's cutter passed through the dough.

Knowledge and Agency

I believe that man's spiritual creation immediately preceded his physical creation; therefore it is written, "I gave unto them their knowledge, in the day that I created them; and in the garden of Eden gave I unto man his agency" (Doctrine and Covenants 36: 7).

The claim that man already had knowledge and agency and exercised it in heaven when there was a rebellion there would contradict this and would commit us to the doctrine of predestination. The result of such choice is inescapable, and our choices and actions here would be influenced by our choice and conduct over there. Then the evil man here could say, "I can't help it; I was born that way." The Book of Mormon says this is the time and place of man's probation.

I do not think that any child is born to either good or evil because of choices he made in heaven; rather his condition here is as expressed by one poet—

They were born by the law that compels man to be;
Born to conditions they could not foresee;
Fashioned and shaped by no will of their own,
And helplessly into life's history thrown.

The statements, "He that shall come forth out of thine own bowels shall be thine heir" (Genesis 15: 6, Inspired Version), "Levi . . . paid tithes in Abraham" (Hebrew 7: 9), and, "Two nations are in thy womb, and two manner of people shall be separated from thy bowels" (Genesis 25: 23), have to do with man's life (spirit), not his physical body.

The End of Multiplying

The Lord gave specific commandment to our first parents to "multiply" in order to meet specific conditions when the earth was barren of people. The dire consequence of overpopulation is the result of

Question Time

Question:

After our baptism of the Spirit following our baptism of water do we continue to benefit by virtue of this initial visitation? Are there lifetime advantages available to church members due to this baptism of the Spirit which are not available to nonmembers? I am speaking of the church members as individuals.

Missouri

Mrs. G. T.

Answer:

The baptism of the Spirit given in confirmation of the baptism of water is the entering in at the "gate" into the narrow way that leads to eternal life; the establishing of a new status of life, the benefits and blessings of which follow as a flowing stream throughout one's years. Like the marriage ceremony, or matriculation into a school or society, the baptism of the Spirit opens the door of opportunity for progress, development, and service. It is spoken of as a "new birth," and its benefits can be experienced only in the successive blessings which follow through life, culminating in eternal salvation in the kingdom of God. The extent and value of these benefits may be seen in the following:

The Spirit given at this baptism is an "abiding" Spirit, which remains through life, on condition of worthiness, to minister such helps as will lead to eternal life. Paul speaks of this abiding Spirit as "Christ in you" (Col. 1: 27).

Possession of this Spirit is the seal of adoption, making one a son of God, bringing the rights and privileges belonging to sonship (Rom. 8: 14-17; D. and C. 85: 1, 2).

The Holy Ghost (same as the Holy Spirit) witnesses or testifies of God and Christ; that is, it reveals God and Christ

sin—because mankind sinned "I will greatly multiply thy . . . conception" (Genesis 3: 16). This evil of overpopulation, of bringing millions of people into the world with no adequate means of support or proper rearing, was arrested temporarily by the flood and will again be arrested by the prevailing untoward conditions in these last days—not by the lack of spirits available.

in a continuing work of instruction and guidance, giving knowledge more precious than all the world can give otherwise (II Nephi 13: 26; D. and C. 83: 7; John 15: 26; 16: 14).

Reception of the Holy Spirit is the evidence of forgiveness. The Spirit will not come nor remain as an "abiding Comforter" in an unrepentant and unforgiven person (Matt. 5: 4, I.V., D. and C. 17: 7; 18: 4).

The baptism of the Spirit establishes and confirms a covenant relation with God and Christ and with his church and kingdom. It brings the recipient into fellowship with the Saints of like experience within the church, as well as with God and Christ, whereby they find guidance, strength, encouragement, instruction, and every needful help (I Cor. 1: 9; Acts 2: 42; I John 1: 3).

One function of the Spirit is to reveal the nature of sin and administer reproof in love when the children of God become affected by it. Sin is too common and familiar for even a child of the kingdom of his own wisdom to clearly discern its full nature and effects. It often appears innocent of evil and puts on the adornments of righteousness for reasons of deception. But under the light of the Spirit of God, evil will appear in its real nature, and the Saint will readily discern it (John 16: 8; Eph. 5: 11-17).

Likewise the righteousness of God is often obscured by conditions of evil and sin, and its glory dimmed. But the Spirit reveals righteousness, making it plain to the willing child of God. It makes possible right choices and safe results. It lightens the way through the world and leads to God (D. and C. 83: 7).

The Holy Spirit is intermediary, acting for God and Christ in the souls of men, being "given to abide in you, the record of heaven, the Comforter, the peaceable things of immortal glory, the truth of all things, that which quickeneth all things, which maketh alive all things, that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment" (Gen. 6: 64, I.V.). It cleanses and sanctifies and gives power for every needful requirement for salvation.

What a rich treasure to be cherished and utilized by the children of God!

CHARLES FRY

Question:

Could we correctly say that God's kingdom has come to earth in 1830 and is now in the process of being built? Missouri C. Mc.

Answer:

In Doctrine and Covenants 102:9, Zion and the kingdom of God are identified as one and the same thing. The church has not yet attained the status of Zion (which is the perfected and sanctified church), and for that reason has not yet attained the status of the kingdom. It is said that Zion is the pure in heart, and it is to be understood that all who are worthy of Zion will be of that character, but the church has not yet reached that status, though undoubtedly it contains many members who have. Thus the church contains the basic elements by which the kingdom will be built. They are not as yet organized into the kingdom.

It is the privilege and responsibility of the church to bring forth Zion, the kingdom of God, which in time will be organized into a greater and more advanced organization. In so far as the kingdom now exists within the church it is potential rather than actual and awaits the time for its bringing forth. The Lord gave "the keys of the kingdom" to the church at the beginning; in fact, they belong always with the church, but as a kingdom it remains unorganized and hidden within the church. A parallel is found in Revelation 12: 7, I.V.: "The woman which was the church of God, . . . brought forth the kingdom of God and his Christ," which the text above noted says is Zion.

So we may say that the kingdom is in preparation but not yet independently formed. It is hidden within the church but in due time will be developed as a separate and superior organization to that of the church, Zion the kingdom of God on earth.

CHARLES FRY

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald Editors* rather than panel members. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

OCTOBER 12, 1953

(973) 13

Serve the Lord with Gladness

By Floy L. Bennett

A talk given to the women at the Kansas City Stake Reunion

And it shall be, when the Lord thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, and houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.—Deuteronomy 6: 10-13.

I WAS HAPPY when I learned that the theme for reunions all over the world this year would be "The Challenge of the Restoration." The circumstances which brought about the establishment of God's church in these latter days are most spectacular, dramatic, and inspiring. God does not always work in such a way, of course, but to bring about the needed revolution against the existing order, it was necessary for him to manifest himself in a way which was both dramatic and spectacular. It is difficult to challenge successfully the established order. Anyone who understands how this church was brought about, cannot help being impressed by the greatness of God's plan and the method he used. Occasionally it is good for us to look back and remember our beginnings. Such a work could not have been done by mere man. We have a past which we must stretch to live up to. We cannot achieve in like measure unless we work, study, and pray in faith in like measure—unless we, to a comparable degree, are consecrated to the task.

Every generation, then, has its responsibility to carry the torch, the responsibility to *serve the Lord with gladness*. It is dangerous to forget that responsibility. Our heritage has been bought for us at a great price and given to us just as the land promised to the descendants of Abraham, Isaac, and Jacob was given to the children of Israel, without cost to them. God's warning through Moses to the children of Israel was "Beware lest thou forget the Lord." "Thou shalt fear the Lord thy God and serve him." We do not forget the things we are working for and contrawise, we do tend to forget those things for which we do not work. What, then, are we working for?

THIS IS THE SIXTH lesson we have had as a group at this reunion. We have expressed ourselves vigorously and with conviction concerning our ideas and ideals, but I am wondering about these vigorous expressions. Have these class discussions brought us anything new? Have we learned anything? Have we grown a little? Or are we going back to

our home groups with the same ideas and convictions we had when we came?

Growth is characterized by change. *There is no growth without change.* Has our understanding deepened; has our vision been extended; has our place in the kingdom become more sharply defined for us? What have we learned which will modify our behavior? Remember, growth is change. If we have merely let our convictions out for an airing and now return to our homes without an increased vision, a new idea, or a deeper desire to serve as God wants us to serve then we cannot say we have grown. By virtue of having attended this reunion let us hope we shall return to our congregations with a new, broader, and deeper understanding and determination to obey the command expressed in today's theme, "Serve the Lord with Gladness."

FROM MY POINT of view there are three important words in the title of our lesson today—serve, Lord, gladness. What does the word "serve" mean? We are great imitators in this present age. "I want to serve" and "I want to be of service" have come to be very popular but hackneyed statements. What do we mean when we say, "I want to be of service"? According to the dictionary the word "serve" has many meanings. Among the definitions given are these:

"To discharge the requirements of an office or public duty." This was not new. It is a meaning we often attach to the word.

"To answer a purpose." What is God's purpose for us? Are we answering it? Are we serving in that way?

"To be usable as a substitute." That was a surprise to me. I did not expect to find that in a dictionary, but I do think it is a very wonderful way to serve.

"To exert oneself continuously in a religious sense, to obey and worship." This is another excellent test of our activities.

"To answer the needs of." If we define serve as "to answer the need of" and then fail to meet the need when it arises, are we serving? Lots of people are busy, but does their activity answer a real need? Or are they just engaged in "busywork"?

If we actually want to serve, then we must prepare to serve acceptably. Preparation to serve may mean a lot of things. It implies:

A particular state of mind. We must want to serve. There must be a real desire in our hearts to meet real needs.

A co-operative spirit. No one can serve who is not willing to work with others. One must learn to make concessions for the benefit of the group.

A recognition of all levels of authority. If we would work effectively in a group, we must respect and honor officers and leaders who have been assigned supervisory or administrative responsibilities. If we cannot accept counsel or supervision from anyone but the pastor, we are ill-prepared to serve the Lord.

Academic training. This may be either in school or out of school or both, according to our opportunities and specialized needs. Lack of opportunity to go to school is no excuse for ignorance these days. Available sources for learning are too numerous.

Institutes and training classes. We should take advantage of these when we have the opportunity, and attend staff meetings and study groups.

The cultivation of the qualities of humility and love. We should not be "choosy" about kind or grade of service, but accept cheerfully the job that needs to be done even though we are sure in our own minds that we could do something else better. We must be "usable as a substitute." We must be fair with other servants of the kingdom and let them know what we feel are our special talents but give them credit, too, for discernment and direction from the Lord in deciding to ask us to do a certain job. If they did not feel we could do the job they would not ask us to do it. Maybe they see some talent in us which we do not know we possess.

Dependability. Can the Lord depend on us to do what we say we will do, punctually and to the best of our ability? If our pastor, women's leader, or church school director cannot depend on us, then we can be very sure that the Lord can't. Dependability is more important than talent. Dependability is a talent, and it is a talent all can have. It makes no difference how much ability we possess if we are not responsible and dependable in our service.

Preparing to serve includes (1) a desire to serve in the spirit of co-operation, humility, and love, (2) respectful recog-

nition of all levels of authority, (3) study and training, and (4) the quality of dependability. Put these all together and season them with *earnest prayer*. With such preparation we should be able to render acceptable service.

ALTHOUGH IT IS TRUE that we must prepare, service cannot wait on preparation, nor is preparation ever completed. Once there was a man who made a career of going to school. He received an inheritance which was to be paid in annual installments until he had completed his education. In order to keep the money coming in, he continued in school although he was on the far side of middle age. He never did anything. He never tried to get a job. He never gave anything to society. He never served.

I know of a woman who has been asked several times to teach a church school class. She has had professional training as a teacher and is successful in her practice. However, when asked to do a job at church, she always says, "Oh, I'd like to, but I'm just getting so much out of the church school class I'm in, I don't like to give it up." She has been sitting in that class for several years. I wonder if there isn't real cause to question just what she is getting out of it. Is it a drug to make her feel good? She has not been stimulated to action.

If we waited until we were fully prepared, we'd never do anything, and if we stop preparation as soon as we are established on a job, then we are not sufficiently prepared for the job in the first place. In the latter case, the right state of mind, humility, and love are absent. Do I sound contradictory? This is my point. Seize every opportunity to prepare now—accept opportunities for service whenever they present themselves, even if it is *now*, and *continue to prepare*. All of us are apprentices in this matter of serving the Lord; we learn to do by doing. A wise steward always grows on the job. During the last year of a public school teacher's training, she is placed in a schoolroom and required to teach under the supervision of a well-qualified, certified teacher. She continues to go to her college classes, however. She is an apprentice teacher; as such, she is doing a service and learning more about her job as she serves.

WE HAVE LEARNED that service is real service only when it supplies a need. How do we serve the Lord? God's plan is so set up that we cannot serve him directly. We have to route our service through his creation and through the various institutions set up to facilitate that service to him through his creation. It is a wise plan which makes a selfish, arrogant, or egotistical person

unable to serve God. He must love his fellow men enough to desire their good before his service is acceptable to God. The things to which we give ourselves become more dear to us. When we have given of ourselves, whether it be in making a garden or working in the church, we have made an investment of part of ourselves, and the thing in which we have invested becomes more dear to us because of it.

There are various mediums for service to God. Our first obligation and our greatest medium for service is in the home. Home responsibilities cannot be shifted or evaded. There is no service outside the home which is important enough for a mother to neglect her husband and children to their hurt. We had a neighbor once who never went to church. He said he had been brought up in the back of a church and a lodge hall. His mother was so busy doing good away from home that he had no home life. He was fed up with that kind of life, so he stayed at home on Sundays. He died of cancer at the age of thirty-six. Who is to take the blame if he failed to fulfill the purpose for which God created him?

ALTHOUGH A WOMAN'S first duty is to her home and family, she does a better job of her service at home if she does not spend all her time there. Her service to other institutions broadens her vision and enriches her gift as wife and mother. Besides there are things that must be done, and some of these things can best be done by women.

A woman's second medium for service is the church. Church and home should be so closely related that separation even for discussion seems hardly feasible. Family life can be enriched beyond measure by engaging in church activity as individual members and as a family group. A part of emotional maturation is learning to share each other. Children who are permitted to think that mother's time belongs 100 per cent to them, or a husband who never wants to sacrifice a single comfort in order that his wife may carry her share of the load at church, are emotionally immature and selfish. Women are needed to serve in church activities, and that service is required of them which may be done without neglect of their jobs at home.

A third medium for service is the community. I have placed church before community because I think it belongs first. The needs of the community organiza-

tions are important, but when absorption in these leaves us no time for church duties, it is my conviction we have accepted too much community responsibility. Actually the greatest single factor for good in any community is the church, and the best medium for service to the community is the church.

THERE ARE VARIOUS community interests that are worthy of our support. One of the very important community interests is the public school. Schools require and deserve our support, our co-operation, and our service. I am both a parent and a teacher, and I know the value of parent-teacher understanding and co-operation. I believe, however, that humanity's first need is the security which comes of knowing God. Pioneer peoples always feel their first community need is a place to worship. The soul longs for that. Then the desire to serve God acceptably awakens them to the need to train and prepare to serve him well, so the second recognized need is school. It is important that we do not become too involved doing good things that we do not have time to do the better things. It is a wise wife and mother indeed who can look at her problems with a clear eye and know what is most important for her, her family, and her world.

We recite glibly that God is the most important thing in our lives, but our actions often belie our words, because we do not always give our time to what we say is most important. In actions we put other things first. I am thankful for a conversation I had with a friend two or three years ago. She was active in both church and community affairs. She had a husband and two children. She was asked to take an important job with P.T.A., one requiring about all the time she had to give outside her home. She had an important job at church. In discussing her situation with me, she said, "I can't do both jobs, and I feel that in making my choice I'll be telling my children which I consider more important. I want the church to be first in their lives as it is in mine, so I've agreed to take a smaller job with P.T.A. so I can keep my church job and serve my God through his established institution."

Contrast this with another friend who is so busy with community affairs that she refuses every request to help in her church. She is always too busy to do

(Continued on page 18.)

Home Column

(975) 15

www.LatterDayTruth.org

A Dream Come True

By Carlee Wilson

AS A GRACELANDER who completed two eventful years of life on the "hill" last spring, I can glance back over the time spent there and evaluate somewhat objectively, I hope, the experiences I had during that time.

Arriving on the campus as a freshman in the fall of 1951, I had a lot to learn—scholastically, socially, religiously. A dream was actually coming true, and at intervals I had to pinch myself and say, "This is it! You're really at Graceland just as you had hoped you would be someday."

With the passing of fall came the wintry blasts of wind which I had never felt before. Snowflakes were a new phase of Mother Nature's beauty which I enjoyed very much. The rain which followed during the next six months was in a greater quantity than I had imagined could pour down upon the little town of Lamoni. Naturally, with the downpours, came puddles and mudholes to be walked through, leaped over, or fallen into, much to the glee of bystanders.

Along with spurts of laughter came tearful moments—a problem in dorm life, a misunderstanding with a friend, the long-awaited home-coming week end being over too soon, and the sad good-bys which inevitably come with the graduation of classmates in the spring.

EVENTUALLY, the idea began to take hold that half of my Graceland "life" had hurried by already, and with this realization I resolved to take advantage of every moment during the coming two semesters at the college on the hilltop.

As the summer months rushed past, anticipations of a second year on the "hill" began to mount. In early September I packed my clothes and returned to Lamoni.

My second arrival on the campus was quite different. This time there were many familiar faces—some new ones, too, for the freshman class had come in full force from various parts

Here Is the Writer . . .



Carlee was born in McAllen, Texas, near the Mexican border, and lived there for seventeen years. She attended the R. L. D. S. Rio Grande Valley Branch in Alamo and was graduated from McAllen High School in 1951, where she was president of the senior class and National Honor Society. She attended Graceland College the following two years, and as a sophomore served as "Tower" editor and secretary of the Crescent Club. She is now living in Independence where she is employed as advertising assistant at Herald House. Her special likes are music, writing—and people.

of the world. These students would be facing the changes and adjustments to college life just as I had the previous year.

It wasn't long until these new names and faces were among those I counted as my friends, and the year's activities got underway.

There were pastoral groups to participate in, Student Council members to elect, all-school functions for us to exert our originality on, skates on week ends, social clubs to join, initiations to go through, fellowship services to attend and to be inspired and challenged by, and innumerable ideas presented by the instructors in the classrooms to constantly stimulate and broaden concepts.

LITTLE BY LITTLE lives were being influenced; prejudices were being removed; minor intolerances were decreasing; appreciation for various cultures were developing; and a greater depth of spiritual understanding was being grasped. These changes were gradual and not always obvious, but now the words of the hymn, "In Christ there is no East nor West, in him no South nor North," were becoming more than mere syllables. The circle of this Graceland family included all—disregarding religious, national, racial, or political differences.

The light enjoyed at Graceland is not only that of added spiritual insight and the attainment of educational objectives, but also the association and rich fellowship with persons who are seeking to develop to the fullest their potentialities.

To place a monetary value on the experiences of these past two years would be impossible. I can only say that this period of time has no doubt influenced my philosophy more than any other period in my life. For this I am grateful, for I have needed—as do other young people—the firm foundation to build on which the opportunities and experiences at Graceland offers her students. I am looking forward to the future, and whatever it holds, feeling assured that the eighteen months I spent at Graceland have opened new avenues and sources of educational, spiritual, and social knowledge.

Let Me Have Light

I never thought my soul should lie
So deep in shallowness that I
Could not discern it 'neath the murk.
Lend me thy staff, dear God, this day
That I may plumb the night, and stay
The silent sinking of my all;
For what of me can brave the fight
If I be left without a light?

EVELYN PALMER MAPLES

Young People in the News

J. Frank Daugherty

A Track Star at Eighteen

J FRANK Daugherty, son of Mr. and Mrs. Frank Daugherty, Olton, Texas, is a modest but outstanding athlete. He is eighteen, and in just one year has whittled his time in the 100-yard dash from 10.3 to sensational clockings of 9.6 and 9.5 seconds, which few college trackmen achieve. According to the *Star-Telegram*, a Texas newspaper, he is "making his name as well known as that of his namesake, J. Frank Norfleet, the famous range detective."

A grid injury to Frank's knee in 1952 prevented his running in any meets except the district, regional, and state; still he placed sixth in the state Class B 100 in the 1952 season. Doctors had warned him last summer that he should not play football again due to a torn knee muscle. However, they did recommend that he continue to run, explaining that the exercise would build up his knee.

Again quoting from the *Star-Telegram*:

Because of their advice, Texas has another great schoolboy runner who, in all possibility, will overshadow the exploits of Charles Parker, Dean Smith, and Charles Thomas in college.

J. Frank would be the first to laugh this off. The modest youngster who hasn't been beaten this season and who broke the Class B record in the 100 with a 9.7, then shattered Parker's state 220 standard with a 20.5, was worried about the finals Saturday afternoon.

"There are a lot of good boys in my class," he said. "Anything can happen in a track meet, you know."

But all the doubting Thomases, who joined the "we believe" club after watching Daugherty's tremendous performances

Friday, had no doubts about his winning.

"When he [Daugherty] took off in that 220, Friday, I just stood up and whooped," said Smiley Davis, coach at Corpus Christi Ray. "I didn't need any watch to know he had broken Parker's record."

Another Texas paper carried this tribute:

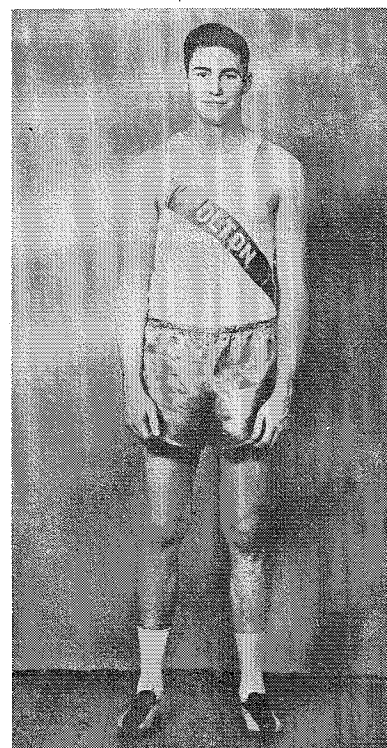
He has one of the longest strides of any sprinter, and he reminds track followers of the great Mel Patton, who holds the world's record for the 100- (9.3) and 220-yard (20.2) dashes.

Coach Clyde Littlefield of Texas, who hopes to have Daugherty with him soon, said the black-haired, handsome young man from the Plains country reminded him very much of Patton—tall and rangy (6 feet 1 inch, 170 pounds) and with a style like the mighty California sprinter.

Daugherty ran 220 yards in 20.5 seconds, two tenths of a second under the national record Jesse Owens hung up twenty years ago. And he ran 100 yards in 9.6 seconds to set a new mark in the Class B division of the Interscholastic League meet.

J FRANK has made his name famous not only for the records he breaks but for his splendid sportsmanship. He has a pleasant personality and a big smile for everyone. Fans and athletes like him—even the ones he outruns.

Recently he became a member of the Reorganized Church. He attends



church regularly, participates in the various activities of his branch, and says he wants sincerely to "do his part."

During the summer Frank rides the range of his father's 3,000-acre ranch in western Texas watching over 300 head of cattle. His father is best known as Curly, and at one time was in the rodeo business. In 1941 he made the statement that it wasn't a "good life for his family," so he sold his rodeo stock and invested the money in grassland and Hereford cattle. As a result of his decision, he has been able to build a home that is based on a Zionite foundation.

Good sportsmanship, according to Frank, is nothing more than recognizing that we all are created by God, and then acting that way. This conviction, plus the desire to do the right thing, has played an important part in his life.

BOB AKERS

New Horizons

(977) 17

Briefs

Mission Growing

PASCO, WASHINGTON.—The mission was organized June 18, 1953, by the members of Pasco and Kennewick. These members had previously attended the Richland Branch. It was felt that because of the distance many members did not attend the Richland Branch who would attend meetings held in Pasco.

The first service was held July 5, with forty members in attendance. Attendance has continued to be good, and some have come who did not meet with the Saints in Richland.

There have been eight children blessed. On July 5, Ernest Ralph Walden and Danny Bruce Walden were blessed. On July 26, Ronald Wayne Doer was blessed, and on August 16 Jerry Robert Moe, Gary Ronald Moe, Vicky Lynn Moe, Dennis Michael Moe, and Kristi Joy Moe were blessed.

At present the group meets in the basement of the Lewis hotel. While there is ample space for present needs, the group is planning for a church building of their own.—Reported by WINNOGENE EIDEM

Six Ordained

SENLAC, SASKATCHEWAN, CANADA.—Saskatchewan conference was held in Saskatoon from July 26 to August 2, with a registered attendance of over 200.

Missionaries assisting were Elder R. F. Ralston and Sister Ralston, of Salt Lake City, Utah, Elder Z. Z. Renfroe and Sister Renfroe, of Independence, Missouri, and Elder Howard Fisher and Sister Fisher of Saskatoon.

Music for the sessions was under the direction of Sister C. E. Diggle, with Sister Ina Steeves acting as official pianist.

Meals were served in the basement of the church, with Sister Evelyn Hodgins in charge of cooking, and Sister Dora Carter in charge of purchases.

Sister Zola Skinner operated the canteen, and Sister Lois Loucks the bookstand.

Orval Fisher was in charge of recreation, while Charles Nelson and Beryl Chase were responsible for children's classes.

Two were baptized—Brother Roach of Pad-dockwood, and Brother David Vauter of Senlac.

Six men were called and ordained to the priesthood during the conference. They were Charles Jenkins, Kenneth Fisher, Gordon Loucks, Charles Nelson, Earl Beckman, and J. D. Williams. Two other men will be ordained later. They are Claud Williams and Walter Postnikoff.

During the conference recognition was given for the work of two members—Mrs. C. E. Diggle, and Elder Will Cornish. They were both presented with gifts.

Officers elected for the coming year were district presidency, Elders Peter Harder, Saskatoon, Roy Bowerman, Shellbrook, and Art Berguson, Regina; secretary, Ted Bowerman, Shellbrook; treasurer, Charles Jenkins, Saskatoon; nonresident pastor, Will Cornish, Saskatoon; church school director, Charles Nelson, Kelstern; women's leader, Dora Carter, Saskatoon; publicity agent, Roderick Thomson; corresponding secretary, Amy Powell, Saskatoon; auditors, A. Berguson and E. Baker; and bishop's agent, E. W. B. Baker.—Reported by D. E. NELSON

Camp Kintah

TACOMA, WASHINGTON.—Sixty campers registered on Sunday, June 28, for a week at Camp Kintah. The camp staff members included L. R. White, Ray Sowers, Roy Cheville, Don Landon, Howard Sheehy, Mildred Sheehy, Wana McDole, Shirley Landon, Betty



Appointee's Son Gets Feller Autograph

At a father-son banquet held in the Kirtland Auditorium, Bobby Feller of the Cleveland Indians autographed a baseball for young Ray Adams, son of General Church appointee Loyd R. Adams, who served as master of ceremonies. The banquet's honored guest was Scoutmaster John H. Hardy who is seated at the left of Feller.

Serve the Lord with Gladness

(Continued from page 15.)

church work. Yet this woman has been heard to say, "I can't understand why my children don't like church." Much of her time is given to good causes, but she has no time for the greater service.

Let us serve the Lord through the home first, the church second, and the community third.

THERE IS ANOTHER PART of this subject of major importance. Serve the Lord with gladness. Our service is not our best service unless we serve gladly. In our homes we may get up every morning and prepare our husband's breakfasts, but if we grumble about it or feel self-righteous about it, resent it, name some other women who are privileged to lie in bed while her husband prepares his own breakfast—that is service of a kind, but unless we give ourselves in joyous service, we are not serving the Lord through our home duties.

There should be joy in a well-kept house, in a well-fed family, in a well-managed budget. There should also be great joy in serving others through the church. If we have a job to do, we should accept it joyfully and perform it with gladness. I remember gratefully an

unusual answer from a woman in our congregation at one time when she was asked to do a certain service at church. She said, "Yes, I'll be glad to. Thank you for asking me." Our acceptances are too often given grudgingly. I remember another woman who was doing a church job. It was during conference time, and she was helping in the dining room. It is conceded that this work is arduous and exhausting. She was fully conscious of the weight of her job and fussed and quarreled as she worked. Someone passing through the line at lunch one day said, "Be of good cheer, Sister. You'll be rewarded for your hard work." She replied angrily, "No, I won't! I'm too rebellious."

We must serve the Lord, but it is most important to give service with a glad heart. We have the testimony of many who say that until they learned to give of themselves joyfully the road of life was pretty rough. A grudging gift or a gift from sense of duty alone is dissatisfying both to the giver and to the receiver. "Serve the Lord your God with joyfulness, and with gladness of heart, by reason of the abundance of things." The gospel of Jesus Christ, bought for us at such great price, may be our abundance when we have God's Spirit as promised by him and if we make him first in our lives and serve him with joy and gladness.

Woronowski, Vivian Wheeler, Lolita Roll, Margaret Johnson, and Anna Smith.

This year, for the first time, a large group of young people came from Canada to attend camp. A special campfire program on Tuesday night and recognition of Dominion Day when the Union Jack was presented at flag raising were two events honoring the Canadians.

Don Landon conducted the morning worship services. Roy Cheville had charge of the morning class and the evening fireside chats. A variety of crafts were offered to the campers.

Two trips out of camp were taken, the first to the top of Mt. Bromac, and the second to North Beach.

Recreation was lively and competition keen in volleyball and badminton. A picnic was held at West Beach on Thursday.

Honor campers were Bob Logan, Norma McGinnis, Ralyn Baird, Jim Heverling, Roger Wickstrom, Anne Berryhill, Sharon Richmond, Shirley Richmond, and Dona Roll.—Reported by RAY SOWERS

Election Held

GRAYLING, MICHIGAN.—A meeting for the election of officers for the branch was held August 3, with District President Harry L. Doty in charge. Officers elected were Elder Roy Newberry, pastor; Grace Newberry, secretary; Dan Babbitt, treasurer; Leta Babbitt, church school director; Lillian Turner, women's leader; Flora Vandenberg, director of music; Kenneth Newberry, director of youth; Tressa Stephen, publicity; Merle Howard, Norval Stephen, and Earl Mathewson, building committee.

Brother Doty held a series of missionary meetings during the month of March.

The Easter story was presented by the senior choir, church school children, and flannel-graph.

George III, infant son of Mr. and Mrs. George Granger, Jr., was blessed at the Easter service, and Blair E., son of Elder and Mrs. Merle Howard, was blessed during the Children's Day program, both blessings being given by Elder Roy Newberry.

Louis Jensen, son of Mr. and Mrs. Leonard Jensen, was baptized by Elder Allen Schreuer on August 16. He was confirmed on September 6 by Elders Doty and Newberry.

Women's department officers for the year who will assist Flora Vandenberg are secretary, Tressa Stephen; treasurer, Helene Mathewson; musical director, Grace Newberry; teacher, Molly Olson; chairman of friendly visiting, Helen Jensen; chairman of ways and means, Cynthia Knecht; and chairman of social activities, Betty Howard.—Reported by MRS. DAN C. BABBITT

New Officers Selected

PITTSBURG, KANSAS.—Elder T. W. Bath was re-elected branch president at the annual election of officers July 8. Other officers elected were secretary and recorder, Velma Evans; treasurer, Bert Evans; superintendent of music, Irma Landrum; church school director and *Herald* correspondent, Esther Heller; women's department leader, Olive Jones; young people's leaders, Mae and Warren Jackson; publicity agent, Marie Gates; custodian chairman, Irene Wiley; trustee, Al Comstock; children's supervisor, Mrs. T. W. Bath.

Robert and Joan Trimble have moved to Clarinda, Iowa, where he is teaching. Their daughter JoLynne was blessed June 14 by Elders Curtis Pearson and T. W. Bath.

Pastor Bath baptized Carol May Burns, Judith Ruth Penrod, Vicki Sue Wilcox, Earl Robert Burns, Jr., and Al Comstock on June 14.

Officers elected in the Pittsburg women's department in addition to the leader, Mrs. J. W.

Jones, are Mrs. Bonita Pearson, assistant leader; Mrs. Opal Gates, secretary; Mrs. Cleo Margrave, treasurer; Mrs. Fern Boone, prayer secretary, and Mrs. Shirley Colyer, music leader.

Mrs. I. G. Wilson and Mr. and Mrs. Roy Heller attended the Hansen family reunion at Missouri Valley, Iowa, August 23. They are descendants of Ingvert and Karen Hansen, who came from Denmark in 1860.

The Zion's League held a roller-skating party September 14, which concluded with a campfire and program at the church.—Reported by ESTHER HELLER

District Conference

MEMPHIS, TENNESSEE.—The Kentucky-Tennessee District conference was held in Memphis August 29. District President R. T. Cochran was in charge. Visiting ministers included Apostle Percy Farrow, Evangelist Wesley Burwell, and Elder J. H. Yager.

The services began Saturday morning with the general prayer service, followed by class discussion by Brother Burwell. Sister Withee conducted a class on music services. The business session convened at 2 o'clock with Brother Farrow in charge. The following officers were elected: district president, Elder T. Cochran; secretary, Berna Lou Horton; treasurer, Wayne Mink; director of religious education, Ralph Schroder; young people's leader, L. D. Sutton; women's leader, Alma Cochran; music director, Hazelle Withee; nonresident pastor, Billie Gravenmire; auditors, Bill Horton and Lila Gough; recorder, Lisby Gravenmire; reunion trustees, C. W. Rears, Curtis Ross, and C. B. Bailey; reunion committee, B. D. Gravenmire, Glen Caltharp, and Newsome Jones; district historian, Freda Caltharp; bishop's agent, C. L. Ross, and district publicity agent, Alma Cochran.

The following were recommended and approved for ordination to the priesthood: Jack Adair, deacon; Ed Caltharp, Ivor Johnson, and E. L. Kindell, teachers; Billie Sutton, Larry D. Sutton, Jimmy Gately, Dale Booth, Fred Galimore, Darren Galimore, Fred Caltharp, and Lester Fuller, priests; and Don E. Gram, Robert Graves, Loyd Stephens, and Samuel O'Colliers, elders.

Brother Farrow was the eleven o'clock speaker.

A picnic lunch was served in the park near by.

The branch business session was held September 9, with Brother J. A. Withee in charge.

The following officers were elected for the coming year: pastor, Elder Tom Gough; secretary, Lisby Gravenmire; bishop's agent, Harry Miller; church school director and Zion's League leader, Bill Horton; music director, Hazelle Withee; librarian, Berna Lou Horton; historian, Dorothy Smith; women's department leader, Louise Creach; publicity agent, Jim Key; finance committee, Ina Cramer, C. W. Fears, and H. F. Van; auditors, Ivor Johnson and B. D. Gravenmire; custodian, Virgil Creach; branch statistician, E. L. Kindell; building committee, Tom Gough, Harry Miller, Wayne Mink, H. F. Van, and C. W. Fears.—Reported by MRS. ALMA COCHRAN

Fourteen Baptized

OKLAHOMA CITY, OKLAHOMA.—Elder Wallace A. Jackson conducted a series of sermons and cottage meetings January 11-25 and April 26-May 10. Apostle D. Blair Jensen was in Oklahoma City March 14-15, accompanied by Bishop Leslie DeLapp. Apostle Jensen, accompanied by District President O. O. Dollins, Sr., led the priesthood conference discussion on June 13, and preached at the eleven o'clock hour on Sunday, June 14. Missionary work has also been done by local priesthood members Kenneth Sinclair and G. Stewart Wight.

Three groups meet for prayer meetings: one in Central Church, one at Capitol Hill, and one in Midwest City, three Wednesday evenings each month. The fourth Wednesday is used for union meetings.

Activities sponsored by the women's department include a May Day dinner, basket dinners at the church, breakfasts, caring for the sick, and assisting wherever possible. The three circles, Friendly Circle, Wodeas, and Lazibas, met in joint conference with the district leader, Mrs. A. J. Goodwin, in July. May 24, the Wodeas gave a play directed by Velma Nunn, as a money-raising project. A circle of Oriole girls has been organized with Mrs. Lee Scott as leader.

The music department has been active in the Central Church and also the Capitol Hill mission.

The young people attended the District Youth Organization meeting at Shawnee April 26, and the combined Oklahoma District Youth Camp at "Camp Yokoma" in Pawhuska, May 31-June 7.

On March 22, a teacher training class was started with G. Stewart Wight as teacher. The class attendance was good, and most of the members worked for credit. Brother Wight also was instructor of a large group at reunion. Many attended the reunion at Robber's Cave State Park near Wilburton August 8-16, and several were staff workers. Patriarch R. J. Jones gave several blessings, Mary Vickrey had charge of music, Nurse Katherine Slick cared for the sick, and others also helped.

Since January, eight infants have been blessed, and fourteen persons baptized. June Palmer, the last member to join the church, was baptized at the stake reunion.

A business meeting was held on June 26. Those elected were pastor, George W. Fahrubel; secretary, Sister Roy Butler; treasurer, Leroy Hatfield; women's leader, Sister Lee Scott; church school director, Hank Compier; adult supervisor, Sister Velma Nunn; young people's supervisors, Harold Ammerman and wife; children's supervisor, Sister Minerva Yerrington; music director, Sister Loren Vickrey; book steward, Mrs. Warren Slick; librarian and historian, Mrs. Ed Dillon; and auditors, Virgil Downing and Paul Vickrey.

The pastor and his counselors appointed Mrs. E. Lee Scott to have charge of the church food stand at the State Fair.—Reported by MRS. ED DILLON

Three Baptisms

PROTON, ONTARIO.—All-day services were held at Proton on June 7, with a good attendance at all meetings. District President Gordon Farrow conducted the prayer meeting, Elder William McMurray spoke at the eleven o'clock service, and Patriarch Benson Belrose of Owen Sound spoke at 2:30 that afternoon. The Junior Choir was present at the 11 o'clock service, and the Senior Choir attended the 2:30 service. New choir robes were used for the first time that day.

On August 9 Elder Robert Black baptized Colleen McLean, Bob McLean, and George Spence. Brother Gordon Farrow was present for the confirmations.

Vacation church school was held at the church early in July, with an attendance of over ninety children.

Bishop Leslie Kohlman visited the branch for a short series in May. Sister Kohlman gave an inspiring address to the women's department in June. The meeting was held in the evening at the church, with the men present also.

The women's department sponsored a booth at the local fair and cleared about fifty dollars.—Reported by DELL BLACK



Golden Wedding Anniversary

Mr. and Mrs. John C. Lambert of Niagara Falls, New York, celebrated their fiftieth wedding anniversary on August 12. They were married in Niagara Falls in 1903 and have resided there since that time. The maid of honor, the best man, the organist, and several guests who attended the wedding were present for the open house held in their honor.

The Lamberts have four daughters: Mrs. Bernard Devins of Wilmington, Delaware; Mrs. Franklyn Brehse of Hamlin, New York; Mrs. James Smith of Oaklawn, Illinois; and Mrs. Philip Moore of Warrensburg, Missouri. They also have six grandchildren. Their four daughters and their husbands and the grandchildren were all present for the first time in thirteen years.

Brother and Sister Lambert are both charter members of the branch at Niagara Falls. They attended services in Niagara Falls, Ontario, before the branch was organized on the American side.

Letters

Our Son Is in the Army

A few months ago our son received a request from Uncle Sam to make an appearance at his local draft board to begin a two-year sojourn in the Armed Forces.

Now we had joined the thousands of American parents who have seen their sons march off with a police-action army—to defend freedom we were told, although we had to admit we were not exactly sure just whose freedom they were to defend, or why it should be defended.

As loyal Americans we have always had a lot of faith in our democratic form of government, and having been taught from our youth up to "pledge allegiance to the flag" and to defend "liberty" with our lives, or the lives of our loved ones—should the occasion arise—we reluctantly gave up our son and tried to keep smiling as we consoled ourselves with the fact that he would have eight weeks of basic training in the States, and if he was lucky he might receive some specialized training which would keep him with us for a while longer. Secretly we kept hoping our son would develop some indispensable talent that might make it necessary for him to stay stateside.

We soon found that the army is no respecter of parents' wishes when we received word our son would be home for a very few days, and thereafter he was to report for duty in the Far Eastern Sector.

No longer was the Korean situation just a dark cloud on the horizon of our lives. It had become a cold, stark, brutal reality that came screaming into our living room through the radio, the newspaper, and conversations with relatives and friends. It bobbed up at meal time, but worst of all it sneaked into our bedroom in the still dark hours of the night and tortured us into drawing memory pictures of our son from a small lad to the time we had so recently seen him pick up his duffel bag and walk out the door to a waiting motor vehicle that whisked him down the driveway

on the first lap of a journey that was destined to take him thousands of miles to an entirely new part of the world—and a new way of life. Helplessly we would roll and toss on our beds until the anguish was replaced with a dull, restless feeling of uncertainty, and then we would drift back to the usual routine of waiting, hoping, and praying.

Then came the news of the Korean truce with its cease-fire order. How wonderful to relax from former fear and worry! But an end soon came to this paradise when we received letters from our son, in which he complained of the monotony of too much idleness.

Long week-end passes were filled by visiting surrounding cities, villages, and lake-shore resorts. As always, he found the good and evil practices existing side by side, and in most cases the evil seemed to be the more alluring; choices had to be made. Our son's chief concern was how far he could go into worldly pleasures without becoming too much a part of them. He explained how miserable and lonesome a soldier was unless he was accepted as one of the outfit. Firmly he defended his buddies as "Good Joes," though some of them might be somewhat trifling.

We were sadly distressed when we realized how easy it would be for our son to fall into conditions which might cause him to lose sight of all the light he had once received. God's protecting care could not rest upon him if his heart and mind were far from Him. Only his early home and church training, his love for family and others would steady his life and guide him safely through the probable thirteen months of service life ahead.

So, with a prayer in our hearts, we redoubled our efforts to keep him happy by writing cheerful, friendly, inspirational letters of our home, church, and community life. Continually we encouraged relatives and friends to write to him. We knew how eagerly he looked forward to mail call.

To almost everyone our son is just an average American boy, and that would be a perfectly accurate observation—yet to the other children in our family, he is a much missed brother. They might even find it easy to worship him as a sort of special hero. But to us, his parents, he will always be just a little boy who very greatly needs all the help we and his Heavenly Father can give.

BYRON W. KAGAY

Stewartsville, Missouri

Prove Him

It has been suggested that my own experience in complying with the financial law of the church might help another to make an adjustment and share the attendant blessing the Lord has promised to the obedient. While I shrink from publicizing portions of the experience, I do believe the Lord expects us to share a blessing, and in a general sense, as we are told in the Doctrine and Covenants, what he says to one he says to all.

I grew up with the understanding that tithing is a debt and offerings are a privilege. It was, therefore, only natural and not particularly to my credit that I began tithing with my first employment.

For some years I did stenographic and secretarial work. Then cataract developed on my eyes and I had to give up my work. During the ensuing period we were in really straitened circumstances. My father, who was blind from an injury in childhood, taught music and did some canvassing. Mother did dressmaking, and I received a nominal pension. During that time our district bishop came to Burlington Branch and urged the filing of family statements.

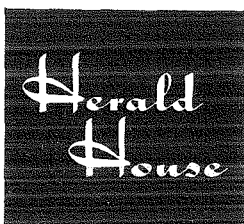
At my mother's invitation he came to our home and went over the whole situation with us. He was deeply moved, whether in sym-

Careers for You

by

Erma Paul Ferrari

Looking for a job? Planning a career? What do you expect to get out of it—besides take-home pay? For every young person, and for every adult who advises youth, CAREERS FOR YOU presents vocational guidance from the Christian viewpoint. It shows how to build a job into a successful career—and a happy Christian life. Abingdon-Cokesbury Press.



\$2.00

Independence, Missouri

pathy or under the influence of the Spirit I did not realize at the time, but when he regained control of his emotions, he said, "There is no more tithing due here, but this I *must* tell you; you shall not want."

The conviction grew on me as time passed that this promise was prompted by the Spirit. It was fulfilled to the letter, for while there were denials we did not lack the essentials of life.

After the cataract was removed by surgery, I resumed office work at Burlington for perhaps two more years. Then word came of an opening in the stake office at Lamoni. I corresponded with the stake officials and made the matter a subject of fasting and prayer. Word came through our pastor in a prayer service: "Enter in and occupy, and the Lord will bless the undertaking." I came to Lamoni, uplifted with the thought of church employment at the Lord's direction. All too soon neuritis in my right arm forced me to give up my work. I was very depressed, for my parents had moved here dependent in large measure on my earnings.

It didn't seem that God was "blessing the undertaking" when I had to give up the work so soon, and one day in deep despondency, I thought, Lord, I just can't see our way through. At once a line of the hymn, "How firm a foundation," came to my mind. It was "What more can he say than to you he hath said?" Simultaneously I recalled Bishop Lambert's words: "You shall not want," and the burden lifted. Again the promise was verified. Help came from an unexpected source which tided us over a period of years.

Then trouble came again when in 1944 I sustained an eye injury. Not long after I was granted a pension and I was still able to do my humble share in complying with the temporal law, as through the years.

Within the past two years the promise, "You shall not want," was renewed only a few months prior to another testing of faith which threatened again to cut me off from doing even a small share. This, too, passed, and I felt that for a third time the promise was verified.

Whether our share be great or small, it is my prayer that we may strive to find joy in cheerful compliance, which brings peace and security in the knowledge that we have placed ourselves in line for the Lord's blessing. Our sole motive should not be expectation of material gain. The Lord says in Malachi 3:10: "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing." Experience tells me that word is sure.

ETHEL A. LACEY

Lamoni, Iowa

From a Ninety-five-year-old Member

After reading Sister White's letter I thought some readers might like to know why I am a member of the Reorganized Church. At the age of sixteen I was baptized into the Disciple (now Christian) Church in Canada. Then I came to Iowa and heard my first sermon by a minister of the Reorganized Church. He visited in our home later, and I explained to him that I had been sincere in my beliefs when I was baptized a Disciple. Then he asked me how many sincere errors it took to make one sincere truth. I continued to listen to his sermons and became satisfied that here was one having authority to speak for and baptize in the name of the Father.

I am now ninety-five years old and have been a member for sixty-four years. I can testify that I know this is the church of Christ; I am completely satisfied with the restored gospel.

MRS. M. E. WESTON

Strawberry Point, Iowa

Church Men in the News

Dr. William E. Phillips Honored

AFFECTION and high esteem for Dr. William Edgar Phillips, who has practiced medicine in Wayne County, Illinois, for thirty-nine years, resulted in a county-wide tribute to him at Cisne, Illinois, on August 27. Approximately 863 of an estimated 3,000 babies delivered by the doctor registered at a special booth and put on tags reading "I'm a Doc Phillips baby."

Den T. Bunting of Fairfield acted as master of ceremonies for the afternoon tribute, and Dr. Andy Hall, honored in 1949 by the American Medical Association as "General Practitioner of the Year," was one of the speakers. Featured speaker was President F. Henry Edwards. The Phillipses are members of the Reorganized Church.

The afternoon program got under way with a parade, which started at the high school. The doctor rode alone at the head of the parade in an open buggy pulled by one horse. When he started practicing in 1914, that was the means of transportation he used. Behind him came wagons and trucks carrying babies he had delivered.

Seated with Brother Phillips on the stand were his wife, Mabel, and their two daughters, Mrs. Mildred Fehrenbacher and Mrs. Marie Henson, both of Flora, Illinois.

A number of gifts were presented to the doctor, and he also was given a plaque by the citizens of Cisne and community in recognition of his many years of faithful service as a practicing physician.

Some idea of the kind of service given the community by the doctor came from comments made by area residents during the afternoon. They told of low fees charged those unable to pay, of calls made at any hour, of consistent competence, consideration, and courage.

Dr. Phillips now has his office in his home, where he also prepares his own prescriptions.

He was born January 13, 1888, on a farm near Xenia, Illinois. He and his wife grew up in the same area and were childhood sweethearts. They were married on April 12, 1908. He was baptized into the Reorganized Church in November, 1909, near the present Brush Creek reunion grounds by Elder J. F. Curtis. He was ordained a teacher in 1918, an elder in 1948, and has served as treasurer of the reunion for a number of years.

Doctor Phillips did not graduate from high school but entered medical school on a teacher's certificate. In 1910 he went to Barnes University, changing to Loyola University in Chicago the following year. He was graduated from the school of medicine in 1914.

He is also a member of IOOF and Rotary. Besides his interest in competitive sports, Dr. Phillips says, "I have been far too busy for years to have any outside interests except the practice of medicine, unless it is helping to develop the Brush Creek Reunion."

ALICE CROSSAN



Dr. and Mrs. W. E. Phillips

Our Father

Thoughts and prayers for children

By Helen Link

This is a devotional book for the family. It is written in such simple words and in such an interesting style that any child who can read will find it meaningful, but it will be used most effectively in homes where parents and children think and pray together. At Home . . . The House of God . . . Friends and Neighbors . . . Our Father's World . . . Great Days of the Year—these are the suggestive headings under which the author seeks to bring God near to boys and girls. The Christian Education Press.

\$1.75

Herald House

Independence, Missouri

Bulletin Board

Notice to Members in Galveston, Texas

Mission group meetings are being held at the home of Virgil Crull, 2006 Avenue P, Galveston, each Sunday afternoon at 2:30. E. A. Kaler, Sr., is the leader. All members and friends of the church in that area are invited to attend.

Youngstown District Institute

A priesthood and women's institute for Youngstown District will be held October 24 and 25 at Baldwin Branch in New Hamburg, Pennsylvania. Seventy Loyd Adams and Lula Adams will conduct the class sessions. Lodging will be provided for those who stay overnight, and meals will be served in the church (an offering will be taken for the meals).

LEONE DARLING

District Women's Leader

Notice to Members in New York

Mrs. Vida Heide of Independence, Missouri, would like members in or near Troy, New York, to contact her son-in-law and daughter, Mr. and Mrs. Herbert Iles of 3.2 Edgehill Terrace, R.P.I. Troy.

West Virginia District Conference

The annual West Virginia District conference will be held October 24 and 25 at Parkersburg, beginning with a business session at 3:00 p.m. Saturday. At 7:30 there will be a preaching service, and on Sunday meetings will be held throughout the day. Apostle D. T. Williams and Seventy James Menzies are to be in attendance. Dinner will be served at the church on Sunday.

MAY R. GRIFFIN

District Secretary

Notice to Members in Alabama

Members attending the University of Alabama are requested to contact Mrs. Vida Booker at the Kappa Sig.

Book Wanted

Mrs. Ernest Klenk, Route 2, Toledo, Iowa, would like to obtain a copy of Alvin Knisley's *Infallible Proofs*.

Servicemen's Addresses

Ens. Daniel A. Thompson
USNS AWF, NAS
Corpus Christi, Texas

A/2C Charles R. Bath
A.F. 17351419
29th Air Div. Det. Box 281
Great Falls A.F.B.
Great Falls, Montana

T/Sgt. John M. Bath
A.F. 17230781
3326th Student Sqdn.
Scott A.F.B., Illinois

Pfc. Lawrence A. Davenport
1290972
Serv. Btry., 2nd Bn., 10th Marines
2nd Marine Division F.M.F.
Camp Lejeune, North Carolina

Lawrence would like to be contacted by other members at Camp Lejeune or in the surrounding area.

New Church Addresses—Chicago, Illinois

First Chicago Branch
Austin YMCA
501 North Central Avenue
Chicago, Illinois

Chicago Brainerd Branch
8805 South Throop Street
Chicago, Illinois

West Suburban
Lombard Community House
Corner of Westmore and Division
Lombard

Request for Prayers

Velma Clark, Route 1, Millfield, Ohio, requests prayers for the spiritual welfare of her son, Pvt. John A. Clark, while he is in service.

ENGAGEMENTS

Fernandes-Comer

Mr. and Mrs. Lester Comer of Portland, Oregon, announce the engagement of their daughter, Betty Laura, to Kenneth Fernandes of Seattle. He is the son of Mr. and Mrs. Benjamin Fernandes. Both have attended Graceland College.

Snethen-Wheeler

Mr. and Mrs. Byron Wheeler of Portland, Oregon, announce the engagement of their daughter, Lorna, to Charles Snethen of Davis City, Iowa. Both attended Graceland College, and Charles was graduated from the University of Kansas in June.

Kaat-Knight

Mr. and Mrs. Ernest M. Knight of Tampa, Florida, announce the engagement of their daughter, Beverly Jane, to Klaas Kaat, son of Mr. and Mrs. Casper Kaat of Rotterdam, Holland. Both attended Graceland College, from which Klaas was graduated in May.

WEDDINGS

Bilger-Crownover

Patricia Crownover, daughter of Mr. and Mrs. Ernest E. Crownover of Englewood, Colorado, and Raynor Bilger, son of Mr. and Mrs. Lyle J. Bilger, also of Englewood, were married August 29 in Denver, Elder W. E. Connell officiating. They are making their home in Denver.

Iles-Heide

Angela M. Heide, daughter of Mrs. Vida E. Heide of Independence, Missouri, and Mr. J. E. Heide of Kansas City, Missouri, was married on August 28 to Herbert E. Iles, son of Mr. and Mrs. Herbert A. Iles of Lexington, Missouri, at the Walnut Park Reorganized Church in Independence, Elder Delmar Sloan officiating. Both are graduates of Missouri Valley College, and the bride is also a graduate of Graceland. They are making their home in Troy, New York, where the groom is attending graduate school.

Cederstrom-Bradford

Verna Jean Bradford, daughter of Mrs. Olga Bradford Harp of Red Top, Missouri, and Lt. Carl D. Cederstrom, son of Mrs. Levon Cederstrom of Booth Bay Harbor, Maine, were married August 16 at the Reorganized Church in Springfield, Missouri, Pastor Francis M. Bishop officiating. They are residing in Independence, Missouri. Verna is with the Jackson County Welfare Agency and Carl is stationed at Kansas City with the Naval Reserve.

Kiser-McKay

Kathryn Dean McKay, daughter of Mr. and Mrs. John McKay of Keokuk, Iowa, and Donald Lee Kiser, son of Mrs. Edward Kiser, also of Keokuk, were married July 4 at the Trinity Methodist Church, the Reverend Roy Pfaff officiating. They are making their home in Biloxi, Mississippi, where the groom is stationed with the Air Force.

Tomlinson-Roberts

Rebecca J. Roberts, daughter of Mr. and Mrs. Merton Roberts of Mango, Florida, and Willard R. Tomlinson, son of Mr. and Mrs. A. H. Tomlinson of Gary, Indiana, were married September 20 at the Brainerd Reorganized Church in Chicago, Illinois, Elder Lyle Woodstock officiating. They are making their home in Chicago where both are employed by the airlines.

Clark-Dey

Donna Jean Dey, daughter of Mr. and Mrs. R. B. Dey of Lee's Summit, Missouri, and Virgil E. Clark, Jr., also of Lee's Summit, were married September 21 at the Reorganized Church there, Elder Stanley Curtis officiating. They are making their home in Lee's Summit.

Nichols-Steeves

Mrs. Fannie L. Steeves and Elder A. H. Nichols were married on September 15. Elder Albert L. Fisher, pastor of the Reorganized Church in Boston, Massachusetts, officiated.

Guidelines to Leadership

The November issue will include—

Our Curriculum Research Moves On, by Roy Cheville
You, Your Home, and Your Pastor, by F. M. McDowell
Pastors, Call on your Campers, by Charles Neff
Audio-Visual Slide and Filmstrip Presentations, by Arthur Rock
The Kingdom-building Program, by F. M. McDowell
Next Steps in Leadership Training, by John R. Darling
A Glimpse of the Work of the Department of Statistics,
by Merle Guthrie
Lest We Forget, by Mrs. M. A. McConley
The Book You Have Been Waiting For, by Joy Harris
Who, Then, Is Expendable? by Harold Constance
In the Service, by Robert J. Miller
Help from Heaven, by Bessie Tarrington
Worship Suggestions for November, by Elizabeth Schall
Suggestions for Junior Worship, by Frances Hartman

SUBSCRIBE NOW!

\$2 per year—U. S. \$2.25—Canada \$2.50—Other Countries

Herald House

INDEPENDENCE, MISSOURI

Herbst-Taylor

Mona Taylor, daughter of Elder and Mrs. William J. Taylor of Yuba City, California, and Lt. Joseph A. Herbst, son of Mr. Emil Herbst of Twain, California, were married May 24 at Yuba City in the Reorganized Church, Elder Walter J. Menzies officiating. Lt. Herbst is stationed at Great Falls Air Force Base, Montana, where they are making their home.

BIRTHS

A son, Jackie Ray, was born on September 7 to Mr. and Mrs. Jack Glenn of Evansville, Indiana.

A son, Michael Allan, was born on September 16 to Mr. and Mrs. Myron Satterfield of Evansville, Indiana.

A daughter, Alesa Rae, was born on May 24 to Mr. and Mrs. Albert Sharp of Portland, Oregon. She was blessed on June 13 at Hagerman, Idaho, by her maternal grandfather, Silas D. Condit, and her maternal uncle, Gomer H. Condit.

A son, Paul Edward, was born on April 11 to Mr. and Mrs. Charles Herzig of Portland, Oregon. Mrs. Herzig is the former Nadine Hager.

A son, Terence Ray, was born on September 2 to Mr. and Mrs. Virgil Snively of Portland, Oregon. Mrs. Snively is the former Genevieve Ziesing.

A daughter, Christine, was born on May 30 to Mr. and Mrs. Robert Hammond of Portland, Oregon. Mrs. Hammond is the former Joyce Gamet.

A daughter, Pamela Jean, was born on April 10 to Mr. and Mrs. William D. Brewster of Portland, Oregon. She was blessed on September 13 in Lawrence, Kansas, by her uncles, Elders Gerald Norris and Claude Norris.

A daughter, Kathleen, was born on June 3 to Mr. and Mrs. William C. Lucas of Provo, Utah. She was blessed June 14 by Elder James A. Everett.

A son, Paul, was born on July 29 to Mr. and Mrs. Verl Aston of Orem, Utah.

A daughter, Viola June, was born on July 13 to Mr. and Mrs. Kenneth Fisher of Elstow, Saskatchewan. She was blessed on August 16 by Elder J. A. Gendron. Mrs. Fisher is the former Isabella Shaw of Calgary, Alberta.

A daughter, Kathleen Miriam, was born on August 20 to Mr. and Mrs. B. Fred Doster of Independence, Missouri. Mrs. Doster is the former Rebecca Salonimer of Detroit, Michigan.

A daughter, Marilyn Kay, was born on March 14 to Mr. and Mrs. Daniel N. Binns of Lenexa, Kansas. She was blessed on September 13 by High Priest F. R. Whipple. Mrs. Binns is the former Gwendolyn Harp.

A son, Richard Gordon, was born on June 14 to Mr. and Mrs. Roland Best of Santa Ana, California. Both parents attended Graceland College.

A daughter, Mary Ellen, was born on September 19 to Mr. and Mrs. Robert Wolf of Mt. Vernon, Ohio.

DEATHS

BENNINGTON.—Dorothea Mae, daughter of Charles and Ethel Mottet, was born September 8, 1911, at Duenweg, Missouri, and died September 6, 1953, at Mt. Carmel Hospital in Pittsburg, Kansas. She spent her youth in Webb City, Missouri, where she was baptized into the Reorganized Church at the age of eight. On July 20, 1935, she was married to Lewis Bennington and moved to Pittsburg.

Surviving are her husband; two daughters: Betty Dee and Suzanne LaVonne of the home; her mother, Mrs. Ethel Mottet of Webb City; a sister, Mrs. Sam Landrum of Pittsburg; and four brothers: Cecil O. and Charles F. Mottet of Bayside, California; Sfc. M. P. Mottet of the armed forces in Munich, Germany; and T/Sgt. Mark O. Mottet of the armed forces in Denver, Colorado. Funeral services were conducted at the Smith Chapel in Pittsburg, Pastor T. W. Bath officiating. Interment was in Mt. Olive Cemetery.

TAYLOR.—John Hyrum, son of John and Sarah Nelson Taylor, was born November 24, 1866, in Garafraxa Township, Ontario, and died at his home in Grand Valley, Ontario, September 10, 1953. His wife, the former Mary Elizabeth Hillis, preceded him in death on December 14, 1952. He was a charter member of the Garafraxa (now Grand Valley) Branch and his ministry as priest and elder extended over sixty-five years. For fifty-five years he served as pastor.

Surviving are five daughters: Gertrude Irvine, Sarah Watson, Josie Clifton, Mildred Ferns, and Madeline Acheson; a son, John James Taylor; eight grandchildren; and five great-grandchildren. Funeral services were conducted at the Grand Valley Church, Pastor R. J. Farthing officiating. Burial was in Grand Valley Union Cemetery.

KISER.—Raymond Gilbert, son of Beulah and the late Edward Kiser, was born May 30, 1926, and died September 3, 1953, at Torrance, California, of injuries received in an automobile accident. He was married in October, 1952, to Thalia Higgins, who was seriously injured in the accident also. He had been a member of the Reorganized Church since July 15, 1934.

Besides his wife and mother he leaves two sisters: Mrs. C. C. Jones and Mrs. A. L. Hagmeier of Keokuk, Iowa; and two brothers: Harold J. of Seattle, Washington, and Donald Lee of Biloxi, Mississippi. Funeral services were held at the Stone and Myer Chapel, the Reverend John L. Taylor of the Torrence Methodist Church officiating. Interment was in Pacific Crest Cemetery.

WHEELER.—Myrtle Catherine Hough, was born September 26, 1890, at Crescent, Iowa, and died July 30, 1953, at Mercy Hospital in Council Bluffs, Iowa. She had resided in Council Bluffs the past twenty-nine years and had been a member of the Reorganized Church since May, 1943.

She is survived by her husband, Florez; her mother, Mrs. Alice E. Hough of Grand Island, Nebraska; two sisters: Mrs. Maude M. Reynolds of Denver, Colorado; and Mrs. Mayme Lang of Grand Island. Elder V. D. Ruch conducted the funeral service at Rusch Chapel in Council Bluffs. Interment was in Cedar Lawn Cemetery, Council Bluffs.

RODGER.—Mary Margaret Jackson, was born January 2, 1869, in Wellington County, Ontario, and died August 4, 1953, at her home in Proton Township, Ontario. She was married to Andrew Rodger, who preceded her in death in 1933. She had been a member of the Reorganized Church since 1886.

Surviving are three daughters: Mrs. W. McKinney of Hopeville, Mrs. H. Culp of Arthur, and Mrs. M. Campbell of Toronto; and one son, Elliott, of the homestead. The funeral was held at the Reorganized Church in Proton, Patriarch Benson Belrose and Elder Robert Black officiating. Interment was in the adjoining cemetery.

We're on the Air . . .

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

ARKANSAS, Searcy.—KWCB, 1300 on the dial, 4:30-4:45 p.m. (CST) Sunday.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

CONNECTICUT, Norwalk.—WNLK, 1350 on the dial, 8:30 a.m. each Sunday (beginning July 5).

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

Iowa, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFSE, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MONTANA, Kalispell.—KGEZ, 600 on the dial, 1:15 p.m. (MST) Saturday.

OHIO, Ashtabula (Cleveland area).—WICA, 970 on the dial, and WICA FM, 103.7 megacycles, 9:15 to 9:30 a.m., Sunday, July 14-December 6.

OHIO, Dover.—WJER, 1450 on the dial, 11:15-11:30 a.m. Wednesday, October 14, 21, 28.

OREGON, Ontario.—KSRV, 1380 on the dial, Sunday 1:30 p.m. and 9:15 p.m.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 10:00 a.m. (CST) Sunday.

TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

WYOMING, Newcastle.—KASL, 1240 on the dial, 9:45 a.m. (MST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

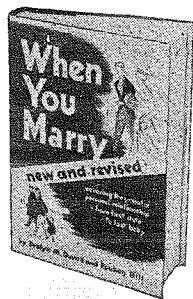
new and revised edition of

When You Marry

by

Evelyn M. Duvall

Reuben Hill



Two of the country's leading family experts prepare you for an even happier and a lasting marriage with this guidebook that covers every aspect of your personal relationships—from first date to last baby. There are scores of items in this fully revised and up-to-date edition. For example there's an entirely new chapter on "Wedding Plans" which makes this book really complete. Association Press.

\$3.75

HERALD HOUSE

Independence, Missouri

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

M
h

TOURISM

A Sunday afternoon drive can be one of the happiest—and one of the most dangerous—of recreations, since Sunday drivers are very nearly the world's worst. You must be ready to go off on the shoulder of the highway at any moment (if there is a shoulder, and not a ditch) to save the life of some foolish or reckless driver. Even so, one takes the risk.

East of Columbia, Missouri, twenty miles is Kingdom City where U. S. 40 is crossed by U. S. 54. The latter is narrow, winding, and a bit old, but still one of the prettiest scenic ways of the Middle West. It leads through Ozark hills, covered with trees as green as Old Erin. Fulton to the south has pretty old homes and churches, William Woods College (for girls) with its golf links and pond, and Westminster College (for men, most conveniently) with its sturdy hill and its old columns where Winston Churchill once spoke. Then 54 follows a scenic ridge most of the way to Jefferson City, where the stately dome of the capitol looms up across the Missouri River, a most imposing sight.

We Middle Westerners are proud of our land. It's true that we have no really great mountains, but our hills have trees growing right up to the top. Instead of deserts, we have seas of green grass. Nothing will need to die either of hunger or thirst on these rich expanses of prairie. It is a land of milk and honey, literally, for there are many dairies, and bees thrive in the orchards. Every inch of soil makes it possible for something or someone to live. There is life, not death, in the lush beauty of this land. When one has seen hundreds of miles of barren mountain and blistering desert, the Midwestern prairies look beautiful indeed. L. J. L.

TAKES WINGS

Scandal is like an egg—when it is hatched it has wings. W. J. Haworth

RESPECT

Graciousness is to spend self for the sake of others without condescension. Cheville

NOCTURNE

The beauty of the night is best seen in the country, far from city smoke, dust, and lights. Simply to look at the sky is to feel nearer to God in being close to his creations.

Last night the moon was nearly full, and we stood looking at it through the front screen door. There was a peculiar effect—the screen caught the moon's radiance and reflected it in the form of a cross... Probably physics created the illusion. Anyway, isn't it a lovely thought that the sign of the Cross is in the light of the moon, if we can only see it there?

Daytime is for thoughts, but the night is for moods. In the lengthening shadows of twilight and the somber dusk, something racially older than intelligence communicates with the mind, and something in the soul reaches out farther than the eye can see, and something deep within our nature listens for more than the ear can hear. At night the universe touches the heart. L. J. L.

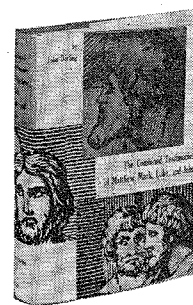
READY NOW!

the first copies
are off the press!

John Darling's

The Combined Testimonies of Matthew, Mark, Luke, and John

a consecutive story of the Life of Christ
based on the Inspired Version of the
New Testament—426 pages complete



\$3.25

John Darling, General Church Director of Leadership Training, spent five years compiling and writing this fine comprehensive text. It is the first of its kind in church literature.

The first section of THE COMBINED TESTIMONIES includes quotations from each of the four New Testament writers, grouped together for continuity. The second section is a comprehensive text for detailed study of the Four Testimonies. You will find this book an unusual and fascinating source of study.

Order your copy of this book today by filling in the blank below, and mail it to Herald House.

Please ship me a copy of THE COMBINED TESTIMONIES by John Darling. Enclosed is a check or money order for \$3.25 in payment for this volume.

name _____ address _____

city _____ state _____

Mail this coupon to HERALD HOUSE, Independence, Missouri.

Contents

EDITORIAL

If Words Could Kill . . . by Paul A. Wellington 3
Across the Desk 4

OFFICIAL

Graceland College Day 4
New Members to College Committee 4

ARTICLES

Proclaim These Things, by Apostle Paul M. Hanson 5
Report from Iran, by Kolla L. Amsberry 9
Books 11
The Beginning of Man, by D. H. Schmidt 12
Question Time 13
Serve the Lord With Gladness, by Floy L. Bennett 14
A Dream Come True, by Carlee Wilson 16
Young People in the News: J. Frank Daugherty, by Bob Akers 17
Briefs 18
Letters 20
Dr. William E. Phillips Honored, by Alice Crossan 21
Bulletin Board 22

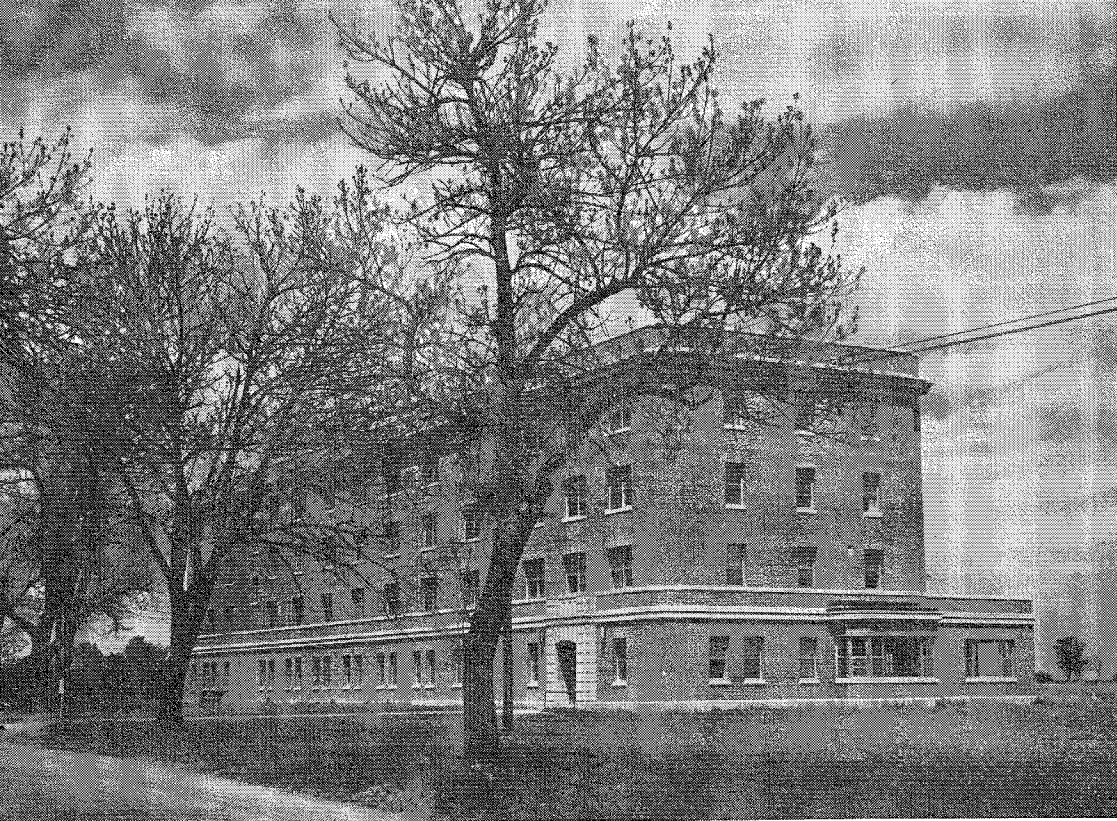


Photo by Marion Pease

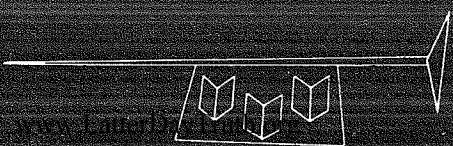
GRACELAND
COLLEGE
ISSUE

Gunsolley Hall

the
Saints'
Herald

October 19, 1953

Volume 100



News and Notes

FROM HEADQUARTERS

PRESIDENT EDWARDS RETURNS

President F. Henry Edwards returned this week from two weeks spent at Great Lakes Mission with Apostle C. George Mesley. He attended a conference on administrative matters with the officers of the various districts of the mission, and was associated with Apostle D. T. Williams and Elder Floyd McDowell and twenty-eight appointees in a ministerial clinic at Kirtland Temple.

AT BREWTON, ALABAMA

Apostle Percy Farrow met with the Gulf States reunion committee on October 3, and was the Sunday morning and evening speaker at Brewton, Alabama, on October 4. Elder Ben Jernigan is pastor there.

APOSTLE HANSON RETURNS

Apostle Paul M. Hanson has returned from an extensive visit among the branches and missions of the Western Montana and Idaho Districts. The church at Missoula, Montana, was dedicated on August 30.

CONTACTS SCATTERED SAINTS

Apostle Percy Farrow has returned from Pensacola District conference, held September 26-27, at which Elder Lee Oliver was re-elected district president. Apostle Farrow also met with the Crestview mission in Florida, a new group sponsored by the district president of Pensacola District, where attendance has reached as high as fifty-five.

Brother Oliver accompanied Brother Farrow to Atlanta, and to North Augusta, Georgia, and Williston, South Carolina. In that area they contacted twenty-five members, among them an elder and a priest. All had thought themselves isolated. They were located through a notice placed in the "Herald" bulletin board by Paul Wellington, assistant editor. Services were held October 1 at the home of Brother and Sister G. H. Sarratt, and arrangements were made for continued Sunday services.

CONDUCTS MISSIONARY SERIES

Charles Neff, assistant to the First Presidency, began a week-long missionary series, "Christ in the Center Place," at Walnut Park church in Zion on Sunday, October 4.

CHURCH SCHOOL INSTITUTE HELD

John R. Darling, Director of Leadership Training in the Department of Religious Education, returned October 6 from a church school institute held at Minneapolis, Minnesota. He reported an excellent, well-supported meeting. The work was directed by District President Wesley Elvin, assisted by Mrs. Paul Staffeld, district church school director. Lesson demonstrations were presented by Mrs. Helen Lundeen, Mrs. Vivian Shipley, and Vernon Lundeen. On the return trip, Brother Darling stopped at his former home in La Crosse, Wisconsin, to visit with Saints there.

ATTENDS CONFERENCE

Lee Hart, Stake Director of Youth Activities, represented the church at the National Boy Scout-Church Relationships Conference on Schiff Reservation at Mendham, New Jersey, September 28-October 2. About thirty-five national organizations, including major Protestant, Catholic, Jewish, and civic groups that sponsor scouting as their activity for boys were present for the conference.



We'd Like You to Know . . .

Betty Mosier

BETTY MOSIER returned to Graceland College in 1951 as instructor of piano and theory. She also taught from 1947 to 1949.

The daughter of Mr. and Mrs. K. L. Mosier of Independence, Missouri, she was born in Independence in 1922, attended grade school there, and was graduated from William Chrisman High. In 1945 she received her Bachelor of Music degree at the Conservatory of Music in Kansas City, Missouri. During her last two years of study she taught in the junior school conservatory. She did graduate work at the University of Illinois and received a Master of Music degree with a major in composition and theory and a minor in musicology. She is a member of Sigma Alpha Iota, an international fraternity for professional women in the music field.

Before coming to Graceland, Betty had a private studio in Independence, Missouri, for two years. At present she spends much time in music composition. She has written several anthems, one of which was sung by the Walnut Park Choir. At least two of her compositions have been performed at General Conference and one on the Graceland program in 1951. At the University of Illinois, a voice teacher used one of Betty's songs at her recital.

Betty joined the Reorganized Church when she was eight years old. During her college days she conducted the girl's chorus and the adult choir at the Walnut Park Church in Independence. At present she conducts the chapel choir, a selected ensemble which sings sacred choral music of all types for the campus congregation.

As hobbies Betty enjoys sketching, oil painting, and mountain climbing.

The Saints' Herald Vol. 100 October 19, 1953 No. 42

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; and Audrey Stubbart, Copy Editor. BUSINESS MANAGER, Kenneth L. Graham.

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

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

In Partnership with Graceland

THE INFLUENCE of Graceland College saturates the October atmosphere of many Reorganized Latter Day Saint homes. For many of our young people, the Tower will symbolize a way of life for the next several months. The parents and others of us will eagerly watch the affairs of the college and will try to anticipate its effect in their lives. We're interested in the results.

The products of Graceland are usually scrutinized carefully—even critically. Often the "bad apple in the barrel" is remembered longer than the many "healthy" graduates. But the unprejudiced observer recalls how many fine specimens of adulthood walk out her doors into positions of responsibility.

Although Graceland life may effect tremendous changes in many students, it cannot be held fully accountable for the finished product. For Graceland receives young people already "indoctrinated" with seventeen or eighteen years of habits and attitudes of the home, previous schools, the local church, and other associations. Two years is a short length of time to either "make" or "break" a normal student. Graceland accelerates his growth to adulthood, places on him the responsibilities of self-discipline, tries to help him discover useful and mature attitudes and habits and, if he responds, "makes" him into the man we desire to see. But if he doesn't turn out just right, you may be sure that Graceland tried. She may not have found the proper approach to his needs, but probably back of the student's failure lay deep-seated practices that were difficult to adjust—practices accumulated in our homes and local surroundings.

Scrutiny can work two ways. Not only do *we* have the prerogative to "eye" Graceland; *she* has cause many times to critically question our care and preparation of her future students. From experience, she knows it is extremely hard to put a "good finish" on a "rough interior."

So, as we become increasingly aware of our role in the lives of Gracelanders, we see the need of a partnership attitude. We, too, are responsible for the outcome of this year's "crop" of graduates.

GRACELAND'S SUCCESS is traditionally measured by the degree of church support exhibited by her students. We especially notice those who fail to respond (or cease to respond) to that which we cherish and feel important. Especially are we saddened by the loss of association with those who grew up with us and shared our religious experiences. What causes this estrangement? Or, stated more positively, what is it that ties people to the church for life?

My few years of observation indicate there are many factors (singly or in combination) which cause people to adhere to the church. These are of concern not only at Graceland but especially in the local branch. They are needs we must fill if our church is to continue to grow.

Members must feel that the church has a meaningful purpose for existing. To remain true to the church, most people eventually ask themselves, "Why does it exist?" And if the summary of answers seems important, the church's purposeful existence is established in their attitudes. Most of today's young people are not satisfied with some ethereal past or hereafter. They search for a present-day practical meaning in its existence. They are somewhat like the nine-year-old girl who visited the fortune-teller. When told what a handsome husband she would have when she grew up, she replied, "I'm not interested in a husband! I want to know the answers to tomorrow's test!"

Members must have convictions. These may come as the result of personal experience, or they may be absorbed from the testimony of others. In either case, the testimony or the experience must be accepted by them as proof that the church is a divinely restored institution.

Members must keep their perspective of religion in balance with all phases of living. Inspiration must not be replaced by education, but neither must education be restricted as unnecessary to inspiration. The power of healing should be accepted as real, but the use of man's discoveries in the field of medicine should not be considered ungodly. Time should be devoted to the furtherance of God's kingdom on earth, but wisdom must be exercised in determining how much time shall be devoted to business, to church activities, to the home. "Pure religion, undefiled" is more than mystical theology; it is an attitude toward everyday living. Members who lean either too far "out of this world" or too far "into the world" move out of the realm of church fellowship.

Members must be stimulated. Some, it is true, seem to enjoy coming to church if they are not stimulated into action. But most members, especially young people with their vim and vitality, want and need challenging words and tasks. Interest lags for many if they have no part to play in the movement of the church. For those who are already stimulated to act, the opportunity to act needs to be afforded and direction given.

Members must have friendships within the church. No comments are necessary. All who read these words can recall experiences pointing out this need.

THE LOCAL BRANCH that is most able to give purpose to the church, provide opportunities to obtain convictions, point out a balanced life, and offer stimulation and friendship will more nearly produce potential Gracelanders of merit and distinction. Not only will this congregation have high regards for Graceland; Graceland in turn will express mutual admiration for her co-producer—her responsible partner in building quality lives!

P. A. W.

Editorial

Across the Desk

THE FIRST PRESIDENCY

From Harry Simons, President of the Central Missouri Stake:

Our conference Sunday was one which will long be remembered by many people in our stake. It was probably a record attendance; 756 were present for the morning preaching service, at which time Bishop H. L. Livingston was the speaker. The Warrensburg choir of thirty-five voices, made up largely of students here at the college, brought a splendid ministry of music. A fine spirit prevailed throughout the day. Practically everyone remained for the business session which was held in the afternoon. Stake officers and congregational pastors were elected, and seventeen men were approved for ordination.

One matter of business which consumed a considerable amount of time and which will affect many people of the stake in years to come was that which resulted in a decision to purchase a fifty-two acre piece of ground for a reunion site. It is located two and one-half miles north of Odessa, has an eleven room house, with other buildings. Fully realizing that considerable funds were necessary to start with, our people responded to the call for money and in cash and pledges we raised \$11,000, all of which is promised by December 1, 1953. Our people are very enthusiastic about this purchase, and we are hopeful that it will be one of the most picturesque reunion grounds in this area when it is fully developed.

From Louis Zonker, Frankfurt/Main, Germany:

The past six weeks have been eventful ones for us over here. It was my privilege—together with Victor Witte, our Holland missionary, Anton Compier, and our German missionary, Oskar Stüve—to travel to England for the annual reunion. This proved to be a rich experience for all.

On the following week end we were in Berlin. On this occasion our two German patriarchs rendered an excellent ministry in giving blessings to three Saints. Apostle and Sister Oakman contributed richly to this week end, and all were appreciative of their fine ministry. It was at Berlin that we bade farewell

to the Oakmans. Since then I have been reflecting over the past eight months in which Brother Oakman brought unselfishly an outstanding ministry of love and spirit to these Saints. His presence has meant much to these folk, and the responsibilities of membership have been more clearly accepted as a result of this fellowship.

It was my special privilege to visit many of the branches and groups here with Brother Oakman and Brother Witte. I want you to know that the Saints here have been ministered to throughout the past months. This ministry has not been a momentary thing. It is living now in our groups and shall continue to do so. I can see wisdom and God's direction in the appointments you have made relative to this mission.

I feel that something has happened this year in Germany that was deeply needed. Our experience in Hannover at Whitsuntide seemed to fulfill every need of that time. In each group a rich outpouring of God's spirit was felt. I can only say that I know the work of the mission here will continue to progress.

Attention: College Students

The Subcommittee on Ministry to College Students needs the names of all R. L. D. S. young people attending institutions of higher education in order to place their names on the free mailing list for the *University Bulletin*—a church-sponsored news bulletin to college people.

The Committee is particularly anxious to maintain active contact with church youth on campuses where only a small number of our young people are in attendance. Parents and pastors are urged to send this information to Dr. Dwight DW Davis, 1540 East Mechanic Street, Independence, Missouri.

THE FIRST PRESIDENCY
by F. Henry Edwards

Protestant Press Month

DURING THE MONTH of October the Protestant churches are making a concerted effort to promote the reading of church periodicals. We wish them success and join in on the chorus. Of all the special days, weeks, and months set aside for emphasis this year, it is hard to think of one which will have a higher potential of lasting good.

A sister from Oklahoma wrote us recently:

"I wish to tell you about another way to appreciate the *Herald*, but, I must admit, not a very satisfactory way.

Just do without it a while. It's so nice to be receiving it again, and I enjoy it more than ever. I missed it so much."

The editors don't recommend this absence treatment. People differ in their reactions to similar circumstances. It may be true that with some "absence makes the heart grow fonder," but with most of us "out of sight is out of mind."

All denominations have their official church organ, leaders' magazines, and devotional periodicals. It is observable that those denominations grow which give most enthusiastic support to such periodicals. Denominations which do not subscribe for and read their own literature do not increase in numbers. There are a few instances where the entire early existence and development of the group can be traced to their publications.

WE HAVE a distinctive message, and this is reflected in all our literature. Our goal is to present this message in definite and attractive ways. We should expect the church school papers, lesson materials, or other periodicals to *make* us better Reorganized Latter Day Saints. Our minds grow by what they feed on.

October is a good month to determine that you *will* get and read Reorganized Church periodicals. Watch your mailing wrappers for the expiration dates. The month and year may appear there as 10-53. This means that the subscription will expire with the October (last) issue. Expiration notices are always sent before or with this last issue, but we learn that sometimes these are overlooked by the subscriber. We at Herald House are anxious that you do not miss a single issue.

Just a few words about the price. The cost of publishing, which is influenced largely by the number of copies printed (subscribers), determines the price. Whether the value is there or not, only you can determine. It seems fair to assume that everything is too high based on old standards, but we can't go back to those standards of value. Let's compare the \$3.50 *Herald* subscription which brings to your door fifty-two times a year twenty-four pages of Reorganized Church editorials, sermons, articles, news, et cetera, with what you can get for the same amount of money when you pull into the filling station or garage. How far will \$3.50 go when you take the wife out for Sunday dinner or at the grocery store for the week's supply? Values are, of course, relative. You spend your money for that which you feel will give you the most satisfaction. A real test of your love for the church and your desire to keep pace with kingdom development may be found in your desire to have the church literature and to read it. C. B. H.

A College on a Hill

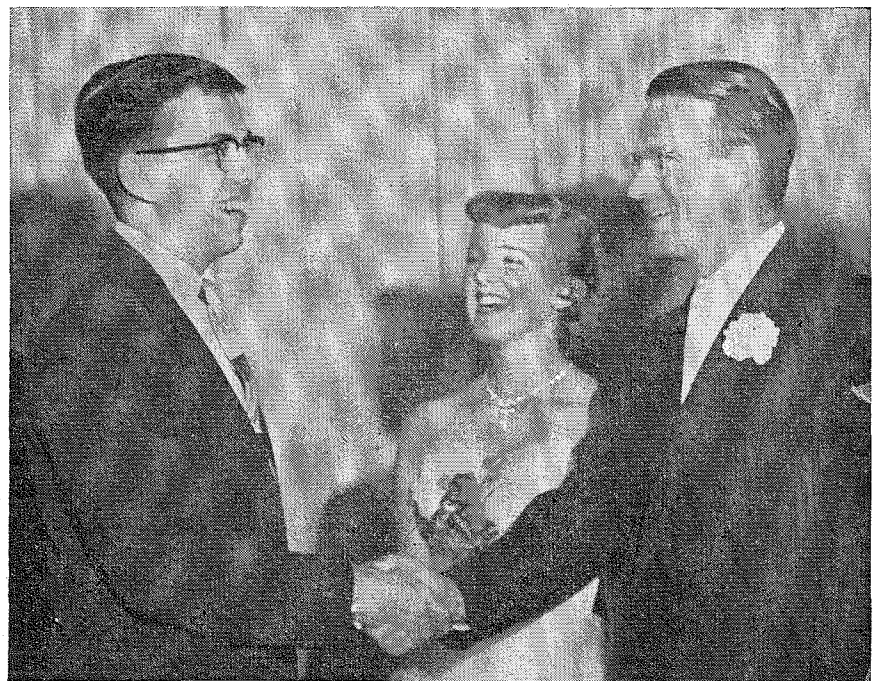
Convocation Address
Graceland, September 17, 1953

By President E. J. Gleazer, Jr.

IT WILL BE twenty years ago next September that a carload of youthful and almost penniless migrants reached Lamoni after a trip of two thousand miles from the great state of Washington. The automobile was of ancient vintage, having cost the grand sum of \$62 some years before the date of what was almost its last trip. As Council Bluffs was reached, the rarified air of Iowa seemed to be more than the old motor could stand and it choked and sputtered and almost gave up. With some skillful coaxing by the operator, the result of much experience, the engine continued to operate at about half capacity.

About fifty miles from Lamoni all of the car's passengers were fully awake. The suspense of the approaching end of the journey and the certainty of the impending end of the engine's operations alerted the group. At the crest of each one of southern Iowa's roller coaster hills someone would say, "I think I see the college." And then it was just at sunset and coming in from Leon that we saw the tower. It was a sight never to be forgotten. The old car rolled into town, labored up the college hill, gasped for breath, and gave up the ghost. It had served its purpose. We were at Graceland.

I suppose that even in these days of more luxurious travel there is a thrill experienced by most students who see the Ad building tower up



President E. J. Gleazer, Jr., greets Charles Thorburn Williams, 201 Albany, Ottumwa, Iowa, at the president's reception at Graceland College, September 11. Charles is a fourth generation Graceland student. His mother, Alice Fleming Williams was graduated in 1929; his grandmother, Jessie Fleming Lane of East Moline, Illinois, was graduated in 1899; and his great-grandparents, George and Allie Thorburn attended Graceland in 1900 and 1902, three years after their daughter was graduated. The girl standing beside President Gleazer is Barbara Woods of Inglewood, California.

Graceland's doors were first opened in 1895 to thirty-four students. This year enrollment was limited to 585 students.

on the Graceland hill. And I want to assure you that for those of us who have been climbing this college hill for one year, ten years, or thirty-five years, there are still thoughts and feelings to stir the heart in the fresh stillness of early morning, in the unbelievable gold and azure sunset of an autumn afternoon, or the black and brilliance of a starlit night. At those times our hearts have been one with the Psalmist as he said, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth" (Psalm 121). And it is about some of those thoughts gleaned while climbing the college hill that I would like to talk this morning.

Many of you have lifted up your eyes to the Graceland hill. You have come out of sense of need. You have come for help. And the Graceland spirit and mission are rooted in the conviction that such help comes from

the Lord, and that he made heaven and earth. It is in regard to three related truths—cogitations while climbing—that I speak; the immediate goal before us, effort required to reach that goal, and the grand expanse of unexplored terrain that unfolds before us as we complete our Graceland work.

An Immediate Goal

I like to walk. Sometimes I go for a walk simply for enjoyment, and it isn't important to me where I go. There are other times that I have a definite destination in mind. This morning I stood at the foot of the college hill and looked up. Before me was the Ad building. There was work waiting for me in my office. I started up the hill.

There is a good feeling of assurance and purpose that comes when you know the nature of the work to

be done and you can actually come to grips with it. It is frustrating and confusing and tiring to be uncertain about what to do and how to do it.

One of the challenging problems of our generation is a youth's uncertainty as to his future course and his suspicion that he might not be the master of his own destiny. There are questions of military service, when and what; of vocational choice, what and how; of marriage, who and when and how; of what to believe; of where to live. You carry a heavy load of critical decisions—choices to be made in a space of just a few years. It is no wonder that in the past some have turned to a leader, a chief, a Hitler, or a teacher, or even parents to solve their problems for them, to tell them what to do, and how to do it, and when.

You on the Graceland hill this morning have the advantage of an immediate goal—something to be done now, here. This is Graceland. Here are met people from many lands, many cultures, different economic levels. This is a social microcosm. And now and here you can live as a person, in a community, meeting firsthand the problems of such relationships. Here you can learn to make yourself understood and able to understand. Here and now you can conserve your money, care for property, manage your time, make your beds, shine your shoes. Here and now you can take care of yourself physically. You can learn to concentrate, to be single-minded, to prepare tomorrow's lesson, to be able to say yes or no and mean it. Here, for perhaps the only time in your life, you will have ample opportunity and time for association with the great personalities of history whose thoughts are recorded on the pages of twenty thousand books in the library. Here are immediate objectives, goals to be reached in two years, objectives within stretching range, accomplishments that will bring a sense of fulfillment and achievement.

It is well to be concerned about distant goals but only from the standpoint of direction. The top of the ladder is reached by climbing rung by rung, and the first rung is as important as the last one. Some people have found, much to their disappointment and sorrow, that in concentrating on the top rungs, they have tripped and fallen long before reaching the top. Sometimes we hear the statement that a person is so blind he cannot see the nose on his face. We are not referring to physical incapacity when we say that, but to a lack of sensitivity to the immediate environment. I am suggesting this morning as forthrightly as I can that each needs to see the nose on his face. Each needs to see the opportunities at hand, the goals immediately before him.

It Takes Effort

And now I am about to consign myself to a pedestrian fate. I want to say a few words about people who offer us a ride up the hill. It is not enough to have an immediate goal. As I stand down at the bridge and look up I see my destination. But I can stand there all day and look and not get to my office. I need to set myself in motion, to climb the hill, and that takes effort and energy. Many times, just as I get nicely underway, people will come along in their high-powered automobiles and will say out of the generosity of their hearts, "Do you want to ride up the hill?" And I am never quite sure how to say, "No," because I do appreciate their kindness and courtesy; but I wonder if they know what they are really doing to me. They may be killing me through their kindness, because the most important thing is not whether I actually reach the office or not, but what I am—the condition I am in—when I reach the destination. People feel that they are doing me a favor, saving me exertion and time. They see the immediate problem—that of climbing the hill. If I reach the top but over the course of years have been saved effort so many times that I lack mus-

cular tone and alertness to do my work well—then who has been done a favor?

So many people try to help us as we work toward our objectives. I have heard people say, "I don't want my children to have the same struggles that I did." And there are denied to those children the very struggles that gave to those parents the qualities that make their children love them. What actually is your objective here? If it is a degree, then that is easy enough. I would guess that it will not take a great deal of effort to remain in Graceland nominally for two years and achieve the minimum grade point average required for graduation. You will probably get a diploma and have Associate in Arts stamped on you. But you are making the same mistake as those people who put a V on their cars these days and seem to have the idea that the insignia which usually indicates a V8 motor in a Cadillac with its 200 horsepower will make a powerful car out of a jalopy. No matter how many insignias you put on the outside, the power will not be there unless it is built in.

Are you and your parents interested in your reaching manhood and womanhood, or are you and they interested in your being men and women when you reach the age of your majority. There are three men sitting among the faculty this morning who completed requirements for the Doctor of Philosophy degree some years ago. I refer to Doctors Cheville, Platz, and Mortimore. I know something of the effort expended by them and their families to reach that goal. Not only do they have the diplomas; they have developed in them—mind and muscle—the qualities of competency to which the diploma is supposed to attest. I am maintaining that it is the rightful heritage of every human being to struggle, perspire, make choices, feel the weight of consequences of those choices, to fail, to rise again, to work, to achieve and taste the sweets of achievement. You can probably get a ride up the college

hill. You can save a lot of work and a lot of time. Whether you ride or walk depends upon what you want to be when you reach the top.

Unexplored Terrain

And now we stand on Graceland's hill. We have given ourselves to the job at hand. We have done the best we know. Now, believe me, this is not the highest hill. This is but the beginning, for ranging from this base of increasing understanding as far as we can see and beyond, there stand the mysterious, challenging, dangerous, and inviting peaks yet to be explored. And the most threatening temptation to beset us is that we shall turn our backs upon that inspiring panorama and look back down the hill and say, "This is all truth; we have found the answers; our problems are solved." Hear the words of one who caught the greater vision.

I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me.—Sir Isaac Newton.

Modern scientists still feel as Newton did about the great ocean of undiscovered truth. In *Scientific American*, some authorities describe the challenging mysteries that keep today's scientists baffled.

Matter is common stuff, but the scientists do not know what matter is. The more they dig into the problem, the more confused they become. A Nobel prize winner in physics admits that neither he nor anyone else can answer the question, "What is matter?"

The head theoretical physicist in the wartime atom-bomb project is baffled by the force that makes matter hold together. According to all known laws, the particles (or waves) that form atomic nuclei should repel one another; instead, they cling tightly to one another with a force that is ten trillion trillion trillion times as strong as the force of gravitation.

Scientists know that cosmic rays are protons or larger atomic nuclei striking the earth from space with energies up to one hundred million electron volts. But they do not agree about where cosmic rays come from or how they get so powerful.

Another great mystery of space is why the galaxies often look like spinning pinwheels. Astronomers believe that the explanation of the mysterious spirals will tell them much about the history of the universe.

Unsolved Mysteries

Life has mysteries that are just as baffling as those of inanimate nature. All living objects are largely made up of proteins. Living cells, even simple bacteria, make proteins by the dozens, but human chemists so far have not synthesized any. Progress thus far is not impressive, and until chemists have mastered the protein's secrets, they cannot understand how life's chemistry works.

A mystery that has fascinated philosophers for thousands of years is how a complete organism develops out of a single fertilized cell. It is a mystery still. The biologists can bother fertilized ova in all sorts of ways, but they cannot explain how the apparently simple cell can, all by itself, construct something as complicated as a whale—or a man.

Some of the biggest mysteries lie in man's own brain. What is memory? No one knows how the brain stores its information. It contains about ten billion neurons (brain cells), but if they worked like the vacuum tubes of electronic computers, there would not be nearly enough of them to store the information in the average, well-furnished brain.

And then what of the peaks yet to climb in man's social relationships? What of the distribution of food? We (the farmers) have voted to place restrictions on the production of wheat next year because there is a "surplus," but what happens to this surplus in terms of the five hundred million people in India and China

who live on the verge of starvation and the at least two hundred million who are born and die without ever having had enough to eat one day of their lives? And what about the 500,000 acres of topsoil being lost by erosion in the United States each year?

What of the material culture we have devised, the machines, the factories, the cities, that have little relation to human values? How can we put these in proper relation?

And for you of the church that sponsors this college: How can diversity of viewpoint be utilized for the health of the institution? How can the spirit of inquiry, of criticism, of honest evaluation be conserved? What is the mission of the church to the world of 1953? What emphases ought its message have in terms of the world's needs? How can its ministry be expressed most effectively?

We here in these two years shall light the candle of understanding, knowing that its glow is not to be compared to the brilliance of the sun. Yet it is light enough to illumine our way, and the promise of greater light is before us as we venture on, but the candle must never be mistaken for the sun.

A College on a Hill

And now this golden year lies before us and we are here on Graceland's hill. This is as it should be, for—

A college ought to be built on a hill
So youth can look up.
This is the posture of the inquiring mind.
Some effort should be required to reach
the goal—
Not a killing, nervous, exhausting effort
But output of mind and muscle
Which gives the body tone and the mind
A fine edge of sensitivity and alertness.
A college ought to be built on a hill
So that youth who aspire and persevere
Can see from the vantage point gained
New vistas, broader horizons, great goals
That beckon on—new hills.

The Graceland Idea

Director of Public Relations, Graceland College

By W. S. Gould

COLLEGE AND UNIVERSITIES in America represent one of our greatest businesses. Any group which sponsors a college and contributes substantially to its financial support is sure to want to know, "What's the big idea?"

The big idea behind education may be standardized, but the big idea behind a certain college may be different from that behind any other college. Graceland College Day is an appropriate time for all of us to examine our own college and answer the question, "What's the big idea?"

The Graceland idea was probably born in the mind of Joseph Smith the Beloved. It was brought into reality by the generosity of Marietta Walker and the dedicated service of Graceland pioneers such as E. L. Kelly and J. A. Gunsolly. The idea changed and matured under the consistent leadership of George N. Briggs, who was president of Graceland for twenty-nine years. The Graceland idea continues to expand—to grow. We no longer associate it with just one or two persons. It is the composite contribution of the best thought of the entire Graceland faculty, the board of trustees, and many interested friends from the General Church. Basically, the Graceland idea is the same at heart as that conceived by Joseph Smith, but it now embraces the entire world. The Graceland slogan, "Where Maine Meets California," is dead. The sign which welcomes visitors to Lamoni today reads, "Graceland College, an international college."

What Does College Offer

In today's intricate and changing society the value of a college education is widely accepted. More young people crowd into college classrooms

now than ever before. It is estimated that in fifteen years our college population will double. What is it that we look for when we go to college?

A college education represents the easiest, the quickest, and the most economical way to achieve certain vital concepts, attitudes, and skills which are required of a mature person. It is by no means the only way of achieving these things. It is simply the easiest, the quickest, and the least expensive. Some of these concepts may be learned in any college. The Graceland idea includes concepts and attitudes which are commonly excluded by most colleges. What are some of these treasures we search for at college?

A good starting place might be what we call "the scientific method." In today's society the scientific method is the accepted approach to almost any problem, whether that problem is related to scientific research, social unrest, marriage difficulties, or the effectiveness of prayer. There was a time when "religious people" considered scientists their enemies. Today some of the strongest testimonies of the certainty of God, the nature of God, and the methods of God come from our greatest scientists, beginning with Albert Einstein himself. The ability to analyze a problem objectively, to observe and collect data, to draw conclusions, test them, and evaluate the entire process is indispensable in our world today. College students who are leaving their adolescence behind them and entering into mental and emotional maturity are ready to learn this process. They are ready to reason without placing themselves at the center of each concern. The scientific method applied to branch administration and missionary endeavor opens the door to limitless opportunity.

A second treasure sought in college halls is that elusive thing called knowledge or information. It is not to be confused with wisdom. It is one part of an education. Our attitudes toward knowledge are often extreme. We either reverence it far beyond its merits or we refuse to concede that it has any real value. When we reason at our best, we recognize the tremendous power which applied knowledge can achieve. It is a tragic misfortune that so many people do not apply their knowledge to any worth-while project. College courses in such subjects as communication, psychology, science, or sociology constitute a most valuable training for personal living and for priesthood ministry. When we learn how to share our best thoughts and feelings with another, when we learn why we feel and think and act as we do, when we learn the laws that govern the process of life itself, when we learn the equally binding laws which govern the behavior of groups in families, churches, communities, and nations, then we have the information and the knowledge which permits us to become useful, high-quality persons.

Old ideas take on new luster as times change. *A particularly vital concept which influences many college courses is the universality of mankind.* Paul had a vision of this concept when he went to preach the gospel to the Gentiles. After a stirring spiritual experience, Peter expressed this in these unforgettable words, "Of a truth I perceive that God is no respecter of persons."

During the last few years this concept of the universality of man has been dramatized daily at Graceland. For several years about 10 per cent of the Graceland student body has come from outside the continental United States. Each year students have come from such faraway places as Australia, England, Holland, and Japan. Many have come from Canada and Hawaii. During the next few months two young men are expected from Korea. Three girls from Norway entered Graceland this fall. The brotherhood of man has

taken on personal meaning to Graceland students.

Graceland Exclusives

The courses, classrooms, laboratories, and activities of a college are easy to catalogue. *More elusive and more important is the spiritual, emotional, and intellectual climate of a campus.* The Graceland climate has never been duplicated. This climate has nothing to do with drouth or mud, heat or cold. It has never been measured. But it is probably the most important of the exclusive values offered by Graceland College. This implies, and rightly so, that Graceland's greatest asset is her student body. When nearly six hundred highly selected Reorganized Latter Day Saint young people live and work and study and play together for two years under the best leadership the church can offer, good things just naturally happen.

It is the common belief that the ordinary college or university climate is one of intellectual independence, spiritual vacuum, and moral irresponsibility. It is most unfortunate that this concept is frequently true, especially in large schools. At Graceland, extra class activities such as church services, social events, and dormitory life are considered so important that they are represented on the executive council and are recognized as the extra class division, comparable to the division of social studies, division of science, etc. The only way one can get a Graceland education is with Graceland students.

A second Graceland exclusive is found in the strength of group support. Many Graceland students have spent their entire school life as an almost unnoticed and hopeless minority. At Graceland they find fellowship with other young people of their age and faith, often for the first time in their lives. Countless experiments in the field of social psychology prove beyond a doubt that individuals act according to their best knowledge and convictions only when they are supported by others who share those convictions. It is a consoling

feeling to know you are not alone—that not only two or three but hundreds of other young people believe as you do and will support your stand in opposition to popular low standards. This feeling is nourished by the warmth of close friendships and the stimulation of inspiring shared worship experiences.

A third Graceland exclusive is the frequent ministry of General Church officials. The carefully planned program of religious life at Graceland, coupled with academic courses in religion and a Christ-centered motivation in other courses, builds a sense of loyalty and love for the church and its program.

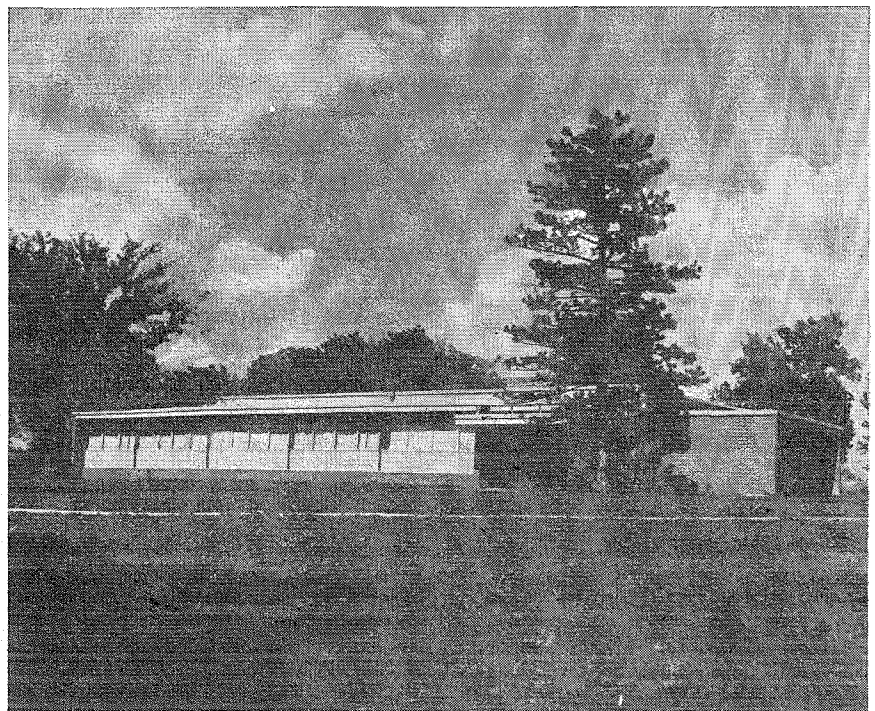
Of course these three Graceland exclusives can be found in some degree at other places, such as reunions, youth camps, and General Conferences—but only for a week.

A fourth Graceland exclusive is the Graceland faculty. The church can be proud of the training and devotion of Graceland faculty members. No university in the world will ever match it for freshman and sophomore students. Seven members, constituting 20 per cent of the Graceland faculty, have earned the Doctor's degree. All but two of the entire group hold a Master's degree or

its equivalent. All regular faculty members are Reorganized Latter Day Saints.

A fifth Graceland exclusive has sometime been considered an adverse criticism of Graceland. The College has been called a marriage bureau. It is true that quite a few Graceland students fall in love and are married. However, comparison with other colleges reveals that romance and marriage at Graceland is no more popular than in other colleges. Students of college age will fall in love and marry whether they attend college or not. Very few Graceland students think of marriage as an aim for attending college. When conferring with their advisers, very few Graceland students are planning for marriage in the near future. Quite a few of them take courses which prepare them for marriage. Many Graceland students have had little opportunity to meet other young people of their church. Those who do fall in love and marry someone they met at Graceland have established a wonderful record of family stability and happiness. While Graceland marriages are fairly common, a Graceland divorce is practically unheard of. Current social re-

(Continued on page 21.)



Graceland Student Center

From the King James Translation

To the Inspired Version

By George H. Wixom

IT IS INTERESTING to view the hand of God working among the peoples of the world in a marvelous way to bring to pass his will and purposes among the nations in this “the eleventh hour,” “the evening time,” of the world’s history.

Jesus came to his people in Palestine and there set up his church and proclaimed his gospel message. This church and its message was bitterly opposed by the religious leaders of that day, and finally they crucified their Lord. The Apostle John saw this church in a heavenly vision driven into the wilderness, where it remained for 1,260 years.

This beautiful church of Jesus Christ was restored to the world while the nineteenth century was still young. It appeared under divine Providence in a well-born and favored nation, yet in its infancy; but it did not come without adequate preparation.

God inspired men to translate the Bible into many languages. The question may be asked, how was the translation of the Bible into various tongues to be an open channel for the spreading of God’s word brought about? The story of the production of the English Bible was brought into being by three persons: John Wyclif, William Tyndale, and James, king of England.

JOHN WYCLIF did his work while England was still under the influence of the Dark Ages, and one hundred years before Columbus discovered America. John was what people of today would call a “go-getter.” He bristled with ideas, and was the rare combination of a scholar and a man with initiative. The older he grew, the more of a reformer he became. He was determined that something must be done for the reli-

gious life of the people of England. So he did two things. First he gathered around him other scholars, and they translated the whole Bible in the language of the people.

Printing with movable type had not yet been introduced, so every copy of Wyclif’s Bible had to be written by hand. England thus became the first of the modern nations of Europe to have the whole Bible in the language of the people.

Many copies must have been made, for there are more than one hundred and seventy copies scattered about in various libraries today.

The other thing that John Wyclif did was to gather about him a band of poor priests who were called Lollards. These he sent out to preach the word to the people who now had access to the Scriptures in their own tongue. This evangelistic movement was most successful. The followers of the Lollards, who were called by the same name, became so numerous that shortly after Wyclif’s death a bitter enemy of the movement said that if you met two men, one of them was sure to be a Lollard. All of this began more than one hundred years before Luther. It is little wonder that Wyclif has been called the “Morning Star of the Reformation.”

WILLIAM TYNDALE was born about the time Columbus discovered America, and was one of the leading scholars of that day. After ten years at Oxford and Cambridge he became “very skilled,” says one of his biographers. Born in 1492 in Gloucestershire on the Welch border, he was ordained to the priesthood in 1521 and translated the New Testament into common English. He was bitterly opposed by the backward clergy of that day. He published the New Testament in Hamburg, Germany, in 1526 and smuggled copies into England. He was tried for spreading sedition and was condemned. Tyndale was one of the

greatest forces of the English Reformation and helped to form the Puritan Party in England. He translated the Old Testament from the Book of Joshua to the Chronicles while in prison.

JAMES, the king of England, authorized the translation of the Bible into English, known today as the King James Version.

God was thus preparing the way for the restoration of the gospel and of his church. He worked through such men as Wyclif, Tyndale, Huss, Luther, Columbus, and many others, to break down tyranny and to prepare the way for the introduction of the restoration of the gospel, and to establish his church as in former years.

Yes, he guided the ships of Columbus, led and inspired the Pilgrim Fathers, sustained them in poverty and want, and endowed the founding fathers with wisdom beyond their own. When the time had arrived for the Restoration, which was lost in the Dark Ages, he led a boy into the woods of New England to inform him that he would be an instrument in God’s hands to restore to the world “the marvelous work and a wonder,” the beautiful gospel of Jesus Christ.

This day was foreshadowed by the ancient prophets, both in the Old and New Testaments which stood to vindicate the message of this young prophet. God, knowing the calamity which must come upon the earth, took the initiative for our preservation and salvation.

From New England the church moved steadily with a number of missionaries—most of them very young men—taking the good news to others. Four young missionaries went westward to Ohio and from there to Jackson County, Missouri, carrying with them a copy of a history of the ancient Americans Christ visited after his resurrection. This book was known as the Book of Mormon, compiled by Mormon, one of the ancient prophets of this American continent.

AFTER THE CHURCH was organized, in order to correct some of the mistakes that had crept into the Bible as it was copied and recopied so often by longhand, the Lord provided a means to remove these errors, as some who did not believe in the Bible used them to show that it was not the book Christians claimed it to be.

The young prophet was commanded of the Lord to publish what is known as the Inspired Version of the Holy Scriptures, which would correct these errors and give the Holy Scriptures greater power and influence in the preaching of the gospel.

Here are several errors found in the King James Version of the Bible which show the need for such corrections:

Deuteronomy 14: 21: "Ye shall not eat of anything that dieth of itself; thou shalt give it unto the stranger, . . . for thou art an holy people." The Inspired Version says, "not give it unto the stranger."

II Kings 19: 35 tells how the angel of the Lord slew 185,000 Assyrians, and when they arose "they were dead corpses." The Inspired Version reads that when "they that were left arose they were all dead corpses."

Matthew 8: 12 says that the children of the kingdom are all to be cast out. The Inspired Version reads: "the children of the wicked one shall be cast out."

Hebrews 7: 1-3 says that Melchisedec was without father or mother, but the Inspired Version says that the priesthood was without father or mother. Luke 8: 23 says the disciples were all filled with water. The Inspired Version reads, "they were filled with fear."

A copy of *Three Bibles Compared* will show where many mistranslations have been corrected in the Inspired Version.

When the Lord restored the gospel, he saw the need of giving us a corrected Bible, free from contradictions, errors, and inconsistencies. We should be thankful that he provided the Inspired Version to help us better understand his word.

Books

The Minister's Personal Guide, by Walter E. Schuette, Harper and Brothers, 1953. Price, \$2.95.

"An Emily Post for pastors" is what *Time* magazine calls Walter E. Schuette's book *The Minister's Personal Guide*. It is just that. Members of the clergy, regardless of sect, have common problems, and Reorganized Latter Day Saint ministers will find the advice of this eighty-five-year-old Lutheran minister helpful in many of the pastoral problems of their own profession.

Skipping over *The Call*, which has particular reference to the selection of pastors for parishes in sectarian churches, I find Reverend Schuette's advice on how to conduct one's self in a new pastoral assignment is most excellent. Every pastor would do well to read it.

Pulpit Mannerisms are properly castigated. He suggests a simple solution to the habit of putting hands in pockets. "Have your wife take safety pins and make the pockets inaccessible on Sundays."

Praise: He warns ministers neither to seek nor to be too much affected by praise when they receive it. He doesn't value wives' criticisms very highly, for he says: "I have taken note of an adoration so prevalent among ministers' wives that I take little stock in their criticisms of their husbands."

Announcements: These have no place in the divine service. Still "we have the minister who spins out announcements almost endlessly. Why can he not, if he is incurably addicted to the announcement habit, at least make his notices plain and terse?" Why read announcements that are already printed in the bulletin, word for word, as some ministers do?

Music: When a gesticulating director enters the scene, usually as the most prominent feature, the anthem becomes a performance. A choir's part in the holy service is immeas-

urably depreciated by the visible presence of a director.

Pastor's Children: "The parsonage has no reason to blush on account of the children it has produced. Its black sheep have been surprisingly few." Nevertheless the minister will do well to insist that his children be permitted to lead a normal life.

On Leaving a Church: "Leaving a parish should mean leaving it—and letting it alone. Few ministers have the tact and good sense needed to remain guiltless of reprehensible blunders in their conduct toward the members of a parish which they have left."

Finding Fault: Some ministers feel that "finding flaws in others is proof of their own superiority. . . . Disproving is not fun unless one can parade it; and far too many ministers keep theirs on constant display." "Almost equally offensive is the habit of some ministers of finding fault with their wives when they are out in company together" and vice versa.

Growing Old: "The minister who lives in the past, and does so in a way which indicates that he wants his people to live there with him, makes himself a nuisance."

When the Minister Loses Patience: "He NEVER should—Period."

GARLAND TICKEMYER

Thankless Majority

Perhaps the nine healed lepers never knew it—perhaps they would have been frightened or humbled if they had known—but in a solemn, spiritual sense, they went away to form the charter membership of one of the most Christ-wounding societies on the face of this earth: "The Ancient Society of the Thankless Nine."

—EDWIN RAYMOND ANDERSON
in "A Thanksgiving Day Message."

Good Sportsmanship

By Lenora Nixon

A VERY INTERESTING LIST of rules for sport enthusiasts appeared recently in a magazine. Among them was one which read, "Honor the game thou playest, for he who plays the game straight and hard, wins even when he loses!" Some of the world's greatest winners have been its losers—those who persevered, kept on, played square, and went down to defeat in glory.

Many people spend years faithfully working on a project, yet in a matter of seconds lose the trophy so diligently sought. During a track meet, one young man decided to run the mile. He had never trained for it; his concentration was on pole vaulting. Yet on that impulse he ran and came in first, a winner! Yet in another tournament a *trained* participant was found under the bleachers, grieving because he had lost.

PEOPLE ARE FICKLE, and if a team is winning, everyone is back of that team, but once it suffers a losing streak, loud complaints are directed at the coach and players, and many suggestions come from the bleachers as to what they should have done.

We have a lot of "bleacher sitters" in our church work who give advice from the side lines but don't want in the game.

The coach (pastor) is liked and respected when the team (branch) plays smoothly. But when a player (member) fumbles and sometimes even drops the ball (gospel), the coach is told he is not doing a good job and should be replaced. The players have been working hard, and they've been in there for a long time, carrying the ball. What matters if they need assistance. They volunteered (accepted gospel) to be on the team, didn't they?

The pastor mentions a home wherein ministry is needed. But the "bleacher sitters" don't want to lose that good seat at the game.

If a teacher is absent and a substitute needed, they don't feel "trained" enough to meet the challenge.

IN A BASKETBALL GAME, the fellow making the points is lauded and cheered. Little notice is given the guard who protected and made the openings.

The choir functions faithfully to help beautify the services through the minis-

try of music. They sing beautifully for several Sundays. Then suddenly at one of their presentations, someone sings flat, and everyone wants to know what's wrong with the choir. But there is not one word about the successful renditions.

In the game of "tug of war," you don't always see the team with the largest group on its side win. It's usually the "strongest" group that wins. Yet many times we lament the "faithful few," and desire a larger representation.

We see many "winners" around us in the church work. They never have much to say, yet quietly, unobtrusively, they are playing the game with honor.

The game is a marathon. It goes on and on. Let us play with good sportsmanship, even though we cannot always be winners.

That Misused Word

By Harry Whipple

Above all things put on charity, which is the bond of perfectness.—Colossians 3: 14.

THE WORD "CHARITY" is misused by people who think of it as a gift or dole. Webster says it means "giving to the poor," but also, "a willingness to overlook faults in others; brotherly kindness, love."

To me charity means a condition of the heart. It is the spirit of love within us that compels us to act like Christians. It is that virtue which causes us to see the good in others and to overlook or minimize their faults. Charity is love; if we have it, we will love all people, even those who have done or said unpleasant things to us. It makes us want to lift others to higher planes of thought and endeavor. Paul says, "Charity is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil." He then names several virtues which are good but says, "the greatest of these is charity."

All people are alike in many ways, yet each person differs in some ways from the others. I had the privilege of working with one group of men for eleven years or more and got to know them quite well during that time. Often I would wonder what made some of them do and say the things they did.

One's personality and character are made up of the sum total of his past life—his home training, experiences, observations, the amount and kind of education received, and the things he has read. Each experience is a building block in one's personality. If we recognize this important fact, we will understand why a brother or sister may have opinions or do things which seem strange or even silly to us.

Having a better understanding of the reasons for an individual's behavior should help us to develop a spirit of love and a charitable attitude toward him. Those who lack the spirit of love or charity are usually unhappy faultfinders, often neglecting their duties and not doing the Lord's work because of some fancied injustice which they feel has been done to them. Sometimes men of outstanding ability, who are capable of rendering extraordinary service to the church, suddenly quit serving. Yet if they had the spirit of charity, the reasons for quitting the Lord's work would no longer seem important.

We are all called to serve God to the best of our ability. We should never let the lack of charity hinder us from doing what God would have us do.

The best example of charity is found in the words of Jesus as he hung upon the cross: "Father, forgive them; for they know not what they do." In all fairness to our fellow men, to the memory of him whose example we seek to emulate, and for our own peace of mind, let us strive to do likewise.

Spared for a Purpose

IT WAS A MOMENT of high hopes realized when José and Ludka Aranda with their two children—Flory, 6, and Ruy, 3—landed at the airport in Kansas City on October 2 and were greeted by Charles R. Hield, apostle in charge of the Spanish-speaking mission. Since 1949 they had made their home in Guatemala City where José was commercial chancellor of the French Legation and Ludka was supervisor of the pediatrics ward in the General Hospital. It was in Guatemala, also, that they heard the message of the Restoration and were baptized by Elder George Young, a teacher at the American School in Guatemala City. (Elder Young is now director of the American School in Cali, Colombia.)

This was not the first international migration for the Arandas. José, a native of Valencia, Spain, left his home country for France before the political revolution there in 1935. Ludka, who was born in Tarnow, Poland, went to France in 1934 to study medicine at the University of Bordeaux. She transferred during World War II to the University of Toulouse, where she met José, a student of languages. She was graduated in 1945 from the University of Bordeaux, and a year later she and José were married.

THE WAR YEARS are not a pleasant memory for the couple. Ludka was on the "wanted list" of the Gestapo and the Vichy pro-German government. Her father and brother were killed by the police to avenge the death of a German. A sister disappeared and has not been heard from since. While a student at Bordeaux, Ludka was told by the Gestapo one day that she must report at the railroad station immediately after classes. Knowing too well what the result would be if she obeyed orders, she left with only such belongings as she had with her to go to unoccupied France. Through the kindness of the French people she was able to avoid the police. Hiding her in their homes, providing guides for her between towns, feeding her when she had no money to buy food for herself, they won a warm place in her heart. The most difficult moment of all came when she and her guide neared the border, which was closely guarded by soldiers and police dogs. Realizing that two of the dogs had scented them and were following close behind as they walked through a field, the guide turned and ran for safety. Ludka hid in a granary where, tortured with fear, she watched the animals walk toward her. After several endless minutes she resigned herself to the fact that she would be killed and sat



Apostle Hield and the Arandas at Kansas City Airport

down to wait for her captors to come for her. "I felt that death itself could be no worse than the fear of it," she recalls. Then the dogs stopped, sniffed the air undecidedly, and walked back toward the border. After dark she crossed into free France undetected.

Life was not easy even then. She began her studies again, working as a tutor and factory nurse to pay her tuition, but there was little left for food and clothing. "Sometimes I would go several days with nothing to eat but bread," she says, "and at night I slept with my coat on because I had no heat in my room." Added to these physical discomforts was the grief of having lost her family.

José's war experiences were less dramatic, but he, too, often went without adequate food. His sympathy for persons wanted by the Vichy collaborators led him to keep escapees in his home, so he also was in danger of being apprehended and taken by the police.

AFTER THE WAR the couple decided to come to the Western Hemisphere, a dream José had cherished for many years. At that time Guatemala was the only country whose immigration quota would allow them to enter, so they bought boat tickets for San Jose on the Pacific coast, then took a train to Guatemala City. It was an unfortunate time for them to arrive since employment was not easy to find. Taking a room in one of the least expensive *pensions*, they managed to exist until José could find a permanent job. Ludka and two-year-old Flory remained at home exerting themselves as little as possible so that they would need only a scant amount of food. Five months after their arrival in Guatemala, Ruy was born, and a few days later José obtained his job with the French Legation. As soon as she had regained her strength, Ludka

—eager to put her medical training to use—volunteered to serve at the General Hospital in whatever way she could be used. Beginning as an auxiliary doctor in the children's ward, she proved herself so valuable that within a few months she was placed in charge of the entire childrens' tuberculosis department.

They are at home now in an apartment near the Independence Sanitarium where Mrs. Aranda is employed. She cannot practice in the States as a physician until she has taken the American Medical Examination; this she is planning to do as soon as requirements can be met. "I feel my life has been spared for a purpose," she says. "I believe that purpose is to serve humanity as a doctor."

José, who speaks Spanish, French, Italian, and Portuguese, as well as English, will devote his full time for the next several months to translating the Book of Mormon into Spanish.

Flory, who has just finished one year of school work in Guatemala, will begin attending classes "as soon as she has had a little vacation," her mother says. Ruy, who wears a shoulder-length Guatemalan-style haircut in the picture, has an American haircut now and is enjoying getting acquainted with such delightful items as water guns and wind-up cars. Although they spoke only Spanish before their arrival in the States, both children are rapidly acquiring English vocabularies.

Few people have "gathered to Zion" with so much to offer, and few perhaps have felt that they have been offered so much. For the Arandas the gospel message has brought not only a new theology but long-looked-to opportunities for helping to establish the kind of earthly kingdom where war, and want, and persecution cannot exist. NAOMI RUSSELL

Sheba Leads the Way

By Emma M. Phillips

MRS. TENNYSON brought the car to a slow stop near the curb where Jimmy Stone was standing. The three primary girls in the back seat called out gleefully, "Whoa, Sheba. Whoa, Sheba. Stop for Jimmy."

The small boy struggled to reach the door handle, flung the door open, and hoisted himself into the car. He slammed the door with a bang and slid over close to Mrs. Tennyson. Room had to be left on the seat for a junior age boy who would be picked up next.

The chorus of girls' voices in the back seat began again. "Getty up, Sheba. Take us to vacation school. Getty up, Sheba."

Jimmy's dark eyes sparkled as he cried out, "Getty up, Sheba, or we won't park you in the shade." He turned suddenly to Mrs. Tennyson and asked, "Why do you call your car Sheba?"

Mrs. Tennyson's mind was on the ironing she had not had time to do before leaving to spend the forenoon teaching in vacation church school, and on her baby daughter she had left with a neighbor. She mustered a brave smile and answered, "Oh, I guess I call her that because she thinks she is so important." Mrs. Tennyson didn't want to go into a long explanation about the Queen of Sheba or her name; she needed to think about the lesson she was to teach soon. She felt sure that seven-year-old-Jimmy did not know the stories of the Queen of Sheba, or of David and Goliath, or of Gideon, or even the stories of Jesus. His parents found no time to teach him, and little time even to listen to him. Every Sunday they took off on a fishing trip, and the boy was dragged along. The only reason he was permitted to attend vacation church school was because it didn't interfere with the fishing trips.

WHILE SHE WAS TEACHING her class of primary boys and girls, Jimmy—who was one of them—sat so close to her that he kept stepping on her toes. After Mrs. Tennyson had told them a story, she suggested that they dramatize it. This was something the children thoroughly enjoyed. They moved their chairs about and imagined them to be barns and bridges, or whatever was needed for the dramatization. After the impromptu playlet, the chairs were placed in class formation again, and Jimmy was crowded out of his place in the front row.

His voice rose in protest, "This is my chair and you get out of it." The harder he shook the chair, the harder its chubby red-headed girl occupant clung to it.

"Jimmy," said Mrs. Tennyson, "it's not important what chair you sit on. All the chairs are alike, and it's silly to want a certain one."

The boy swung on her suddenly. "I don't want anyone else using what belongs to me." The words came so rapidly they seemed to be memorized. She could see his temper rising, and she looked about the room, trying to find a means of diverting his attention.

"Take your old chair," shouted the red-headed girl as she jumped from the chair and flung herself into another.

Mrs. Tennyson thanked her and explained to the class the meaning of the word "co-operation." The girl beamed with the compliments, but Jimmy looked unhappy. His victory had become sour.

Although Jimmy Stone got along fairly well with the children, he never lingered about the door or playground after church school was out but raced to the car where he would sit on the running board and wait for the others. Mrs. Tennyson took advantage of this to get Jimmy alone. When she found him he was

making faces at his reflection in the side of the car. "Jimmy," she said, "what would you think if I told you that Sheba belongs to me and I don't want anyone else using it?"

The child studied her a moment then, cocking his head to one side, answered, "I'd think that I could not come to vacation church school any more. I'd think you were being what Jesus doesn't want you to be."

"This morning you didn't want to share your chair. What do you think Jesus thinks about you?"

The boy made a face at his reflection. "Jesus doesn't like you to be mean, Jimmy," he said to himself. "Will you promise to be good tomorrow so you can ride in Sheba?" After a pause he smiled up at Mrs. Tennyson. "Jimmy says he will be good tomorrow."

And that's the way it always was, for Jimmy was constantly promising that he would be "good tomorrow," then when tomorrow's problems glared up and Jimmy tried to solve them, it was generally the wrong solution. It wasn't that Jimmy meant to do things wrong; it was just that he had been taught to seek the wrong solutions.

MRS. TENNYSON FOUND that teaching in vacation church school was tiresome and time consuming, but that it had its advantages. Having Jimmy ask, "Was this Jesus ever a boy like me or was he always a man?" was one of the advantages. For the two weeks of the school she tried to crowd into the heart and head of the child every minute of religious training that she could.

On the last day of school she asked Jimmy, "Will your parents be coming to the achievement program tonight?"

And the prompt reply was, "Naa, I don't think so. They ain't much for church-going, like I am."

"I'll call them up and tell them about it," she suggested.

"You can if you want to, but it won't do no good." And the child was right; it didn't do any good.

During the next few weeks Mrs. Tennyson thought often of Jimmy Stone and wondered if the life he was forced to live would erase from his memory the things he had learned during the two weeks she had had him at vacation school. She thought of things that she might have said during the class period, or things that she might have done during the handcraft period that might have been impressive to him. She wished she had bought him a book of Bible pictures that might help him retain some of the things he had learned. She even called his mother up and suggested that she would be glad to take Jimmy to church school every Sunday. "No," was the reply, "if I ever do start sending Jimmy to church, it will be the one his father's parents attend—the big brick one over on Feather Street."

IT WAS A BRIGHT fall day when Mrs. Tennyson was hanging her washing on the line in the back yard that she heard a childish voice yell, "Sheba." Shocked she looked at her child in her playpen beside her and thought, "I must be daffy. She's not old enough to say it, yet I'm sure she yelled Sheba at me."

As she went on hanging out her wash, she kept an inquisitive eye on the child lest she should speak again. She even leaned over the edge of the playpen and whispered, "Sheba," in a suggestive tone, and the child plunked her across the nose with a rubber elephant.

She sat on the grass by the playpen, rubbing her nose and looking at her young daughter. Then came the tender voice of a child singing:

Jesus loves the little children of the world;
Red and yellow, black and white,
He loves 'em all, he does.

Both the tune and the words of the last line were sung in a faltering tone, as though the singer were not sure of himself.

Mrs. Tennyson turned herself around slowly, trying to discover where the song was coming from. She listened cautiously until it came

again in a singsong voice: "Jesus loves Sheba. Jesus loves Sheba."

It was Jimmy Stone. She jumped up and ran to the driveway where the car was parked. There was Jimmy on his knees beside the car, his elbows on the running board, and his forehead pressed against the dirty side of the car. "Jesus loves Sheba. Jesus loves Sheba," he was singing over and over.

"Jimmy," she called and hurried to him. He sprang up, raced to her, and threw his arms about her neck. "I found you. I found you!" he yelled in her ear.

She held the child from her and smiled at him. "It's so good to see you again, Jimmy. How did you find me?"

"I saw Sheba," he answered, "and I knew you must be around because you are good to her like Jesus said you should be. Mama's in our car out there. It doesn't have a name."

Mrs. Tennyson looked up and saw that a car was parked in front of their house and that Mrs. Stone was in it. "I'll be out to see you as soon as I get my baby," she called to the woman.

JIMMY FOLLOWED close at her heels as she picked her baby up from the playpen and went back down the driveway to visit with his mother. "Jimmy has been wanting to see you and Sheba again," explained the mother, "but I lost your phone number and name, and I have been so busy. We were driving by and when he saw your car he wanted me to stop so he could sit on the running board for a while. I'm sorry we disturbed you."

"This isn't a disturbance," beamed Mrs. Tennyson. "This is a pleasure. Jimmy and I had such good times together in vacation church school. I've missed seeing him."

"And I miss Sheba," called Jimmy as he spun around and ran back to

his former position on his knees by the car.

"He's fascinated by the fact that your car has a name," Mrs. Stone explained, "and he's given our car a dozen different names, but none of them last long."

"Isn't it odd how a thing like that can appeal to a child?"

"Your church school appealed to him, too," continued the mother. "You once said you would like to take Jimmy to church with you. His father and I have talked it over and have decided that if you still want him to go, you may take him every Sunday this winter."

"I still want him. I'm more than glad to have him go."

When Mrs. Stone called him, Jimmy came obediently and got into the car. But when he heard about the winter's plans he wiggled all over with excitement and wanted to know how many days it was before he could go to church in Sheba and how many church days there would be during the winter.

After Mrs. Tennyson had said good-by to the mother and son, she walked back up the driveway carrying her baby. She stopped at the car and ran a fingertip across the dirty hood of it. "You old missionary, you," she said. "I spend two solid weeks wracking my brain at church and at home trying to think of ways to reach that boy, and then you do it. But that's the way with life. Our unguarded moments sometimes do more harm or more good for others than our guarded moments."

She pulled her baby's thumb from its mouth and chucked her finger under its plump chin. "Don't you ever forget that, Precious. If you want to be an honest-to-goodness steward of the Lord, you have to guard every moment that you live—even the moments you take to park an old car like Sheba in the shade of a tree by the church."

Home Column

We Make Things Come True

By Dr. Roy Cheville

Director of Religious Life, Graceland College



Photo by Marion Pease

YOUNG PEOPLE are called dreamers. When the zest for dreaming goes, we lose the spirit of youth. I am presuming tonight that all five hundred of you are still dreamers. Let us then look to the quality of our dreaming.

We distinguish between two types of dreams. The first tries to *escape* from reality. The second tries to re-order reality that it may accord with the dream. In the first of these we sit idly by and conjure dreams of castles in Spain. There is no connection between the present and the tomorrow of the dream.

I think of the good elder of our faith who was a janitor in a public building. He left cobwebs and dust as he contemplated the beauties of Zion. It is reported that once he swept around an eraser on the floor rather than pick it up. Some persons go so far as to take narcotics to induce this dreaming that has no connection with the work-a-day world. Even dreamers of religion can contemplate the glories of Zion, or heaven, without concern for changing today's social order. Such dreams are only avenues of escape.

On the evening of September 10 the campus congregation of Graceland College held the first fellowship meeting of the year. Roy Cheville presided with G. A. Platz, dean of faculty, and two students, Tom Cochran of Joplin, Missouri, and Frank Woodson of Long Beach, California, as associates. This foundational talk preceded the testimonies.

On the other hand great souls see visions of a better order of things. Step by step they work forward to make these dreams come true. These are the indispensable seers and prophets who change things.

Once the brothers of Joseph sneered at him and taunted him with "Behold, the dreamer cometh!" Yet it was this dreamer who turned his expectations into realities, and by building graneries saved Egypt from famine. Our world cannot endure without such dreams as these.

ONCE WILLIAM JAMES wrote of "the will to believe." He suggested the right to believe that which would work out for the total good. Tonight we make an affirmation that it is necessary to believe we can make some things come true. If we do not believe, they will not happen. You and I are morally responsible for our dreams and for making them come true.

Tonight I ask you two basic questions. (1) What do you vision that you want to make come true this college year? (2) How strongly do you "will" to make these dreams come true? Significant achievements call for clear response to these two questions.

Phyllis Moir wrote a book, *I Was Winston Churchill's Secretary*. She tells of his being born with a palate

defect that caused him to stutter. When he went to the House of Commons he pictured the kind of speaker he wanted to become. He wrote out speeches and memorized them. Sometimes he wrote several, in order to be ready for different kinds of situations. He made his dream come true.

You and I will have the kind of college and the kind of church we construct in our mind, if we work to make them come true. In us lies the dream of the kingdom of God.

In our reflections tonight we shall include the Great Dreamer. Through the centuries setbacks and delays come in the realization of God's dreams for his universe. Yet he never gives up. The dream never dies in his heart. We need some of this divine spirit this year. Let God's dreams be our dreams! Let these dreams pull us upward.

ONCE RIGHT WHERE we are tonight a woman walked over the prairie grass and dreamed of a college. It was in a day when the church was not thinking about higher education. Cleo Hanthorne Moon has written of that day in the life of Marietta Walker.

She loved the breeze that swept the hill,
Yet saw a vision of the place
With buildings broad upon its face,
Blocking the wind's unbroken path,
To house the kind of man who plan
The partnership of God with man.

This year we are wanting to make this dream come true.

New Horizons

Graceland

GAZETTE

■ The annual Women's Social Club Reception was held Saturday, September 26, in the Student Center. Each year freshman and sophomore women are invited to this reception in order to become acquainted with each other and meet the members of various social clubs and club sponsors. A program was presented under the direction of Gwen Grigg, Independence, Missouri; Kathy Hanawalt, Seattle, Washington; Doris Knopf, Philadelphia, Pennsylvania; and Lorraine Smith, Cincinnati, Ohio. Mrs. Evans, the Supervisor of Women's Social Clubs, introduced the members of social clubs to the nonmembers. While refreshments were being served, they mingled together to become better informed about the clubs.

■ Dr. E. J. Gleazer, Jr., greeted returning and new students at the annual formal president's reception Friday evening, September 10, in the Student Center. Joining Dr. Gleazer in extending a welcome to the students were his wife, Mrs. Gleazer; Jim Clark, President of the Student Body; and Barbara Woods, President of the Crescents. An enjoyable and entertaining program was presented by members of the faculty. Refreshments during the evening were served by members of the Patroness Society of Lamoni.

■ Graceland's nonclub men were entertained September 26 at a reception given by the men's social clubs in the lower auditorium of the Lamoni R. L. D. S. Church. The purpose of the reception was to give all the men on campus a chance to mingle together and get acquainted with each other, with emphasis on social clubs. The evening's activities were under

the direction of Gary Sampson, Dearborn, Michigan, president of the Joint Council of Men's Social Clubs. The program, organized by Jim Carl, St. Louis, Illinois, and Jim Nelson, Wataga, Illinois, met with spontaneous approval. Dave Freeman, Independence, Missouri, and Ron Bruch, Cameron, Missouri, "M. C.'d" the program. The evening was climaxed by the presentation of each club and its members. The grand finale was a period of mixing and meeting while punch and cookies were served.

■ Graceland's expansion program for the campus is moving forward with the building of the new road leading from town out to the college. Upon completion, the road now leading past Gunsolley Hall will be closed thereby diverting the automobile traffic around the campus area. Also, plans for a new science building and a new food service building are being drawn up. Work has begun on Graceland's Alumni Association's project—the construction of a new athletic field track.

■ Friday, September 18, the 1953-54 Yellow Jacket football team journeyed to Carthage, Illinois, to play the first game of this year's schedule. An injury on the kickoff play and a down-pouring rain got the team off on a bad start, from which it couldn't seem to recover. Carthage went ahead to win the game 25-0.

■ A hilariously entertaining mixer on Wednesday, September 9, marked the climax of the orientation program of the freshman class. Divided into three groups, the freshmen, with a keen air of competitive spirit, showed that they have some outstanding talent. The groups worked on their programs, and on Wednesday evening presented their endeavors out on the football field. Enthusiasm ran high as groups of cheering freshmen and sophomores presented their shows.

■ Graceland's student radio station KGRA went on the air at 7:00 p.m., Monday, September 28, with an audience participation show broadcast from the Chapel. The staff of the radio station numbers about one hundred this year. KGRA's executive staff includes the station manager, Fred Heaviland, Milwaukee, Wisconsin; assistant manager, Buddy Archer, Jet, Oklahoma; program director, Don Breshears, Rock Island, Illinois; chief engineer, Richard Blandin, Chicago, Illinois; business manager, Max Noe, Lamoni, Iowa; and advertising manager Bob Laur, Gaylord, Michigan.

NEXT WEEK'S HERALD WILL SAY . . .

"But the peaks are no place to live. The peaks of our experiences with God are where our spiritual reserves are stored."—"I Walked Today Where Jesus Walked," by Ward A. Hougas.

"The message of evangelism involves both the goodness of God and the sinfulness of man."—"Every Member Evangelism," by Percy E. Farrow.

"The life line of marriage is the 'line of communication' between husband and wife."—"Infidelity in Marriage," by P. A. Wellington.

"Loyalty is one of the finest qualities to be found in a companion. The spirit of criticism is not from God."—"That Will Be All, David," by Leona N. Hands.

"There are honest differences in the interpretation of God's word. While it is sinful to quarrel about these differences . . . there is solid virtue in having some deep convictions on the saving doctrines of the gospel."—"Will Christianity Unite?" by Chris B. Hartshorn.

"We people of earth need a sense of values. The light of a single star may be more important than all the lights man can turn on."—"Jewels of Babylon," by L. J. Lea.

Briefs

Youth Retreat

HARTSHORNE, OKLAHOMA.—The Oklahoma City District youth retreat was held at Robbers' Cave State Park, Wilburton, Oklahoma, September 19-20. Registration was Saturday afternoon. After a supper of spaghetti and meat balls the thirty-six young people and sixteen adult counselors and workers enjoyed a mixer with Dick Davis of Oklahoma City in charge. The campfire following the mixer was in charge of Mildred Norris of Oklahoma City.

Sunday morning the early worship service was conducted by District Missionary Wallace Jackson and Bill Dollins, of Wilburton. Paul Norris taught the junior class, and Clifford Gaither, of Poteau taught the seniors.

District President O. O. Dollins was in charge at the eleven o'clock hour. Wallace Jackson preached on the general theme, "Our Wills Are Ours to Make Them Thine." Following lunch a thirty-minute farewell gathering closed the activities.

Cooks were Mr. and Mrs. Guy Clesson. Etoile Scott and Lavina Dollins were dining room supervisors. Katy Slick was camp nurse, and Florence Davis was cabin counselor.—Reported by O. O. DOLLINS

Mission Growing

LAS VEGAS, NEVADA.—Since the mission was organized in January, twenty-five members have been added to the group by transfer from other cities.

At the recent business meeting, new officers were elected, and building committee members were added. A building fund is planned.

A larger place to hold services will soon be needed.

A Zion's League has been organized, and the group holds Communion services and midweek prayer services.—Reported by GENEVIEVE DEXTER

Four Baptized

DOW CITY IOWA.—The branch dismissed services from August 9-16 in favor of the Missouri Valley Reunion held at Woodbine, Iowa. June Griffin and Coral Weiss managed the Herald House tent. Several families made the daily trip to reunion by car.

Paul Argotsinger has been chosen again as pastor, with E. R. Butterworth and Emmet Thompson as counselors. Other officers are Catharine Baughman, church school director; Hazel Butterworth, adult supervisor; June Griffin, music director; Jessie Quick, women's leader; Vincent Argotsinger, young people's leader; Nettie Argotsinger, children's supervisor; Coral Weiss, secretary; Beverly Custer, branch clerk; Bryce Argotsinger, junior church pastor.

The branch has a priesthood of nine members.

Evelyn Martin is presenting a sewing course to members of the ladies' group. This group sponsored an ice-cream social in July, the proceeds of which were given to the building fund.

A farm project has been the work of the men's group this year. The sale of the corn will be applied to the building fund.

A baptismal and confirmation service was held on Sunday, August 30, when four adults came into the church. They were Mr. and Mrs. Robert Mueller, Robert Custer, and Susie Anderson.

Monthly birthday parties are sponsored as a social function of the branch. There are always nonmembers in attendance.—Reported by BESSIE PEARSALL

To Purchase Church Building

VINITA, OKLAHOMA.—At the annual business meeting held September 10, the following officers were elected: branch president, Bert Parkhurst; church school director and recorder, Roy Rafferty; secretary, Nadine Sunderman; Zion's League leader and historian, Lela Parkhurst; director of women's department, Ireta Knittle; treasurer, Velma Rafferty; director of public relations, Don Sunderman; solicitor, Avo Davis; music director, Margaret Lightfoot; auditor, Orville Lightfoot; building committee, Vernie Ellison, Orville Lightfoot, and Jim Knittle.

The branch voted to purchase the old Presbyterian church building, which has been approved by the bishopric.

Young people away at school include George Knotts, Kansas University, Wilma Jones, A & M. College, Miami, Oklahoma, Lowell Rafferty, Graceland and Anieta Ellison, Independence Sanitarium.—Reported by LELA PARKHURST

Building Fund Growing

CRESTON, IOWA.—The annual election of officers for the Creston, Iowa, Branch was held the evening of September 16, with Lamoni Stake President Robert Farnham assisting.

Elder Harry Propst was sustained as pastor, and he chose as his counselors Elders Maynard Newcom and A. D. Blair. R. Jack Mercer was chosen church school director, to be assisted by Merle B. Grover and Mrs. Harry Propst. Mr. and Mrs. Dean Myers will serve as Zion's League leaders, and Mr. and Mrs. Wilbur Brown will be junior League leaders. Secretary and recorder will be Mr. Wilbur Brown, and Sherman Phipps will continue as treasurer. Auditors chosen are Cecil Noftsgar and William Bendorf. Lee Propst and Dick Outhouse, Jr., will act as junior ushers. Henry Strand will succeed himself as bishop's solicitor. Minister of music will be Mrs. A. D. Blair,

and women's leader, Mrs. Sherman Phipps. Cecil Noftsgar will be in charge of ordering books, with Mrs. Noftsgar as librarian. Anne Fine will be her assistant. Mrs. Lewis Stone will serve as church hostess. Mrs. Earl Fine was appointed as director of dramatics. Mrs. Rhoda Savage will continue as church historian, with Mrs. Henry Strand as publicity chairman.

On the morning of September 13 Jerry Runkle of the stake presidency and Graceland College faculty was guest speaker. He also assisted in the ordination service in which Wilbur Brown was ordained to the office of teacher and William Bendorf to the office of deacon.

Work has continued toward completion of the new church building, which includes the installation of a lovely window in the tower room with the church seal on it. The women held their annual covered dish luncheon in September at the home of Mrs. Will Butterfield, at which they made plans for the coming year. An offering of about \$1520.00 has been turned in to the building fund by the women the past year. This money was realized by offerings, bake sales, and the annual bazaar.

Several new families have become part of the congregation, including Mr. Maynard Newcom and family, Mr. Dean Myers and family, and Mr. Donald Jones and family.

A new class in teacher training has recently been organized under the leadership of R. Jack Mercer, church school director.

Alma Blair, who has recently returned from Korea, has visited his folks and given a talk about his experiences in that country to the congregation. His parents are Mr. and Mrs. A. D. Blair. He will move with his wife and child to Iowa City, Iowa, where he will work for his Master's degree.—Reported by RUBY STRAND

Business Meeting

DE KALB, TEXAS.—A business meeting was called for Shawnee Branch September 22. District President James Renfro presided. The following officers were elected: B. F. Pollard, pastor and church historian; Lela Raleigh, church recorder and music director; Bonnie

1953 - 1954

PASTOR'S HANDBOOK

Theme: Our Spiritual Obligation

This handbook is designed to be a helpful tool in the hands of the busy pastor who will use it, and offers an overall theme for each month, with suggested prayer meeting themes, hymns, Scripture references, and Communion and oblation themes. All Bible references are to the Inspired Version unless otherwise indicated. Pastors can use the book in setting their goals and planning to meet them, keeping in mind the goals of the General Church and the needs and capacities of their local groups.

75c

HERALD HOUSE Independence, Missouri

Caraway, branch treasurer; Clyde Dalby, church school director and solicitor; Lucy Dalby, church school secretary and publicity chairman; Vivian Griffis, women's leader; Vera Martin, youth leader; and Alton Tucker, Dewey Caraway, Elbert Rhea and David Burkhead, building committee.—Reported by LUCY DALBY

Rogue Valley Mission

MEDFORD, OREGON.—Brother Lester Whiting of Independence was the speaker on August 16. A prayer service was held at the home of Brother and Sister Tucker on August 12. Elder Whiting was also the speaker on August 23. A number from Medford went to the institute at Bend, Oregon, September 4-6.

Mission officers were elected on September 13. Brother J. Davidson is pastor, with Brother Harley Davidson as church school director. Sister Correy was elected secretary. Women's leader and music director is Sister Tucker, with Brother Tucker as youth leader. Sister Lade is librarian and auditor. Brothers Ward, Davidson, and Donnelly are on the building committee.

The building fund is growing. The patches on our second sacrifice offering apron were opened September 20.—Reported by SISTER MAUDE CORREY

To Home Community in Italy

CHICO, CALIFORNIA.—Diane Hart, Cora June Hintz, and Robert Lowry attended the Young Adult camp at Happy Valley July 4-5.

Those attending Northern California District reunion at Happy Valley were Mr. and Mrs. Ira Sliger and daughters Shirley and Florence, and Mr. and Mrs. Dean Hintz. Mr. and Mrs. L. L. Ultican were present over the week end.

Betty Ultican was fifth place winner in the Wyler national contest, and was presented a gold wrist watch. Her essay was on "World Travel Promotes World Peace."

The branch voted fifty dollars toward the UNESCO travel scholarship of Frank Dalle Molle, who will study a year in Italy. Other churches and organizations in the city also participated. As a member of an Italian-American colony near Mount Shasta, Dalle

Molle goes as a virtual ambassador from his home community to Padua.

At the invitation of Elder Walter Ratcliffe, the pastor conducted the Communion service August 9 for a group of Saints in Westwood, California. A basket dinner was served at noon, following which Elder Hintz preached to the group. Vocal solos were presented by Cora June Hintz and Eldon Ratcliffe, accompanied by Mrs. Ira Sliger. Elder George Howell of Yuba City assisted in the services. Among those who attended were Mr. and Mrs. Cephas Detrick and two children from Quincy.

Elder Joseph Nuckels of southern California was guest speaker at the morning service, August 23. Visiting in the home of Elder and Mrs. Walter J. Menzies, he was accompanied by his grandson, Joseph D. Nuckels.

The junior high class enjoyed an overnight camping trip into the Sierra Nevadas August 23-24.

Priesthood retreat was held September 4-5 in the mountains near Chico.

The church school picnic was held September 13 at Hooker Oak Pool in Bidwell Park.

District President L. A. MacDonald was in charge of the annual branch business meeting September 20. The following officers were elected: pastor, George C. Price; director of religious education, Mrs. Walter Menzies; youth leader, Ira E. Sliger; women's leader, Mrs. Teal Hart; director of music, Mrs. Ira E. Sliger; secretary and recorder, Mrs. Dean Hintz; treasurer, Leon L. Ultican; auditor, J. Frank Ferguson; bishop's solicitor, H. M. Brown; historian, Mrs. H. M. Brown; book steward, Miss Betty Ultican.—Reported by HELEN E. HINTZ

Hold Election

TAMPA, FLORIDA.—The branch business meeting was held September 9, with Pastor E. M. Knight in charge, assisted by Allen Breckenridge and A. J. Chevalier. Officers elected were pastor, Ernest M. Knight; counselor, Arthur A. Chevalier; secretary, Gretchen Knight; treasurer, music director, and historian, Bradford M. Forbes; women's department leader and book steward, Bessie Brent; Zion's League leaders, Llewellyn and Margaret Wal-

ters; publicity agent, Rolland L. Aultman; auditor, Zelma Weiser; librarian, Elsie Hargrave; flower committee, Emliia Chevalier; special program committee, Virginia Sterr, Wallace Hough, and Mary McCoy.

Special plans are being made to raise money for the new recreation and classroom building; \$2,600 has been raised so far.—Reported by R. L. AULTMAN

Women Elect Officers

WOOD RIVER, ILLINOIS.—The Wood River church is located at Fifth Street and Lorena Avenue.

The women's department met September 16 to elect officers for the coming year. Those elected were Mrs. O. C. Tomas, leader; Mrs. Vincent Felton, assistant leader; Mrs. Luther Felton, secretary; Mrs. Lloyd Geddings, treasurer; Miss Freda Bunt, music director. Following the election, slides were shown by Elder Harold Skiles. Sister Skiles provided music for opening and closing the meeting.—Reported by MRS. ORVILLE ALLEN

Holds Conference

MILWAUKEE, WISCONSIN.—Wisconsin District held its conference at Milwaukee September 19-20. Officers elected were Elder Fred Moore, district president; counselors, Elders Frank Mussell and Robert H. Brigham; secretary, Leda Colbert; assistant secretary, Edith Coney; treasurer, Elder Charles Schorr; women's leader, Brirene Mussell; director of religious education, Elder Harley Morris; young people's supervisor, Elder Carl Heaviland; nonresident pastor, Elder Harry Wasson; music director, Marabeth Ford; reunion committee members, Edd Ford, Ormond Kimball, Robert Brigham, and Fred Moore; finance committee members, Fred Moore, Charles Schoor, Frank Mussell, Robert Flanders, and Robert Brigham. Missionary Cecil Robbins and Apostle D. O. Chesworth were present.—Reported by LEDA COLBERT

Three Ordained

CALGARY, ALBERTA.—The branch business meeting was held September 17, with Elder A. D. McLeod, pastor, in charge. The following officers were elected: branch president, F. L. Dickson; branch secretary, Clara Bates; clerk, W. H. Atkinson; custodian, W. H. Hayden; women's department leader, Mary Harper; Zion's League supervisor and treasurer, Murray S. Richards; church school director, William Levitt; music director, Dorothy Doward; building committee chairman, C. O. Diaper; building fund chairman, Gerald B. Richards; branch hostess, Vida Diaper; branch host, A. D. McLeod; librarian, Albert Bates; book steward, C. B. Gibson; publicity agent, Annie Dickson; auditors, S. R. Walker, William Levitt, and A. D. McLeod; floral supervisor, Edith Bates.

Three were ordained to the priesthood on September 13. They were Gerald B. Richards to the office of priest by A. D. McLeod and S. R. Walker; Arthur A. German to the office of deacon by C. O. Diaper and G. T. Harper; and Murray S. Richards to the office of deacon by F. L. Dickson and William Levitt.—Reported by MRS. J. R. DICKSON

New Officers

WINNIPEG, MANITOBA.—At the annual business meeting the following officers were elected: Elder John Walker, pastor; Larry Coombe, church school director; Sister Glada Coombe, women's director; George McDonald, bishop's agent and solicitor; J. Welsh, solicitor's assistant; Sister N. Gloyns, secretary; Sister Emma Panting, treasurer; Sister L. N. Gloyns, treas-

a new help for branch activities

The Cokesbury Dinner and Banquet Book

Here are twenty-three plans, all brand new, for those hard-to-plan banquets and dinners. Each tells you what to do and how to do it with complete directions for everything. You can adapt them for any group. Attractive drawings indicate a variety of ways to make invitations, menus, decorations, and program covers. Order today and be ready for your fall and winter activity season. An Abingdon-Cokesbury book.

\$1.95

HERALD HOUSE

Independence, Missouri

urer's assistant; Sister Pearl Hannah, music director; Sister Ruby Taylor, music assistant; Sister Nancy Walker, director of adult activity; Brother and Sister Clark, publicity agents; George Craig, custodian; Sister Vicy McDonald, supervisor of young people; Sister Audry Taylor and John Welsh, auditors; Sister Hazel Craig, book steward; G. Coombe, historian; Paul Sergeant, George Craig, Will Graham, G. McDonald, Sister Emma Panting, and Sister Glada Coombe, building committee members.

Plans are in operation to raise funds to clear the debt on present buildings and be free to plan for a new building.

During the year, there were four baptisms, four confirmations, one ordination to office of deacon, four babies blessed, and two weddings. Visiting ministers have included Apostle Hanson, Z. Z. Renfro and S. Hawkes of Independence, Missouri, Brother Bill McMurray of Guelph, Ontario, and Brother H. Fisher of Saskatchewan. Patriarch Benson Belrose of Owen Sound, Ontario, and Dr. Young, of Fargo, have also visited.—Reported by N. GLOYNS

Baptisms Reported

MINOT, NORTH DAKOTA.—Elder Luther Troyer visited the branch on Sunday, August 23. A baptismal service was held, with Elder Joe Ballantyne and Brother Gordon Wheeler in charge. The following were baptized: Mrs. Gordon Llewellyn and her children, Gordon, Jr., Donna, Agnes, April, and Thema; Duane Smith, son of Mr. and Mrs. Virgil Smith; and Judith Ballantyne, daughter of Mr. and Mrs. Joe Ballantyne. The confirmation service was held at the armory in Minot, with Elders Troyer and Ballantyne in charge.

The Minot Branch has been holding services in the armory since January.—Reported by VIRGIL D. SMITH

Guest Speakers

MOUNT VERNON, OHIO.—Mount Vernon mission has had Elders E. E. Smith and A. E. Anderton as guest speakers.

Sister Betty Griffin of Lancaster, leader of the women's department, spoke to the local women's department concerning women's work for the coming year.—Reported by MABEL SMITH

Missionary Series

BURBANK, CALIFORNIA. — Vacation church school was held June 22-July 1 with fifty-seven children registered. This was Burbank's first vacation church school. The principal was Sister Gwen Ish. She was assisted by a number of other members.

Brother Richard Andersen held a missionary series May 24-June 3. All services were well attended.

The following were baptized recently. Jessie Marie Curtis, Faith Webber, Barbara Jacoby, Linda Skaggs, Gwen Ludlow, Don Smith, Alice Raye, Kenneth Raye, and Nancy Raye.

Several Burbank children attended two weeks of camp held at the new reunion grounds near Idylwild, California. Brother Robert Wilms was camp director.—Reported by OPAL BAIRD

Mission Is Growing

EL CAJON, CALIFORNIA.—The El Cajon mission was organized on January 28, under the direction of Elder Peter S. Whalley. Elder A. Ralph Thompson was appointed pastor and Brother Orin Teeter, associate pastor. The following officers were elected: Edna Chesworth, church school director; Lucille Teeter, treasurer and solicitor; Etha Kuhn, historian; Juliabelle Allen, supervisor of worship centers; Faythe Thomas, women's leader; Marsha

Thomas, book steward; Miriam Chesworth, music director and secretary.

A junior Zion's League was organized for the youth from eight to fourteen on April 3. The League has an average attendance of fifteen.

Fellowship services are held each Wednesday evening at the home of Orin and Lucille Teeter. An Upper Room service was held on April 1 at the Spence home.

Choir rehearsal is held each Wednesday evening after the fellowship service.

The women's department have put on dinners for the public the third Saturday of each month to raise money for the building fund. There is now approximately \$1500.00 in this fund.

Dianne Wilcox, Sue Anne Gowins, and Judy Thompson were baptized on Children's Day by Elder Thompson.

A women's retreat was held at the Thompson home on June 27. It was a day of worship, study, and fellowship.

Vacation church school was held from July 6 to 17 at the Wilcox home, with Sister Faythe Thomas in charge.

Joanne Scott, John Allen Tate, and Peggy Ann Kluth were blessed by Elder Thompson. Brother Orin Teeter teaches a Book of Mormon class every Sunday afternoon.

The mission publishes a monthly newspaper called the *Beckoning Light*. This is used for missionary purposes.

Recently the mission purchased three and one-half acres of land and expect to start building a church in the near future. Services are now held in the Veteran's Hall in El Cajon.

Guest speakers have been Elders Whalley, Fred Tignor, John Davis, Kemple, and William Moyle.—Reported by MIRIAM E. CHESWORTH

Holds Series

OILTOWN, OKLAHOMA.—The mission held its annual business meeting on July 17, with District President Alfred Yale of Tulsa in charge. The following officers were elected: Noah Wise, pastor and solicitor; Melva Sanger, secretary and treasurer; Benny Wise, supervisor of religious education; Bill Denny, supervisor of young people; Descygne Wise, supervisor of children's activities; Bell Culver, supervisor of women's department; Mary Ann Denny, supervisor of music; Inez Slover, auditor, recorder, and church historian; Lucille Morgan, book steward; Coy Wise, Bill Denny, and Benny Wise, building committee; and Noah Wise, John Denny, William Culver, and Coy Wise, finance committee.

Elder Alfred Yale held a series of meetings June 28-July 5 at the Oiltown mission church. A basket dinner was held on the closing Sunday, followed by the baptism of Katherine Denny by Brother Yale.

At the last meeting of the women's department, a decision was made to hold a rummage and bake sale at Drumright, Oklahoma, on October 9-10.—Reported by INEZ SLOVER

Branch Business Meeting

SOUTHEAST PORTLAND, OREGON.—The branch held election in August, with District President J. L. Verhei in charge. Elder Lester Comer was sustained as pastor. Other officers elected were Kenneth Randol, secretary; Margaret Holm, treasurer; Robert Taylor, church school director; Jessie Bowles, women's leader; Garnette Darr, social director; Don Comer, Zion's League leader; Marilyn Trotter, music leader; Myra Snively, book steward; Tresa Sharp, historian and publicity agent; Lester Comer, solicitor; Grace Comer, junior leader; Elbert Hartshorn, junior pastor and auditor; Hazel Comer, dramatics leader, and Bernarr Taylor, recorder. The finance committee consists of the pastor and treasurer, and

Bernarr Taylor, Robert Taylor, and Dwight Teeters.

The women's department sponsored a chicken dinner September 11. The proceeds will be used to complete the year's project of purchasing six banquet tables and a rug and runner for the church auditorium.—Reported by MRS. ALBERT SHARP

Institutes Held

COLUMBUS, OHIO.—A district priesthood institute was held March 13-15 under the direction of Dr. F. M. McDowell and Elder James Menzies. The theme was "Ministry at the Grass Roots."

Columbus was host to the Regional Workers Institute May 22-24. Apostle Reed Holmes and Elder Arthur Rock were guest instructors. A number of local workers participated.

A large number of Saints gathered with Southern Ohio and West Virginia Districts at the second annual area reunion at Bethesda, Ohio. Reunion was held June 27-July 5. Apostle D. T. Williams was in charge, assisted by the three district presidents, Evangelist E. Y. Hunker, Bishop L. Wayne Updike, Elders James Menzies, and C. French, with Sister Nellie Mottashed as women's teacher. There were also a number of other local workers.

From August 16-23 the young people of Southern Ohio and Columbus Districts gathered at Canter's Cave for their youth camp. Twenty-seven campers and eleven staff members worked together at this joint camp.—Reported by MABEL SMITH

Business Meeting

HOUSTON, TEXAS.—The branch business meeting was held September 2, with Pastor Roy Vandel in charge. Officers elected were pastor, Roy Vandel; secretary, Juatassa Bishop; church school director, Richard Davies; church school secretary, Olive Knott; branch treasurer, Burdette Root; adult supervisor, Clarence Wright; young people's supervisor, Fred Olson; children's supervisor, Crete Arnold; women's leader, Beulah Bobbitt; music director, Jimmie Grubbs; junior church pastors, Ben Vandel and J. V. Suggs; book steward, Nell Funk; publicity agent, Lucile Crooker; librarian, Dagmar Root; flower chairman, Bertie Mitchell. The branch solicitors are Lynn Mitchell, Albert Banta, and Marion Bishop.—Reported by LUCILLE CROOKER

Two Ordained

RICHLAND, WASHINGTON.—The Spokane District conference was held in Richland March 7-8. Visiting ministry included Elders J. N. Kemp, T. A. Beck, and Bishop M. E. Lasater. The conference closed Sunday evening with a beautiful and inspiring "singing sermon" by Brother Kemp.

Harold C. Hight was ordained to the office of elder, and J. L. Lorenzen was ordained to the office of priest on March 15.

On Children's Day, June 14, there were eight baptisms. The children presented a special service under the supervision of Evelyn Hight.

On June 18 the Pasco-Kennewick mission was organized. S. L. Bowerman is the mission president. They meet in the Lewis hotel at Pasco and report a good attendance.

Dr. Roy Chevillie addressed the group the evening of June 24.

Several families attended the Spokane District reunion at Rose Point, Idaho, August 15-21. This was the first time the Spokane District had held its own reunion in twenty-three years.

The branch business meeting was held August 30, with District President T. A. Beck presiding. The following officers were elected: pastor, A. M. Crownover; church school di-

rector, Ruby Crowover; women's leader, Ruth Hobson; Zion's League leader, Mamie Highland; music director, Chrystal Crowover; publicity director, Elwin Olson; branch secretary, Mildred Cox; treasurer, Marvin Cox; book steward, William Miller; social chairman, Lillian Whiting; branch solicitor, J. L. Lorenzen; historian, Mildred Cox, and auditor, M. J. McDermott.

The present pastor, Lloyd A. Whiting, will minister in the field as district missionary.—Reported by MRS. BRUCE WHEELER

Two Baptisms

BOSTON, MASSACHUSETTS.—Two family circles have recently been completed by baptisms. Those baptized were Glenn Ramsay of Springfield, Missouri, and Arthur Falkingham, of Peabody, Massachusetts. Several members of the branch have moved to Independence, Missouri, and Milwaukee, Wisconsin.

Elder Paul Stoft and Ralph Herrick had charge of summer services. A number attended services at Onset during the summer.

A Communion service was held September 13. The infant daughter of Anthony and Doris Bailey was blessed by Elder Sanford Fisher and named Alma Jean. In the evening, a staff meeting was held at the pastor's home, with a buffet supper following.

Charlotte Crowley, the oldest branch member, whose conversion was due to a shipwreck, and was once written in *Autumn Leaves*, passed away in July at the age of ninety-six.

Edward Traver III is now stationed in Japan. Ruth Beverage, Kathryn, Carl, and Peter Fisher are at Graceland College.

The Zion's League elected James Tingle president, and Lee Fisher secretary.—Reported by FLORENCE FISHER

Election Held

LINCOLN, NEBRASKA.—The Southern Nebraska District conference convened at Lincoln September 26-27. On Saturday evening Elder Myron LaPointe, missionary to Nebraska, preached on the theme "Hear Ye Him." A social hour was held in the lower auditorium with the Lincoln Young Adult Club in charge.

At the annual election of officers the following were elected: district president, Clarence D. Williams; counselors, Harry E. Niehaus and Francis T. Schrunck; director of religious education, Francis T. Schrunck; director of young people, Harold Talcott; director of women, Edith Niehaus; district clerk, Virginia Collins; director of music, Doretha Williams; district treasurer, Iola Wright; auditor, Grover Wall. The following were sustained: bishop's agent, Harry Niehaus; church historian, Vinton Wight; director of isolated Saints, Verla Mills; executive secretary, Iola Wright.

The district presidency recommended Walter Fassee and Robert Beckett to be ordained to the office of elder.

The delegates to General Conference are Francis T. Schrunck, Randall D. Collins, Harry Niehaus, Lavern Sivits, David G. Krahl, Donna LaPointe, and George Kreglo.

Apostle Blair Jensen brought the message at the eleven o'clock hour.

The Lincoln women's department served a delicious meal at noon at the church.

Elder Myron LaPointe presided over the fellowship service on Sunday afternoon, using the theme "I Have Heard." The conference was then adjourned.—Reported by VIRGINIA COLLINS

One Baptized

ANABEL, MISSOURI.—Macon Branch had a sunrise prayer service at the church on April 5. The theme of the service was "What Christ and the Resurrection Means to Us."

George Burch and Dwain Charles were high school graduates this spring. On May 1 the women's department gave a banquet at the church honoring the students.

Elder John G. Wight, of Columbia, Missouri, held a series of meetings at the church June 28-July 5. He also preached several times at Macon on later dates.

On August 2, Sister Anna Lynn Hatton was invited to the Macon M. E. Church during Sunday school time to talk to Miss Beulah Jones's class of college and high school students of various faiths on the subject of comparative religions. Ten students were in attendance, and a fine interest was reported. Sister Hatton is a graduate of Graceland College at Lamoni, Iowa, K.S.T.C. at Kirksville, Missouri, and also attended colleges at Ames, Iowa, and Pasadena, California, so she was well qualified for her assignment.

Two babies were blessed. They were William Randolph, son of Brother and Sister Paul Partin of Tullahoma, Tennessee, who was blessed on May 24 by Elder Carl Weeks, and Ralph Dwain Holt, son of Brother and Sister Ralph Holt of Streater, Illinois, blessed by Elders Weeks and Puckett on August 23.

Verona Kindle, now in nurses training at Quincy, Illinois, was baptized and confirmed August 16 by Elders J. G. Wight and Carl Weeks.—Reported by KATHRYN H. BAILEY

Ordination Service

LA JUNTA, COLORADO.—The annual business meeting was held August 30, with Pastor Charles Leake in charge. The following officers were elected: Brother Charles Leake, pastor; Brother Allen Bair, director of religious education; Sister Francis Holloway, secretary; Sister Irene Bair, women's leader; Brother Hugh Ralston, solicitor; Sister Ruth Ralston, branch clerk; Sisters Nora Berry and Lenore Bair, music directors; Sister Flora Leake, librarian; and Sister Sylvia Leake, director of children's activities.

The women's group meets twice a month for study. Plans are being made to raise money for a building fund.

Three girls were baptized on September 20, by Brother Allen Bair, and confirmed on September 27 by Elder Charles Leake. They were Karen Bridges, Sandra Kay Weihing, and Jenny Lou Weihing.

On the evening of September 1, Brother Ward A. Hougas met with the group for an ordination service. Charles Leake was ordained to the office of elder, with Elder James Doty assisting Brother Hougas. Brother Allen Bair was ordained to the office of priest, with Elder Charles Leake assisting.—Reported by MRS. CHARLES LEAKE

Three Ordained

FARMINGTON, KENTUCKY.—Capitola Shupe, wife of Brother Elmo Shupe, was baptized by Pastor Glynn Coltharp on Sunday, August 16.

Missionary J. H. Yager held a series of meetings the second week of June. Vacation church school was held each afternoon from Wednesday to Saturday of the same week, and closed Saturday evening with a watermelon party at the home of Brother Coltharp, with about fifty persons attending.

Ministers from Memphis, Jacks Creek, and Foundry Hill have been guest speakers at Tri-City Branch this year. Brother Alma Andrews and family attended one of Brother Yager's services while visiting relatives in the community. District President Terrell Cochran and his wife, Alma, have met with the group during the year.

An ordination service was held Sunday evening, September 6, for Brother Jack Adair, who was ordained to office of deacon, and Frederick Coltharp and Sylvester Fuller, who

were ordained to the office of priest. C. L. Ross and Glynn Coltharp officiated.

At a recent election the following officers were chosen: Brother Coltharp, pastor; Lubie Page and H. R. Shupe, counselors; Clevie Mc-Bee, secretary; Ada Farris, chorister; Sylvester Fuller, church school director; Elmo Shupe, teacher of adult class; Frieda Coltharp, publicity agent and book steward.—Reported by ALMA HARRISON

Recent Election

PARKERSBURG, WEST VIRGINIA.—At a recent business meeting of the branch the following officers were elected for the coming year: branch president and pastor, Clyde S. Rice; counselors, Harry B. Smith and Cecil Williams; church school director and branch solicitor, Harry B. Smith; secretary and historian, Virginia Cottrill; recorder, Gomer Williams; treasurer and book steward, May R. Griffin; Zion's League leader and music director, Dell Menzies; women's leader, Laura M. Wilson; publicity agent, Sylvia Williams; Herald correspondent, Alice Miracle.—Reported by VIRGINIA COTTRILL

The Graceland Idea

(Continued from page 9.)

search indicates that establishment of a home and family is the most important achievement in the American culture today. The quality of homes of Graceland students is a golden example in these times.

The sixth Graceland exclusive consists of an intangible unity or wholeness of life and religion. Religion at Graceland is never compartmentalized and confined to Wednesday evenings or Sundays. Wednesday evening testimonies, which frequently are the most moving, tell of a rich variety of worship experiences related to everyday activities. Members of the choir returning from their spring tour testify of the warmth of the spirit of Christ as they have sung to audiences throughout the church. Students testify of rich worship experiences in the dormitory and social clubs. A student lingered after my class one day in English literature and told me, "The class today was like a revelation to me. I have never felt the Spirit of God any stronger in my life than I did in class today." Athletes returning from football trips or basketball tournaments tell of special worship services they have conducted for themselves. Seventeen members of this year's football squad are members of the priesthood. Each year unsolicited letters come to college officials, from restaurant owners, hotel operators, and even players on opposing teams, commenting on the rare quality of sportsmanship and Christian conduct displayed by Graceland students.

When Jesus was asked to name the first commandment he replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." At a college, and especially at Graceland College, we should expect to learn to love God with our minds. As Brother Elbert A. Smith has said so refreshingly, "We can plunge into religion head first." But the Graceland idea embraces the whole of the great commandment. We may plunge in head first as we strive for intellectual maturity, but the Graceland spirit, the Graceland climate, the Graceland idea touches the heart and the muscle as well as the mind. The spirit of Graceland is simply the Spirit of Christ at Graceland.

Bulletin Board

Notice to Members in Baton Rouge, Louisiana

Meetings will be held regularly every Sunday at 3776 Clayton Drive in Baton Rouge. All members and friends of the church in that area are invited to attend. Further information may be obtained from Mrs. M. O. Dickerson, 2433 Evangeline, telephone 5-1315.

Notice to Members in Atlanta, Georgia

Church members in this area, or relatives and friends acquainted with members here, are asked to contact Apostle Percy E. Farrow, The Auditorium, Independence, Missouri, or Elder H. Edwin Mitchell, 616 Spring Street, Hapeville, Georgia (telephone Fairfax 3254). Those in charge are eager to locate all members available so that services can be held in Atlanta.

Projector and Record Player Lost

The Department of Religious Education would like to locate a Viewlex (Viewtalk) combination projector unit which was left after a local institute. Any information concerning it will be greatly appreciated. It should be sent to the Department of Religious Education, The Auditorium, Independence, Missouri.

Fiftieth Anniversary for Cameron Branch

On November 15 the Cameron, Missouri, congregation (Fourth and Godfrey) will observe its fiftieth anniversary as a branch. Special morning and afternoon services will be held, and a basket dinner will be served at noon. All former pastors and members are invited to attend.

Rock Island District Conference

The Rock Island District fall conference will be held Sunday, November 1, at the Washington Junior High School (Second Avenue South and Bluff Road) in Clinton, Iowa; Apostle

R. E. Davey is to be in attendance. Children's services will be conducted at the church in Clinton (311 Third Street South). The day's activities are scheduled as follows: 9:00 a.m., general prayer service; 10:45, sermon by Apostle Davey; 1:30 p.m., business meeting. The lower auditorium of the church will be available for those who desire to bring picnic lunches. For those who do not, arrangements have been made with a Clinton hotel to serve dinners at \$1.50 each.

W. J. BRESHEARS
District President

Rock Island District Youth Rally

A youth rally for Rock Island District will be held at the church in Clinton, Iowa, on Saturday afternoon and evening, October 31. This is being held prior to and in conjunction with the district conference. Harold L. Braun, district director of young people, will be in charge.

W. J. BRESHEARS
District President

Rich Hill District Conference

The Rich Hill District conference will be held at Butler, Missouri, on Sunday, October 25, beginning at 9:30 a.m. with a prayer service. Apostle Arthur Oakman will speak at 11:00, after which there will be a basket dinner. The business meeting is scheduled for 2:00 p.m.

ARTHUR B. DENNIS
District President

Nauvoo District Conference

The Nauvoo District conference will be held October 23-25 at Fort Madison, Iowa. Apostle D. O. Chesworth will preach Friday night, Saturday, Sunday at 11:00 a.m., Sunday night, and the four succeeding nights, concluding October 29. Classes are scheduled for Saturday, and the business session will be held Sunday at 2:00 p.m. Sunday noon there will be a basket dinner.

MAX HROMEK
District President

Central Illinois District Conference

The Central Illinois District conference will be held at Decatur on November 15. Apostle D. O. Chesworth and Seventy James C. Daugherty are to be present for it.

HAROLD WALKER
District President

Missouri Developmental Area Services

The Missouri Developmental Area will offer all-day services at Huntsville on November 22, beginning at 8:45 a.m. with a class. Other features of the day will be a Communion service at 10:00, a sermon by Apostle D. O. Chesworth at 11:00; and a prayer and dedication service conducted by Seventy John T. Puckett at 1:30 p.m.

D. O. CHESWORTH

Books Wanted

Mrs. C. L. Fuller, 10200 East Fifteenth, Independence, Missouri, would like to purchase a copy of Ruth Lyman Smith's *Concerning the Prophet*. Please state price and condition of book before sending it.

Robert R. Weber, 3427 North Roosevelt Avenue, Pensacola, Florida, would like to obtain a copy of Elbert Smith's *The Two Story Book*.

Cecil Robbins, 514 North Water, Sparta, Wisconsin, would like to purchase the following: Roth's *The Gospel Messenger*, Parson's *Textbook*, and Evan's *Book of Sermons*. Please state price of books before sending them.

We're on the Air . . .

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

ARKANSAS, Searcy.—KWCB, 1300 on the dial, 4:30-4:45 p.m. (CST) Sunday.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

CONNECTICUT, Norwalk.WNLK, 1350 on the dial, 8:30 a.m. each Sunday (beginning July 5).

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFBS, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MONTANA, Kalispell.—KGEZ, 600 on the dial, 1:15 p.m. (MST) Saturday.

OHIO, Ashtabula (Cleveland area).—WICA, 970 on the dial, and WICA FM, 103.7 megacycles, 9:15 to 9:30 a.m., Sunday, July 14-December 6.

OHIO, Dover.—WJER, 1450 on the dial, 11:15-11:30 a.m. Wednesday, October 14, 21, 28.

OREGON, Ontario.—KSRV, 1380 on the dial, Sunday 1:30 p.m. and 9:15 p.m.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 10:00 a.m. (CST) Sunday.

TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

WYOMING, Newcastle.—KASL, 1240 on the dial, 9:45 a.m. (MST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

They Built For Eternity

translated by

Roland Bainton

What happened to those once proud cultures—and the men who "built for eternity"? What caused their destruction or decay? What about our own efforts and accomplishments—does anything endure? Through Dr. Bainton's skillful and sensitive 175-page translation of the author's interpretive descriptions, we explore these questions and answers. The vivid text and superb photographs bring us a new sense of historical perspective—and a sharpened awareness of God, time, and eternity. Abingdon-Cokesbury Press.

\$5.00

Herald House

Independence, Missouri

Addresses Wanted

W. J. Breshears, 1305 43rd Street, Rock Island, Illinois, would like the addresses of the following evangelists and high priests so that he may bring his roster up to date: Jerry C. Fitch, Richard J. Jones, Mark Youman, William Goulee, and Ralph White.

Change of Address

David K. Kaleikau, Jr.
800 East McCarty
Jefferson City, Missouri

Serviceman's Address

Pvt. Howard G. Clark
US 55 416 455
Co. D 87th Inf. Regt.
10th Inf. Division
Ft. Riley, Kansas

ENGAGEMENTS

Graeff-Higdon

Bishop and Mrs. Earl T. Higdon of Lamoni, Iowa, announce the engagement of their daughter, Betty Bernice, to Hobart W. Graeff, EN.F.N., San Diego, California, son of Mr. and Mrs. Albert Graeff of Osborn, Missouri. The wedding will take place November 29 at the Reorganized Church in Lamoni.

WEDDINGS

Pomeroy-Gault

Norma Lee Gault and Richard Pomeroy were married August 1 at Detroit, Michigan, by Elder Butterworth. The bride is in nurses training, and the groom is in service.

Ingram-Muncie

Phyllis Ann Muncie, daughter of Mr. and Mrs. Floyd W. Muncie, and William C. Ingram, grandson of Mrs. Rose Ingram, all of Sweet Home, Oregon, were married August 1 at the Reorganized Church by Elder Cleo Thompson. A reception was held at the home of the bride's parents following the ceremony. They are residing in Cochrane, Oregon.

Galligan-Poynor

Carol Lynn Poynor and Alexander Galligan were married September 13 at the Reorganized Church in Traverse City, Michigan. Both were graduated from North-western Michigan College at Traverse City in June and are now attending Michigan State College in Lansing.

Waronowski-Stewart

Betty Jeanne Stewart, daughter of Mr. and Mrs. Raymond Stewart of Tacoma, Washington, and Captain Walter Waronowski, son of Mr. and Mrs. Dmitri Waronowski of Detroit, Michigan, were married June 6 at the Reorganized Church in Tacoma, Elder Ray Sowers officiating. The bride attended Graceland College and the groom, Western Michigan College. They are making their home in Tacoma while Captain Waronowski is stationed at Ft. Lewis.

BIRTHS

A daughter, Suzanne Elizabeth, was born June 12 to Mr. and Mrs. Philip W. Kuhn of Denver, Colorado. Mrs. Kuhn, the former Margaret Birrell, attended Graceland College.

A son, Otto William, Jr., was born on July 31 to Mr. and Mrs. Otto W. Bacon of Breckenridge, Michigan. Mrs. Bacon is the former Betty Wagner of Woodbine, Iowa. Both parents attended Graceland College.

A daughter, Bobette Diann, was born on August 22 to Mr. and Mrs. Robert D. Smith at the Dodge County Community Hospital in Fremont, Nebraska. She was blessed September 27 by Elders Donald Vogelsang and Harold L. Newton. Mrs. Smith is the former Elvina Oly of Fremont.

A daughter, Diana Marie, was born on September 14 to Mr. and Mrs. Robert Avery of Coffeyville, Kansas. Mrs. Avery is the former Phyllis Moberly.

A son, Gary Lee, was born on June 13 to Mr. and Mrs. Lee Beckwith of Murdo, South Dakota. Mrs. Beckwith is the former Mary Thatcher of Independence, Missouri.

Mr. and Mrs. Charles S. Sowter of Independence, Missouri, announce the birth of a son, Michael Steven, born September 16 at the Sanitarium. Mrs. Sowter is the former Eleanor Reynolds.

DEATHS

WILDER.—James Waterman, was born in 1866 and died August 16, 1953, at Valley Baptist Hospital, Harlingen, Texas. At the request of his wife, who died in 1949, he made his home with his son, J. E. of Mercedes, Texas. He had belonged to the Reorganized Church since February, 1953.

Surviving are four sons: J. E.; Max B. of Austin, Texas; Marshall P. and Hubert B. of Houston, Texas. Funeral services were held at the Heights Chapel in Houston. Burial was in Houston.

FOSTER.—Frank Cumings, was born December 25, 1865, near Bardolph, Illinois, and died August 14, 1953, after a long illness (place of death not given). In 1881 he went to Nebraska, where in 1887 he was married to Ethel Gorby, who preceded him in death in 1934. In 1936 he was married to Mrs. Lavina Henry, who survives him. He had been a member of the Reorganized Church since June, 1950.

Besides his wife he leaves two sons: Charles W. of Bridgeport, Nebraska, and Frank G. of Gering, Nebraska; and one daughter, Mrs. Ralph Fraley of Mitchell, Nebraska.

REED.—Edward M., was born September 5, 1883, at Persia, Iowa, and died August 24, 1953, at a convalescent home in Council Bluffs, Iowa. He had been a citizen of Council Bluffs for forty years and a member of the Reorganized Church since June, 1925.

Surviving are three sons: Richard, Frank, and William, all of California; a daughter, Mrs. Margaret Bartlett of Harlan, Iowa; a sister, Mrs. Christina Graybill of Persia; a step-sister, Mrs. Pearl Thomas of Council Bluffs; and two grandchildren. The funeral service was held at Woodring Chapel in Council Bluffs, Elder V. D. Ruch officiating. Burial was in a Council Bluffs cemetery.

FRENCH.—Bertha Ellen Cafferty, was born February 20, 1875, in Hazel Dell Township, Iowa, and died September 11, 1953, at her home in Council Bluffs, Iowa, where she had resided the past seventeen years. On June 1, 1892, she was married to David W. French, who preceded her in death eighteen years ago. She had been a member of the Reorganized Church since October 4, 1925.

Surviving are two sons: Don of Council Bluffs and Fred of Portsmouth, Iowa; six daughters: Mrs. Maude Skelton, Mrs. Nellie Witt, and Mrs. Mary Anderson, all of Council Bluffs; Mrs. Ethel Rief of Dunlap, Iowa; Mrs. Bessie Merryman of Honey Creek, Iowa; and Mrs. Joyce Leonard of San Antonio, Texas; a brother, M. L. Cafferty of Medicine Hat, Alberta; two sisters: Mrs. Eva Phillips of Council Bluffs and Mrs. Nell Tracy of Wenatchee, Washington; four half-sisters;

eighteen grandchildren; and twenty-four great-grandchildren. Three sons and one daughter preceded her in death. The funeral service was conducted by Elder V. D. Ruch at the Woodring Mortuary in Council Bluffs. Burial was in the Grange Cemetery, Council Bluffs.

GARDNER.—Lorenzo Snow, was born March 9, 1863, at Payson, Utah, and died September 14, 1953, at his home near Roosevelt, Utah. He had been a member of the Reorganized Church since September 9, 1900. His wife and three of their children preceded him in death.

Surviving are four daughters: Mrs. Emma Oberhansly of Neola, Utah; Mrs. Mabel Bilk of San Francisco, California; Mrs. Vera Holder of Altamont, Utah; and Mrs. Fern Henry of Oakland, California; and five sons: Ray and Rex of Hayden, Utah; Floyd and Earl of Birdseye, Utah; Elmer of Vernal, Utah. Funeral services were conducted at the Reorganized Church in Neola on September 17, Bishop Richard Olsen officiating, and at the graveside in Mound Grove Cemetery, Independence, Missouri, on September 18, Evangelist William F. Bolinger officiating.

TURNER.—John Harris, son of Mary Ann and Philip Turner, was born November 25, 1895, in Ladd, Illinois, and died July 19, 1953, of a heart attack in Independence, Missouri, where he had resided since 1910. On July 1, 1918, he was married to Pearl Flanders who preceded him in death on November 4, 1950. He had been a member of the Reorganized Church since 1915.

He is survived by his father; two sisters: Evalyn Turner, with whom he made his home, and Sadie Heuermann of Kansas City, Missouri; and five brothers: Roy F., Philip, Jr., and William C., all of Independence; Ralph of Oak Grove, Missouri; and Joseph R. of Topeka, Kansas. Funeral services were held at the Englewood Church in Independence, Elders Hubert Case and Glaude Smith officiating. Interment was in Mound Grove Cemetery.

BAKER.—Frank M., was born September 24, 1865, near Columbus, Ohio, and died August 7, 1953. He had been a member of the Reorganized Church since 1914.

He is survived by two daughters: Mrs. Jennie Gibard of Coleman, Michigan, and Mrs. Everett Foster of Midland, Michigan; five sons: John of Ney, Ohio; Rua of Mt. Pleasant, Michigan; Norris of Lebanon, Missouri; William of Mesick, Michigan; and Frank of Lansing, Michigan; two half-sisters: Mary Powell of Cleveland, Ohio, and Rhoda Mangherman of Fremont, Indiana; fourteen grandchildren; and twenty great-grandchildren. Elder Claud Ludy officiated at the funeral service. Burial was in Mt. Pleasant cemetery.

The Church and Social Responsibility

Edited by J. Richard Spann

Fifteen writers, each one an authority in his field, seek to formulate from the teachings of Jesus a philosophy by which the church may deal with the problems in our present world's social order. Here is an honest and constructive search for truth in many critical areas—and a forthright presentation of the responsibility of the church in social improvement. Abingdon-Cokesbury Press.

\$2.75

Herald House

Independence, Missouri

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

M
h

OCTOBER

Standing in the mystic presence
While the unseen artist paints
In gorgeous colors on the canvas
Nature's altars to the saints,

He who looks sees inward beauty,
Visions law in life's decay—
Sacred, reverent, silent beauty,
Design enshrined—the perfect way.

In the glory of October
Now arrayed in regal scroll,
Every heart is filled with rapture,
And God's love inspires the soul.

James O. Worden

COMFORT

Time was when "vacation" meant heat, flies, and dust; when the traveler slept, if at all, in a hot cabin or hotel room bathed in a lather of perspiration. . . . Now there is a gadget that has changed all that. Air conditioning no longer means an open window or a crack in the wall through which the warm breeze wanders at will. . . . If the vacationer travels by train or bus he can feel the cool air of spring while looking out the window at the heat of August. And when night comes, if he is lucky, he will find an air-conditioned cabin or hotel room.

There is a drawback to all this comfort, however. Returning home, the vacationer is no longer content to perspire in the heat. His wife is unhappy, and he finds himself looking around for a button or a switch to turn. He has the feeling that "there'd ought to be something we could do about this." So he begins flirting with a three hundred dollar temptation that has an inevitable end.

There is something to be said for an invention that can give cool and restful sleep to tired people, that can protect a baby from too much heat, and bring comfort to the sick. At least, when one is tantalizing his temptation, it is a potent argument to regard the expenditure as an investment, not a luxury. This is one more way to keep the name on somebody's "dotted line" and a small mortgage on the future.

L. J. L.

CONTENTIOUS

Never pick a quarrel, even when it is ripe.
—Selected by W. J. Haworth

PROCRASTINATION

Our ship comes in,
But—sad to relate it—
We're much too old
To navigate it.

We wonder how the course of history would have been changed if Lehi and his sons had waited for a ship to come in, rather than building their own.

Armour T. Irwin

READY NOW!

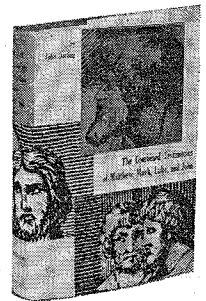
the first copies
are off the press!

John Darling's

The Combined Testimonies of Matthew, Mark, Luke, and John

a consecutive story of the Life of Christ
based on the Inspired Version of the
New Testament—426 pages complete

\$3.25



John Darling, General Church Director of Leadership Training, spent five years compiling and writing this fine comprehensive text. It is the first of its kind in church literature.

The first section of THE COMBINED TESTIMONIES includes quotations from each of the four New Testament writers, grouped together for continuity. The second section is a comprehensive text for detailed study of the Four Testimonies. You will find this book an unusual and fascinating source of study.

Order your copy of this book today by filling in the blank below, and mail it to Herald House.

Please ship me a copy of THE COMBINED TESTIMONIES by John Darling. Enclosed is a check or money order for \$3.25 in payment for this volume.

5 or more to 1 address — \$3 each

name _____ address _____
city _____ state _____

Mail this coupon to HERALD HOUSE, Independence, Missouri.

Contents

EDITORIAL

In Partnership with Graceland, by Paul A. Wellington	3
Across the Desk	4

ARTICLES

Attention: College Students	4
Protestant Press Month, by Chris E. Hartshorn	4
A College on a Hill, by President E. J. Gleazer, Jr.	5
The Graceland Idea, by W. S. Gould	8
From the King James Translation to the Inspired Version, by George H. Wixom	10
Books	11
Good Sportsmanship, by Lenora Nixon	12
That Misused Word, by Harry Whipple	12
Spared for a Purpose, by Naomi Russell	13
Sheba Leads the Way, by Emma M. Phillips	14
We Make Things Come True, by Dr. Roy Cheville	16
Graceland Gazette	17
Briefs	18
Bulletin Board	22

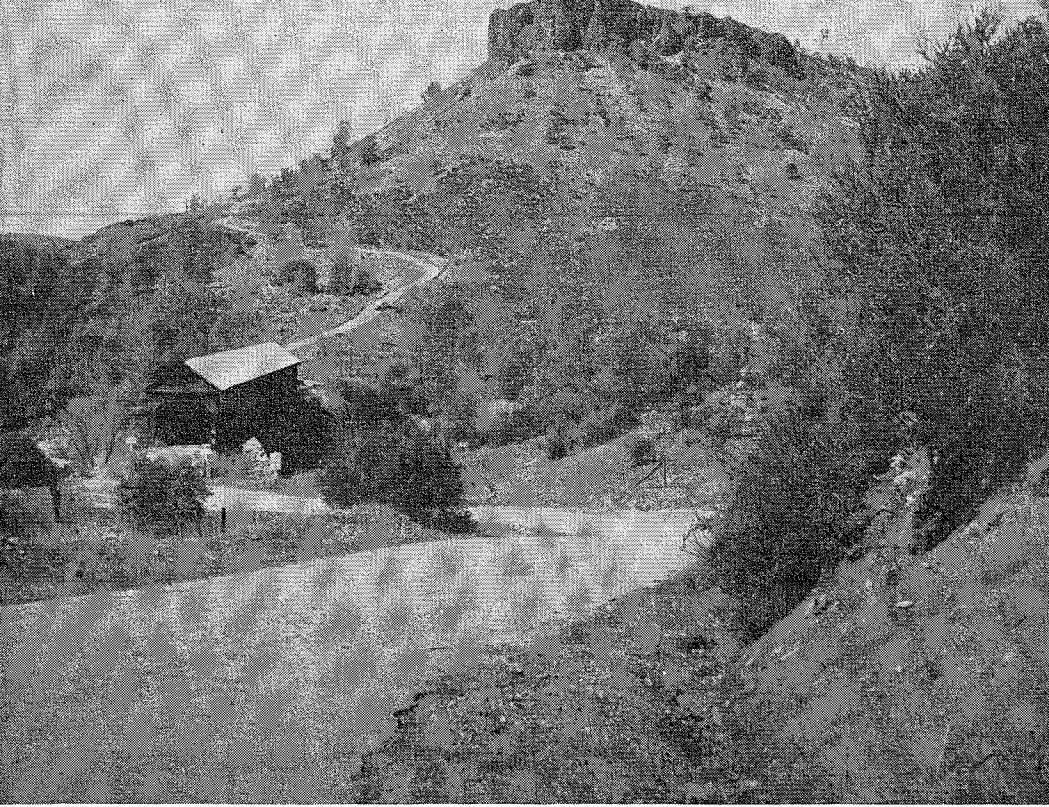
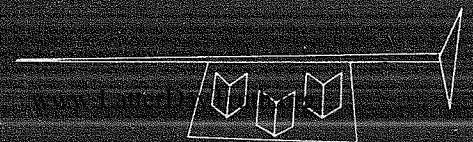


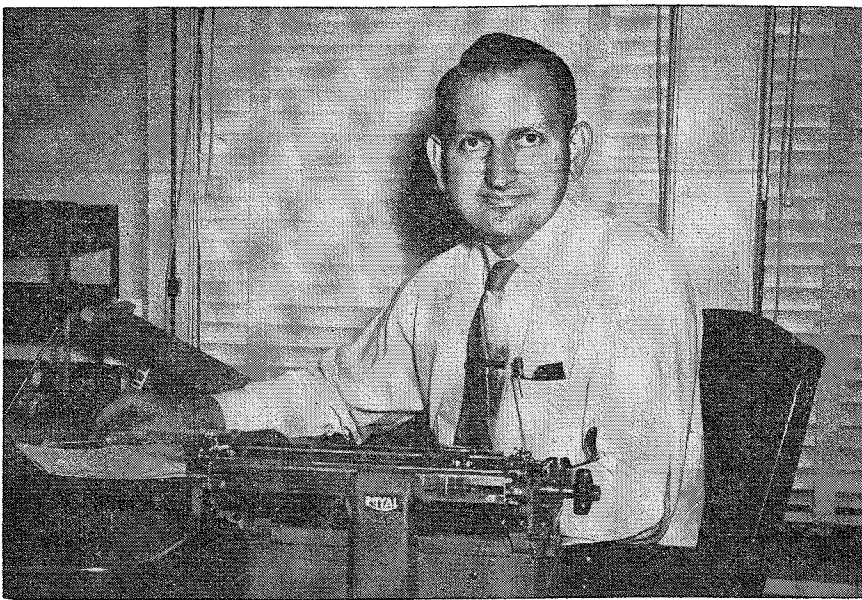
Photo by Charles F. Rose

O'Byron's Ferry Bridge
California

the Saints' Herald

October 26, 1953
Volume 100





We'd Like You to Know . . .

Paul A. Wellington

IT'S FORTUNATE that Paul Wellington likes to write, for he's a man with ideas and a fine background of experience in the work of the church. He joined the *Herald* editorial staff in June, 1953, as an assistant editor. His interests are wide, as an editor's should be, and his roots in the church go deep, as a minister's must.

Paul was born in Mapleton, Kansas, on April 15, 1919, and was baptized a member of the church when he was eight years old. He was graduated from high school in 1937 at Fulton, Kansas, and received a B.S. in Commercial Education in 1946 from Kansas State Teachers College at Pittsburg, his college work being interrupted by the war. He later received a B.A. in Sociology at the University of Washington in Seattle. He was valedictorian in high school and a member of Kappa Delta Pi at college. He served three and a half years in the army and taught school one year. In 1946 he was placed under General Church appointment as pastor at Seattle, Washington.

He was ordained a priest in 1938, an elder in 1943, and a high priest in 1950. He has served, among other jobs, as pianist, church school director, young people's leader, Zion's League supervisor, and pastor. He wrote the tract, "Are You Saved?"

His interests are diversified. He feels that the principles of Zion are best instilled in the young, so ministry to children and young people is a favored field. Certain phases of priesthood education relating to doctrine and youth work are among his particular interests also. As a writer he is interested in eliminating the persecution complex from our church literature. "Our message is the greatest affirmation the world has ever known. I'd like to treat it so."

He believes in specialization. He is interested in seeing people survey the total field of church service and, from the wide range of responsibilities, choose the things they enjoy, feel they do well, and are allowed to do. "Let's do away with the Jack-of-all-trades in our branches. We need not only consecration but concentration."

Paul married Fay Young in 1943. He says, "She's a wonderful wife, the kind that any church worker would cherish." They have one daughter, Linda Anne, 9. Their home is in Independence, Missouri, and they attend the South Chrysler Church.

The Saints' Herald

Vol. 100 October 26, 1953 No. 43

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris E. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; and Audrey Stubbart, Copy Editor. BUSINESS MANAGER, Kenneth L. Graham.

The *Saints' Herald* is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri. Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U.S.A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

News and Notes

FROM HEADQUARTERS

PRIESTHOOD EDUCATION MEETINGS HELD

Dr. F. M. McDowell assisted with a series of regional meetings conducted in connection with the stake-wide priesthood education program held in Detroit International Stake on September 26-27 and October 5-7. He was associated in ministry there with Stake President W. Blair McClain at four regional meetings and one mass meeting.

Brother McDowell also spoke in Detroit and Windsor, Ontario.

He attended a leaders retreat at Park of the Pines in Northern Michigan District on October 2-4, and was associated there with District President Harry Doty. This was the second annual retreat in a five-year program for leaders.

HOLDS SERIES IN DES MOINES

Apostle Roscoe Davey has returned from a two weeks' missionary series at Des Moines, Iowa. On Sunday, October 11, he visited Perry, Iowa, for their branch home-coming.

LEADER AT LEAGUE RETREAT

Charles Neff, assistant to the First Presidency, conducted a laboratory in prayer and meditation for the Gudgell Park Zion's League October 10-11. The theme for the retreat was "Teach Us to Pray."

VISITS KANSAS CITY STAKE

Arthur Rock, General Church Audio-Visual Director, gave the Communion address at Chelsea in Kansas City Stake, Sunday, October 4, and an illustrated sermon on the Holy Spirit that evening in the Grandview Church. Shawnee mission Zion's League members were guests at the evening service.

IN CHICAGO DISTRICT

Carl Mesle, General Church Youth Director, has returned from Ann Arbor, Michigan, where he visited church member college students at the University of Michigan and attended to other business connected with the committee on ministry to college people. He met with youth groups at First Church, Brainerd, West Suburban, Hammond, and Gary, in the Chicago District, and also with the group at Aurora, Illinois.

Brother Mesle delivered the Communion address at First Church on Sunday, October 4, and preached in the Brainerd Branch.

WOMEN'S COUNCIL MEMBERS VISIT

Mrs. H. I. Velt has returned from meeting with church women in Little Rock and Hot Springs, Arkansas, and Eros, Louisiana. Mrs. Walter Johnson spoke at the district conference in Lawrence, Kansas, on Saturday, October 10.

HOLDS SERIES IN CENTER STAKE

Elder Gene Theys completed a missionary series with the Sugar Creek congregation in Center Stake October 4-11 and began a week-long series October 18 at the Eden Heights Church.

LARGE CHOIR ATTENDANCE

Franklyn Weddle reported that approximately 240 singers attended choir rehearsal for "The Messiah" on Sunday, October 4.

The Jewels of Babylon

"The treasures were laid up in Babylon."

—Ezra 6: 1.

THE CITY lies to the west. When darkness falls its thousands of lights make a pleasant glow against the sky. The brighter, nearer ones are like gleaming jewels in the night. Sometimes we have to remind ourselves—and it hurts a bit to do so—that it is the cheaper places that give the brightest light. These are the jewels of Babylon. At a distance they are very attractive to the eye. Close up, they shine upon nothing very important.

Farther on in the city are the things of greater value. The banks and the big stores are dark now. Some of the window displays are lighted, but in general it is very quiet downtown. The modest little signs on the churches are illuminated, too, advertising the subject of next Sunday's sermon, and inviting people to church school. Then there are the homes, softly lighted, with happy people inside of them. We would distrust them if there were great batteries of glaring lights about these places. They wouldn't seem real.

This brings on the thought that the places which have the most electric lights, paradoxically, may be in the greatest spiritual darkness. And it may be that the people who run these places somehow dimly realize it, and turn on more lights to make themselves forget, or to conceal it from those who pass by.

A man who walks by an inward light doesn't need a ten-thousand-watt electric light to keep him from stumbling and falling.

This is not an argument for darkness. It is a plea for judgment and moderation.

A BEAUTIFUL CAR passed us at high speed. The driver was young and handsome. He must have been on some very important mission to go so fast. However, beside him in the front seat sat a beautiful girl. He

passed us at the crest of a hill, narrowly escaping death for himself and several others. By the smallest margin he got back in his own lane just in time, and the other driver roared by, frowning. Then we thought, "People who are on important missions take better care of their lives than that. He can't be so important."

Just over the hill, the fancy car, the fancy driver, and the fancy girl were stopped in front of a liquor store. Why should they hurry so? If liquor is going to get them, it will get them anyway. It is not worth risking immediate death and destruction to do it so soon. That little store was lit up like the great white way—the jewels of Babylon.

OUR COUNTY has a fair. The finest, fattest cattle, stuffed with corn, are shown here. The sleekest and best-trained horses are too. This is the quarter-horse capital of America. Sleek and well-fed people linger about, looking and smelling rather like a very special and expensive kind of horse themselves. Constant association exercises an indubitable influence.

A band, composed of young people from the high school, marched and played for the throng. Then they played in the square and the people lined up around them to listen. Out of the crowd came a fantastic giant of a figure in a clown's costume. He wore a funny little hat, carried a ridiculously small parasol, and his costume flopped about him like a tent. His big red nose could have been used for a stop light. He walked around the band, giving them such encouragement as he could in the circumstances. He had imbibed too freely, and it must have been the strength of his breath that held him up. That nose was surely one of the jewels of Babylon.

There were many good things at the fair: prize cakes and pies, dresses, handcrafts, arts, flowers, manufacturers' displays, things good and beautiful—worth remembering.

ONE OF THE SAD FACTS about the jewels of Babylon is that they deceive so many people, and there are multitudes in the world who care for no other light. One of the prophets has said, "The people that walked in darkness beheld a great light." It would take no prophet to say of many of these people, "These sought ever greater and brighter lights, but walked in deeper darkness."

We people of earth need a sense of values. The light of a single star, seen dimly through the scudding clouds of a storm-lashed sky, may be more important than all the lights man can turn on. For it could be the north star that would show men which way to go, as earthly lights could never do.

We need to know the difference between the Light of Life and the false lights on the shore of the world. Unless we can discern the difference, we are in danger of being led astray.

THE JEWELS OF BABYLON are pretty at a distance, but up close and on careful inspection they are worse than cheap costume jewelry. They aren't nice; they aren't even pretty.

Perhaps our most difficult problem is to know just when the thing we most particularly desire isn't at all what we think it is, when it is a sham and an imitation of something else that would be much harder to get and worth much more if we got it—in other words, we need to know when it is a jewel of Babylon.

How dearly we purchase and how deeply we regret when we learn that what we thought was the pearl of

(Continued on page 7.)

Editorial

Official

November Emphasis on Auditorium Funds

Plans are now far advanced for completion of the center front of the Auditorium from the street through the foyer, including the doors to the aisles of the main auditorium. Work is expected to begin in the immediate future. This calls for additional financing which the church has been anticipating and to which, we feel sure, the Saints will give ready support. Everyone is eager for this work to be done.

The design finally decided upon provides for extending the foyer several feet closer to the street and will use glass doors, large expanses

of glass between columns of marble, and a pleasing combination of limestone, walnut, and granite to provide a dignified and beautiful entrance to the General Church headquarters.

In view of the known attitude of the church, and our urgent need, members of the Presidency are joining the Presiding Bishopric in a letter to branch presidents and other church officials, setting November aside as a month of special emphasis for the collection of additional Auditorium funds. We trust that many liberal contributions will be received and that this important work can be carried forward without undue slackening of the many other tasks in which our growing church is so busily engaged.

ISRAEL A. SMITH

Across the Desk

THE FIRST PRESIDENCY

On a recent visit to Lansing, Michigan, Bishop Elmer C. Evans handed a member of the Presidency the handwritten manuscript of a brief editorial prepared by President Frederick M. Smith about twenty-five years ago. Bishop Evans published this editorial in "Short Talks," a monthly information sheet circulated throughout the Southern Michigan and Northern Indiana District but not widely known beyond that district. The manuscript has now been filed with Elder John Blackmore, Church Historian, but the editorial deserves to be remembered, and for this reason is printed here:

It has always been a matter of pride with Latter Day Saints that they care for their own poor, and there has at times been an inclination to boast about it.

To care for the poor is not only fine and worthy of commendation, *but it lies close to the roots of real gospel work.* Jesus testified to John as proof of the coming of the expected one, "the poor have the gospel preached unto them." But "caring for the poor" is, we fear, a much misunderstood matter. To give money or out of hand relief may not only

not be "caring for the poor," but may be actually injuring them.

It is quite generally admitted that poverty is the result too largely of social maladjustments. It is even said that every society has the amount of poverty it is willing to carry. This saying springs from the observation that "doles" and "charity" have a strong tendency to break down self-dependency. As self-dependency goes, dependency and indolence come.

The care of the poor is a duty of the church, but how that care shall be exercised may give rise to some interesting thoughts, and to thoughts which are socially greatly important.

The care of the poor is one of the problems of the church, and the general problems of "charity," "doles," "aid" *should have careful study at the hands of deacons and bishops,* and eventually methods must be evolved which will "care for the poor" in a way which will teach or enable the "poor" to care for themselves. To spend money from church funds, even under the head of "aid," which fosters indolence is not only wasteful of money but is socially deleterious.

May the time soon come when the church will "care" for its poor in a way calculated to eliminate poverty among us. It can be done, it must be done.

In the current "Washington Newsletter" of the American Association of Junior Colleges, President Edmund J. Gleazer, Jr., of Graceland, is listed as a member of the nationwide "Planning Committee for Religion in Junior Colleges." The same

issue contains two other news items of interest to the church.

The first says:

The main feature of the program at St. Louis for the 1954 convention will be a demonstration of good teaching with a group of students from Harris Teachers College in St. Louis and taught in the demonstration by Dr. Ferris of Graceland College, Lamoni, Iowa. The Committee will also hold a discussion group meeting on Wednesday afternoon, March 10, 1954, based on the demonstration. This will be for the purpose of identifying the characteristics of the excellent points of the teacher and techniques he may have employed in the demonstration.

The second is as follows:

Graceland College, Lamoni, Iowa, was presented with a certificate of award by the American Alumni Council, July 14, 1953, for significant achievement in the alumni fund-raising field. The certificate reads as follows: "The American Alumni Council, for significant achievement in the alumni fund-raising field, this special citation is awarded to Graceland College Alumni Fund for greatest increase in percentage of alumni contributing in the competition sponsored by the American Alumni Council." The alumni fund project at Graceland is being channeled this year for the construction of a new athletic field, track, and play fields.

We feel justly proud of the recognition given Brother Gleazer and the College.

From Elder John W. Banks, Chatham, Ontario:

We had an excellent appointee clinic at Kirtland last week and came away with greater knowledge and increased enthusiasm for our work. The temple was positively beautiful and proved to be a most inspirational setting for our worship experiences. The upper auditorium with the desk top was ideal for our study and discussion. The fellowship was rich and full and made possible (or resulted in) a greater appreciation and understanding of each other. All in all the total experience was a blessed one.

I was sorry to hear of Wilbur Gillen's passing. I knew Wilbur quite well when I was in San Diego during the war. He helped me much in my earlier days in development and preparation for church appointment. He always spoke highly of you and your brother, Fred M. We used to talk for hours. He gave moral support and encouragement to all the young fellows at that time (eleven years ago) and apparently supported the branch leadership up until the last.

I Walked Today

Where Jesus Walked

Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich.—Proverbs 28: 6.

Walk in his ways . . . and keep his . . . commandments.—Deuteronomy 26: 17.

See that ye serve him with all your might, mind, and strength.—Doctrine and Covenants 4: 1.

By Ward A. Hougas

ONE OF OUR GREATEST challenges is to adjust to life so that we may walk with Jesus.

Most of us desire to do right and have the best intentions. But the old proverb reminds us, "The road to hell is paved with good intentions." I believe that very few willingly and deliberately move in paths which lead away from the Master. Yet it is so easy under the pressure of life to give way to those powers and bidings which come from every direction and which lead into byways and detours of life.

Our Need to Grow

It is not too difficult to walk where other people have walked. A few years ago, at Springfield, Illinois, I followed the path of Abraham Lincoln—moved through his birthplace, the other homes where he had lived, his various offices, and finally to the great tomb where he still resides with us in memory. And I thought, One can walk physically where others have walked, but it is very difficult to travel the "journey of accomplishments" which they have made.

On Hill Cumorah I once tried to walk where the young prophet had. I tried to stand where the angel had stood, and I tried to sense something of the Spirit of God and the feeling of responsibility which must have come to that young man as he stood there on that hillside. I realized that though I might travel many thousands of miles in order to tramp up that hill again, still I could not walk where he had walked. For somehow, within me, I had failed to de-

velop the capacity to move with the Master as he had.

Then I thought of Jesus. It is not hard to follow him in a physical sense, because he never went far from home—just up and down those dusty trails of Judea, along the seashore of Galilee, here and there a little off the main path—never more than about one hundred miles from home. Yet again I am overwhelmed with the realization that even though I walk where his feet have actually trod, within me there is an inability to actually move with him, to understand and appreciate him, to sense and feel that which he felt.

When my boy was just a little shaver, he started to follow me through snowy fields. I was taking man-sized strides when I heard him yell. Looking back I saw that he didn't have the capacity to take such steps. He had to take about three steps in between mine.

We, too, in attempting to follow the Master over any of his trails soon find ourselves without the capacity to take his "long strides." We must take intermediate steps, but if we are willing to do so, eventually we do develop the capacity. My boy can now step as far as I can. He had to grow, but eventually he reached that stature necessary for taking manly strides. We, too, must mature if we would follow in the steps of Jesus.

An Aid to Growth

Walking where Jesus walked probably means something a bit different to each of us. To some it means an expression of willingness to associate themselves with the movement

of the Master. To some who have taken that initial step, it means continuing the quality, the degree, and the quantity of service which they now offer. To others, it is going to mean much more than just ethical living.

I think sometimes that a satisfaction in "ethical living" is perhaps one of the great weaknesses of religion. By that I mean the willingness to be satisfied with living on planes which have virtue connected therewith, and yet to be so satisfied that we make no definite effort to lift ourselves above those common planes.

I know that one can be good, ethical, moral, and still belong to no church. Yet I am certain that no one can be at his best, no one can fully develop his spiritual possibilities, unless he has the full and complete support of the movement of the kingdom. Good people may exist without the church; they may become much better people in the church. And good people in the church have the opportunity to improve as they align themselves more completely with the movement of the church.

In a Desert Place

Let us take a walk with Jesus. We won't go far in miles, but we will go a long way in achievement if we are able to follow him. For our first walk let's follow him after he received the news of the death of John the Baptist. John was closely related to Jesus, both in a physical and ministerial sense. When the news came to Jesus, he withdrew from the multitude and sought a place which the Scriptures call a desert place. Yet the people followed him. Soon he found himself surrounded by some five thousand men, besides the women and children. And Jesus, out of compassion, stood on the hillside and talked to them, gave them instruction, told them about a better way of life. All day he talked to them. When evening came his disciples came to him and said, "Master, we are out here in the desert with nothing to eat. We would advise

you to send these people away so they can go down into the villages and buy food." Then it was that Jesus taught them one of the greatest lessons of his ministry. "Why send them away?" he said. "Feed them." And they replied, "We can't feed them; we have only five loaves and a couple of fishes." Then Jesus blessed that meager meal, and there was enough for all.

I don't think Jesus was too much interested that evening in feeding the people physically; he was trying to teach his disciples that within their ministry was the obligation to feed those who were hungry. Today we need the same counsel. It is easy to say, "Send them away; let them move elsewhere; it is none of our concern. Let them move out in life and feed themselves spiritually, physically, and mentally." But Jesus says that it is our responsibility. As children of his, we must feed the hungry people of the world. Let's keep in mind that they are not all in Europe or Asia or Africa. They are not even all in adjoining states. The hungry people of the world are everywhere. They may not be homeless and without food; more often the hunger is for fellowship.

Hungry for Fellowship

A few years ago in Missouri a young woman came to our church. "Smitty" was a bit peculiar, and she craved a fellowship that no one seemed willing to give her. One day she attempted to take her life, but fortunately her aim was poor. As I talked with her later I learned more about her life. She had been left an orphan at rather an early age and had been buffeted from one home to another. Now she was attempting to make her home with an uncle who lived in a little old shack at the edge of town. But no matter where she lived, she just didn't seem to fit in.

On Christmas Eve we heard the strains of Christmas carols being played on an accordion. Going to our yard we found Smitty, standing in the snow, playing out of the music of her soul. I don't know what became of her. She left town, but in my memory I still see her on that Christmas Eve with her accordion and a soul that, in spite of peculiarities, reached up for something bigger than anything she had ever possessed or understood.

In all our sanctimony we didn't seem to be conscious of her great need. Oh, we gave her something to eat that Christmas Eve, but she wasn't interested in food; Smitty was hungry for the fellowship and love she had never known. What the world has taken from her I do not know. But I do know deep in my soul that some of us pillars of the

church will someday have to answer for this soul that reached up and attempted to find God without our help.

We talked in great and glowing terms about the kingdom, about Zion. She wasn't interested in Zion. She was interested in love. She wanted assurance that she had a place in the world.

When we talk about walking with Jesus, let's remember his counsel that day in the desert. Share that which we have; become partners with everyone else in that which we possess; reach out to touch the hungry souls and lift them up to spiritual nourishment.

Discovering Divinity

Our second walk follows Jesus to Caesarea Philippi, about seventy-five miles north of Jerusalem. It was soon after he had fed the multitude. Now, alone with his disciples, he asked, "Whom do men say that I am?" Some said that others thought he was John the Baptist, or Elias, or Jeremias. Then Peter exclaimed, "Thou art the Christ, the Son of the living God." And Jesus looked Peter squarely in the face and said, "Peter, flesh and blood hath not revealed this unto thee, but my Father which is in heaven." And the disciples began to get a new concept of their close relationship with Jesus. Most of them, even though closely associated with him, had previously failed to grasp the significance of his life and mission.

I believe that we, too, become conscious of the holy relationship between ourselves and God and Christ only as we sense that this is something different from ordinary relationships, something that demands more than the common relationships of earth. With such an understanding, we develop the capacity to appreciate that which God is trying to reveal to us.

In one of Wordsworth's poems, Peter Bell saw

A primrose by the river's brim
A yellow primrose was to him,
And it was nothing more.

Peter Bell just saw a yellow flower at the edge of the water—that's all. He didn't see God. He couldn't see the handiwork of the Creator. He couldn't see the possibilities that God had wrapped up in that flower for its continuation through the years. He couldn't see anything of the purposes of God. Like poor old Peter Bell, many of us look upon the creations of God day in and day out—look upon the purposes of God as they find expression in the hearts and souls of men—yet seldom seem to comprehend that they have anything to do with God. We must understand what it is that God has set in motion for our welfare and for the good that can come to us and

also realize the good that we can give in return to the work of the kingdom.

Adjusting Our Lives

To appreciate our relationship to God, we often have to make tremendous adjustments in our lives. When I get discouraged with our efforts, I think of Mary Magdalene, the woman who came to Jesus under very discouraging circumstances and was one of the few who remained at the foot of the cross that day when he hung on Calvary. She made many adjustments in life in order to follow him, and it took courage. It takes a lot of courage to face life the kingdom way. Our intentions are the best, yet under the pressure of life we yield to many things which lead us completely away from the kingdom.

The competitive pressures outside and inside the home are playing havoc with family life. How far are we willing to walk with Jesus in the process of adjusting ourselves to the needs of home life—adjusting ourselves to those situations which make it possible to give to the world boys and girls, young men and young women who are qualified to help with and thoroughly converted to the work of the kingdom? Our past failures to adjust have proved costly. When we review church statistics, we realize that had we been able to conserve our natural increase, our membership would now be close to two million instead of one hundred and fifty thousand. I know now that we have not given many back to the world trained and equipped with a faith in God and a quality of loyalty which would make them worth while in the work of the kingdom.

The past cannot be changed, but the future is ours; and in that future we can make adjustments which will put us in the pathway of the Christ and aid us in following him through life. For many the crucial hours in their homes are still ahead. Parental care, guidance, love, and concern can still be exerted in the lives of their children.

The Life of Ministry

Our last walk is with Jesus when he took Peter, James, and John up into the high mountain and there was transfigured before them. As they looked, they not only saw Jesus' face beaming with a light they had never seen before, but they saw Moses and Elias standing with him. It was a wonderful experience, and when it was over these men said, "It is good for us to be here; let us build three altars here and remain to enjoy the fellowship of each other and the spirit of this particular occasion." I can see Jesus, in my mind's eye, looking at them peculiarly, then turning and starting down the mountainside. I imagine these three

got up a bit disconcerted and trailed behind him, wonderingly. They wanted to stay up there where life was easy, where it was enjoyable. As they looked into the valley and realized that there was work to be done with hungry people—people who needed ministry—they found it very difficult, indeed, to move down the mountainside. But Jesus led them down into the valley.

We often try too hard to be religious and yet remain totally unaware of human needs. We, too, would let the Smitties of our times come and go and drift off into oblivion without any assistance from us; we are too busy to be bothered with such people.

We, too, would leave the valley and live on the mountaintops. But the peaks are no place to live. The peaks of our experiences with God are where our spiritual reserves are stored. These are the sources that will provide us the living water we shall need from time to time as the seasons come and go.

As Jesus took his disciples down the mountain, about the first person they met was a man with an afflicted son. The disciples had tried to heal him, but couldn't; so they came to Jesus. Jesus healed the young man. His disciples were perplexed; "Why could not we do this?" And Jesus told them it was because of their unbelief; because they didn't exercise the faith which they possessed; because they weren't willing to go down into the valley; because they held themselves aloof from the needy people of the world.

They had tramped along behind Jesus, but really had not gone where he had gone. While Jesus prayed, they had slept; while he ministered, they had probably sat and criticized and wondered which among them was to be greatest in the kingdom. Many times we, too, tag along as the disciples did, and in the tagging, fail to *really* follow the Christ.

Have you walked today where Jesus walked? Will you walk tomorrow where Jesus walked? If you do, you will feel his presence there.

The Jewels of Babylon

(Continued from page 3.)

great price turned out to be instead a jewel of Babylon. But when we discover that, generally, it is too late. Our money is gone, and we can't get it back.

The gospel provides us with a set of standards by which we can judge all things. We are not left to drift by ourselves. The church gives us a sure anchorage. We need not be deceived by the jewels of Babylon. We can be sure and safe in the knowledge of the pearl of great price. L. J. L.

Books

A History of Christianity, by K. S. Latourette, Harper and Brothers. Price, \$9.50.

The author's avowed purpose is to give an "account of the spread of Christianity" and in so doing to provide a "well-rounded summary of the entire history of Christianity in all its phases and in its setting in the human scene."

Now, inevitably, when a person attempts to present in a historical review, an attitude presented by another man or group of men, that review is colored by the author's intellectual, cultural, and emotional background. Mr. Latourette is no exception. No man can give an *unbiased* history of Christianity, if for no other reason than that the facts available are so sparse and so conflicting that any elaboration of even a part of them must be by interpretation. Mr. Latourette, however, does a very credible job as he seeks to give an account of that which happened to Christianity, and an explanation of why it happened.

I recommend the book very highly for anyone who is interested in the comprehensive historical overview of the church reaching out into all areas of human life.

As you read the book, keep this thought in mind: the church, as Mr. Latourette visions it, is never to be identified with an ecclesiastical organization. It is *in* the churches but it *transcends* them. Written from this viewpoint, the appearance of this book emphasizes a very fundamental need in our church literature. We need a history of Christianity written from the context of the Restoration. The concept of God at work in history is not a new one (history as His story), but to see God at work in his story working to achieve the Restoration is beyond the ken of most historians. Because of this, much of the richness of history is lost to the average student of history.

Would that there were young people somewhere interested in history

and in the salvation of Zion who would be willing to give themselves in devoted study to this task.

CHARLES KORNMAN

"... *And Be Baptized*," by Kenneth I. Brown, Judson Press. Price, \$1.50.

An Oregon pastor, in conducting a baptismal service one Sunday evening, made use of unlighted candles on the edge of the baptistry—one more than the number of candidates—with attendants to light a candle after each immersion. In the center was the extra candle after the last candidate had left the baptistry. When the baptismal service was concluded the pastor stepped forward and, raising the candle, said: "Is there here tonight a man or woman whose life is represented by this unlighted candle? Jesus said, 'I am the light of the world.' There is light for any man who seeks it."

This idea is typical of the practical suggestions for improving the baptismal service found in this book. The author has made wide investigation of baptismal practices throughout the immersionist churches of our country. He determined to use such influence as he might have to make baptism more significant inwardly and more impressive outwardly.

"Let all things be done decently and in order."—I Corinthians 14: 40. Too frequently this admonition is ignored, and baptism becomes a commonplace service, meaningless to the congregation, and an unhappy experience to the candidate.

Suggestions pertaining to the physical and spiritual preparation of the candidate, the details of the service, the robes, the font, rehearsals, the nervous and timid candidates, the children, the private baptism, the river baptisms, and many others are generously presented.

Tactfully the book closes: "Nevertheless, more important than procedure and niceness of detail is reverence and utter sincerity of spirit."

HERBERT M. SCOTT

Every Member Evangelism

The Worth of Souls

"And if it so be that you should labor all your days, in crying repentance unto this people, and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my father!"—Doctrine and Covenants 16: 3 f.

Nothing is as valuable in the sight of God as the souls of men.

In the early years of my missionary work, a rough-appearing young man and his wife attended one of our preaching series. Both showed signs of deep interest in the church as the series progressed. A colaborer during the series asked me one day, "If this young man asks for baptism, what are you going to do?" To which I replied, "He has a soul worth saving. He may someday serve as a deacon in the church." Long since this man has been ordained an elder. He has served as pastor of the branch organized subsequent to other missionary efforts in that city. He has served as president of a district which has been organized since. Besides, he gave valuable missionary assistance in the development of two or three branches which went into the formation of the new district. He still serves humbly and faithfully. God sometimes sees in men that which we fail to recognize.

The missionary outreach of the church is God's outreach through us into the lives of other people to win them to him. It is God's outreach into the lives of people enabling them to become what by his grace he purposes they should be—what he intends that all men and women shall become by obedience to his laws and by sharing in his love and power to redeem them. Paul said,

By Percy E. Farrow

"It pleased God by the foolishness of preaching to save them that believe."

What is Evangelism?

Without a careful evaluation of all the factors involved there is the danger of concluding that every member (or personal) evangelism is a separate and distinctive type of evangelism, functioning in an area of its own and perhaps apart from other evangelistic efforts. This, however, is not true. Personal evangelism is a part of the total field of evangelism. Our initial approach to the study of every member evangelism must be to seek to understand the meaning and purpose of evangelism in its totality.

Webster has defined evangelism as "the doctrine and preaching of evangelistic principles," meaning the principles of the gospel. Doctrine implies tenet teaching and instruction. We need to know the principles of evangelism. We need to know how to teach evangelical doctrine which embodies the message of the gospel of Christ. First, however, we must have a definite conviction and knowledge of God, and second we must know the people who are to be evangelized. In fine, the first principle of evangelism is to know and love God, and the second is to know and love people.

Sectarianism has given evangelism its own interpretation and uses the term freely to express its outreach, particularly the outreach of Protestantism for the souls of men, to win them to Christianity. There are denominational colorings of this general interpretation which a detailed study would reveal but which will not serve our purpose here. The general attitude of the message of

sectarianism is that we need only to believe in Christ to be saved. Further than this, Christ has done it all for us.

To us the term "evangelism" is the equivalent of missionary work. It is expressed in the outreach of the church in its missionary endeavors. Evangelism, therefore, applies to the total missionary program of the church in its task of building the kingdom of God by winning people to God's way of life. Our viewpoint, as already expressed, is one of being workers together with God, not one of standing still and saying, "He has done it all." We, therefore, use the word "evangelism" to express our special kind of missionary work. True, it involves proclaiming the principles of the gospel, but it also involves the prophetic emphasis upon God's purposes in bringing to pass his will upon the earth. It involves more than an acquiescent belief in Christ. In terms of latter-day revelation, it involves the responsibility of seeking "to bring forth and establish the cause of Zion." With this meaning, one must first become fully converted to Christ. As he is converted, he becomes consecrated to a definite achievement. He recognizes his stewardship under God. He volunteers to consecrate himself freely in his "reasonable service" to God and to humanity in the establishment of the kingdom of God on earth. The establishment of the kingdom is a group endeavor, but to each of us it is also a personal venture and challenge.

The Purpose of Evangelism

Evangelism seeks to relate people to the divine purpose through the missionary program of the church. God has stated: "This is my work and my glory, to bring to pass the immortality, and eternal life of man." Evangelism begins in the mind and heart of God. Its purpose is to seek after man and to make available to him the power and the means of achieving victory over sin. This victory carries with it the reward of glorification in the

kingdom of God, the reward of personal growth as well as group achievement. Evangelism involves all of the process of the new birth and of growing thereafter into the likeness of God. God's divine purpose was included and revealed in the plan for man's creation. God said: "Let us make man in our image and after our likeness." Appreciating this divine purpose John said, "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." The same plan and purpose which brought man into being provides for his redemption.

The Message of Evangelism

I recall that in a class conducted by President F. Henry Edwards a number of years ago in Toronto, he began by asking the question, "What is the most significant thing about God?" After considerable discussion, in his typical manner, he summarized the contributions under the caption, "God Is Good." *God is good*, and his goodness causes him to be concerned. The message of evangelism involves both the goodness of God and the sinfulness of man. God by his goodness touches the hearts of men and challenges and moves them to exhibit the best that he has invested in them. He moves men to seek transformation from their sinful natures into the likeness of his divine nature by faith and repentance.

Nothing is more emphatically spoken throughout the Scriptures than the love of God. Professor Henry Drummond once preached a remarkable sermon based on the thirteenth chapter of I Corinthians, titled "The Greatest Thing in the World." The love of God manifests itself in his passion for the souls of men. On the cross Jesus said, concerning those who crucified him, "Father, forgive them; for thy know not what they do." God loves us too much to see us destroy ourselves by our own sinfulness and do nothing about it. His

love, which is everlasting, is expended in saving men. This love of God, overflowing at its source, continues to flow humanityward to become the foundation of the missionary message of the church.

Man is powerless to save himself. Yet the love of God is so potent, so real, so demonstrative as to bridge the awful and otherwise unsurpassable distance sin has placed between us and God.

"God so loved the world, that he gave his Only Begotten Son, that whosoever believeth on him should not perish; but have everlasting life." There was no other way in which the effects of man's sinning could become so real to us as when seen in the suffering of Christ who was himself without sin. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." It was sin that crucified Christ. It was love that moved him to die for our sins. This is the divine grace by which we are saved.

The Call to Evangelize

From this love of God and Christ for men thus undeniably manifested stems the missionary zeal and passion of man for his fellow man. It challenges us to join with God in his endeavors to save men. It was this challenge which caused Andrew to find and bring Peter. It was this same challenge that caused each disciple to leave his boat and nets when Jesus said, "Follow me, and I will make you fishers of men." Having confidence that men would be moved in a fashion similar to that in which he was moved to seek men, Jesus gave his chosen disciples the commission to evangelize in the impelling words, "Go ye." To respond to this urge and call is at the zenith of God's and man's co-operative endeavors of working together.

God calls men and women into his service for the purpose of saving them and in the process uses them in the joyous experience of helping to save others. In the introduction to his first epistle to the Corinthians,

Paul reminded them that they had been called to be saints. There is no higher calling than the call of Christ to us to take up our cross and follow him.

Calling means responsibility as well as privilege. In latter-day revelation, the Lord has given us this challenging instruction: "Prosecute the missionary work in this land and abroad so far and so widely as you may. All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all."

Does this not mean that every member according to his gifts shall be engaged in winning others to Christ?

NEXT WEEK'S HERALD WILL SAY . . .

"If an explorer stands at the North Pole, all directions are south and mean nothing. . . . So it is with the self-centered man. He must get out of the center and leave it to God."—"Time to Decentralize," by L. J. Lea.

"Unless the people of the world change their way of living, the time can come when there shall be a literal burning of the earth by the tremendous powers we now have in our hands."—"The Warning Voice of Revelation," by Russell F. Ralston.

"Of every hundred members baptized in the past, eighty-seven remain to be won to the basic stewardship practice of making the accounting."—"Record of Financial Law Compliance," by W. N. Johnson.

"Let us use God with courtesy, good will, and good sense."—"Our Approach to Spiritual Healing," by Evan Shute, M.D.

"God grant me the serenity to accept the things I cannot change; the courage to change the things I can; the wisdom to know the difference."—"You Can Help an Alcoholic," by Keith De Folo.

Will Christianity Unite?

By Chris B. Hartshorn

ONE OF THE FONDEST DREAMS of the believers in Jesus Christ as the Savior of the world has been that all should be in "the one true fold." That this hope has not been realized has brought sorrow both to heaven and earth. That this illusive ideal is still potent is evidenced by the many who gathered at the Amsterdam (Holland) Conference of 1948 and tried desperately to promote the unity of all participating groups.

This movement has lately popularized, to a modest degree, a new term for the program. It is rather commonly referred to as the "Ecumenical Movement"—a rather fancy word for the simple idea of *world wide*. Amsterdam adopted the statement of purpose and goal in these words:

"We are divided from one another not only in matters of faith, order, and tradition; but also by pride of nation, class, and race. But Christ has made us his own, and he is not divided."

What is the attitude of the Reorganized Church of Jesus Christ of Latter Day Saints toward this effort? We were not one of the 147 denominations at Amsterdam, but we are not indifferent to the movement, even though the church cannot identify itself actively with it.

Christian Unity

Herald readers will be interested in two phases of this subject. First let us consider the situation of the several Protestant denominations with a glance in the direction of Roman Catholicism, then consider our own position as a church in the light of present-day thinking. We are interested in all things having to do with contemporaneous Christian movements to the extent that we need to be informed and give aid and encouragement wherever we can. The strength of Christian unity would be a blessing to the world if that strength were used in love and tolerance.

The idea of competing and contending bodies calling themselves after the name of Christ has long been embarrassing to Christian denominations. Jesus prayed for unity near the close of his earthly ministry. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—John 17: 21.

In the early part of this century there was much interest in "community

churches" and in "federated churches." The first movement recognized no denominational ancestry while the latter encouraged all Christians to work together while playing down their doctrinal antecedents. These movements continue but have been almost overshadowed by efforts to merge major bodies such as the uniting of the larger segments of Methodism and the Christian-Congregational groups. In the past two decades international conclaves have tried to clear the way for world-wide union in the ecumenical movement.

Unity Comes at a Price

The Roman Catholic Church had no part in the Amsterdam Conference. Catholics are ready for church unity by the simple formula, ". . . by furthering the return to the one true church of Christ of those who are separated from it; for from that one true church they have in the past fallen away."—Encyclical Letter, Pius XI, January 6, 1928.

There is some evidence that among the other authoritarian bodies, such as Lutherans and Anglicans, they would not go far in surrendering their ecclesiastical status for the sake of unity.

It should not be presumed that the only loss which would follow the erasing of denominational lines would be their traditional dignity and group prestige. In fact there is something to be said for the diversity and competition which has made for vigorous evangelizing.

The distressing thing about the movement of church federation was the loss of personal interest which had been cultivated by historic denominationalism. The three or four struggling churches on the corners of a city block would be induced to merge so they could "have one large congregation with an adequate budget." Some observers have pointed out that in the course of two or three years the new grouping would number about the same as the largest of the original groups. This is a terrific price to pay for federation.

Bishop G. Bromley Oxnam has said, "The people must not be impoverished spiritually in the name of the spiritual advance called reunion. To sacrifice the wealth discovered by others in their search for God is to pay too great a price for union."—*On This Rock*,* page 19.

There are honest differences in the interpretations of God's word. While it is sinful to quarrel about these differences and to be intolerant of those who hold

these divergent views, there is solid virtue in having some deep convictions on the saving doctrines of the gospel.

Stumbling Blocks in the Way

Some seem willing to sweep aside almost everything traditional and scriptural to achieve unity. Dr. Charles C. Morrison, contributing editor of the *Christian Century*, gives his formula in these terms:

It must rest upon the Lordship of Christ, and upon this alone. His sovereign authority is the only ecumenical principle in Christianity. Everything else—I say it sweepingly—everything else—Bible, creeds, sacraments, tradition, "ancient order of things"—is divisive, sectarian, hopeless, when it is held without being referred to Christ for his judgment upon it.—*Can Protestantism Win America?* page 178, quoted in *Upon This Rock*, by G. Bromley Oxnam.

The doctor operates with a new broom. No man who is willing to sweep so thoroughly—the sacraments, even the Bible—could have a very deep conviction on the Lordship of Christ. Where does he get his concept of His sovereignty? Without the Bible and the sacraments of the gospel, what authority can be established for his Lordship? There is no vital Christianity without personal spiritual experience, but another's experience is hardly stable grounds to establish church unity. Of course, Dr. Morrison qualified his sweeping generalization by the clause, "without being referred to Christ for his judgment upon it." Just how would he implement such reference to Christ without getting right in the middle of sectarian bias again and running counter to the traditional and "divisive" doctrines which spell denominationalism? His formula reminds us of the description the people in Montana give to Powder River: "A mile wide and a foot deep." We learned also that there is quicksand in it.

Bishop Oxnam points out some other road blocks for the ecumenical movement. He speaks of the danger of monopoly—the tendency to exalt bigness. Few individuals or groups can stand much prosperity.

Inevitably there will be a tendency toward hierarchy in the united church. We may not use the term "hierarchy," but a secretariat may take on the characteristics of hierarchy unless diversity under democratic decision be maintained. . . . A way becomes *the way*. What was originally a means becomes sacrosanct, and in fact an end. Deviation becomes disloyalty.—*Op. Cit.*, pages 27, 28.

Dr. Oxnam in summation states the issue and asks some pertinent questions.

Organic union, if that is what we desire, rather than a vague unity that appears worthy but is likely to be ineffective, must deal with the concrete. . . . Is the church to be incorporated? If so . . . how is the government of the church to be described? . . . Who decides

what minister shall serve there? Are these ministers employees, to be hired and fired? . . . If there is ordination, who sets up the standards for ordination and who ordains? Where are the ministers trained? Who determines the curriculum? Who owns the schools?

Religious education is, of course, a part of the service of the local church, but who prepares the curricular material and who prints it? When a man joins the church, what vows, if any, does he take? Who decides upon that? If he is baptized, what does baptism mean, and what is the form in which it is to be administered? If he receives Holy Communion, what does that service mean? Who administers it, and what forms shall be used?—*Ibid.*, pages 100, 101.

These questions are pertinent, and their solution is vital to the establishment of a united Christendom. They cannot be swept out of the way by Christian charity nor a burst of good will. Referring them "to Christ for his judgment" upon them is the ideal way, but without the offices of an acknowledged prophet, how can they get it done?

The Restoration's Position

Like all of the larger denominations we have a historic and spiritual heritage which each member cherishes. This is especially true when that heritage is threatened. One of the first costs for us to pay would be the sacrifice of the Book of Mormon and Doctrine and Covenants. These could not possibly be taken in with all the denominational bias against them which has been built up in the past century and a quarter.

Our basic claim of a divinely called priesthood might not be so distasteful to other denominational groups, providing the functional office of prophet to declare "the judgment of Christ" and the Twelve Apostles as missionary supervisors were neutralized and made into honorary positions.

No doubt we would have to idealize our "kingdom of heaven" doctrine. A Zion with its teachings of personal stewardship, tithing, consecration of surplus for the common good, and the Gathering movement would hardly fit into the pattern of the ecumenical church.

Our belief of conducting our business affairs by the principle of "common consent" might be accepted as a democratic ideal by most of American Protestantism, but it would be rather unwieldy in practice. This aspect of carrying on the necessary business of leadership in a united church constitutes a major problem. In discussing it Bishop Oxnham has this to say:

There is but one way known to man to avoid the corruption of power, and that is to keep power under democratic control. Power will corrupt a bishop as well as a businessman, a church as well as a state. It is well to make it abundantly clear to those chosen for high office that the people who put them there may

likewise take them from there. The man who is accustomed to sitting in front after a time thinks he sits there because he is a person who differs from other persons, a superior being. It must be made clear to him that he is a servant of the people, not a ruler. This involves democratic control.—*Ibid.*, page 86.

Our type of church government has been well described as a "theocratic democracy." But even the prophet, who represents the theocratic side, can be dispossessed by the refusal of the General Conference to sustain him. His worthiness to occupy as "president of the high priesthood" is subject to examination and judgment by proper quorums and by the

Conference. However, just the concept of having one man who is recognized by the United Church as the mouthpiece of Jesus Christ in directing the body would undoubtedly be too great a tax on Christian faith.

For these and other reasons the World Council of Churches is unlikely to hang out the welcome sign for us. For these and other reasons we are likely to want to keep our own rich spiritual heritage while wishing them well in even the smallest advancement toward their goal.

* Used by permission of the publishers, Harper and Brothers, New York.

"ALL THINGS WHICH STRENGTHENETH ME"

By John G. Wight

"I can do all things through Christ which strengtheneth me."

—Philippians 4: 13.

THIS TESTIMONY of Paul's is one of the most inspiring statements of any man. If Paul said it on the basis of his experience with God, then each one of us has the opportunity to receive the same assurance.

There is, however, a possibility that his statement might be misconstrued or misapplied because of the use of the term "all things." Such a term, separated from its setting, could well be interpreted to be all-inclusive. Actually, Paul limited its scope with the phrase, "which strengtheneth me."

The world is filled with "things" which men can do, and they can be divided into two groups: (1) things which weaken men, and (2) things which strengthen men. Certainly Paul could not have meant that men should feel they could do "all things" through Christ.

Every day the newspapers have items about automobile accidents, murders, bank robberies, drownings, bombings, wars, beatings, ad infinitum. These are "things," but certainly they are not done "through Christ." They are done under satanic influence. These are the "things" which undermine men's lives, cause them to turn aside for something of nought. Men are not strengthened but rather are weakened by them.

There are "things" which do strengthen men. They are the "things" of the gospel of Jesus Christ. When men repent, they are strengthened. When they are obedient to the commandment to be baptized, they are made stronger. When they receive the laying on of hands for the baptism of the Holy Spirit and continue to heed its direction, they have an ever-present source of strength. Thus is the foundation laid for spiritual growth. Only "through Christ" can men do those "things" which strengthen them.

As man builds his spiritual superstructure, he puts other "things" of the gospel into his life. He attends church regularly. He accepts responsibilities when asked to serve. He pays his tithing and contributes to local funds. He qualifies himself to tell the good news of the gospel to others—and then tells them! Again, only "through Christ" can a man do these "things" which strengthen him.

Christ knew that men would need the "things" of the gospel to enrich their lives, or they would not have been included in the gospel plan. They are there for a purpose. They strengthen men, when men respond to them of their own free will. They are the tools which Christ uses to strengthen men and increase their spiritual stature so that they become like the one who built his house on the rock.

Yes, with Christ's help, "I can do all things which strengtheneth me."

Infidelity in Marriage

By Paul A. Wellington

You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives?—Doctrine and Covenants 111:2 b.

THE CONTENTS of the Kinsey report on the *Sexual Behavior in the Human Female*, which has currently made a splash on the U. S. newsstands, presents a picture of morality which is a far cry from the marriage standard adopted by the church in 1835. Written in scientific, or at least technical, verbiage, portions of the report are lifted and sensationally spiced to appeal to a segment of the reading public.

Although it may not be entirely "sound" scientifically, the report points conclusively enough to an existing condition of immorality that those with religious compunctions against such behavior may be dismayed. The statistics showing 50 per cent of the young women and 85 per cent of the young men having premarital sex experience, and 40 per cent of the women and 50 per cent of the men being sexually unfaithful to some degree after marriage may or may not be correct. But they do show the state of social disorganization in which we are now living.

Kinsey points out that the present looseness in sex behavior emerged from reasonably small beginnings in the 1920's following the first world war. It spread rapidly with the increased transportation and communication facilities of that time. The taste for unlimited freedom surged through the veins of mankind in every sector of the world, and with especial rapidity through the United States. But sexual license was only one of many social relationships strained in that initial drive.

With the release from social pressures that came with the urbanization of America, citizens turned to "experimenting" with the unorthodox ways contrary to ways of their immediate forefathers and were delighted with the freedom that seldom called them into account. Some seemingly received particular pleasure out of "shocking the old folks." With their education and "superior" knowledge, the young people no longer looked to their parents for words of advice. For, so they felt, they had advanced beyond their counsel.

WITH THE RECENT GROWTH in interest being expressed in the field of religion, there are signs now that the pendulum of social relationships will swing from its extreme of unlimited freedom to a more balanced self-control. A new or slightly different family pattern of living may arise, but there are hopes that companionship and fidelity will be its foundation.

The church can be justly proud that it has continued to support its early stand which has survived nearly 120 years of revolution and change. Such a standard of excellence as expressed in the marriage covenant has been growing in the minds of many millions since these words were first placed in print. This covenant contains the basic ideas now taught in all schools concerned with marriage and the family.

MUTUAL COMPANIONSHIP is a goal preached by every marriage counselor. It is not a mutual understanding where husband and wife agree not to interfere with each other's freedom to do as he pleases. It is an agreement to discover mutual interests and appreciations, to share each other's trusts and confidences, to keep faithful in physical and spiritual actions and thoughts.

Of course, as Dr. Kinsey says, there can be problems such as "frigid" or "over-stimulated" sex behavior. There can also be sex habits acquired before marriage which are not controlled and invite disaster into the union. But many of the small issues which eventually lead to infidelity arise from other social experiences not usually associated with sex. Many a man goes fishing, hunting, or golfing—even on business trips or priesthood visits—without concern for his companion's reactions. And many women undoubtedly engage in various forms of business and pleasure without discovering how their husbands feel about such activities. As small and insignificant as these acts may seem, these failures to be concerned with mutual interests are a form of infidelity and have been the beginnings of irritations which eventually lead to divorce.

THERE IS NO HAPPINESS equal to that found in peace of mind. If, in marriage, there is a constant gnawing of distrust—a sense of never being sure that a companion is true to his covenant—peace of mind is absent. In search of peace, the unhappy couple's first thought is often a trip to the divorce court. Such recourse seldom brings the anticipated results. Rather, a plane of mutual understanding must be discovered if complete serenity and happiness is to be had.

Distrust may often be the result of other relationships than sex. The financial irresponsibility of a husband or wife, the unpredictable behavior of a companion at home or in a crowd, the discovered little secrets of no great consequence which indicate other possibilities perhaps more serious, the suspicious mind—all these and many others are important factors leading to the dissolution of homes. The marriage covenant challenges a husband and wife to solve their differences, make allowances for eccentricities, and share each other's trust and confidence.

The life line of marriage is the "line of communication" between a husband and wife. If the line is kept open, *and used*, the "war between the sexes" has a greater chance of never beginning. Honesty is not only the best policy in business; it is a must in the happy home. Those who talk over their problems frankly and try to see each other's viewpoint are laying firm foundations in the development of Zion's homes.

No matter how plausible and fascinating the explanations which condone infidelity may seem, the rich experiences accumulated by those who remain faithful to their marriage covenant offer preponderant evidence that the age-old Scripture is still the best pattern for a happy life.

The familiar phrase, "Crime does not pay," might be paraphrased to read "Moral laxity does not pay." Relaxing controls or breaking moral laws may seem daring and an act of bravery at the time, but it really is a sign of weakness rather than strength. A good citizen recognizes there is strength in united obedience to laws made in harmony with the majority opinion. A criminal imagines strength in overthrowing laws made for the social welfare.

A criminal life often begins with minor cheating and abrogation of law. Flagrant disregard of the law of sexual fidelity is frequently found to be one of the first steps leading to degradation. Such disregard does not bring happiness. Rather, it breeds distrust and fear within; it brings uncertainty and insecurity.

A clean life, free from hidden cheating, leads to happiness and peace of mind.

Question Time

Question:

In the second chapter of Luke it is stated that Simeon blessed the baby Jesus. If Simeon was not a member of the Melchisedec priesthood, where did he get his authority?

Oklahoma

E. R. C.

Answer:

The question assumes Simeon's act in taking Jesus into his arms to have been the observance of the ordinance of blessing of infants as later established by Jesus under the gospel, or perhaps a custom had among the Jews, such an assumption being somewhat common, but not justified by the text. Nowhere do the Scriptures indicate that Simeon was a priest, nor that he officiated in an official capacity in this case. Neither is it said that he blessed the child, though he did bless the parents, and spoke prophetically of the child's accomplishments in the world which might seem to be somewhat of the nature of a blessing.

In patriarchal times Israelite and Arab nations had a custom of blessing their sons by the father or grandfather, but we recall no word of Scripture incorporating the practice into the Mosaic church as a sacred ordinance for universal observance. The practice seems to have faded out long before Christ's time.

Simeon is presented as a "just and devout" man, "waiting for the consolation of Israel," the Holy Ghost being upon him by which at some previous time it had been revealed to him that he should not see death until he had seen the Christ. On this occasion he was led by the Spirit to go to the temple, and seeing Joseph and Mary with the child, discerned in the infant the promised Messiah. Being overjoyed at the realization of the long-standing promise, he took the child in his arms, evidently quite informally, and gave praise to God for the great blessing which had come to him. The blessing on that occasion was more Simeon's than that of the child's. His long anticipated hope being realized, he said, "Lord, now lettest thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation."

In all this Simeon was the recipient of divine blessing more than as the administrator of blessing to others. There was not prearrangement on the part of the persons involved, and as for them, the

meeting was casual and spontaneous, the Holy Spirit alone having directed the affair.

The one outstanding purpose of the Lord in relation to this incident appears to have been the raising up of a witness to testify of the Christ at the moment the infant was brought into the temple. Here in a public place before the Jews, Simeon became a witness of the Messiahship of Christ. His act was dramatic and no doubt widely observed. His life and age made him a reliable witness, and his integrity could not be questioned. This competent man here proclaimed to the Jewish people the presence of the long-looked-for Messiah. To be such a witness did not require necessarily that he should be a priest.

This view is confirmed by the fact of a second witness appearing. Anna, a prophetess, of great age and deep experience, came in and, observing the event, "gave thanks likewise unto the Lord, and spake of him, to all those who looked for redemption in Jerusalem." She became a second witness of the newborn Christ. To our mind it was this power of testimony that constituted the important phase of this remarkable event.

CHARLES FRY

Question:

Is there any Scripture for the idea advanced by a nonmember friend that Christ spent his young life, from his twelfth to his thirteenth year, in a seminary or a school, and that he was made a priest during this time?

Michigan

MRS. F. H.

Answer:

The Scriptures are practically silent regarding the life of Jesus from the age of twelve when he talked with the learned doctors of the temple. Luke 2: 52 merely asserts, "Jesus increased in wisdom and stature, and in favor with God and man," which is a very general statement. We find that Jesus is sometimes addressed as "Rabbi" or "Master," which titles were given to the learned teachers by the Jews. This fact would indicate some advanced schooling. However, the Scriptures do not give us any definite information. Your friend may be referring to the traditions and legends which claim that Jesus spent a portion of the eighteen years of his life of which the Scriptures

are silent in India, Tibet, and England. The Wise Men of the east brought to the babe, Jesus, gold, frankincense, and myrrh which would have provided means for an advanced education. These same Wise Men could have been the means of future contacts with the Eastern world. One tradition also indicates that Joseph of Arimathea was Jesus' uncle, and a very wealthy mine owner, trading in tin shipped from England. Whether Jesus traveled into India, Tibet, and later into England for study and learning is not factually known. The theories are based upon traditions and legends, interesting to study and upon which to speculate. The fact remains that of Jesus' early life we are left wondering.

JOHN BLACKMORE

Question:

Please clarify Doctrine and Covenants 68: 4 and explain the doctrine of our church on this subject. Does it mean that a child is eligible for baptism at the age of eight, or does it mean that he is also required to be baptized at the age of eight?

Tennessee

B. J. H.

Answer:

We have been requested to see that children are not baptized until they reach the full age of eight years; yet they are eligible at that age if willing and desirous to comply with all that baptism implies. The revelation makes it clear that where parents are members, and the church is functioning normally, as in Zion or any of her stakes, if children do not request baptism by the age of eight, there certainly has been a sin of neglect on the part of the parents. Rather than say, then, that children are required to be baptized at the age of eight, we should say, instead, that parents are required to so teach and train their children that they will earnestly desire at that age to be baptized for the remission of their sins and to receive the Holy Ghost by the laying on of hands.

HAROLD I. VELT

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald Editors* rather than panel members. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

"That Will Be All, David"

By Leona N. Hands

MORE THAN fifty years ago a woman who was destined to be called a veritable cyclone in petticoats walked the streets of Wichita, Kansas, with a hatchet in her hand. Carrie Nation was a crusader known as the Joan of Arc of prohibition, and because of her spectacular methods and speeches, she was credited with starting a movement which, in the short space of seventeen years, resulted in nation-wide prohibition.

Carrie Nation was a bold leader who studied her Bible diligently and felt it a part of her God-given destiny to conquer the liquor evil. In doing so she became famous throughout the nation and accomplished a great work. However, when this outstanding task was completed, she seemingly could not endure being in the background and to the dismay and chagrin of her husband (who was a minister), she insisted on sharing his career by choosing his texts and writing his sermons.

As if that alone were not enough, Carrie sat in the front seat in church, instructing her husband when to raise or lower his voice, where to gesture, and when to speed up a little. Also, when she thought he had said enough, she would rise, step into the aisle, and announce in a loud voice, "That will be all, David." If he did not readily take the hint and stop preaching she would immediately walk up to the pulpit, close the Bible, hand him his hat, and tell him to go home.

David Nation finally resigned from his pastorate (at the request of his congregation) because of the activities of an overly ambitious wife. Eventually he left the ministry altogether, a disillusioned and embittered man. Perhaps he could not have done otherwise with such an aggressive woman as Carrie Nation for wife and companion.*

IT IS FORTUNATE that few women who are ministers' wives have ambitions to share the limelight of their husbands' careers, otherwise the same story might be repeated many times over. Most men of the ministry would no doubt prefer open opposition from their companion rather than having to cope with the zealous, overeager assistance of a wife who could so determinedly and consistently outshine her husband.

In the great majority of cases, wives are content to remain in the background, aiding and assisting their husbands in every way possible to minister in their office and calling. Surely it would be a rare occurrence for a wife to seek entire control of her companion's ministry by daring to suggest in public "That will be all, David," as did Carrie Nation.

As a church we do not believe (and the Bible clearly substantiates this conviction) that women should be preachers. That is, they are never called to a priesthood office. Yet the ministry of women as mothers, wives, and homemakers is clearly recognized and deeply needed. Their responsibilities are great, their aid and assistance invaluable. There is no end to woman's work, for without her valiant support many of man's efforts would be frustrated.

Few if any ministers are able to succeed in even a small measure without the wholehearted support of their wives. This is said to be true in other fields of endeavor also, but it is especially applicable to the ministry. Here, perhaps more than in any other line of work, there must be absolute teamwork.

It is a common occurrence to hear an apostle, seventy, or evangelist pay tribute to the loyal support of a companion who, in many instances, must remain at home rearing the family while he is laboring in the field. They are not unappreciative of the sacrifices made by a helpmeet without

whose assistance their ministry would not be possible. Well they know that should a wife of a member of the traveling ministry oppose her husband's giving his entire time to the church she would be literally saying, "That will be all, David."

WE USED TO BE inclined to think that only priesthood members received a clear call from God. These men were expected in their daily living to set a standard in appearance, speech, and conduct for the laity to follow. Little was said about the calling of Saints which would include even the smallest of children in God's church and kingdom. Of late years, the call for each one to set up the warning voice has been more clearly defined as the church has endeavored to stress cottage meetings in homes along with personal evangelism. Men of the priesthood and men of the congregation have worked side by side in this endeavor to win friend and neighbor to the church.

THE WOMEN of the church are playing a most important part in this work by giving their full cooperation in opening their homes for these services. Also there are several cases in our home branch where wives have laid aside secondary matters to accompany their husbands to cottage meetings two and even three times a week. When the love of God and fellow man is uppermost in the hearts of his children, this is not considered a duty or sacrifice but a pleasure.

What is the office and calling of women? The twenty-fourth section of Doctrine and Covenants clearly defines the call to Emma Smith: "Shall be for a comfort unto . . . thy husband, in his afflictions, with consoling words, in the *spirit of meekness*. . . . Thou shalt lay aside the things of this world, and seek for the things of a better. . . . Beware of pride. Let thy soul delight in thy husband, and the glory which shall come upon him. Keep my commandments continually, and a crown of righteousness thou shalt receive."

"A comfort to her husband" is perhaps one of the highest tributes that could be paid a woman and is almost in itself a calling. Companion, confidant, wife, mother, and home-maker—all are included in this call, for in wedlock the woman becomes one of a team, giving her husband first place in her loyalty and affection.

OF ALL GOOD QUALITIES, loyalty is one of the very finest to be found in a companion. When this most desirable attribute is lacking, the wife literally says to her husband, "That will be all, David." She will undermine every good deed and intention her mate may have. Too, the importance of loyalty cannot be over-estimated. Consider the following incident and its effect upon the eye-witnesses (or hearers).

A certain woman in a group of people was discussing (in very unfavorable terms) her husband and children who were not present. A most uncomfortable silence followed, after which a man standing near us remarked in an undertone, "There is a woman not to be trusted. She is disloyal to those who are nearest and dearest to her, therefore she will not be loyal to anyone. Furthermore," he added as an afterthought, "she is laboring under the wrong spirit, for the spirit of criticism is not from God."

Nor is loyalty confined to family life. It is a cardinal virtue, a fundamental principle of those of good character. Carried over into church relationships it serves to remind us that we are members of God's family where our loyalty to one another might well be considered a mark of discipleship.

AS WOMEN of the church, perhaps one of the greatest single things we can do, individually, to promote unity among the members is to demonstrate our loyalty by sealing our lips against idle gossip. "Where no wood is, there the fire goeth out; so where there is no tale-bearer, the strife ceaseth."—Proverbs 26: 20. What a temptation it is to add a little wood to the fire, especially when

we are in possession of a few facts that will cause the flame to blaze even higher than before. Yet people of the world and church alike pay tribute to the person of whom it is said, "She never speaks ill of anyone." Consider how directly a wife of such character aids her husband. She is his trusted confidant—a help and a comfort.

There is no greater calling for woman than that of wife and mother. She needs no other career, for this is a full-time job requiring all the strength, tact, and wisdom at her command. She can make of it a divine call by accepting the challenge left by Emma Smith who could easily

have said, "That will be all, David," and hindered the work of the Restoration (and the Reorganization) greatly. Instead she chose to heed the admonition given her and became "an elect lady" and a comfort to her husband.

There are many ways in which a woman can aid and assist her companion, at home and in church. The happiness and welfare of her husband and family should be her greatest aim in life. The decision to work to that end rests with every woman in the church. It is a high and noble calling.

*"Facts about Carrie Nation," taken from *Little Known Facts About Well-Known People*, by Dale Carnegie, is used by permission.

Remembering

By President W. Wallace Smith

THERE ARE some advantages which accrue to one who lives in the same place for a considerable length of time. Chief among them is the memory of family and friends in many and varied experiences. Such is my situation in regard to West Short Street in general and 1214 West Short Street in particular.

My experience goes back to the time when the street was not paved, and sewers, gas, and water were being installed in preparation for such an event. This was shortly after we had moved to Independence from Lamoni.

Father felt it was necessary for us to have a driving horse and a cow. We had been used to this in Lamoni, so why not here? Many of my early childhood memories center around the barn where we kept this livestock and did the chores in connection with their care.

Central to this is the memory of the instructions received from Father and Mother regarding the care of these animals. Many times I was reminded that even dumb animals respond to kindness. This was not always easy to remember, especially when old bossy was at the extreme corner of the pasture and I had an important baseball game to get back to.

Since President Israel has been ill and I have been visiting him more frequently at the old home place, I have found myself visualizing Father in his accustomed place in his easy chair in the living room, his kindness and patience being demonstrated daily as he waited for someone to come to read to him, or to assist him on his daily walk. Sometimes I did this—not as often, I'm afraid, as I should, as it is very easy for a boy of ten or twelve to have or create other interests. As I look back, I remember that Father was always tolerant and considerate, yet firm in requiring us to perform these tasks.

If we could take a page from yesteryear it would be replete with words of counsel and encouragement. It is regrettable in the lives of individuals, and in the annals of history, that our "foresight" so many times falls short of our "hindsight."

Take Your Sainthood Seriously

By Marilyn Streling

AFTER TWO YEARS at Graceland, students often find it difficult to return to home branches and restrain the enthusiasm stemming from the studies and enlightenment they received there. When they settle into a workaday routine, religion becomes vital and necessary.

The phrase from the hymn of admonition, "Unto honor I have called you," frequently runs through my mind, serving as a challenge to my church membership. Suggested in that small phrase is the fact that we are not serving honorably in just attending church on Sundays. "Unto honor." . . . When people receive an honor it is probable that they have done something worthy of recognition.

Mere church attendance is not worthy of honor, so what must we do to earn the honor of being called Saints? First of all, we could pay our tithing. "But," we may say, "we've already done that." Well, let's see. . . . We don't smoke, we don't drink, we don't have any immoral habits that we can think of off-hand. Stop! Now we're beginning to sound like the rich young ruler who came to Christ. What was it Christ replied? "Sell your riches and give to the poor." Ah, there is a fundamental point. We may be keeping the law to the letter, but it is the going above and beyond that makes sainthood honorary. It may be something worthy of honor to take extra training so that we could become able church school teachers with ability to stimulate the minds of our pupils. Or maybe this something isn't as tangible as training, which can be easily obtained. Our honorary calling may be that of ridding our lives of petty prejudices, wagging tongues, or false pride, and replacing these distasteful qualities with a genuine expanding love for humanity.

NOT LONG AGO I talked with a girl who attempted suicide. After a while I found that she had spent most of her life being concerned about herself and unconcerned about others. This had continued for such a long time that she found she was actually incapable of loving or even being interested in anyone other than herself. Life had become so unmeaningful to her that she had attempted to destroy her own.



HERE IS THE WRITER . . .

Marilyn is shown here in "the only photo I have" at work on the 1953 "Acacia." She was graduated last spring from Graceland, where, in addition to her work on the "Acacia," she was a member of the Women's Recreation Association, the N.O.N. Social Club, and the Graceland Players. This summer she was a counselor at three youth camps, two of them sponsored by the church. Now she is working as a travel consultant for the Automobile Association of America in Pontiac, Michigan.

Too many of us are like this girl, although not to the same extent. We've become passive Saints, uninterested in carrying the restored gospel to the world. If we truly loved our neighbors we would do all in our power to share the gospel with them. Just think, if every Latter Day Saint took his Sainthood seriously—as an honor—what an over-

whelming missionary zeal would ensue! Our churches would overflow their capacities, and we would be steps nearer our goal of a Zion society.

The first year at Graceland a small group of us found out the damage and heartache resulting from gossip. We decided to develop better relationships and become better Saints by an immediate discontinuance of it. This was, tritely speaking, easier said than done, for cutting remarks crept into our everyday conversation. We decided upon a penalty—a penny was to be dropped into a specified jar for each off-color comment. Those pennies accumulated quickly! Though it wasn't always easy, it started a few of us on the road to thinking before we spoke. And, over a period of time, we found that we not only didn't speak malicious words, but we didn't think them either. So grows our expanding love, and our Sainthood becomes a degree more honorary.

AS WE ELIMINATE wagging tongues and stimulate love, there is yet another thing left to do. We partially covered this in the illustration of the girl who was too concerned about herself. In order to experience true happiness, many of us have found the need to go out and beyond self. There is no greater joy than that of being able to comfort someone in sorrow or share someone's happiness. We owe it to our calling as Saints to cultivate an ability to do these small services, because in serving we will find a deeper happiness. By this I do not mean to advocate individual unworth but rather to elevate the status of the individual to a Zion level.

Love is actually a prerequisite to any significant contribution we can make to the church, and we must make our contributions, because we have been called "unto honor." May we stimulate enthusiasm that it may generate throughout our branches and, as a result, fill those empty seats and even build new churches. Our message is alive and dynamic. Let us share it with love.

Graceland

GAZETTE

■ The annual assembly of states and countries represented on the Graceland hill was held Thursday, October 1, amid a clamor of state songs and cheers. The first order of business on the agenda for the assembled delegates was a roll call of the assembly. As each state's or country's name was called the delegates gave a cheer for their own section of the country, and the spokesman for that area told a little about their home state. The states were divided into twelve sections for the skits which were presented.

■ The first Communion service of the campus congregation this year was held Sunday, October 4, in the Memorial Student Center. Dr. Roy A. Cheville was in charge of the service, and the theme was "We Covenant to Do These Things Together." The student priests who served the emblems were led by David Blair, Creston, Iowa, and Frank Woodson, Long Beach, California.

■ On Monday evening, October 5, President E. J. Gleazer, Jr., and several faculty members went to Des Moines, Iowa, for a meeting with Architect Dane Morgan and members of the plant and planning committee of the college board of trustees. The purpose of the meeting was to examine preliminary sketches of the proposed science and food service buildings.

■ Each of the sixteen pastoral groups on the Graceland campus has "adopted" members in missions abroad, with whom they will correspond during this school year. Through this correspondence it is hoped that the pastoral groups will grow to understand and appreciate the church and youth work being

done outside the United States. The pastoral groups will have as their adoptees: Carl Crum, Japan; Don Lents, England; Kisuke Sekine, Japan; Elvin Vest, Hawaii; Alan Tyree, South Seas; Orlin Crownover, Hawaii; Les Gardner, Canada; Vivian Sorensen, South Seas; Ivan Vallier, Israel; Bob Woods, Australia; Maurice Draper, Australia; Alan Compier, Holland; Victor Witte, Europe; Louis Zonker, Germany; David Kaleikau, Hawaii; and Caldwell O. Hansen, United States.

■ The annual formal convocation of Graceland College was held in the Student Center Thursday morning, September 17. The faculty entered the assembly attired in the gowns and caps of their professions and were seated in the front center section of the auditorium. This processional was a beautiful and impressive part of the program. Dr. E. J. Gleazer, Jr., president of the college, gave the challenging convocation address using the theme, "The College on the Hill."

■ On Friday evening, October 9, students and faculty attended the "Dustlanders Walk-In" theater at the Student Center. The featured attraction was "Tars and Spars," starring the well-known comic, Sid Caesar. Refreshments were served afterward, and all joined together in singing.

■ The Women's Recreational Association has again been organized this year for the purpose of providing fun and fellowship for the women on the Graceland campus. About thirty freshman and sophomore women have been participating in the field hockey games and early morning hikes. The W.R.A.'s officers are president, Martha Turner, Independ-

ence, Missouri; vice-president, Carol Collins, Independence, Missouri; secretary-treasurer, Carley Knisley, Fort Collins, Colorado; official chairman, Bonnie Anderson, Niles, California.

Books

When one moves he finds many things he has not seen or used for a long time. Yet he hesitates to throw them away or leave them behind, because of the long chance that they might be wanted "sometime." Generally they are not, and they simply continue to take up space and collect dust in the new place as they did in the old one. Yet there is an irony of fate by which, if one thing is thrown away today, it will be needed next week.

Another problem is books. How many of them do we read a second time, if ever? Yet we carry them along in heavy bundles and keep them as precious treasures, though they would bring only scrap paper prices on the market. In these rapidly changing days, nothing dates more quickly than a book, especially a novel, or a nonfiction commentary on current events.

Best books to keep, of course, are the reference works, the religious sources and studies, carefully selected poetry, and the literary classics. These will always endure in value. But so much of what we buy, no matter how much it was wanted and needed at the time, has served its purpose and cannot serve again. Histories and biographies are good books to keep. One often needs to refresh his memory on facts or to get the exact wording of a quotation.

Yet it always brings us a pang to throw a book away. And it is pure wickedness to give a book we don't want to a friend and expect him to keep it forever!

L. J. L.

New Horizons

(1025) 17

www.LatterDayTruth.org

IN THE DAYS of Jesus the Jewish religion was divided into numerous sects. Many of these had become so contaminated in ritual and symbolism that the real meaning of their basic belief was obscure.

The scribes and Pharisees were, in the words of Christ, "hypocrites," and he did not hesitate to tell them so. His clashes with them were a result of their own wickedness and hypocrisy. Their objective was not to learn from him but to find fault with him.

Jesus gave men the opportunity to learn the true nature of God. His philosophy was designed to give them a better understanding of each other. Apparently the scribes and Pharisees made no attempt to understand Jesus. The superiority, selfishness, and reluctance to repent prevented them from accepting him as the Son of God.

What they did in the name of religion was largely for show. When fasting, they wore long faces and pious expressions so people would take notice of them. When they prayed, they did so in a loud voice and with many words so people would be impressed. When they made offerings in the temple they made sure as many as possible would see how generously they gave. Religious opportunities were in most cases good excuses to put on an act.

On one occasion Jesus noticed the wealthy men making large contributions in the temple with the usual display of showmanship. He also noticed a poor widow with meekness and humility making her contribution. The small donation she gave seemed insignificant in comparison to the gifts of others. Jesus used this incident as an example in teaching his followers. He said, "Of a truth I say unto you, that this poor widow hath cast in more than they all; for all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all the living that she had."

In building the kingdom it is necessary that we contribute generously. Still more important, however, is the spirit in which our offerings are given. If they are given in the spirit of the scribes and Pharisees, verily we have our reward. If our gift, regardless of its amount, is made through a love of God and fellow men, then our Heavenly Father who seeth in secret shall reward us openly.

STELE A. BRYANT

revised and enlarged tract

Baptism for the Dead

Charles R. Hield

Russell F. Ralston

A 62-page pamphlet, the purposes of which are to explain the use of Latter Day Saint temples, and more particularly to make clear the position of the Reorganized Church regarding the theory of proxy baptism for the dead. In order to become acquainted with the Scripture on this subject, a careful study of the texts included from the Bible, Book of Mormon, and Doctrine and Covenants is necessary.

1 for 30c, 10 for \$2.75, 25 for \$6.75, 50 for \$13.25, 100 for \$25

Herald House

Independence, Missouri

Letters

Why I Am a Latter Day Saint

In answer to Mrs. William White of Corvallis, Oregon, the Spirit of God directed me to be baptized and confirmed. When I had obeyed, a peaceful feeling came over me assuring me that I had found the truth. God has spoken to me through his servants and has shown me things I could not otherwise have known. No matter how deep the hurt, he will comfort those who humbly ask him to, believing that he will. He will heal the sick also; I know, for he has healed me.

"Seek ye first the kingdom of heaven and all these things shall be added unto you."

610 West Easton Street
Tulsa 6, Oklahoma J. D. LAYNE

Priesthood Members Needed

Two years ago we moved to Algona, Iowa, where my husband obtained good employment. Our first thought was to find the nearest branch, which we discovered was at Mallard, Iowa, thirty-five miles from here. Then we heard that a church member was opening her home for services for the few members who live in this immediate vicinity, and we began attending these. Here ten to twelve adults and five children came on Sundays to worship. The minister and his wife have to drive thirty-two miles to conduct the morning service. There are no evening meetings either on Sunday or Wednesday.

The women have organized a circle and have had several bake sales and other fund-raising activities. They have sent Christmas packages to servicemen, planned and paid for a Bible school (which was well attended by nonmembers), given holiday programs, and gathered clothing for a needy family. Other projects are being planned to raise money so that a place to hold services can be purchased.

The important thing that is needed now is local priesthood to visit in the homes, particularly where only the husband or wife is a member, to organize services, and help the group to grow into a branch instead of dwindling away. I have lived in areas where priesthood members are so plentiful that they haven't too many responsibilities. Here they are really needed.

We hope that young men of the ministry who are trying to decide on an area to locate will consider Algona and other towns like it. We are grateful for the help we have received from our out-of-town priesthood member, but since he lives so far away and cannot come often, we hope we can have someone live here who will be present for all meetings.

MRS. RUSSEL COLE

Algona, Iowa

An Appeal to Members in Maryland

We shall appreciate hearing from any church members living in or near Cumberland. Recently we moved from Midland, Michigan, where we had the opportunity of being members of a large branch; now we miss not being able to attend church. Our telephone number is 6285 Cumberland.

MR. AND MRS. R. MCLUCKIE

207 Cole Street
Cumberland, Maryland

Note to Anonymous Correspondent

I recently received a letter in response to a letter I wrote which appeared in the *Saints' Herald* of April 27, 1953. It was a request for prayers but was unsigned. I would like to help this person in other ways, in addition

to prayer, if he will write me again giving his name and address. I will keep his name strictly confidential.

KENNETH BALLINGER

P. O. Box 126
Independence, Missouri

A Healing in England

When I was a child in England I was very frail. During a prolonged illness, during which I grew steadily worse, a doctor came daily to see me. At that time I was four years old and my sister was sixteen. She had become a member of the Reorganized Church and asked my mother if she might take me to prayer meeting with her so that I could receive administration. Mother answered, "It probably won't do any harm, and unless she is helped soon she won't be with us much longer."

My sister wrapped a blanket around me and carried me several blocks to where the meeting was being held. When we arrived she asked the elder if he would administer to me. He asked her, "Do you think that your little sister will be healed?" And she declared, "I know that she will be." After the administration he asked, "Would you like to have us administer again?" She answered, "Oh, no, . . . thank you." Then she picked me up and started home. After we had gone a short distance she asked me, "Mary Ann, do you think you can walk?" I said, "I'll try," so she put me down for a while. After I had walked a little way, she carried me again, then told me to walk the rest of the way home by myself. When she reached home Mother asked, "Where is Mary Ann?" and my sister said, "She's coming." Soon I pushed open the heavy door and Mother caught me up in her arms exclaiming, "I can't stay out of a church in which miracles like this are wrought."

The next morning she dressed me and sent me out in the yard to play. When the doctor came he asked where I was, since he did not see me in bed as usual. My mother pointed out the window to where I was playing and said, "She's out there." The doctor was amazed and said, "This is a miracle. I came according to appointment expecting to find her dead!" And he whirled on his heel and was gone.

Charles Derry, who lived at Woodbine, was among the people at prayer meeting the evening I was healed.

MARY ANN MCKENZIE FRY

(Written on request by Bessie Tarrington)

Reminiscences

My parents and maternal grandparents were members of the Reorganized Church, and I can remember when, as a very small child, I used to go to church with Mother. When I became sleepy she would have me lie down in the seat beside her. I attended our church and Sunday school regularly; however, as I reached teen-age I began to go with other young people to various churches. Some were very nice, but they did not completely satisfy me. Others were so eager to win members that they would try to force people to come to the front and be saved; this disgusted me. When Elder Warren Peak came to our branch as a missionary, we young folks liked him and began to think about being baptized. Later Elder John Smith did baptize some of us. During my confirmation I was told that mine would be the gift of prayer. I received a good foundation in Bible study through Christiana Salyards' quarterlies. It made me happy to have the opportunity of meeting her several years ago and telling her of the help I had received through her writing. All my life I have kept an open mind on religion, but I have never found anything equal to the restored gospel.

MRS. HENRIETTA A. KENREIGH
Vinita, Oklahoma

THE LAND OF THE EVERLASTING HILLS

AN ITEM OF INTEREST to those who feel the government of the United States was established by the power of God appeared in the May, 1953, issue of *Scottish Rite News Bulletin*.

In an article referring to the last presidential inauguration, the author reviews the first inauguration of our first president, George Washington:

On April 30, 1789, General Washington was to be inaugurated in New York City on the balcony of the old Federal Hall. Jacob Morton, marshal of the inaugural parade and also master of St. John's Lodge, noticed that no Bible had been provided on which the president-elect was to take his oath as president. So he hastened to the lodge room, which was in that general neighborhood, and took the Bible from the altar. Due to the need for haste, the Bible, when placed upon the platform-stand, was apparently opened at random. The record shows it was opened at the forty-ninth and fiftieth chapters of Genesis, the passages of Scripture dealing with Jacob's final admonitions to his sons, the conferring of his parental blessing upon them, his death and burial—items of possible interest to students of biblical lore but obviously having no bearing on the occasion for which the Bible was being used.

Saints will recall that some of the more important Scriptures which have been interpreted as pointing to the land of America are found in Genesis 49:

Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; . . . who shall help thee; and . . . who shall bless thee with blessings of heaven above, blessings of the deep that lieth under . . . : The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.—Verses 22-26.

The Bible may have been "opened at random"; but perhaps the Scripture did have "bearing on the occasion for which the Bible was being used." At least it is quite appropriate that such Scripture should be given prominence at such an illustrious occasion in the birth of a nation.

It is comforting to know that the President of the United States "solemnly swears" to preserve, protect, and defend the ideals of this land of "the utmost bound of the everlasting hills."

PAUL A. WELLINGTON

The Power of Stewardship

by Earl T. Higdon

The material in this 59-page booklet was prepared under the direction of the Presiding Bishopric and is commended to teachers and leaders throughout the church for careful study. Materials which have been used came from "Standards for a Steward," "Stewardship Opportunities and Responsibilities," "Witnessing for Christ through Stewardship," as well as some other sources.

35c

Herald House

Independence, Missouri

Briefs

Ministers Visit

DENNIS PORT, MASSACHUSETTS.—The branch held a St. Patrick's fun night on March 2. The games were in charge of the new junior Zion's League, and decorations and refreshments were planned by the women's department, under the direction of Sister Adelia West, leader, and Sister Pauline Derick, her assistant.

Sister Katheryn Armeson directed the church school in a "Spring Sing" on March 21.

The women's department met at the home of Sister Armeson for an Easter worship program. Sister Derick gave a book review of Costain's *The Silver Chalice*, and a picture study of Edith Ann Woods' "Last Supper" was held at the candlelight lesson. Refreshments were served.

The junior Zion's League meets each week for a period of worship and handcraft.

Brother Harold Cash of Attleboro was guest speaker on Palm Sunday. His theme was "Putting First Things First."

On Easter Sunday, Pastor George Armeson preached on the subject, "Then Came the Dawn." The primary and junior reading and singing choirs gave the lesson, "He is Risen," around the altar and the cross.

On Mother's Day Elder Sanford Fisher of Somerville was the speaker. At the close of the sermon, bouquets of pansies were presented to all present. This was arranged by Sister Katheryn Armeson and her primary and junior girls.

Children's Day was observed by appropriate exercises by all the church school classes.

Visiting ministers have included Brother Leonard Garlick of Providence, Rhode Island, Elder Edward Joy of the district presidency of St. Louis, Missouri, Brother Frederic Roberts, presiding patriarch, of South New England District near Onset, Massachusetts, Brother Charles L. Kelley of Melton, Massachusetts, and Brother William Leland of Onset, Massachusetts.

The women's department has had two bake sales and two public luncheons during the summer, the proceeds from which were given to the budget.

Sister Marion Nixon plans to open the Thrift Shop soon. The Helping Hand society opened the fall season with a covered dish luncheon at the home of Sister Sarah Berry.

Church school opened October 4.—Reported by SARAH E. BERRY

Women Hold Institute

PITTSBURGH, PENNSYLVANIA.—The women of the district held an institute in the church in Fayette City on September 19-20, with Sister Aarona Kohlman of Guelph, Ontario, as guest speaker. She spoke on "The Stewardship of Time" and "The Stewardship of Money" on Saturday afternoon. Saturday evening there was a panel discussion and forum by the women's leaders of the district. Sunday morning, Sister Kohlman spoke on the subject, "Called to Be the Daughters of God." The meetings, which were arranged by Sister Beulah Warner, district women's leader, were interesting and stimulating. Dinner was served Saturday evening and Sunday noon by the men of the district.

The annual fall conference of the Pittsburgh District was held October 3-4 in the North Charleroi Church. There was a priesthood meeting Saturday afternoon, and a busi-

ness meeting followed by a panel discussion in the evening. A fellowship service on Sunday morning was followed by church school classes and preaching at the eleven o'clock hour by Elder William Guthrie. An ordination service closed the conference. Brother Guthrie continued a preaching series through the following week.—Reported by ELIZABETH E. ROSS

Holds Elections

MEDOC, MISSOURI.—Danny Leon Hight, infant son of Roy and Roberta Hight, was blessed June 7 by Elders William Miller and Clifford Miller.

On June 14, Billy Cushman and Richard Scott were baptized by Elder C. L. Miller and were confirmed by Elders L. A. Johnson and C. L. Miller.

On July 1, Larry Miller was baptized by Elder C. L. Miller, and confirmed by Brothers Johnson and Miller.

Roy Hight was ordained to the office of elder by Brothers Miller and Johnson on July 5.

The annual election of officers was held August 12. Those elected were Roy E. Hight, pastor; C. L. Miller, religious education, young people's supervisor, and young adult class teacher; Mary F. Troyer, children's division; Minnie Eldred, women's leader; L. A. Johnson, adult supervisor; Karen Williams, music director; A. A. Barrett, treasurer; Cecile Scott, secretary; Pearl Williams, branch solicitor; Roberta Hight, recorder; Glen Williams, auditor; Warren Eldred, Herald book steward; Lettie Eldred, publicity.

Teachers elected were Austin Johnson, senior adult class; Roy Hight, senior high class; Bessie Barrett, junior; Pearl Williams, primary; and Lettie Eldred, kindergarten.

Vacation church school was held August 17-22, with an average attendance of ninety-two, the majority being nonmembers. Geneva Moore was principal of the school.

Henry Schaefer, of Independence, was guest speaker at morning and evening services on September 20.—Reported by LETTIE ELDRÉD

Improve Church Building

MARION, MICHIGAN.—The branch is growing, under the leadership of Elder Sidney Vanderwal.

The Zion's League, led by Sister Pearl Overholt, has purchased the United States flag and the church flag, and presented them to the branch at a program.

Sister Norma Crozier is women's department leader. The women serve supper to the Kiwanis Club every other Tuesday night.

The group had a stand at the 4-H livestock fair in the park at Marion, which netted a nice sum to add to the building fund.

Brother Carlton Hubbard is superintendent of the Sunday school. The group has family night once a month, and the men have spent several nights working on the dining room and painting and adding linoleum in the auditorium and hall.—Reported by HERMAN SCHROCK

Annual Election

BURLINGTON, IOWA.—Annual election of officers was held in the early part of August. The following were elected to serve during the coming year: Elder D. J. Williams was sustained as pastor; L. G. Duke and H. F. Broman, counselors; secretary, solicitor and book steward, H. F. Broman; treasurer, E. O. Bierman; director of music, Dorthy Burgin; church school director, L. G. Luke; historian, Sophia Lee; building custodians, E. O. Bierman and Paul Savage; auditor, Jewel Ortleb; Herald House reporter, M. E. Francis; publicity, D. J. Williams; flower committee, Mrs. E. O. Bierman; missionary campaign manager, J. C. Page; children's department, Marjorie Consolover;

young people's leaders, Genevieve and Melvin E. Francis; young adult leaders, R. A. and Ann Piepe; adults, Jewel Ortleb; women's department, Mrs. D. J. Williams.—Reported by MELVIN E. FRANCIS

Improve Camp Site

NEW WESTMINSTER, B. C.—The branch held its annual business meeting on September 14. There was a good attendance, and the following officers were elected: president, Elder Samuel Clark; counselors, Elders A. Coburn and H. Burton, and Brother F. Woods; church school director, Roy Mourtany; junior church, Ruth Atherton; adult supervisor, P. Waite; Zion's League, Jessie Navy; secretary, M. Clark; recorder, S. Jensen; Laurel Club leaders, M. Burton and M. Baylis; church solicitor, R. Coburn; music director, L. Benham; historian, L. Cross; librarian, C. Waite; book steward, S. Jensen.

The Sunday school held a picnic at White Rock and conducted a one-week vacation church school in August.

The Zion's League had an active summer. Many attended the youth camps, and put on two fine plays, one at Silver Lake Reunion, besides other activities.

The Laurel Club has had hot luncheons once every month, also an Easter tea and a booth on May Day, as well as several branch dinners and sales of its work.

New Westminster was well represented at Silver Lake Reunion. The camp site has been improved each year.—Reported by PHOEBE WAITE

Ordination Service

CRESCENT, IOWA.—At a special meeting called September 9 by District President Charles F. Putnam, the name of Joseph Earl Hoyt was brought before the branch for approval for the office of elder. The recommendation was approved and went before the district conference held in Council Bluffs on September 13. Being approved, it was referred to the local branch for ordination. On September 27, an ordination program was planned and Brother Hoyt was ordained by Elder Charles Putnam, assisted by Elders Francis E. Hansen, Harley Butler, and George D. McKeown. Sisters Velma Richie and Rea Nuzum of Council Bluffs sang "My Task."

The branch business meeting was held September 28. Officers elected were pastor, Joseph Earl Hoyt; secretary, Mary Butler; treasurer, Harold Wilson; solicitor, George McKeown; young people's leader, Harley Butler; music director, Grace Brewer; women's department leader, Mary Hoyt. Some officers will be chosen later by the pastor and his counselors, with the help of district leaders.—Reported by MARY HOYT

New Church Completed

FLINT, MICHIGAN.—Construction work on the new Hamilton Avenue Church (formerly Newall Street) has been completed. The church is a beautiful L-shaped brick, with excellent facilities, including ample classroom facilities. For the worship hour there are quarters for the adult, junior, and primary worship, as well as a room for nursery-age children. Much of the work was done by members. Both men and women were called upon to contribute many hours of hard work. Their response was splendid also in making cash contributions to the building fund. Energies will now be directed toward the building of an East Side Church. Since the sale of the Baltimore Boulevard Church, services have been held in the Kearsley theater, east of Flint. A number of church people live in that area. A beautiful site has been purchased for a new church building of contemporary design.

The missionary series held in March with Elder Al Pelletier as speaker had an average attendance of 175 nightly. These services concluded with ten baptisms.

Flint members were hosts to the Michigan Institute of Religious Education held in Flint May 29-31. Michigan pastors and department leaders and teachers attended. Guest speakers were Apostles Reed Holmes and George Mesley, and Elder Arthur Rock.

A mother and daughter social evening was held on May 8 and was attended by more than 140 mothers and daughters. The Central group with Mrs. Theo Bush as leader, arranged the program, which had as its theme, "The Unfolding of a Rosebud." Reta Russell was toastmaster. Mrs. Jack Smith is women's leader.

The Flint Zion's League enjoyed a good year with Lewis Wilcox as leader and Larry Pool, president. During the summer, Bob Eliason assisted. A second League now meets on the East Side. Roy Money is City Zion's League leader.

Don Everhart, young adult leader, has organized his group for a series of social gatherings for the younger adults, a number of whom have just moved to Flint.

Kathleen Irwin is director of music for a second time. She arranged for two concerts in the church, the A-C Male Chorus in January, and the Chevrolet Male Chorus in May. Each time, a social hour followed, with the choir members as hosts. The Hamilton Avenue choir is being directed by Mrs. Richard Denzeny. Mrs. Carl Vun Cannon directs the East Side choir.—Reported by R. MELVIN RUSSELL

Eleven Baptisms

CLIO, MICHIGAN.—Eleven were baptized and confirmed on June 14. They were Sharon Walker, Jerry Hester, Ernest Ross, Suzanna DuBois, Eric Thomas, Carol Ross, Joseph Saylor, Pattie Cook, Susan Iverson, and Johnie and Willard Slough.

The annual business meeting was held September 11. Officers elected were as follows: pastor, James McBride; counselors, E. S. Horton and Elden McBride; treasurer, Nelson Cheney; financial secretary and church school director, Ervin Cook; secretary, Dorothy Bechtel; music director, Della Ross; women's leader, Lydia Bechtel; radio pastor, historian and auditor, E. S. Horton; adult supervisor, Don DuBois; young people's supervisor, Claude Smith; children's supervisor, Eva DeCaire; book steward, Ronald Ross; publicity agent, Carol Ross; community council representative, Elden McBride; solicitors, Ervin Cook and John Luce; custodian, Donald McBride.—Reported by CAROL ROSS

Branch Organized

HADDONFIELD, NEW JERSEY.—The Haddonfield Branch was organized the evening of September 23, in the IOOF building. John T. Conway, president of the New York-Philadelphia District, represented Apostle D. T. Williams for the General Church. Brother Conway was also pastor of First Church, Philadelphia, in March, 1949, when what is now the Haddonfield Branch was initially started as the South Jersey mission, with twenty-four members from Camden and the surrounding area. Also present were Ralph Bobbitt, present pastor of First Church, and Mrs. Bobbitt.

Elder David M. Wiesen, who was appointed pastor at the start of the mission, was elected pastor of the branch. The following officers were elected at the meeting; Robert Grimmer and Ellis Butterworth, counselors; Florence Donnelly, secretary; Finis Easter, director of finance and junior church pastor; Harry Reynolds and Norman McKim, finance

committee; Presley Ellis, treasurer; Jean Troth and Davis Wiesen, Jr., auditors; Ellis Butterworth, solicitor; Ava Segalo, director of religious education, and Zion's League; Lloyd Rahm, director of music; Jean Troth, book steward; Robert Grimmer, recorder; A. Haines Troth, director of publicity and building fund; Eva Ellis, historian; Betty Ewald, statistician; Helen York, women's department leader; Marion McKim, programs; Davis Wiesen, Jr., building committee head, with Norman McKim, Willard Coward, Presley Ellis, Ira Humes, and Robert York, members; Walter Grimmer, missionary visiting; Robert York, in charge of cottage meetings.

A standing vote of thanks and appreciation was given Brother Wiesen for his faithful ministrations to the South Jersey members since the organization of the mission. The women's department served ice cream and cake following the meeting.

The first Sunday service of the branch was under the direction of Helen York and the women's department, while the priesthood members held a retreat Saturday and Sunday, September 26-27, at the Deer Park reunion grounds.—Reported by A. HAINES TROTH

Women Active

HUTCHINSON, KANSAS.—Elder James Daugherty held a series of meetings November 9-23.

On November 21 the branch held a candlelight Thanksgiving service at the church. After the service the group met at the home of Laurence and Mary Ruth Deck for the annual Thanksgiving dinner. There were forty-two present.

The young people held a Christmas cantata at the church December 21. Treats were given to all.

The women's department gave four fruit baskets and one food basket as Christmas gifts. Elder Charles Neff, of Independence, Missouri, spoke at the eleven o'clock hour and evening service on March 15.

The women's department cleared forty dollars on their bake sale April 18.

The women's department of Wichita presented the play, "Solid Rock," on April 26. On May 14, D. Holder, district women's leader, met with the women's department for an all day meeting and covered dish luncheon.

Richard Pomeroy was baptized by Elder R. E. Wilson on May 17, with the confirmation service following by Elders E. C. Eckright and R. E. Wilson.

Alvan Turpen was sponsor of the church basketball team, which won second place in the junior division in April.

Cora Herimonies and Helen Ediger were baptized by Elder Eckright, with confirmation services in charge of Brother Eckright and Elder Harry Eckright, of Moline, Illinois, on August 2.

The women's department had charge of the evening service on August 7. They have also donated \$160.00 for the new roof.

The evening adult class presented a Book of Mormon to the public library.—Reported by JENNIE WHITED

Missionary Series Held

SWEET HOME, OREGON.—A series of missionary meetings were held May 17-22, with Elder James Kemp as speaker. At the close of the meetings there were two baptisms, Treva Lee Phelps and Leslie McElhinny. They were confirmed the same day.

On Children's Day Lillian Henderson of Albany was baptized by Elder Cleo Thompson. Diana Dee Chance was blessed by Elder Paul O'Dell on July 12.

Two members of the district presidency. J. L. Verhei and Harold Carpenter, were present

for the morning worship and afternoon business meeting August 30. Brother Carpenter spoke in the morning, and Brother Verhei presided at the business meeting.

The following were elected: Cleo Thompson, pastor; Shirley Thompson, secretary-treasurer; Virgie Barr, auditor; Homer Moxley, church school superintendent; Goldie O'Dell, women's leader; Helen Ross, music leader; Nellie Walberg, youth leader; Virginia Phelps, social leader; Irene Richards, librarian; Maud Bowser, publicity; building and finance committee, Arnold Richards, Ray Riggs, and Homer Moxley. Branch President Cleo Thompson appointed Elder Paul O'Dell as associate pastor. A basket dinner was enjoyed by the group at the home of Milford Walberg.—Reported by MAUD BOWSER

Youth Rally Held

MEMPHIS, TENNESSEE.—The Zion's Leaguers and young adults from the Kentucky-Tennessee District registered for a youth rally at Chickasaw State Park on Saturday morning, September 26. The theme for the rally was "We Seek and Find God"; a total of eighty young persons attended.

Elder Carl Mesle, who was the guest minister, conducted the classwork. Those who shared in ministry were J. H. Yager, missionary for the district; R. T. Cochran, district president; L. D. Sutton, district youth leader; Ralph Shrader, district church school director. Bill F. Sutton had charge of the recreation. The Memphis League had campfire services, with Ronald Yager and Marlene Cochran in charge.

Appetizing meals were prepared by Alma Cochran, district women's leader from Memphis, Mrs. Braden Baily from Jacks Creek, Mrs. C. Fears from Memphis, Mrs. George Green from Paris, and Mrs. Lena McBee, Linda Coltharp and Lorene Fuller from Tri-City, Kentucky.

On Saturday afternoon there was a volleyball tournament, with a trophy going to the winner, and after a hard-fought battle the Paris League was awarded the trophy, defeating Tri-City.

The campfire was highlighted with several skits and some group singing after which the youth joined hands and had a sentence prayer circle with almost 100 per cent participation.

The Sunday morning sermon was delivered by J. H. Yager, who spoke on "The God I Know" and gave several interesting experiences in his travels as a missionary.

The fellowship service was held outside, overlooking Lake Lajoie.

Mrs. Lillian Powell, district youth leader from Arkansas-Louisiana District, and some of her group were present throughout the service.—Reported by ALMA COCHRAN

Branch Election

DEKALB, TEXAS.—The branch held its annual business meeting on the evening of September 23, with District President James Renfro officiating. The present pastor, Arvil Wilson, was retained by unanimous vote, as were Frances Nicks, secretary, and Charlie Hill, treasurer. Auditors elected were James Roden and Edward Wilson. The finance committee consists of Elmer Roden, Edgar Wilson, Lloyd Tucker, Charlie Hill, and Arvil Wilson. Also elected were Elmer Roden, music director and solicitor; Vivian Carr, women's leader; James Roden, youth leader; Zella Pollard, historian; Gail Wilson, publicity; and Bill Carr, recorder.

Church school officials elected were Bill Carr, director, Christine Fletcher, secretary, and Lallie Kelso, librarian.—Reported by GAIL WILSON

Bulletin Board

Mobile District Conference

The Mobile District conference will be held at the church in Pascagoula, Mississippi, on November 7 and 8. President W. Wallace Smith, Apostle Percy E. Farrow, and Presiding Bishop G. L. DeLapp are to be present. Activities are scheduled as follows: Saturday—4:00 p.m., class for men, Apostle Farrow instructing; class for women, district women's leader instructing; 5:30, dinner served by the local women; 7:30, general class, Bishop DeLapp instructing; 9:00, campfire, Ed Barlow in charge; Sunday—8:00 a.m., fellowship service; 10:00, dedication service (for the Pascagoula church property), President Smith speaking; basket lunch at noon; 2:00 p.m., business meeting. A nursery will be provided during the conference for members with children. A junior fellowship will be held on Sunday morning, and children's activities will be supervised Sunday afternoon. Saturday night reservations for housing may be made, not later than November 5, with J. L. Barlow, 424 Short Columbus Drive, Pascagoula.

J. A. PRAY
President, Mobile District

Coal Hill Branch Home-coming

Home-coming at Coal Hill Branch, El Dorado Springs, Missouri, will be held November 8. There will be an all-day meeting, with a basket dinner at noon. All who wish to attend are invited, especially those who once attended Coal Hill.

SHIRLEY JOHNSTON
Branch Secretary

Seattle District Conference

The annual district conference will be held at Seattle on October 24 and 25 at which time district officers will be elected. Apostle E. J. Gleazer is to be the guest speaker. Delegates to the 1954 General Conference are to be elected at the spring conference in February.

CHARLES H. POWERS
District President

Missionary Series at Stone Church

The Stone Church Zion's League will sponsor a missionary series on the "Quest for Christ," November 8 to 15, at Stone Church in Independence, Missouri, with Apostle Reed Holmes as speaker. During the week they will begin at 7:30 p.m., and on Sunday at 7:00 p.m.

Fiftieth Anniversary for Cameron Branch

On November 15 the Cameron, Missouri, congregation (Fourth and Godfrey) will observe its fiftieth anniversary as a branch. Special morning and afternoon services will be held, and a basket dinner will be served at noon. All former pastors and members are invited to attend.

Request for Prayers

Mrs. Mary Powers, 1008 East Pearl Street, Greenville, Michigan, requests prayers for the spiritual guidance of her family.

ENGAGEMENTS

Talcott-Baughman

Mr. Harold Baughman of Denison, Iowa, announces the engagement of his daughter, Arloe Joye, to Marvin Cecil Talcott, son of Mr. and Mrs. C. Cecil Talcott of Independence, Missouri. Both are graduates of Graceland College. No wedding date has been set.

WEDDINGS

Nielsen-Jolley

Gloria Nielsen and Gale Jolley were married August 30 at the Reorganized Church in Alva, Wyoming. Priest Meriin O'Haver performed the marriage ceremony.

Coffey-Jordan

Adola B. Jordan, daughter of Mr. and Mrs. A. Dale Jordan of Cheyenne, Wyoming, and S/Sgt. Clarence H. Coffey, Jr., son of Mr. and Mrs. C. H. Coffey, Sr., of Parkin, Arkansas, were married July 12 at the Reorganized Church in Cheyenne, Wyoming, Elder Gene Howard officiating. They are making their home in Cheyenne where Sgt. Coffey is stationed at Warren Air Force Base.

Gaither-Couch

Robbie Jean Couch and Kenneth Gaither, son of Mr. and Mrs. Clifford Gaither of Poteau, Oklahoma, were married at the Reorganized Church in Wilburton, Oklahoma, on August 11, Elder William J. Dollins officiating. The bride is a graduate of Poteau High School, and the groom was a student at Graceland last year.

Beamgard-Kendoll

Lenora Kendoll, daughter of Mr. and Mrs. Arthur Balcom of Atherton, Missouri, and Thomas Wayne Beamgard, son of Mr. and Mrs. Roy Beamgard of Sugar Creek, Missouri, were married October 4 at the Reorganized Church in Atherton, Priest Leon Allen officiating. Following the ceremony a reception was held at the church. They are making their home in Independence.

BIRTHS

A son, David Alan, was born on September 11 to S/Sgt. and Mrs. David A. Byrd at the Air Corps Hospital in Biloxi, Mississippi.

Mr. and Mrs. Richard Dunlap of Seattle, Washington, announce the birth of a daughter, Janis Marie, born October 4. Mrs. Dunlap is the former Cleora Williams. Both parents are graduates of Graceland College.

A daughter, Pamela Jean, was born on September 12 to Mr. and Mrs. Roy M. Smith of Milwaukee, Wisconsin.

A daughter, Beth Anne, was born September 10 to Mr. and Mrs. DeLloyd Winship of Independence, Missouri. Mrs. Winship is the former Iryce Bronson of Grandview, Missouri.

DEATHS

BEEBE.—George Washington, Jr., son of George W. and Abigail Puckett Beebe, was born February 20, 1875, at Browning, Iowa, and died September 4, 1953, on the way to the Independence Sanitarium.

He spent his boyhood in north-central Kansas, and on September 16, 1893, was baptized a member of the Reorganized Church at Coal Hill Branch near Eldorado Springs, Missouri. He was ordained a priest on October 6, 1895; an elder on October 21, 1906; and a high priest on October 26, 1919. He served under General Church appointment from 1897 to 1903, when he contracted malaria which resulted in a throat ailment which necessitated his retirement from active missionary work. On October 26, 1919, he became a member of the Holden Stake High Council and served in this capacity for about twenty years. He was active in church work at Holden, Missouri, from 1915 to 1930, after which he served as pastor of the Atherton, Missouri, congregation in 1932 and 1933. He continued to work with the Atherton group and the Spring Branch congregation in Independence as long as he was able. On March 3, 1903, he was married to Jane Bourgeret; seven children were born to them. His wife and a daughter, Alice, preceded him in death.

Surviving are four sons: Joseph and Ammon of Atherton; John of Independence; and Russell of Buckner, Missouri; two daughters: Mrs. Ammon Andes of Lawrence, Kansas, and Mrs. Dwight Davis of Independence; a brother, Edward Beebe of Culbertson, Nebraska; and nine grandchildren. Funeral services were held at the Atherton Church, Elders Otho Clark and C. F. Scarcliff officiating. Interment was in Mound Grove Cemetery.

PIERCE.—Ollie B., daughter of Mr. and Mrs. G. E. Watkins, was born May 18, 1911, in Henry County, Tennessee, and died September 23, 1953, in Paris, Tennessee. She was married on August 18, 1928, to Lones B. Pierce, who survives her. She spent most of her life in Tennessee and had many friends there. Since July 5, 1953, she had been a member of the Reorganized Church.

Besides her husband and parents she leaves a daughter, Mrs. Wilburn Wynn; a brother, James Watkins; and two grandchildren, all of Paris.

HARRIS.—Mary E., was born in 1863 in Alabama and died August 13, 1953, in Galveston, Texas. She had been a member of the Reorganized Church since 1887.

She is survived by one son, Noble Bunyard of Pioneer, Louisiana; one daughter, Mrs. L. V. Aldridge of Sulphur Springs, Arkansas;

"Let Us Give Thanks"

A Thanksgiving Worship Filmstrip

R. L. D. S. Thanksgiving services can be built around this filmstrip of beautiful harvesttime photographs that provide the pictorial background for this complete worship program on the screen. Contents: Call to Worship; hymn, "Come, Ye Thankful People, Come"; selections from Psalms; prayer; hymn, "The Heavens Declare Thy Glory"; responsive reading; meditation, "Seed and Soil" by Georgia Harkness; hymn, "We Gather Together"; benediction. Producer—Church Screen Productions.

30 S. F. in sepia tone

\$3.50

Herald House

Independence, Missouri

seven grandchildren; and seven great-grandchildren. Five children preceded her in death. Funeral services were conducted by Elders Arthur Funk and Rexford Post. Burial was in South Park Cemetery, Houston, Texas.

CHEZUM.—Emma, was born September 11, 1858, in Livingston, Illinois, and died September 22, 1953, at the home of her son, Mark O. Pearson, near Hepler, Kansas. On March 29, 1885, she was married to John M. Pearson, who died in 1890. In 1892 she was married to Stephen Chezum, who preceded her in death in 1939, after which she went to live with her son. Another son, Meade Pearson, died in 1950. She had been a member of the Reorganized Church since her youth.

Besides her son she leaves two brothers: Otis Pope of Gas City and Delbert Pope of Stockton, California; seven grandchildren; and eight great-grandchildren. Funeral services were held at the Hepler Methodist Church, Elder Lee Quick officiating. Burial was in the Hepler cemetery.

RALSTON.—August F., was born April 5, 1871, at Lamar, Missouri, and died August 14, 1953, at Salem, Oregon. He had been a member of the Reorganized Church since 1890.

He is survived by four sons: Neil and Clark of Dundee, Michigan; Wallace of Hermiston, Oregon; and Douglas H. of Salem, with whom he was residing at the time of his death; four daughters: Mrs. A. H. Tilton of Fort Collins, Colorado; Mrs. W. O. Goebel of Blue Springs, Missouri; Mrs. J. H. Harp of Salem; and Mrs. J. W. Baird of Grain Valley, Missouri; two sisters; and one brother.

DOBSON.—Jennie Alice, daughter of James T. and Emma Newcom, was born May 24, 1879, at Deloit, Iowa, and died July 6, 1953, at her home in Selby, South Dakota. On February 3, 1904, she was married to Alma C. Dobson, who preceded her in death on August 2, 1941. A son, Ezo C., died in infancy. She had been a member of the Reorganized Church since childhood, although isolated from any branch. Funeral services were held in the Selby Methodist Church, the Reverend D. L. Reedy officiating. She was buried beside her husband in the cemetery at Selby.

ROSS.—Catherine, was born October 17, 1867, in Lapeer County, Michigan, and died September 18, 1953, at the home of her daughter, Mrs. Stanley Horton, in Clio, Michigan. She moved to Caseville with her husband, James Ross, in 1893, and in 1900 became a member of the Reorganized Church. Before the branch was organized there, services were held in their home. Most of the members of her family belong to the church and ten are serving in the priesthood.

Surviving are five daughters: Mrs. Anna Horton of Clio; Mrs. Emma Schood of Detroit, Michigan; Mrs. Eliza Nellis of Flint, Michigan; Mrs. Ruth Barker of Cheboygan, Michigan; and Mrs. Bessie Nellis of Owosso, Michigan; seven sons: William, James, Benjamin, and John of Caseville, Michigan; Dorse, Floyd, and Walter of Flint; forty grandchildren; fifty-eight great-grandchildren; one great-great-grandchild; and two sisters: Mrs. Mary Steward of Caseville and Mrs. Effie Willard of Cass City, Michigan. Funeral services were held in the church at Caseville, Elder Archie Harder officiating. She was buried beside her husband, who died in 1918, in the cemetery at Caseville.

McLEAN.—Elizabeth Jane, was born in Proton, Ontario (date of birth not given) and died in a Calgary nursing home (date of death not given). From 1918 until the time of her final illness she lived in Oyen. She was a member of the Reorganized Church. Her husband, Charles, preceded her in death in 1934.

Surviving are seven daughters: Mrs. Gertie Snell of Honeywood, Ontario; Mrs. Stella Shaw of Edmonton; Mrs. Ralph Waters of Edmand; Mrs. John Black of Oyen; Mrs. Cecil Diaper of Calgary; Mrs. Elgin Clark of Leduc; and Mrs. Clarence Olson of Excel; three sons: J. R. Bindloss and Albert of New Brighton, and E. Blake of Saskatchewan; five brothers: William and Robert Dezall of Edmand; Edward, Innisfail, and Alfred of Victoria; three sisters: Mrs. Annie Stephens of Markdale, Ontario; Mrs. David MacGregor of Vancouver; and Mrs. George Christie of Hopeville, Ontario; twenty-nine grandchildren; and twenty-one great-grandchildren.

BADHAM.—Willard Edmond, was born March 10, 1873, in Shenandoah, Iowa, and died September 23, 1953, in Los Angeles, California, where he had resided since 1883. His father, James Badham, was the first pastor of the Reorganized Church in Los Angeles, and in 1894 Willard was baptized. He was instrumental in building the Central Los Angeles Church and will be long remembered for his warm handshake and hearty greeting at the door as he met those who attended services there. In 1900 he was married to Hermina Adam; three children were born to them. Two survive: Willard E., Jr., and Mrs. Leslie Spooner. He also leaves a brother, Myron J.; five grandchildren; and two great-grandchildren. The funeral was conducted by Elder Garland E. Tickemyer.

BRONSON.—Ermina Clarissa, daughter of Eli M. and Cynthia Permella Wildermuth, was born June 8, 1870, at Inland, Iowa, and died October 7 at the home of a daughter, Mrs. Clifford Wilcox, in Independence, Missouri.

On October 8, 1882, she was baptized into the Reorganized Church at Lamoni, and on August 3, 1889, at Plano, Illinois, she was married to Claude L. Bronson, who preceded her in death four years ago. She was a devoted church worker and although for many years she was crippled and in pain, she was ever ready to help others in any way she could.

Surviving are four sons: Lester of Grandview, Missouri; Marion of Independence; Burr of Pittsville, Missouri; and Hiel Jerome of Helena, Montana; two daughters: Mrs. Clifford Wilcox of Independence and Mrs. Hunter Ferguson of Holden, Missouri; one brother, Lester Wildermuth of Plano; two sisters: Florence Andes and Mabelle Higgins of Independence; twenty-six grandchildren; and fifty great-grandchildren. One daughter, Ruby, died in 1922. Funeral services were held at the Speaks Chapel in Independence, Elders Walter Lloyd and Barnett Berridge officiating. Burial was in Sunset Cemetery, Warrensburg, Missouri.

LAWSON.—William Arthur, was born August 30, 1885, in Oklahoma and died September 9, 1953, at his home in Bakersfield, California. He is survived by his wife, Rosa Lee; five sons: Charles of San Francisco, California; John of San Mateo, California; Edward of Missouri; Thomas of Fresno, California; and Jack of Bakersfield; one daughter, Elva Coleman of Missouri; two sisters: Nellie Davis of New Mexico, and Daisy Johnson of Oklahoma; and thirteen grandchildren. Funeral services were conducted by Elder Harry E. Hampton. Interment was in the Bakersfield Memorial Park.

Correction

A daughter, Kathleen Miriam, was born on August 30 to Mr. and Mrs. B. Fred Doster of Independence, Missouri. Mrs. Doster is the former Rebecca Salonimer of Detroit, Michigan.

We're on the Air . . .

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

ARKANSAS, Searcy.—KWCB, 1300 on the dial, 4:30-4:45 p.m. (CST) Sunday.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

CONNECTICUT, Norwalk.—WNLK, 1350 on the dial, 8:30 a.m. each Sunday (beginning July 5).

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFBS, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MONTANA, Kalispell.—KGEZ, 600 on the dial, 1:15 p.m. (MST) Saturday.

OHIO, Ashtabula (Cleveland area).—WICA, 970 on the dial, and WICA FM, 103.7 megacycles, 9:15 to 9:30 a.m., Sunday, July 14-December 6.

OHIO, Dover.—WJER, 1450 on the dial, 11:15-11:30 a.m. Wednesday, October 14, 21, 28.

OREGON, Ontario.—KSRV, 1380 on the dial, Sunday 1:30 p.m. and 9:15 p.m.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 10:00 a.m. (CST) Sunday.

TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

WYOMING, Newcastle.—KASL, 1240 on the dial, 9:45 a.m. (MST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

UPON THIS ROCK

This book contains all the topics discussed and analyzed at the Doctrine and Covenants Institute held in the Stone Church at Independence in the fall of 1952. Much information needed to understand the message of the Doctrine and Covenants is included in this paper-bound edition.

\$1.50

HERALD HOUSE

Independence, Missouri

...And Finally

CEILINGS

Not all of the best ideas are new. The old-timers had some good thoughts, too. Have you ever noticed how high the ceilings were in the good homes of an earlier time? In hot weather the rooms were fairly cool and comfortable, and when they opened one of the tall windows they didn't have to use a big fan to get fresh air. Twelve and fourteen foot ceilings were not uncommon. There was good air enough for everybody to breathe. It smelled fresh, too.

Now in building homes people economize with ceilings eight feet high or less, and wonder why the rooms are hot and the air stuffy. It's all very modern, efficient—and unsatisfactory. Some day an architect will discover what Grandfather knew, and start selling the idea of air space for homes. He may even happen on the discovery of another old-time piece of knowledge, the use of thermal ducts or outlets for ventilation without fans or noise.

Perhaps "low ceilings" is also one of the spiritual troubles of our time. We don't leave enough room for the head, nor for the mind. Any reader can carry the thought on from that point, deriving from it whatever lesson may be applicable to his own need.

L. J. L.

DEEP FREEZE

Emphasis on doctrine and ritual reduces the warmth of the Christian fellowship and produces "frozen souls." As churches grow older and wealthier, their buildings become chancelized, the sermons intellectualized, the music sterilized, and the service ritualized.

—A. J. Wilson, "United Church Observer"

EFFECTIVE RELIGIOUS EDUCATION

It would surely be well for us to cease our lamentation on the theme that our children cannot receive adequate instruction in religious education in the limited period available to the church school on Sunday morning, and proceed in all sincerity and with due prayer and study to make every look, word, and deed the most effective religious education that can be made available to our children and to all those with whom in the grace of God we may come in contact—direct or indirect.

Anna Wilkie Berger

RECOMPENSE

The voice of Pleasure gayly called,
"Come, leave dull care for play
And follow me to yonder fields;
We'll have a holiday."

'Twas such a happy tune she sang,
I yearned to go along
And learn from her the laughing words
To such a merry song.

But Duty sternly shook her head,
How well I knew her face!
"You cannot leave your care behind
With none to take your place."

I could have wept to know the words
That Pleasure sang that day,
But, oh, the harmony I learned
Where Duty bade me stay.

Leona Hands

Zion's League Annual No. II

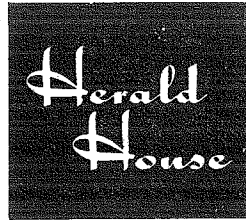
Exploring the Life and Ministry of Christ

A COMPLETE PROGRAM FOR EACH WEEK OF THE YEAR

This Annual is the product of many minds. The general theme and monthly topics were worked out by the Department of Religious Education working together with the Zion's League Council. The volume is commended to the use of League leaders throughout the church with the hope that it may be the means of our youth becoming better acquainted with the Master.

\$3.00 each

6 for \$15 (not assorted)



Independence, Missouri

Contents

EDITORIAL

The Jewels of Babylon	3
Across the Desk	4

OFFICIAL

November Emphasis on Auditorium Funds, by Israel A. Smith	4
---	---

ARTICLES

I Walked Today Where Jesus Walked, by Ward A. Hougas	5
Books	7
Every Member Evangelism, by Percy E. Farrow	8
Will Christianity Unite? by Chris B. Hartshorn	10
"All Things Which Strengtheneth Me," by John G. Wight	11
Infidelity in Marriage, by Paul A. Wellington	12
Question Time	13
"That Will Be All, David," by Leona N. Hands	14
Remembering, by President W. Wallace Smith	15
Take Your Sainthood Seriously, by Marilyn Stirling	16
Graceland Gazette	17
Books, by Leonard J. Lea	17
The Widow's Mite, by Steele A. Bryant	18
Letters	18
The Land of the Everlasting Hills, by Paul A. Wellington	19
Briefs	20
Bulletin Board	22



Photo by Mrs. Gerald Rose

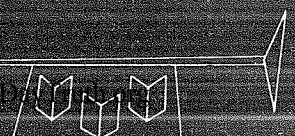
The Helping Hand

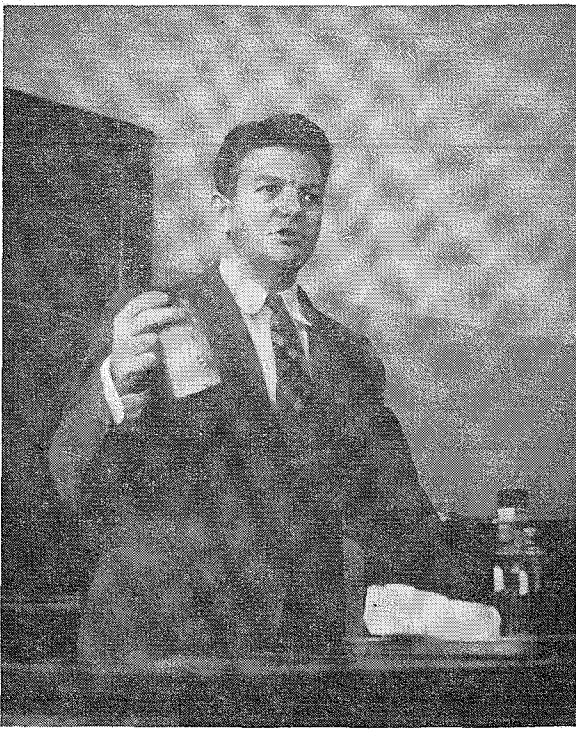
the Saints' Herald

November 2, 1953

Volume 100

www.Lantern.com





We'd
Like
You
To
Know...

Delmar Goode

DELMAR GOODE came to Graceland in the fall of 1945 as head of the chemistry department. He is instructor of organic and inorganic chemistry, qualitative and quantitative analysis.

Born on June 29, 1909 in Independence, Missouri, he was graduated from William Chrisman High School there and from a three-year course at Graceland. While at Graceland he was business manager of the A Cappella and a member of the College Players. He was also business manager of the Graceland Record, the first Graceland newspaper. He won the Gold Seal in journalism and the Cousins Cup in engineering. Continuing his education at Kansas University, he majored in chemistry and received his B.A. degree in 1933. In 1948 he received his M.S. degree at the University of Iowa.

Before coming to Graceland, Delmar was employed for ten years by the Colgate-Palmolive-Pect Company of Jeffersonville, Indiana, and Jersey City, New Jersey, as a chemist and production supervisor of the toilet article division. Out of this occupation Delmar developed an interesting hobby. He enjoys making perfumes and other toilet articles. He believes that a person can do anything he sets his mind to do. At present he is building a house in south Lamoni. He expects to do his own landscaping and and to reserve a space for experimenting in gardening, another of his hobbies. The entire Goode family enjoys singing and the Lamoni Branch appreciates the Goode quartette.

Delmar is an active member of the Lamoni Community Life Association and enjoys Red Cross first aid work. Last winter he taught landscaping in the Lamoni Community Adult School.

Delmar became a member of the Reorganized Church when he was eight years old and now serves as a priest. He is married to Anita May who was born in the Tahitian Islands while her father, J. Charles May, was on a mission there. The Goodes have two children, Denny, 13, and Louita, 17.

The Saints' Herald

Vol. 100 November 2, 1953 No. 44

EDITORS: *The First Presidency:* Israel A. Smith, F. Henry Edwards, W. Wallace Smith. **ASSISTANTS:** Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; and Audrey Stubbart, Copy Editor. **BUSINESS MANAGER,** Kenneth L. Graham.

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

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

News and Notes

FROM HEADQUARTERS

PRESIDENT W. WALLACE SMITH IN OHIO

President W. Wallace Smith attended the Southern Ohio District conference October 18-19, and was associated in ministry with Apostle D. T. Williams and District President Calvin French.

On Sunday, October 18, President Smith preached at Dayton, Ohio, and took part in the ordination of Floyd T. Rockwell to the office of evangelist. Apostle Williams assisted in the ordination service.

The afternoon consecration service officially opened the new church at Dayton. Brother Theodore Boeckman is the pastor.

PRESIDENT EDWARDS AT COUNCIL BLUFFS

President F. Henry Edwards preached at Council Bluffs, Iowa, Sunday, October 18. Elder V. D. Ruch is the pastor there.

APOSTLE HIELD IN TEXAS

Apostle Charles Hield was in Fort Worth, Texas, October 10-12, where he conducted various meetings. He reports that Fort Worth has a beautiful new church building.

Apostle Hield was in Dallas, October 14-16, and attended the priesthood institute for Central Texas District at Marlin, Texas, October 17-18. Instructors who assisted Brother Hield at the institute included District President C. W. Tischer, Linden Wheeler, pastor at Dallas, Henry Porter, pastor of the Sabine area, and Glen Fordham of Fort Worth.

APOSTLE FARROW IN INDIANA

Apostle Percy Farrow attended district conference at Indianapolis, Indiana, October 10-11. Elder Clark Glenn of Derby, Indiana, was elected district president, with Chester Metcalf and Wayne Smelser as his counselors. Brother Farrow reports that the Saints have done excellent work in completely renovating the church building.

On October 12-13 Brother Farrow preached at New Albany, Centerton, Washington, and Evansville. Centerton has completed a basement church structure, and Evansville also has a new church.

GENERAL COUNCIL MEETS

Members of the General Church Council of Women met October 13 in the Auditorium for their first all-day session on planning for women's classes to be conducted at the coming Conference. Meetings will be held every two weeks until Conference time.

CHARLES FRY VISITS

Elder Charles Fry, of Tabor, Iowa, visited this week with his son, Radio Minister Evan Fry, in the Auditorium.

MRS. MESLEY REVIEWS BOOK

Mrs. George Mesley, member of the General Church Council of Women, reviewed the recent book, "A Man Called Peter," by Catherine Marshall, for the benefit of the Stone Church education building fund on October 22.

HOME-COMING AT LAMONI

A number of Saints were in Lamoni, Iowa, for Home-coming activities at Graceland College, October 17-18.

Time to Decentralize

"And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." —Mark 1: 35.

SINCE THE BEGINNING of the Industrial Revolution about the middle of the eighteenth century, cities have been growing larger and many more people have been crowded into them. Cities offered employment, opportunity, protection, and a great variety of social, cultural, and educational advantages. People felt safer in them. In time of war they have gathered into cities for mutual protection. Against invaders, the fortified cities held out longest. The country was conquered first.

The atom bomb has changed that. The greatest danger is in the cities, where a carefully placed modern bomb could destroy a vast number of persons at a single flash. So far as future wars are concerned, the great cities are the least safe places in the world. Accordingly, industries are moving to the towns and into the country, smaller ones first, and larger ones looking in that direction. Decentralization is a significant word today.

THERE IS ANOTHER SENSE in which people need to decentralize. Some men give their whole lives to a single business. Then when something happens to it they have nothing else to live for. Some women give all their thoughts to their children. Then when the sons and daughters are grown up and live in their own homes, the mothers are desolate.

Any life based upon any one thing, no matter what it is, faces a peril of desolation. We need a variety of interests, duties and work, pleasures

and hobbies, activities and studies. For its own protection a life needs to be decentralized. It should encompass many things.

This is a reminder of a man who decided to go out of a business he was in, not because it was unprofitable, but because he had grown tired of it. Asked if he was not afraid to leave a profitable career, he replied, "I know four other things I can do to make a living. And money isn't the only thing. I can't take it with me. When I die, I want the pleasure of having had a chance to live. Business must be interesting, or I don't want it."

REVERTING TO THE TEXT, one imagines that Jesus left the crowds and went away alone to pray because he wanted to save his soul from the thinking and feeling of the crowd, the mass prejudices. He had to be alone to talk to God, and to listen to what God might have to say to him. He decentralized.

It seems to be a fact that when we are with our friends we tend to be what they want us to be. We like to please them. If we never escape this, we starve our own personalities to build a social front. A man can never truly be himself unless he takes some time to be alone, to examine his mind and spirit in the laboratory of prayer.

NOTHING THAT IS WRITTEN HERE should be interpreted to mean that a person should have no center

to his life, nor that he should disperse himself upon a multitude of unrelated interests. The real danger is in imagining himself to be always at the center of importance. This is to lose himself and to end in defeat. There must be a center for a life, but that center had better be God.

Perhaps it can be explained this way. If an explorer stands at the North Pole, all directions are south and mean nothing. But if he leaves the pole, he regains direction and can indicate the way again. So it is for the self-centered man. He must get out of the center and leave it to God.

IT IS SAID that the infant is the complete egotist. He is the center of everything, in his own mind. But as he grows older he is taken farther and farther away from the center, and in his maturity puts many others in a place of first importance.

Some people never mature, never yield first place to any other person, human or divine. They are simply not able to decentralize. They may go to their graves with the error not corrected. But if they do, it may be said that they have never truly lived.

Is a self-centered person ever truly happy? Not likely. Life never gives him enough; somebody has always shortchanged him. Happiness is something too big for him.

On the other hand, a person who is able to place another at the center, to give him the place of first importance when his need is great, and to keep God at the center of life at all times—that person will never have need to worry about his happiness. It will cling to him like a comfortable garment, it will always be there waiting for him, a part of his background, conditioning all his experience. A person decentralized in this way will be too busy, too interested, to think very much of himself at all.

L. J. L.

Editorial

Official

Statement of Auditorium Fund

We are submitting herewith a statement showing the investment, expenditures, and income both by way of appropriation and special contributions, covering the Auditorium Fund:

would leave \$204,136.08 to be raised during the balance of this year, if our total objective is to be reached. This may seem a stupendous task, but we do believe it is within the ability of the church to do so if everyone does his share.

At the present time the architects are completing the plans and specifications for the front center and foyer. It is anticipated that within

Notice of Appointment of Bishop's Agent

Notice is hereby given of the appointment of Brother Glenn C. Weidling, 411 Thirteenth Street, South, Fargo, North Dakota, as bishop's agent of the Red River District succeeding Brother C. F. Young.

Solicitors are hereby notified to send their reports for the month of October and each succeeding month thereafter to Brother Glenn C. Weidling at the above address.

We are very appreciative for the years of faithful service which Brother Young has given in this office. This change of appointment is made with his support and recommendation and will allow him to devote his available time to the work of the district presidency.

We have also appreciated the support given by the Saints of the Red River District to Brother Young during his period of service and commend Brother Weidling to them for their continued co-operation and support.

THE PRESIDING BISHOPRIC
By *W. N. Johnson*

Approved:
THE FIRST PRESIDENCY
By *F. Henry Edwards*

ANALYSIS OF AUDITORIUM FUND

AUGUST 31, 1953

Total investment—December 31, 1941		\$709,554.61	
Subsequent investments—as of August 31, 1953:			
Completion of new floor space for library and offices, office alterations, etc.	\$ 74,858.83		
Stone facing, main deck, and roof	178,213.56		
Copper dome	162,377.16		
Heavy-duty permanent electrical wiring	47,706.02		
Dining room	30,653.43		
Council room and furnishings	16,407.71		
Air conditioning—Council room and library	11,144.54		
Architects' fees	23,911.24		
Auditorium seats (Installed)	7,593.40		
Miscellaneous	3,324.52		
Total Subsequent Investments		556,190.41	
			\$1,265,745.02
Total contributions (Invested) Dec. 31, 1941	\$709,554.61		
Subsequent contributions (1942-1950)	17,395.39		
Laurel Club donation	8,500.00		
Appropriations by General Conference to date	575,000.00	1,310,450.00	
Unused appropriations		44,704.98	
Add:			
Contributions—Special drive (1951)	\$ 98,652.72		
Contributions—Special drive (1952)	145,176.18		
Contributions—Special drive (1953) 8 mos.	52,035.02	295,863.92	
Balance in fund		\$340,568.90	

We wish to call attention to several items in the above statement. The copper dome, stonework, and roof of course have been major items in bringing the total investment up to \$1,265,745.02.

In setting our goal for the years 1951-1953 we had hoped to raise \$500,000—\$100,000 in 1951 and \$200,000 in each of the ensuing years. It is to be noted from the above statement that the total up to and including eight months of 1953 amounts to \$295,863.92, which

the next two weeks these will be completed, and it will be possible to give estimates of cost for this particular project. As soon as we have figures which can be safely approximated, we will get the information in the hands of our general, district, and local officers, as well as publish them in these columns. Naturally we would like to have had all this information available at this time, but we are moving as rapidly as possible, in view of the work involved.

THE PRESIDING BISHOPRIC
Respectfully submitted,
By *G. L. DeLapp*

Across the Desk THE FIRST PRESIDENCY

Apostle D. O. Chesworth, who was once Bishop D. O. Chesworth, apparently retains something of the spirit of his earlier calling. He has passed us a clipping from the *Des Moines Register* for Saturday, October 3, 1953, which reads as follows:

Corporate Giving Endorsed by Ike—St. Paul, Minn. (AP)—Corporation gifts to worth-while nonprofit organizations received the endorsement of President Eisenhower Friday. Such donations, the president wrote in a letter to Harold R. Harris, president of Northwest Orient airlines, will assist in "the propagation of our American faith." The president added that statistics show corporate giving now is only one fifth of what it might be.

The exchange of letters was made public with White House approval.

The Warning Voice of Revelation

By Russell F. Ralston

A sermon given at the Institute on Evangelism
Englewood Church, Independence, Missouri, April, 1953

Reported by Arlene Blakeman

Son of man, I have made thee a watchman unto the house of Israel; therefore bear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die; because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.—Ezekiel 3: 17-21.

A CONSIDERABLE CHANGE has taken place in the method of preaching within the religious history of the past century. I can remember, as a small boy, experiencing the last bit of the era of the hell-fire and damnation preacher. From this extreme we have emerged into an era of almost complete invitation, and certainly it has been a pleasing change. We have within the past few decades attempted to hold up before men the glorious promises of the gospel of Jesus Christ.

However, in this new era, we have almost forgotten one of the important messages of the gospel itself. We have almost failed to sound the warning note; and the warning note within the gospel is important today, for men *must* be told.

I am convinced that there is a place within this gospel message for the friendly warning that comes to the nations of the world. We cannot read the gospel of Jesus Christ without detecting, even in his Sermon on the Mount, something of the warning note. Certainly in his commission to his disciples there is warning. The Lord spoke to the prophet Amos with the promise that nothing should come upon the world except it first be revealed through God's servants, the prophets.

Destruction by Sin

I want to discuss the "warning note" that we might sense not only the message of the invitation of Christ but also the need of going to our neighbors and friends, carrying to them in the spirit of the good Lord the friendly voice of warning. We read in Malachi 4: 1:

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

Here is the warning voice! Interestingly enough it is not the warning of the destructions of God; it is not the warning of a great calamity to come as a result of the wrath of God. Rather, it is the warning of destruction that shall come upon man because of sin. This is the warning voice that we must carry to the nations of the world.

Ministers in these last days have leaned heavily upon the atomic bomb warning. When we think of what can be done with an atomic bomb, or a group of them, we become frightened. I do not know how many of the reports of the hydrogen bomb experiment in the South Pacific were accurate. They were indicative at least. I remember reading in one



newspaper a report that on a ship eighteen miles away from the explosion a 180 degree heat wave passed within a few moments after the explosion of the bomb. Imagine the terrific intensity of the heat at the point of explosion!

The people living in Salt Lake City have become concerned about radioactivity. One of the scientists there, after the last atomic explosion on the testing grounds near Las Vegas, Nevada, made his children stay in their house for twenty-four hours because, according to his tests, there was sufficient radiation in the air as the cloud passed over to make it dangerous for people. That atom bomb which was dropped some four hundred miles away was just a mere fraction of the type of bomb that will be used in the future.

After World War II I was serving under appointment as pastor of the First San Francisco Branch. There was considerable concern about the atomic bomb. A metropolitan newspaper published a large map that showed the San Francisco peninsula and explained how atomic bombs could be dropped so that radioactivity might kill everyone in the city without destroying a building. When the radioactivity was gone, other people might then come in and take their homes, automobiles, factories, and stores.

It was about then that the atom bomb was tested at Bikini for the first time. I picked up a newspaper one day and there in big headlines I saw, "ARMY, NAVY, REPORT NO DEFENSE AGAINST ATOM BOMB."

A columnist who wrote for that newspaper made one of the most sensible statements when he penned this thought, "The Army and the Navy have overlooked one very important thing. There is a defense against the atom bomb. All we have to do is to teach people not to use it on each other—to divert that terrific power for production, rather than destruction."

We do not know how far away the third world war may be. One great military leader predicted that another war would not last over sixty days. He said there wouldn't be anyone left at the end of that time if we loosed all the forces of destruction that we have today.

Fifty years ago when we read the warning of Malachi it seemed improbable that it could ever really apply to us. We tried to say that the statement of Malachi was simply an allegory. However, today we must face the fact that, unless the people of the world change their way of living, the time can come when there shall be a literal burning of the earth by the tremendous powers we now have in our hands.

The Protection of Christ

The only thing that can save the world from that day of destruction is a return to Christ—to a righteous way of life resulting from obedience to the laws of life itself. God never warns his people without accompanying that warning with a promise. In the second verse of this prophecy we find:

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I do this, saith the Lord of hosts.

On a journey through Nebraska I gained an appreciation for this particular phrasing of the prophet. On this trip I noticed beautiful Hereford cattle with very long hair. I had never seen cattle with hair that long. When we reached our destination deep in the sand hills I said, "My, you have nice cattle, but why do they have such long hair?" My host said, "These cattle run the range all winter and do not have the protection of a barn. The only protection they have from the wintry winds and blizzards is to get behind a small hill and mill around in a group. They must have long hair to keep from freezing to death."

I could close my eyes and almost see a little calf out there in the cold, and then remember the calves that we raised when we were living on the farm. My father took them into the barn and cared for them until they were strong enough to go out and stand by themselves. The terminology of the prophet is descriptive, is it not? It is good to know that by the power of Christ, his followers shall have such protection in their time of need.

Once, when speaking of Jerusalem, Christ said, "How often would I have gathered your children together, even as a hen gathers her chickens under her wings, and ye would not!" I used to be amused as a little fellow when I watched the old mother hen on a warm spring day take the little chicks out to scratch. They would wander from her and the farther they wandered the louder they cheeped. She would listen to the cheeping just so long; then she would lift her wings, cluck a bit, and all the chicks would come back where there was nothing to fear.

These parables are most descriptive. We are "cheeping" today, and—figuratively speaking—we are shaking with fear. I do not know anyone who is absolutely certain of what is going to happen tomorrow. Only Christ offers us sanctuary with nothing to fear.

We need to warn the world of the destruction that is coming, not because of the wrath of God but because of the wickedness of men. We need to point out that there *is* an answer. Disaster is avoidable; it doesn't have to be. The way of life that the Master offered can bring us eternal peace.

Our Day Foreseen

I think no other man has ever lived, save it be Christ, who could say so much with so few words as the Apostle Paul. I call this Scripture to your attention as an example.

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to a knowledge of the truth.—II Timothy 3: 1-7.

I do not believe anyone could describe the day in which we live more vividly in such a few words. Each of these phrases is a burning description of our time. For this reason it is a perilous time. It is a time when men have become lovers of their own selves. Why the last two great destructive world wars? Why the wave

of crime and iniquity that the world has faced? Why the difficulty between capital and labor?

The capitalist, if he loved his laboring employees, could not be satisfied until he gave them all their needs. The laboring man, if he loved his employer, could not be satisfied until he gave that man everything that he could offer in the way of production. Instead, we find both employer and employee trying to give as little as they can (no more than the law requires) and yet get as much as they can. Yes, men are lovers of their own selves.

"... covetous..." I do not imagine that the time payment plan in the United States would be nearly as popular as it is if it were not for the fact that when we see John Jones down the street getting a new car we also want to get one. We are covetous; but since we can't take it away from him, we burden ourselves beyond the limit of our income in order to get a car as good as his.

"... disobedient to parents..." This is always an easy thing for adults to talk about, because we are not disobedient to parents—or are we? There has been a tremendous wave of juvenile delinquency. In Salt Lake City, where I live, young people have done thousands of dollars worth of damage by breaking up the tombstones in the cemeteries; smashing windows, tearing up hymnbooks, turning the seats upside down, and pouring oil on the floor of one church. This is an age of disobedience not only to earthly parents but to our heavenly Parent. These are indications of a time of peril.

"... unthankful..." Has there ever been a time in which we have had more physical abundance than we have now and been more unthankful? We of the United States have never had a higher standard of living. We ought to be turning to God and thanking him from the depths of our souls. However, we have found that outward conditions of blessings just don't change the hearts of people. Our Pilgrim Fathers, with practically nothing for which to be thankful except that they were alive and could worship God, gave thanks. Living on a rock-bound coast, half-starved, half-frozen, with a small crop of corn that gave hope for life through another winter, they set aside a day for thanksgiving.

The Master once healed ten lepers. Nine of them ran away as fast as they could; they had business to care for immediately. Only one of them thought to turn back and thank the Master for his great gifts of life, of freedom, of being a part of society again. It seems that the nine represent most of the world today, for we live in a time when men are indeed unthankful.

“. . . lovers of pleasures more than lovers of God . . .” Recently, in a place where I was holding a series of services, I had to drive out of town a few miles just prior to the evening service. We were having difficulty in filling the pews of our church, but as I passed a drive-in theater I noticed there were cars lined up on both sides of the entrance of that theater for two blocks, waiting for the gates to be opened! We find that many large churches have had to discontinue their evening services because men are lovers of pleasure more than lovers of God.

Our Source of Power and Light

We are living in an age when men are ever learning and never coming to a knowledge of the truth. Never have we learned more and known less. We know everything except how to live. We know scientifically how to build, how to destroy, how to take off weight and how to put it on, how to do almost anything except live together in peace and harmony. Yes, the world needs to be warned that we live in perilous times. Christ said, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls” (Matthew 11: 29-30).

Matthew records the parable of the ten virgins in which Christ says: “And then, at that day, before the Son of Man comes, the kingdom of heaven shall be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom” (Matthew 25: 1). Did you ever stop to think of why the Lord may have chosen these words? A virgin is one who is pure and undefiled. The parable tells us that is not sufficient. We shall find that just being good is not enough. Here were ten good, pure individuals with their lamps—symbols of light. On one occasion Christ said, “I am the light of the world.” At another time he said, “I give unto you to be the light of the world.” The life of Christ was his lamp through which the light of truth shone forth to the world. The life of each man is his lamp.

In my youth our house was lighted at night by old kerosene lamps. I remember that every morning my mother took the chimneys and cleaned the smoke off them so that the light would shine through. However, in spite of the fact that the chimneys were clean, the lamps did not give light until someone put oil in them, turned the wicks up, and lighted them. Without oil, there was no light.

The lives of these virgins may be likened to lamps. They were pure and clean, but some did not have within them

the source of light. The light of Jesus Christ was the “truth” that he brought into the world. He said, “If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.” And, “When he, the Spirit of truth, is come, he will guide you into all truth.” The Spirit of God dwelling in the lives of men becomes the source of life itself, for truth is born thereof.

The Hour Is Late

How many people believe that the bridegroom spoken of is to come within their lifetime? How many think it will be four or five hundred years away? I have been tempted myself to think of Christ’s coming as being so distant that there is not much I can do about it. So it was with the ten virgins. They believed his time of coming was far in the future, so they weren’t awake.

At midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Lest there be not enough for us and you, go ye rather to them that sell and buy for yourselves.

The wise knew that no one could give to another the Spirit of God. The only way an individual can receive that Spirit is through the preparation of his life and obedience to the laws which make its reception possible.

We need to warn the world and to bear testimony that the time will come when it will be too late, when our opportunity to work and gather to ourselves the life-saving Spirit of God will be past. We are not to predict when that time will be, but we know that it is coming.

The verse we sometimes fail to notice is the closing one. In it was Christ’s warning to his own beloved disciples: “Watch therefore; for ye know neither the day nor the hour wherein the Son of Man cometh.” When we face our Savior we had better have lives purified in righteousness, filled with his Holy Spirit. We need to warn each other of this fact. Modern-day revelation bears this out.

And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins; for they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived, verily I say unto you, They shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their lawgiver.—Doctrine and Covenants 45: 10 b, c, d.

All that will permit us to stand before God will be lives empowered—not just

occasionally, but daily and hourly—by the presence of the Spirit of God. We must live lives that have been purified, strengthened, challenged, and spent under that power.

Why should we try to rationalize salvation? Why should we say, “Oh, well, we’ll get by with that which is less”? We should be warned, and we should be imbued with the power of the warning voice of revelation to go forth to the nations of the world, not only inviting them to Christ, but warning them of the destruction that comes to those who know him not.

God revealed himself to his servant, Israel A. Smith, in 1950 in a message to the church. The latter portion of this message says: “It is yet day when all can work. The night will come when for many of my people opportunity to assist will have passed” (Doctrine and Covenants 142: 5b).

Have you ever stopped to ask why the opportunity for many to assist will have passed? There is one thing which is essential if we work at night, and that is light. The world is entering into an age of darkness. Some say it is already here. It is surely an age of darkness as far as social relationships are concerned. The time will come when the darkness of our day will lead to the destruction of man, save it be that some body of people with the light of truth shall be able to lead the way to safety. We must work while it is yet day. We must prepare so that, when the night comes in full force, there will be a light within our lives to guide the way.

Yes, we need to witness for Christ. We need to invite men to him, to warn them so they might not be deceived by the pleasing voice of sin but realize that which is coming. May God bless each one of us that we may go forth to work for him, to serve him, and to live so that the power of his Spirit may reside in us and our lives shall be a light unto the world.

Guilty?

To think requires exertion, and few people will pay the price which is necessary to secure a well-disciplined mind capable of following through to the basic truths of any proposition. Many a man who believes himself well educated cannot sustain a single thought in an orderly manner, or express himself without showing the ragged provisions of his mental equipment. Such education comes off the assembly line in quantity and is not conditioned by the hard work of understanding and comprehension.

—J. Thompson in *The Outlook*

Record Financial Law Compliance

By W. N. Johnson

DURING 1952 the church reached record heights in terms of compliance with the financial law.

The percentage of membership in the United States, Canada, and Hawaii contributing tithes and general offerings was 29.01; the percentage filing up-to-date tithing statements was 13.4, and the per capita contributions to the general fund amounted to \$12.18. The previous high achievements were established in 1951 with 27.3 per cent of membership contributing, 13.04 per cent of membership filing tithing statements, and \$10.82 contributed per member to the general fund. Figures five years ago (1948) are as follows: percentage contributing, 24.77; percentage filing, 8.7; per capita contributions, \$8.92.

Statistics covering all stakes and districts have been mailed to bishops and bishop's agents, stake and district presidents, and Conference appointees. In addition solicitors have been informed of the achievement of the respective districts or stakes in which they serve. Pastors have also been informed of the ranking of their respective districts by means of a letter from the office of the First Presidency. The information concerning the achievement of any stake or district is available, therefore, from the above-named officers.

CENTER STAKE again holds first place in the combined ranking, which is based on the rank achieved in percentage of membership contributing to the general fund, percentage of membership filing up-to-date tithing statements, and the amount contributed per member. Center Stake holds first place in percentage contributing for the third consecutive year with a new high of 49.8 per cent of membership. This stake also holds first place in the amount contributed per member during the year, with an average of

\$21.89. (This includes only tithes, general offerings, and Christmas offerings, which go into the general working fund of the church.) For the second consecutive year, Far West Stake leads the church with over 30 per cent of membership filing up-to-date tithing statements.

Comparison with figures of recent years shows a steady upward trend which is most encouraging and is additional tangible evidence that the church is moving forward. The church is being strengthened in a material way for the accomplishment of her great task. These figures also reflect spiritual growth and increasing devotion on the part of church members who are exercising a stewardship of material possessions to the end that the gospel shall be carried into all the world. It is heartening to see the progress being made in compliance with the financial law and to realize that the program which brought the church out of debt and stabilized its finances is still serving effectively to bring both spiritual and material blessings to the church and its members.

AT THE SAME TIME these figures call attention to a vast unused potential within the church. Of every hundred members baptized in the past, eighty-seven remain to be won to the basic stewardship practice of making the accounting. In a record year of financial participation, seventy-one members out of every hundred enrolled have been either unable or unwilling to contribute anything to the general fund for carrying on the work of the church in all the world. Out of our abundance we have given an average of \$12.18 each to the general fund, and few of us will agree for one moment that this represents one tenth of our increase. A great deal has been accomplished in recent years by a comparatively small working force within the church, but the building of the kingdom and the taking of the gos-

pel into all the world is a task of such magnitude that it cannot be accomplished by the few who are now making the accounting and paying their tithes.

A very realistic goal is 40 per cent of membership contributing to the general fund each year, and 25 per cent of membership filing up-to-date tithing statements. This would result in a general fund income more nearly in proportion to both the rich material blessings which God bestows on us and the financial needs of the church today. This goal is within our reach, for in 1952 four stakes and districts exceeded 40 per cent of membership contributing to the general fund. Two stakes exceeded 25 per cent of membership filing tithing statements. Four stakes and districts exceeded the General Church average per capita contributions by more than 50 per cent. It is apparent, however, that many years must elapse before we achieve these reasonable goals unless the present rate of progress is greatly increased.

IN YOUR DISTRICT or stake, in your branch, perhaps even in your own household are those who have not yet been won to the stewardship way of life in which talents, time, and possessions are dedicated to the greatest cause on earth. The spread of the gospel is delayed and church expansion slowed down without this help, and the great majority of church members are suffering spiritual loss because the promised blessings of God are not available to them due to their failure to comply with the laws of the kingdom.

The invitation to assist in a material way is extended to all. This invitation comes with special urgency to priesthood members; for unless those in authority lead the way, the membership is not challenged and encouraged to develop stewardship ways of living. Parents should see to it that children in their homes are acquiring the good habit
(Continued on page 21.)

Our Approach to Spiritual Healing

By Evan Shute, M.D.

I ACCEPT the fact of spiritual healing, as have all the Saints for one hundred and twenty years past. This is not just an act of faith on my part. I have seen remarkable events classifiable under this head that I am at a loss to explain in any other way. But there are certain aspects of our belief in such healing that have been productive of differences of opinion in the past and still may be. Perhaps, too, there are even some on which I could throw a little professional light.

There are certain mighty interventions of divine power which neither the skeptic nor believer can deny. But how about those borderline cases where no candid observer can testify with a *surety* that God has directly interposed his power to avert death or accident, or to alter the course of a malady?

Medical men know how many illnesses resolve by crisis, or by sudden spurts of the body's defenses. Lobar pneumonia has long been a classical example of this, of course. When no one can be sure, if he is honest, that recovery occurred except as it might have happened had Hitler been the victim and not our good selves, or that the prayers of the brethren and the anointing of the elders availed in any way on our behalf, what shall we say? Dare we testify, as I have heard it testified, that God's hand came between us and our assailant, or should we merely thank Him that we were spared, and leave the allocation of credit to the only One who knows where it really belongs? I favor the latter view—and recommend it to my brethren.

WE ARE MEANT to be neither glib or credulous, nor yet unduly incredulous. Let us thank God that relief came without scrutinizing the mode too carefully, particularly in those instances where no amount

of reflection can settle the matter. Anything less than such strict honesty does God small honor and our own intelligence little credit. Moreover, to sit, as I have sat, and listen to silly narratives of God's possible but improbable mercies can do much to undermine the faith of scientific persons present. They may well come to believe that all narratives of healing are equally implausible. Not only can unwise accounts of "God's healing" do little good, but they can do great harm. They can unsettle the faith of discriminating Saints.

I have repeatedly urged, and here do so again, that such stories of God's intervention should be sufficiently valid to stand as evidence in court. If not sound enough for that, let them be kept in reserve or merely mentioned on the general note of gratitude suggested above.

When shall we ask God's help? This is not as pressing a problem as it was when my father began to practice medicine in a community of our people. I suppose he was the first physician in the church in Canada. At least he had a good deal of new ground to break.

In those days to call for the doctor before you called for the elders was almost treasonable to God—and more expensive, of course. If the Lord failed to cure your typhoid or your carbuncle in a hurry, it was then discreet to ask the doctor for help, before you lost too much time from work, and on the odd chance that perhaps God was not answering calls on your line just then. This attitude extended over to germs in general. It was agnostic to think that you should avoid using a common Communion cup with tuberculous Sister Jones or pyorrheic Brother Wilson. God would sterilize the wine before it reached your lips or could cough into it in your turn. When my father, in desperation, bought an individual Communion service and presented it to his branch, it was strenuously debated if it should or should not be

used. And all that was when I was in high school, remember!

NOWADAYS we are apt to try penicillin before the elders, perhaps assuming that God put the mold there originally and later planted it on Alexander Fleming's agar plate that portentous day in Oxford. For some odd reason we always thought the doctor should set a fracture before we asked God to help heal it. I never knew of anyone to ask God to set the fracture originally. We accept ether or cyclopropane for labor pains nowadays—but then, we always did. I never knew us to ask God to substitute for chloroform in those older days. You see, we were wonderfully inconsistent in those not too distant times. Are we still?

God has always been there to do for us what we could not do for ourselves. He still is. But our resources are greater now and perhaps we need to bother him less about some of our bodily needs—and much more about our spiritual "sleeping sickness" and unbelief. When we cut ourselves we always tried to stanch the flow of blood by the first practical means available—we never sat there helplessly and prayed, "God, close this artery." I'm sure he would never intervene to save so foolish and nonsensical a believer, however great the latter's trust. But that same man who could and did stop his hemorrhage himself but had no antitetanus serum available would be wise and right to ask his Lord to preserve him from tetanus infection. Why not? Only God could do that for him, as his situation then was.

I never felt that God would pardon my nonchalance in ignoring his laws about infection when I was supposed to drink the sacramental wine immediately after my neighbor who had a severe cold. I used to sit there wondering if I should sip or not, should turn the cup or barely

(Continued on page 13.)

YOU Can Help an Alcoholic

Your own emotional well-being can speed the recovery of one dear to you. Here is your role when happiness hangs in the balance.

By Keith De Folo

THE DOOR SLAMS. A man staggers into the house, reels toward the living room, slumps on the sofa. His wife angrily throws down the book she is reading and shouts: "Drunk again! Bill, I can't stand this any longer!"

Bill grunts and shakes his head. He is lost in an alcoholic fog. He falls back in his drunken stupor, oblivious to everything.

Lois springs to her feet and hurtles across the room. Tears pouring down her cheeks, she pounds on her husband's chest. "Bill! Bill! What are you doing to me? How can you be so selfish?"

Her voice trails off in a sob that is a prayer. "Oh, God! How is it going to end?"

This was the nightly scene in the home of Lois and Bill before Bill became one of the founders of Alcoholics Anonymous. (Only members know his last name.)

For them, the problem has been solved.

But other families across the United States—nearly four million others—are systematically being robbed of happiness by the alcoholism of one or more of their members. Lois has something to say to them that can and does transform their lives.

The technique is neither difficult nor mysterious. Bill was the alcoholic; but he could never have made a comeback without the help of Lois, the nonalcoholic. What she learned about the wife's part in a husband's drinking startled her into setting up the "Ladies Aid" of A.A. It's called simply the "Family Group," and it quietly preaches that nagging, accusations, and the tears of martyrdom are no way to effect the recovery of an alcoholic relative.

THE APPROACH that Lois learned the hard way, and which the Family Group is spreading, you can apply for—and to—yourself, if there is an alcoholic in your household. During the past two years this revolutionary technique has brought a new and sober way of life to families all over America.

It's revolutionary because it turns the spotlight on the "innocent" partner—*you*. "Has your mate's alcoholism made *you*

difficult to live with?" they ask. "If so, better clear up your own problem. Your recovery will hasten the recovery of your husband or wife.

No one knows better than Lois how an alcoholic husband can drive his wife to the very edge of despair. She learned it firsthand, heard the dismal accounts time after time as she toured the country's A.A. chapters with Bill. While he met with alcoholics, she listened to their husbands and wives. Talking out their troubles with one who had been through the mill helped. In 1951, Lois tied these wives and husbands together into an organization—the Family Group. It was a way to help folks avoid some of the mistakes she and others had made.

BEFORE BILL'S amazing recovery in 1935, Lois supported and ruled the house. Bill was like a child—almost totally dependent upon her. In her multiple role of mother, nurse, and wife, Lois became domineering. For seventeen years Bill drank steadily, and for seventeen years she pushed him into every "cure" she could think of—medicine, books, psychiatry, sanitariums. Bill always found another bottle.

It was a nightmare. She screamed at him. She threw things—pots, lamps, book ends, anything her hysterical hands touched. From a poised, helpful wife, Lois turned into a neurotic, self-pitying creature.

Bill, of course, lost every job. In his late thirties, he was a human derelict, a hopeless drunkard. Lois worked in a New York department store; doctor and hospital bills had to be paid, and often Bill had to be bailed out of jail. Lois often wondered how it all would end.

Then one day it did end—sharply and suddenly. An old school pal of Bill's visited him. Once he, too, had been a hopeless drunkard. Now he stood before Bill glowing and fresh-skinned, freed from the tight grip of alcohol. How had it happened?

"Religion," answered the friend. "God pulled me out of the gutter. I've come to tell you about it."

This was the deepest experience in Bill's life. He was powerless over alcohol, but there was a Higher Power waiting to be tapped.

His newly found faith in God and himself yanked Bill away from the bottle and kept him away. It was the beginning of Alcoholics Anonymous.

Through salvaging other alcoholics as he had been salvaged, Bill found peace and happiness. But Lois was not completely happy. Too long she had dominated Bill. Suddenly, her job was over. She recalls: "I was resentful. My life's job of sobering up Bill with all its responsibilities had been taken from me. I had not discovered anything to fill the void."

Bill found great benefit in attending religious meetings on Sunday nights. To please him, Lois went along. Bill's meetings had nothing to give *her*, she told herself.

One Sunday Bill said, "Hurry up, Dear! We mustn't be late." Angrily, Lois picked up a shoe and hurled it at her husband. "I don't care about your old meeting!" she cried.

And before the shoe hit the floor, it dawned upon Lois that she was actually jealous of Bill's meetings! She resented the new interest in his life which took up so much of his time. While Bill was trying to get back to normal, Lois was standing still. At that moment, she made a momentous decision: "I climbed on the A. A. bandwagon and began living by the same spiritual steps as Bill."

As Lois applied A. A.'s "twelve steps" to her own life, she wondered about the wives and husbands of other alcoholics. Were they making the same mistakes she had made? Were other wives hindering their husbands' recovery by nagging, themselves twisted by resentment, fear, and self-pity?

OUT of Lois' questioning sprang the "clearing house" for the Family Groups. Two-and-a-half years ago, Lois and six other wives of alcoholics took over the loft of an old stable in lower Manhattan. From here (and their mail address, Box 1475, Grand Central Station, New York 17, N. Y.) a mountain of sound advice in letter and booklet form has gone to fearful and frustrated relatives all over the world.

Typical of the letters that pour in weekly is this one from a distraught mother: "Please tell me what I can do to help my boy stop drinking. He is only twenty-eight and has left his wife. He is our only child. Every night I pray for our son."

This mother was immediately put in touch with the nearest Family Group. From the Group, she secured literature which explained alcoholism to her son and herself. Soon, her boy may go to an A. A. meeting which could steer him to a new way of life. The answer to her prayer is on the way.

The "clearing house" helps to organize a new Family Group wherever there is a need. Often Lois "introduces" by mail several nonalcoholics who live in the same town. Out of this arises a Family Group that meets in a school or home or a church basement.

Today, there are nearly 500 Family Groups in the U. S., Canada, and overseas. Many a member has changed from a nonalcoholic but nagging wife or neurotic husband into a normal human being. The result: many alcoholics have stopped drinking months and years sooner.

JOAN, a pretty young housewife, has found serenity in the year she has attended the Group in her town. Her husband, Tom, an airplane mechanic, drank steadily for ten and a half years. About a year ago Tom agreed to accompany a friend to an A. A. meeting. Tom liked the men and women he met there and has kept going. But occasionally he slips off the A. A. program and goes on an all-night spree. Does Joan get frantic with worry?

"Not for a moment," she says. "I've learned to accept whatever happens. I'm so grateful that his drinking is no longer a *nightly* affair."

Through the Family Group discussions Joan has learned to control her "fear wheels." If Tom doesn't come home at 5:30 from the factory, Joan no longer imagines the worst. Instead, she prays: "God grant me the serenity to accept the things I cannot change; the courage to change the things I can; the wisdom to know the difference."

If Tom comes home with a "glow," Joan greets him with a smile and a warm dinner. The old method was tears and a fierce upbraiding. Her new attitude of acceptance shames Tom and takes the "kick" out of his bender. Tom redoubles his efforts to stay sober.

JIM is an advertising executive in New England who often tells an exciting story at his local Group meeting. Once, he was positive his wife was going insane. Nightly, he watched Sarah drink herself into a blind stupor. He tried to reason with her, and she laughed at him. He pleaded with her to see a doctor. "Me, sick?" she cried indignantly. From the Family Group, Jim learned not to antagonize her; building up resentment in the

alcoholic against the nonalcoholic prolongs the drinking.

One day, Sarah, in an impulse of despair, phoned A. A., and a woman member came to her house that evening. Sarah learned that she herself was an alcoholic—and a very sick one. For today, most medical authorities say that alcoholism, like diabetes, progresses unless it is

THE TWELVE STEPS OF A. A.

1. We admitted we were powerless over alcohol—that our lives had become unmanageable.

2. Came to believe that a Power greater than ourselves could restore us to sanity.

3. Made a decision to turn our will and our lives over to the care of God as we understood Him.

4. Made a searching and fearless moral inventory of ourselves.

5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.

6. Were entirely ready to have God remove all these defects of character.

7. Humbly asked Him to remove our shortcomings.

8. Made a list of all persons we had harmed, and became willing to make amends to them all.

9. Made direct amends to such people wherever possible, except when to do so would injure them or others.

10. Continued to take personal inventory and when we were wrong promptly admitted it.

11. Sought through prayer and meditation to improve our conscious contact with God as we understood Him praying only for knowledge of His will for us and the power to carry that out.

12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to others, and to practice these principles in all our affairs.

checked. Unlike diabetes, there is no "insulin" for alcoholism. The only prevention and cure is total abstinence from all liquor.

With the help of A. A., Sarah began her comeback.

Later, Jim and Sarah went to a party. As a trayful of cocktails was passed, Jim whispered: "Careful, Dear! Better not take one!" Sarah didn't, but she glared at him. At home, she rebuked Jim for his lack of faith in her. The Family

Group gave him the same rapping of knuckles: distrust of the alcoholic who is trying to recover will often drive him or her backward. Today Jim gives Sarah his confidence—and she's responding.

MARIA'S HUSBAND used to drink every evening. Before she got into her local Family Group, she constantly lashed at Hugh with her sharp tongue. Over the years, her resentment against his drinking mounted. She accused him of drinking deliberately to wreck their marriage because he was in love with another woman.

Her false accusations and lack of understanding of the craving that drove him to drink almost toppled the marriage she so much wanted to preserve. Eventually, Hugh never came home unless he was drunk enough to be insulated against her outbursts of temper.

Since attending the Group meetings, Maria no longer scolds Hugh—and he comes home earlier and is more often sober. *He* remarks about the happy change in *her*. Maria tries to show him patience and forgiveness. She now knows that he is desperately "sick"—that only her love for Hugh and their faith in God will lead him to sobriety. Soon her tender guidance may bring Hugh to recovery.

TWENTY-FIVE YEARS of drinking has left a deep scar on the home of the Browns, who live in a fashionable suburb of Philadelphia. While in his twenties, Mr. Brown was made sales manager of the Chicago branch of his firm. There was only one thing wrong with the promotion: an unlimited expense account. The loud wailings of his wife did not halt the round of long lavish parties he began giving. Soon he was drinking before breakfast.

His wife nagged, pleaded, fought, left him and returned. But he could not stop drinking. He lost the Chicago job. The next twenty years were a series of binges, short-term employment, illnesses. His wife supported the family by teaching school. When her health broke, his family rescued them.

During those dark years, Mrs. Brown tried to "hide" her husband from their two children. But the little boy and girl knew that tragedy ruled the house. As the boy reached adolescence, he looked for a father and was rebuffed by a drunken sot. The boy retreated within himself, grew insecure, leaned on his mother. The daughter adopted the domineering "mother" role. She repeatedly lectured her drunken father until he stormed out of the house and headed for the nearest bar. (Continued on page 17.)

The Five Wise and the Five Foolish

By Lenora Nixon

I

Rebecca believed the church should be her first love and it was indeed. She never declined to work in any capacity. She helped on many committees. If her head ached, she felt better sitting in church than she did at home. She would never make other plans on meeting nights. She served in positions in community functions, but she always seemed to have time for the church. She spoke well of other churches, and she lived well in her own.

II

Lydia was dependable. The pastor and superintendent of church school didn't hesitate to call on her when they wanted anything done. She took care of her own work and some of the work of her sisters. She seemed to have an abundance of talents, though it was really because she would try to do anything. She was concerned about her neighbors, and wanted them to enjoy the blessings she enjoyed. She was good to the needy. She often felt the nearness of God and the sweetness of his Spirit guided her life. She was stable.

III

Mary was young in years and in the church. As she heard the older members tell of their experiences, she yearned to be of service so that some day these same experiences might be hers. She attended all services and worked in the women's group. Her sincerity in testimony encouraged others to work harder. She appreciated the efforts of the other members and told them so. She was eager to learn and longed for more talents that she might be of greater service.

IV

Naomi had been in the church many years. Her labors had been different than others, because she helped in the early days of establishing the branch. She had worked at many projects. Her talents were varied, and she used all of them. She was growing old, but her presence at the services was like the voice of the Lord to her sisters. She had entertained many missionaries, and her home was always open to the church. As one looked at her, he could almost hear the Master's, "Well done."

V

Anna loved the work of the Lord. She had come into the church in her middle age and always felt she wasn't doing enough for her Master. She was quiet, slow of thought, and slow of speech. She didn't have a singing voice. In the meetings of the church, she always sat still and listened intently. When the women met and it was decided to arrange a gift for the needy, though others forgot, Anna always brought her contribution. She visited the sick. Her hard-earned offerings found their way into the church baskets. When others spoke of Anna, they always called her a good woman.

* * *

I

Esther wanted very much to please those around her. She wore a perpetual frown of anxiety, she was so afraid she wouldn't satisfy. She was helpless against the suggestions of others. She couldn't refuse when

they invited her to take trips on Sunday, even though it meant missing church services. She considered it rude to leave the friends in her home who came to visit on church night. They were already established in their own churches. They wouldn't be interested in hers.

II

Rachel believed her home came first. Her sole ambition and desire was to please her family. After all, charity began at home! If she and her husband and children stayed out too late on Saturday evening, they all needed their rest on Sunday morning. Rachel liked to have her talented family popular in community affairs, hence they couldn't take on church obligations, for sometimes both fell on the same night.

III

Sally was good-natured and attended church regularly. She was friendly, got along well with people, and always tried to make them feel welcome when they came to church. But Sally never wanted to serve on committees, especially as chairman, for she didn't want people to think she was trying to tell them what to do. She found it was too inconvenient for her to visit or work on projects.

IV

Elizabeth was a career woman. She worked fast and hard during the day and took care of her home in the evening. Of course she didn't feel well most of the time, because she was always so busy. She couldn't

Home Column

accept any church responsibilities, though everyone was fond of her and would have liked to work with her. She was too tired at night to attend church, except for especial services. Reading and studying were out of the question, for she always fell asleep from weariness.

V

Ruth was slow but thorough in everything she did. Her talent as a cook was well known, but she couldn't stand too much exertion. Her grandchildren were many and visited her often. Of course she couldn't attend church with these obligations, nor could she bear to sit in a hot church—and there wasn't any use going if she couldn't keep her mind on the services because of the heat. She couldn't get around to many of the tasks she was needed for at church, although she had a pleasing personality and could have been very influential.

* * *

The pastor, at the close of a service, arose to give a few words of counsel. He commended his sheep for the good work done. He spoke of the visiting program and the contributions of the Saints. But now he wanted to give thanks for the work done by the women of the branch. He spoke of the great part they had in kingdom-building and honestly acknowledged that much of the work done had been by the women. Now he wanted to show his appreciation by sponsoring a dinner to be held at the church; this was to be planned and executed by the men. He earnestly invited the sisters to attend, saying he knew they would receive much pleasure at this function. He set the time two weeks in the future so all would have ample time to prepare to attend.

But alas, after much preparation and the untiring efforts of many of the brothers to make it a never-to-be-forgotten evening, only five sisters attended this dinner of love and appreciation.

Our Approach to Spiritual Healing

(Continued from page 9.)

taste it. Then I would pray quickly that God would take the act of obedience in lieu of good sense and bacteriological knowledge. But as soon as we had individual cups nothing could have ever induced me to use anything else again. Why should I? Why had God given me information and sense? Only to ignore them?

I FEEL that we should continue to ask for the ministry of the elders even in this day of streptomycin and good surgery. Much that men still cannot do or may not think of doing God can and will perform. We can earnestly ask him before our operations to guide the surgeon's hand and mind—and I make a point to pray for that before I operate. I am sure, on at least one occasion when I could not be sure what to do about a suspicious but indefinite appendicitis, that I was moved for the patient's good, and thus perhaps saved her life.

But let us use God with courtesy, good will, and good sense, as I hope we would have tried to use him had we been so fortunate as to sit with him at meat or follow him down the roads of rugged Galilee. I am not attempting to sneer at or deride faith. I value the innocence and sincerity of the simple folk of our church. But 1953 is not 1432, nor yet the year 32, and we now have fewer reasons to press about him. In 32 he sometimes tried desperately to elude our clutching hands in order to get on with his principal business of preaching and teaching. Physical healings were always secondary in his eyes. Let us keep them in their proper place, too.

WHAT ABOUT GOD'S denying us healing? This is what really tries men's faith. We see the innocent suffer, or the less innocent relieved, and we are mystified and disconcerted by this, if it truly represents his will. I take it that he has his own reasons for granting or withholding help, and that these reasons will ever remain inscrutable to us.

Largely, we are at the mercy of the world's laws. If those laws grant us the odor of an iris or sweet almond, they also wrap us about a telephone pole if our car hits it too hard. If we can enjoy sunsets, we are apt to get typhoid from contaminated water or bone tuberculosis from infected milk. We need exercise no care were God always there ready to turn the tiger's spring aside or soften a fall from Mount Robson. But he does not—or rarely does.

Ordinarily, we live as long and as carefully as we can, beset by the perils of our flesh. Occasionally the world traps us with cancer or apoplexy. Much of this is probably due to our transgression of laws as yet beyond our recognition—but Nature's laws just the same and meant to be heeded or the penalty paid. The good man and the wicked feel the jaws of such a trap closing and may cry to God for the help he alone can give. He may no longer need us here—or he may save a Paul from the viper only to let Nero crucify him. Jesus must have passed many a sick man by who did not call on him for relief. His country was simply crammed with lepers and sick people of all descriptions, but we have records of only a few whom he healed.

Evidently both pain and the shortening of our lives are relatively insignificant moments in the whole tenure and progress of our being from our first creation as spirits to our final place in the glories. Meantime earthquakes whelm the good and wicked, the child and the ripe villain. A burning hotel traps the doctor or Chopin dies of tuberculosis. God may intervene or he may not—but his thought remains inscrutable and "his ways not our ways." "Though he slay me, yet will I trust him." He sees defeat and victory and pain and misfortune with other eyes than ours and a larger view, being eternal and interested mainly in ultimates.—Reprinted by permission from the *R. L. D. S. University Bulletin* 1952-53.

Signifying Nothing?

By Barbara McFarlane Higdon

AS WE DEVELOP spiritually are we commended; as we participate in the vices of the world are we condemned. This was the gist of a revelation given at a reunion this summer. It stimulated for me a new concept of the "in the world but not of the world" idea.

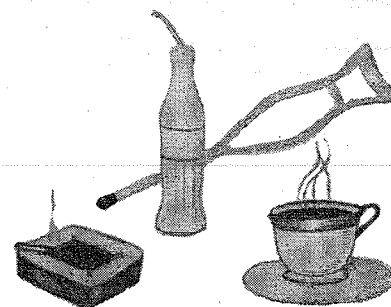
We live in a generation of insecurity and emptiness. The literature of our day expresses a universal attitude of futility, purposelessness, unhappiness. For many people the world ends "not with a bang but a whimper." There is an almost universal recognition of the feeling of insensitivity which results when people lose touch with God. Life "is a tale told by an idiot, full of sound and fury, signifying nothing." Many forces account for this lack of foundation. Old traditions and beliefs have crumbled under the scrutiny of Darwin, Marx, and Freud, and there is nothing to replace them. Within our lifetimes two great wars have devastated the world, and we face the possibility of a third too horrible to contemplate.

What is the reaction to all this insecurity? In addition to the neuroses, psychoses, and complexes which abound, people of the modern world have created busyness. Everyone is busy; every minute of the day and half the night is filled with activity. The philosophy seems to be that if we keep busy enough we won't have time to get acquainted with ourselves. We won't have time to realize our insecurity. And as the pressure increases our physiological mechanism begins to show that the pace is too fast. We develop ulcers, insomnia, untimely apoplexy and heart conditions. While many people take the easier way of escape with liquor and dope, many more, finding that they do not have the energy to cope with increasing de-

mands upon them seek stimulation from artificial sources. They consume a tremendous number of cigarettes, cups of coffee, and bottles of coke.

SEVERAL MONTHS ago I was a member of a university group which drove to a city some distance from Columbia. The nature of the trip necessitated our leaving Columbia at 5:30 a.m., and the early morning conversation turned to accounts of late bridge parties the night before. I was amazed, assuming that everyone would have gone to bed a little earlier as I had done. Yet my companions were bright and clever and vigorous. I thought perhaps I just couldn't take it, until I realized that we had stopped for coffee before we were out of Columbia, that our car was provided with a thermos of hot coffee, and that we made two other coffee stops during the three-hour drive. There were only two non-smokers in the group, and the rest smoked constantly as we traveled. My companions were getting energy from these sources to compensate for their lack of sleep the night before.

I wonder if Latter Day Saints are not faced with a dilemma. Our beliefs have shielded us somewhat from the shock which the loss of tradition has dealt the world. Yet are we not participating in this busyness which the world has substituted for belief? I know many men—church appointees and lay ministers alike—who are suffocated by the burden of church work which they carry. I know many church women who are going in all directions at once rapidly doing church work. Do we feel that we must compete with the rest of the world in quantity of activity? And is it possible that the pressure of this load will produce in us the same malady from which the world is escaping? In addition to the physical effects, can we lose the spiritual un-



derpinnings we must have to maintain our integrity? We must not allow ourselves or our message to become superficial and hollow.

IT IS THE TIME of contemplation which brings the great insights. Yet often we are afraid of silences, even in our church services. I sometimes feel we are so busy talking that the Lord can't get a word in edgewise. God has spoken many times to those who draw apart. Individuals who sought a personal revelation of him have gone to the wilderness. Often I have heard people say, "I haven't read a whole book for a year." And when they do read, it is the escape of a fatigued mind rather than the stimulation of an alert mind. I read a novel recently which contained a great idea. I would like to find a little time here and there to contemplate that idea for myself. But I, too, am too busy.

We should be concerned that we do not lose the art of contemplation, which includes cultivating something to contemplate. We should be careful to maintain the physical vigor which gives us a zest for living. And we should cherish the sensitivity to beauty and to human feeling which attunes us to God.

Elizabeth Barrett Browning wrote a verse which says it very well:

All the world's on fire
And every bush's aflame with God.
Those who see take off their shoes.
The rest stand round and pick black-berries.

It takes courage to be among these few. It takes wisdom to separate the activities which are worth while from the busywork. God grant his children that wisdom and courage.

Graceland

GAZETTE

■ Graceland Home-coming opened with a presentation of the comedy, *The Imaginary Invalid*, in Zimmermann Hall on Friday evening, October 16. This delightful satire tells the story of Argan, whose doctors are his big concern, and whose pills, his life. The cast included Jo Parkes and Barry Fuller, both from Australia; Jo Fisher, Miami, Florida; Jay Allen, Lamoni, Iowa; Ted Boyd, Muskogee, Oklahoma; Marilyn Crooker, Topeka, Kansas; Frank Hester, Flushing, Michigan; Robert Holloway, North Platte, Nebraska; Claire Patton, Livonia, Michigan; and Dave Specht and Gene Adkins from Independence, Missouri. The play was a hilarious success.

■ The Graceland Yellow Jackets remained undefeated in conference games as they defeated Wentworth Military Academy 46-0 at the Graceland Home-coming game on October 17. The day was beautiful, and the stands were packed with Alums. Color was added to the day by a pregame parade, featuring floats of numerous themes. The Graceland band was in its usual fine form and performed very well at the half-time ceremony in which the Home-coming queen was crowned.

A hepped-up Jacket squad opened the game with a famous kickoff return and ran the ball back for a touchdown. This set fire to the team and at no time the rest of the afternoon was the team in danger. The players continued rolling to a 46-0 victory.

The Yellow Jackets lead the conference and so far are undefeated and unscored upon at their field.

■ Saturday evening, October 17, marked the presentation of the "Graceland Follies," a variety hour

packed full of songs, skits, and fun for students and homecomers. Almer Sheehy, president of the alumni association, was master of ceremonies. The program included acts by students and faculty members; Dr. Cheville led the group singing. One of the high lights of the evening was the honoring of the fiftieth anniversary class, the class of 1903. President E. J. Gleazer, Jr., presented a gift to the honored class from the college.

■ This year at Graceland there are 95 ordained men in the student body; 25 priests, 7 teachers, and 63 deacons. These priesthood men are from 20 states, Canada, and a mission abroad. The priesthood ministry on the campus is mainly in the pastoral groups; this is considered on-the-job-training.

■ Rehearsals for the Graceland presentation of Handel's *Messiah* began Sunday, October 4, with Miss Betty Mosier directing the chorus of 150 voices. This year for the first time in a number of years all the faculty members of the music staff will take part in the performance. Mr. Neal is preparing the orchestra; Mr. Benson is in charge of publicity and soloists; and Mr. Anderson will sing the tenor solos. Other soloists will be Mrs. Josephine Mader of Kansas City, Missouri, and Mrs. Donna Weddle of Independence, Missouri. The oratorio is scheduled to be given Sunday evening, December 13.

■ Gary Sampson, Dearborn, Michigan, was appointed solicitor for receiving students' tithes and offerings for the General Church. He is working with James Burdick, bishop of the campus congregation, and conveys funds to Bishop Earl T. Higdon of the Lamoni Stake.

NEXT WEEK'S HERALD WILL SAY . . .

"When a principle of the Restoration Movement conflicts with a current theory of higher education, it should be the educational theory and not the Restoration principle which is first questioned." —"Higher Education and the Principles of the Kingdom," by Dayle Bethel.

"If a shepherd keeps making mistakes—and he will, of course—he could at least try to give his people a little variety by introducing some new ones. A change, even in errors, is something of a relief."—"The Days of the Shepherd," by L. J. Lea.

"The biggest rogues rode the fastest horses and were hailed as the best of men."—"Being Dead Yet Speaketh," by Charles Derry.

"Satan is an active factor in the lives of men. He believes in the potency of prayer. He fears it. Prayer overcomes him. It defeats his plans and himself."—"Does God Need Our Prayers?" by Ruby Griffiths.

"'Why do my folks have to be so old-fashioned?' As she thought of the wonderful time she would be missing the following night, tears of self-pity came unchecked. 'Just because I have old fogies for parents—and I won't let them take me! I'm no baby that has to be pushed around in a perambulator. I'll just stay home!'"—"New Eyes," by Ruby Strand.

"Good schools do not just happen. In each community and state the schools are what we make them."—"Good Schools Are Your Responsibility," by Nelvada Surbaugh.

New Horizons

(1047) 15

Question Time

Question:

Is some special man or leader yet to arise to lead the Antichrist into this war?
Idaho E. F.

Answer:

The answer to this is quite self-evident in the opening statement of Ezekiel 38 and 39. In the latter the Lord says: "Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal."

It should be observed that the Gog and Magog mentioned in Ezekiel are not the same as the two of like name mentioned in Revelation 20; and while one makes an appearance before the coming of Christ and is a leader of Magog, his nation, with many other confederates, the Gog and Magog mentioned in the Revelation are two nations, not leaders, as set forth in Revelation 20: 7, 8: "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea."

D. T. WILLIAMS

Question:

Please explain III Nephi 12:9-11: "and the things which they did utter were forbidden that there should not any man write them," and "many of them saw and heard unspeakable things, which are not lawful to be written." What things are not lawful to be written, and who forbade them?
Ohio R. E. M.

Answer:

The occasion was the blessing of the children by Jesus, at which time the Holy Spirit was poured out upon them "and they did speak unto their fathers great and marvelous things, even greater than he had revealed unto the people, and loosed their tongues that they could utter." The following morning these children were still under this Spirit of

revelation and they spoke marvelous things which were forbidden to be written.

Evidently the message was for the occasion, and for the particular persons addressed, all of whom had come under the spiritual endowment brought by Christ's ministration. The message would not be suited to other people under other circumstances, who would be without that spiritual endowment. It is probable that it was the utterance of the Spirit itself which forbade these things being written, or it might have been the Lord who forbade it.

Men under sin and darkness are unworthy of many things the Lord has to give, and they would be incapable of receiving and utilizing them; should precious truth be given them under such circumstances it would only be to their condemnation. The Brother of Jared was given a great revelation but was commanded not to give it to the world but to hide it up, and the Lord would bring it to light when the people were prepared to receive it (Ether 1). Doctrine and Covenants 104 speaks of the Book of Enoch which is reserved unknown but which is "to be testified of in due time." There are others including the sealed part of the Book of Mormon.

That which makes such things unlawful to be published is the command of God. The Lord gives to man what and when he wills, according to his wisdom.

CHARLES FRY

Question:

Is there anything in the Scriptures, or in the *Rules and Resolutions* of the church, which prohibit such men as the district president, nonresident pastor, or any of the standing ministry from receiving any compensation for expenses or services rendered, such as marriages, funerals, or other ministerial service?
Illinois W. W. C.

Answer:

No, there is nothing in the law or rules which prohibits any minister from receiving offerings as he labors. In fact, it is anticipated that traveling appointees receive sufficient to care for their personal needs. The idea that the "laborer is worthy of his hire" seems to be a practi-

cal one. It is hoped, however, that the desire for such financial support does not in any way circumscribe or measure the ministry which a minister offers. Ministry must be given free of charge, but appreciation may be expressed in a financial way by those ministered to.

WARD A. HOUGAS

Question:

What is the difference between the duties of a high priest and a priest of the Aaronic order?
Michigan J. J. R.

Answer:

The office of high priest, being of the Melchisedec order, "administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God" (D. and C. 83: 3). Section 104: 5 says further "High priests . . . have a right to officiate in their own standing . . . in administering spiritual things, and also in the office of an elder, priest, . . . teacher, deacon, and member." The high priest therefore is primarily a presiding officer with power to function in any of the ordinances or sacraments of the church.

The priest of the Aaronic order belongs to the "lesser priesthood" and, according to Section 104: 10, is "to hold the keys of the administering of angels, and to administer in outward ordinances—the letter of the gospel—the baptism of repentance for the remission of sins." Section 17: 10 goes on to say: "The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties." The ministry of the Aaronic priests becomes primarily that of the work of the local congregation in its "outward ordinances," assisting the elders and high priests as they may.

WARD A. HOUGAS

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald Editors* rather than panel members. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

You Can Help an Alcoholic

(Continued from page 11.)

Two years ago, Mr. Brown found A. A. While his family is grateful for *his* new sobriety, it is grateful also for the opportunity of emotional recovery in their *own* lives. Both mother and daughter attend Family Group meetings in Philadelphia and are trying to overcome their old attitudes. The son, however, may be irreparably damaged; he remains hostile toward his father who disappointed him so many times.

MILDRED, the wife of an insurance salesman, was another drinker who made her whole family neurotic. Pete, her husband, didn't know how to help. He reacted to her drinking with violent denunciations or stony silence. Both tactics infuriated Mildred and she began to drink more heavily.

When Pete heard about A. A., he made another mistake. He tried to push his wife into it. Naturally, she rebelled. He didn't understand that A. A. *can work only if the alcoholic wants to stop drinking*. Pete's children imitated their father's bad temper.

One evening, Mildred wandered skeptically into an A. A. meeting. What she heard other alcoholics say gave her a strong, lasting jolt. Today Mildred is a shining testimony to A. A.

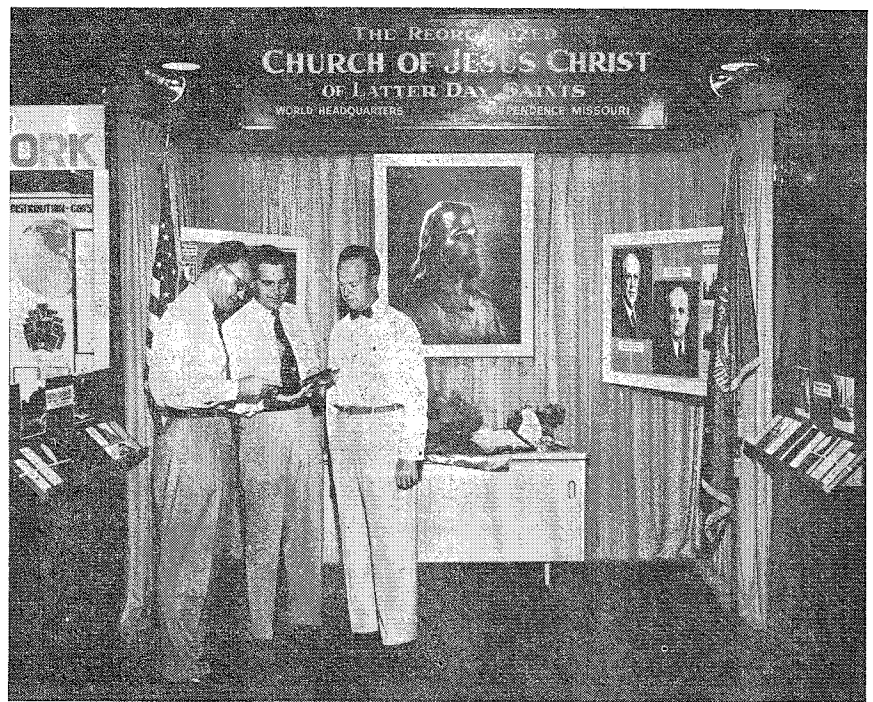
But her family's problems are not yet over. After fifteen years of steady drinking, Mildred's body feels the lack of alcohol. Often, she is tense and nervous. When she is depressed, she snaps at her children. The Family Group is helping Pete and the youngsters to show love and patience toward Mildred in her moments of stress. Pete's disposition has improved; the children do not "sass" their mother any more.

Many alcoholics, once they stop drinking, suffer acutely from insomnia and wild hallucinations. While these are hard to endure, the family must realize that such ailments are a natural part of the alcoholic's convalescence.

Joan and Maria and Mrs. Brown are only a few of the folks who are finding new attitudes through the Family Group. What they are learning, you, if you have a similar problem, may try out for yourself.

REMEMBER, it is a waste of time to lecture to an alcoholic. Don't hide or throw away his bottle. The alcoholic who wants to drink will get it even if he has to steal.

Refrain from nagging or "bossing." Nor do you have to swing too far the



Church Booth at the California State Fair

Over a thousand visitors at the California State Fair held in Sacramento September 3 to 13 stopped by this booth to ask about the church. Of these, 559 stopped to discuss the beliefs of the Reorganized Church, some talking as long as half an hour. General Church appointees Seventy Glen H. Johnson and High Priests Thomas R. Beil and Clinton Saxton, assisted by Bishop Edwin C. Burdick and Pastor Myron R. Schall of Sacramento, were in charge of the booth. They were enthusiastic about the response, and feel that it was a profitable project because of the number of contacts made.

The total cost to the district was approximately five hundred dollars. This includes the cost of the booth, elders' expense, pictures, decorations, tracts, and a directory of California churches.

As usual, the church also sponsored a lunch stand at the fair.

other way, inundating him with affection. Aim for a happy medium—admittedly not easy, but made possible by the knowledge that a home and life may hang in the balance.

Don't push an alcoholic into A. A. He will resent any overt attempt on your part to "cure" him. He must take the first step himself.

Church attendance is an important therapy for both of you. The recovered alcoholic makes a good church member, because he knows he must depend upon a Strength greater than his own.

And so must you. With the proper attitude you can hasten the day of his recovery. Deep love and a daily renewed faith can, by the grace of God, give you that attitude—From August, 1953, issue of *Christian Herald*, and used with permission.

Understanding

Earnest people often plead for understanding. This is good, except in the cases where the plea amounts to a compromise between good and evil. No amount of understanding can ever bring them together, or bridge the gap between them, or reconcile them without destroying one or the other.

No one can make good compatible with evil. He can go over to the other side, but he can't bring the two sides together.

L. J. L.



Church Men in the News

C. G. E. Downing

Elected President of
Agricultural Engineers

PROFESSOR C. G. E. (GLEN) DOWNING, head of the department of agricultural engineering at the Ontario Agricultural College in Guelph, has been elected president of the North Atlantic section of the American Society of Agricultural Engineers. He will preside until the next annual meeting of the organization, scheduled to be held at the University of Vermont in 1954. A graduate of the University of Saskatchewan and Iowa State College, he has been head of the agricultural engineering department at O.A.C. since 1946.

On September 7, 1951, Professor Downing was baptized a member of the Reorganized Church and on June 15, 1952, was ordained to the office of teacher. He serves in Guelph Branch as church school director and chairman of the building and finance committee. In September he took part in the College Students Conference held at Rochester, New York. He is married to the former Audrey Waugh of Saskatoon; they have four children.

Briefs

Extensive Building Plans

PUYALLUP, WASHINGTON.—The branch has been quite active, holding regular morning and evening worship and midweek prayer services throughout the year.

Visiting speakers have included Evangelist Adolph Lundeen and Elders Charles Powers, Granville Swenson, Alma Johnson, Carl Mesle, Glenn Davis, Pearl Reed, John Cornish, Ray Sowers, Delbert Coleman, and Alfred Smith.

Missionary work which yielded nineteen baptisms since the first of the year resulted from ninety-three cottage meetings by local and visiting missionaries such as George Njeim and Aleah Koury, and Bishop Monte Lasater. Gowns and robes for the candidates have added to the beauty and dignity of the baptismal service.

The church school has conducted classes regularly for all ages, and presented special services on Christmas, Easter, and Children's Day. Average attendance is over seventy.

Calls to the priesthood were Elder Clifton Morris, Priests Clarence Johnson, James Wheeler, and Russell Crask, and Teacher Don G. Porter.

The ReLaDaSa activities included a family night Thanksgiving dinner, a Christmas party at the Clarence Johnson farm, a Do-Nut Sale at the Puyallup Annual Daffodil Parade, a visit by Ruth Selzer, district women's leader, and filmstrips on budgeting of time, money, and talents.

The senior Zion's League indulged in two skating parties, a Halloween party at the Harry Crask farm, a Thanksgiving dinner at the home of their pastor, and early morning prayer service at the lake, and a week-end camping outing at Mt. Ranier. They have studied church history.

The junior Zion's League, under the direction of Sister Eileen Dobson, has increased

their membership to twenty-four, and has presented an Easter play on the Resurrection, held a Halloween party and a Valentine party and enjoyed two roller skating parties.

The Puyallup choir presented an Easter cantata, "The Living Redeemer."

The publicity department carried ads in the church columns of the local papers announcing services. They also inserted paid Christmas and Easter ads and mailed a monthly bulletin to all members and interested friends, which included a calendar of events and speakers, and more recently a newsletter summarizing the monthly activities.

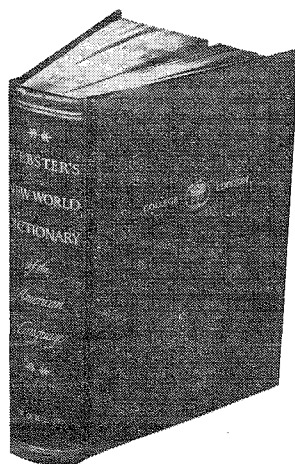
The building program included the lowering of the existing building on to a concrete foundation in the same location, and formulation of plans for a 100 per cent expansion in floor space, by the erection of a church school annex.

A sample pew was constructed and the branch approved the construction of nineteen more of them and a matching pulpit.

Other improvements include the construction of a closet for the choir robes and collars, new beige-colored draw drapes, a spotlight over the pulpit to illuminate speakers and worship centers, and the donation of a record player. The branch budget has been met, and there are adequate reserves for the building program.

At the recent branch election the following officers were chosen: Claude Wheeler, pastor; Elmer Cousineau, treasurer; Winona Porter, women's leader; Eva Pentland, church school supervisor; Larry Bartolatz, youth supervisor; Clarence Johnson, librarian; Clifford Morris, auditor. The following appointments by the pastor were sustained by branch vote: Ruth Morris, secretary; Margaret Johnson, book steward; Clarence Johnson, music supervisor; Clara Aves, historian; Lawrence Bartolatz, Harry Crask and Don Porter, building construction; Clifton Morris and Elmer Cousineau, building finance committee.—Reported by ELMER J. COUSINEAU

A Useful Item for



- the church library
- the pastor's study
- the businessman's office
- the student's desk

Webster's New World dictionary has more entries, fuller definitions, more up-to-date definitions than any other college dictionary. It is a monumental reference work combining simplicity with sound scholarship—in a convenient one-volume desk edition. This gift edition is bound in sorrel brown genuine leather, with calf finish, beveled edges, gold-stamped with gold over red edges, thumb index, and is gift boxed.

\$12.50

Herald House

Independence, Missouri

Indian Mission Progressing

MACY, NEBRASKA.—The cornerstone for the Macy Church was laid the evening of September 17, with seventy-five people participating. The services were in charge of Elders Claude E. Carter, pastor, and D. R. Hughes, of Independence, Missouri, who gave the address. Elder Bern Case, pastor of Decatur Church, gave the invocation, and Elder Amos Lamson of Macy gave the benediction.

Sister Fay McCauley, the first baptized member of the Indian mission, bore her testimony, as did Brother Charley A. Springer, one of the oldest Indian members, and Sister Rose Porter.

A poem written and dedicated by Sister Ethel Butts of Decatur, the church historian for the Northeast Nebraska District, was read by Sister Pauline Tyndal, who bore her testimony of a vision shown her some ten years ago, showing the church building on the spot where it is now being erected.

After the address by Brother Hughes, each one filed past the stone, putting a trowel of cement under it. Brother Alex Esau and Sister Happy Mitchell represented the older members, and the younger generation rolled the stone into place.

Brothers Charley Springer, Alex Esau, and Frank Tyndal had helped in the building of the church in 1924, and were also present for the re-building of the church at its present location.

A feast followed at the parsonage after the service, followed by slides shown by Brother Hughes of his trip to Florida and California.

A number who had helped with contributions could not be present at the service. It was a memorable day in the work among the Omaha Indians.—Reported by ORA CARTER

Centerstake News

INDEPENDENCE, MISSOURI.—Rehearsals have begun for *The Messiah* and will be held each Sunday in the choir room of the Auditorium.

Fourteen Campus outdoor services were held during the summer, built around the subject, "Christ, the Way." An estimated total of 33,000 attended the services, with an average

of 2,300 each night. The total offering for the summer was \$4,646.79.

Apostle Arthur Oakman, who has returned recently from a nine months' stay in the British Isles and continental Europe, was the speaker for the Men's Club in October.

In the *Blue Ridge congregation* Warren, little son of Lawrence and Irene Gooden, received his blessing August 23 from Elders Harry Barto and Ralph Harder. Blessings were also given to Val E. Wilson, Jr., Deborah Wilson and Joyce Wilson on August 26, by Elders Russell Resch and Ernest Rauh.

Paula Sue and Pamela Dale Shearer were baptized by their uncle, Elmer Floyd Engstrom, on August 30. Brother Engstrom is the only R. L. D. S. chaplain in our armed forces. He has just returned from forty-three months of service in Europe.

The women's department sponsored an ice-cream social on the church lawn September 12. \$185.00 was given toward the building fund.

At *Spring Branch* the senior and junior Zion's Leagues met at the church Sunday, August 16, and went to Swope Park for their annual all-day outing. A fine fellowship, breakfast, class, sermon, and lunch were enjoyed.

On Friday evening, August 21, an ice-cream social was sponsored by the women's department.

Improvements have been added in the church basement.

The *Eden Heights group* has elected Duane Fish and Theodore Wolgramm as representatives for the social center advisory committee.

The women's department, under the leadership of Stella McKinney, held their first meeting of the fall on Thursday evening, September 10, at the church. An election of officers was held and the year's program discussed. Refreshments were served. About forty women were present. Officers for the coming year were elected.

The choir has resumed activity under the leadership of L. E. McConnell, and sang at

the morning service September 13. They had a party at the church on Friday evening, September 4.

In the *Enoch Hill congregation*, a number of children have been blessed. They include Donna Lee, daughter of Mr. and Mrs. C. O'Brien who was blessed by Elders J. Sanford Downs and A. E. Boos; Karen Gaye, daughter of Mr. and Mrs. Jay Boos, blessed by Elders Boos and Downs; Michael Lee, son of Mr. and Mrs. George Martin, blessed by Elders J. E. Martin and L. J. Richards.

Among the recent baptisms have been Vicki Wintermeyer, Robert Gribble, Velma Handy, Herman Denkler, Larry Abernathy, Kenneth, Lonnie, and Lloyd White, and Joy Herdon Wehling.

At *Gudgell Park*, the women's department met August 25 with Mrs. W. Wallace Smith as speaker.

New members who have recently moved to Gudgell Park area are Mr. and Mrs. Arthur Embleton and family from Vancouver, British Columbia, and Mr. and Mrs. Harry Pitchford and family from Topeka, Kansas.

Marilyn Cox and Dolores Osborn were recently baptized.

Mrs. J. T. Westwood, Sr., presented the congregation with a much needed piano.

The branch business meeting was held September 9, with Pastor Myron Zerr in charge.

At *Slover Park*, sixty-five members of the congregation went on a tour. They left the church after the preaching service and had a basket dinner in the city park at Liberty. They visited the Liberty jail, and went on to the point on Fishing River where the revelation was given. Percy Jenkins told the story and Wayne Zion, Sr., read parts of the revelation. Ten cars made the trip; two went on to Richmond.

Janette Allen has been chosen assistant women's leader. Alice Jenkins is supervisor of the junior department.

The young adults met at Lake Doniphan under the leadership of Howard Lade on September 17 for election of officers and a social evening. The Oriole Circle, under the leadership of Melva Allen and Kay Anderson, held an overnight camp at the Kester farm the latter part of August.

In the *South Chrysler congregation*, Gilbert and Maxine Gordon, Zion's League leaders, gave a party at their home August 29 for all the Leaguers. Officers for the coming year were chosen.

On August 16, Diane Hemstock, daughter of Mr. and Mrs. William N. Hemstock, was baptized by Brother Howard Liggett. She was confirmed Communion Sunday by Elders W. E. Wakeman and Earl Crawford.

The different groups of the women's department are organizing for the new year of work and study.—From the October *Centerstake News*.

Five Children Baptized

BATON ROUGE, LOUISIANA.—Five children have been baptized since regular Sunday services have been started. Those baptized in August were Lemmie Dickerson, fifteen, Donald Dickerson, fourteen, and Sylvia Dickerson, eleven. These are the children of the W. H. Dickersons. Mrs. Dickerson is the former Sybil Gryder, of Eros, Louisiana.

The two children baptized in September are the grandsons of Brother W. E. Watts, of Plaquemine, Louisiana. They are Bruno Joseph Egros, Jr., ten, and Ronald Edward Egros, eight.—Reported by MARGIE DICKERSON

Church Seal Jewelry



Herald House carries a complete stock of beautiful sterling silver satin finish church seal jewelry. Each has a diameter of 1/2". These items do not come with a brilliantly polished finish, but this can easily be done. (All prices include luxury tax.)

Lapel Button	\$1.80
Lapel Pin	\$1.80
Tie Clasp	\$2.16

Herald House

Independence, Missouri

Women's Department Active

SAN JOSE, CALIFORNIA.—The women's department held a rummage sale in April, netting \$494 for the building fund.

A business meeting was held at the church May 7, to vote on the sale, for \$26,250, of a lot purchased by the church for \$7,250. On May 13, a business meeting was again held at the church, and it was voted to purchase four and one-half acres for a new church site.

On Children's Day a play, "To Whom Does Jesus Speak?" was presented.

On May 31, Patricia Brierly, and Gail, Jerry, Gary, and Garold Wemmer were baptized by Brother Robert Alberts. Confirmation took place during the morning service, June 7.

The women's department held a potluck supper at the church in August. The proceeds, \$38, went to the district for the reunion grounds.

Two enchilada sales were conducted by the women's department, and netted \$57 for the reunion grounds and \$62 for the Auditorium.

A dinner was given at the church in August for Marjorie Bradley and Paul Cline, who are now attending Graceland College.

Deacon Donald Davis was elected president of his high school student body in Campbell, and is also president of the California Association of Student Councils, composed of one hundred and thirty-eight high schools in the state.

Bonnie Jean, daughter of Willa and Al Frey, was blessed at the church July 26.

A new social group for those over forty was organized in September. The annual branch business meeting was held at the church September 20, with Bishop Edwin Burdick of Sacramento in charge.

Kenneth Cline was elected director of religious education. The other officers were sustained.

It was voted to sell a part of the new church land, and offer the present church for sale.

New members in San Jose are the Kenneth Clines, the Glenn Brumbaugh family, and Sister Margurite Edson.—Reported by STENA CALDWELL

Reunion Report

WILBURTON, OKLAHOMA.—The reunion involving Oklahoma City and Western Oklahoma and Tulsa Districts was held in Robbers' Cave State Park August 8-16, with members from eleven states attending, bringing the final registration to over 600. Approximately 900 were in attendance on week ends. There were 106 tents and trailers used to house the members, in addition to the twelve cabins and dormitories. Besides the tabernacle and dining hall, eight large tents were used for classes.

The theme, "Challenges of the Restoration," was brought to the congregation and classes by Apostle D. Blair Jensen, Elders A. F. Gibbs, A. H. Yale, Wallace A. Jackson, Harry Simons, Henry Castings, R. J. Jones, and Roland Scott. Mrs. Ruth Simons also assisted.

The General Church workers were assisted by a corps of district workers, including the following: Mrs. Mary Vickery, Oklahoma City, music director; Mrs. Ramon Carson, Western Oklahoma District, Mrs. Doris Kelley, Tulsa District, and Mrs. Ruth Goodwin, Oklahoma City District, women's leaders; Jessie Mae Howard, Muskogee, children's supervisor; Clifford Gaither, Fanshawe, junior high supervisor; Wallace Jackson, Wilburton, high school supervisor; Louis Bailey, Tulsa, supervisor of recreation; John Gorker, Bartlesville, junior pastor; Orville Dollins, Jr., Hartshorne, morning devotions; Stewart Wight, Oklahoma City,

and Floyd Farley, Bartlesville, public address systems; Robert Beck, Tulsa, dining room supervisor; Lorene Couch, Tulsa, registration and camp records; Reba Shipley, Bartlesville, Katie Slick, Oklahoma City, and Wilma Harder, Tulsa, camp nurses; Delpha Fields, Tulsa, reunion book steward. These district workers were under the direction of the reunion committee, and W. Raymond Yeubanks, reunion business manager.

The reunion was officially opened Sunday, August 9, with a welcoming address by Mr. E. T. Dunlap, president of the Eastern Oklahoma A. and M. College at Wilburton, Oklahoma. Two preaching services were held each night, one in the tabernacle for adults, and one in the dining hall for juniors.

On Friday afternoon a tea was held for all the women of the three districts. A trio composed of Mrs. Ruth Farley, Mrs. Reba Shipley and Miss Delpha Fields, began the program. A book review on "The Apostle," by Sholem Asch, was given by A. H. Yale. Refreshments were served.

A baptismal service was held at the lake Thursday. On Sunday morning a confirmation service was held.

The spinet piano used in the tabernacle was loaned by the Clifford Gaither family, while the piano used in the junior tent was loaned by the Lions Club of Wilburton. Chairs were furnished by the Wilburton High School, and mattresses and cots were furnished by the college.—Reported by W. R. YEUBANKS

Annual Institute

BEND, OREGON.—The annual institute was held September 5-7 at the Allen School auditorium. Attendance was between three and four hundred.

District officers and their wives and families met at the home of the pastor and his wife, George and Mary Dyer, for a chicken dinner on Saturday evening. The opening service of the institute was a sermon by Elder Miles Whiting, with Elder Roy Keiser in charge, assisted by Elders Herbert Hawley and Ray Huggett. Brother Shannon sang "Oh, May My Walk Be Close to Thee." Following the sermon, a program under the direction of Lucille Petree was presented.

Sunday morning an early fellowship service was held with Elder J. L. Verhei and the district presidency in charge. At the opening of the service a solo, "Jesus, I My Cross Have Taken," was given by Elder Sam Morris. The church school was under the supervision of Elder Harold Carpenter. The teachers were Rita Kinart, women; Elder Clinton Dobson, men; Elder Kieth Kinart, Zion's League; Leona Carpenter, juniors; and Effie Verhei, primary and kindergarten. Following the class period a short business meeting was held. The purpose of this meeting was to vote on the acceptance of the calling to the priesthood of the following: Richard Petree to the office of elder; Kenneth Moye to the office of priest, and Lavern Moye to the office of deacon. Bishop Monte E. Lasater was the speaker at the eleven o'clock hour. Elder F. E. Chapman was in charge of this service, assisted by Elders Harold Crooker, Thomas Coffman, and George Dyer. A solo was given by Missionary James N. Kemp. Kenneth Wayne Goforth was blessed by Brother Kemp, assisted by Elder Don Williams. A basket lunch was served in the city park at noon.

Brother Verhei held a meeting for the leaders and priesthood in the afternoon. He spoke on "Administrative Responsibilities."

At six thirty, classes for all were taken up, with Brother Carpenter in charge. The teachers for this period were Effie Verhei, women; Harold Carpenter, men; and Kieth Kinart,

Zion's League. A Communion service was held preceding the evening sermon. Brother Shannon was in charge of this service, assisted by Brothers Harry Howell, Kieth Kinart, Clinton Dobson, and Robert Taylor. A solo, "I Walked Today Where Jesus Walked," was sung by Sister Ardeth Frye, of the Idaho District. Immediately following this service a sermon was preached by Brother Verhei. Brother Carpenter was in charge, assisted by Brothers Cleo Thompson, Milton Petree, and James Davidson. A solo, "I Shall Not Pass Again This Way," was sung by Sister Della Dobson.

A breakfast was held in Shevlin Park Monday morning, followed by a fellowship service at the riverside.—Reported by LEONA CARPENTER

Ordination Service

DUNN CENTER, NORTH DAKOTA.—The following officers were elected for the coming year: Lester H. Anderson, pastor; Ralph Stacker, church school director; Elnora Anderson, clerk; Joan Stacker, church school secretary and librarian; C. E. Bentley, branch treasurer; Ruby Stacker, organist, and Alma Mae Anderson, publicity.

An ordination service was held after the business meeting. Donald Stacker was ordained to the office of deacon by Elders Lester H. Anderson and Ralph Stacker.

Most of the members of the branch attended the district business meeting and rally at the north entrance of Roosevelt National Park on September 6.

The young people of the branch attended the youth camp held at Elliston, Montana, in June.—Reported by ALMA MAE ANDERSON

Hold Elections

LA CROSSE, WISCONSIN.—The annual branch business meeting was held September 16, with Elder Cecil Robbins, district missionary, in charge. He spoke briefly regarding the importance of the business session, and each member's responsibility with respect to the work and progress of the branch. After the various annual reports were received, the following officers were elected: pastor, Miles Lenox; counselors, Wesley Davenport and Frank Fitzsimmons; secretary and recorder, Zelpha Anderson; treasurer and solicitor, Orlin Gollnick; branch historian, Sadie Infield; missionary supervisor, Adrian Infield; building committee, Gerald Ellis, Adrian Infield and Ray Scafe; deacon's assistants, Frank Fitzsimmons, Adrian Infield, and Gerald Ellis; book steward, Eva Ellis; women's department leader, Jean Gollnick; Zion's League supervisor, Frank Fitzsimmons, assisted by Beverly Ellis. The auditing committee is to be named by the pastor.

Those elected for church school offices include church school director, Adrian Infield; church school secretary, Gordon Smith; treasurer, Gerald Ellis; teacher of adult class, Wesley Davenport, and assistant teacher, Ray Scafe.—Reported by WESLEY DAVENPORT

Women's Group Organized

SASKATOON, SASKATCHEWAN, CANADA.—At the annual business meeting of the Saskatoon Branch the following officers were elected for the year: branch president, Elder Charles Jenkins; counselors, Elder J. A. Gendron and Brother Alma Piedt; secretary, Mary Baker; treasurer, Ruth Piedt; church school director and solicitor, William Hall; assistant to church school director, W. Postnikoff; church school secretary, Shirley Piedt; women's leader, Grace Beckman; Zion's League supervisor, Doris Jenkins; youth leader, Alma Piedt; Oriole leader and book steward, Mildred Hall; children's leader, Blanche Cassidy; music director, Joy Postnikoff; envelope steward, Blake

McLean; historian, Lottie Diggle; publicity, Amy Powell; friendly visitor, Erma Ward; junior church pastor, Walter Postnickoff; branch host, Noble Harper; librarian, Sandra Baker; auditors, E. Baker and B. McLean.

The retiring book steward, Noble Harper, gave a report for the five years and nine months he has had that office. During that period he took in \$3,931.29. This includes only the first reunion the book steward had a stand, and the sales were small that year, as a reunion book stand was a new venture in the area.

A vote of thanks was given the retiring pastor, Elder J. A. Gendron, for his faithful service during the past eleven and one-half years.

The Daughters of Zion and the La Da Sa groups each disorganized and organized into one group to be known as the women's department.—Reported by AMY POWELL

Stake Activities Conducted

KANSAS CITY, MISSOURI.—The weekend retreat held at Lake Doniphan August 15-16 was the second enjoyed by the Zion's League. Stake President F. O. Davies preached the Sunday morning sermon, after which a fellowship service was held. The first offering of the Kenneth Tousley Memorial Fund, to be used as a Graceland College revolving scholarship fund, was taken, and amounted to over forty-one dollars.

Apostle Reed Holmes, assisted by Barbara and Dick Howard, of Independence, Missouri, were in charge of the song fest and campfire service held in the evening. A talent show, sponsored and arranged by Marge Burgess, was a last minute feature.

The women's council met September 14. Brother Davies was the speaker. The local women's leaders are making a survey of their branch membership in an effort to minister to more women.

The first meeting of the Gladstone mission was held at 410 E. Armour, in North Kansas City, Sunday, September 13. Eighty-seven were present. Elder Al Scherer was in charge, and Stake President Fred O. Davies preached the morning sermon. Leo Parrish was confirmed by Brother Davies and Elder J. W. Middleton.

Regular church school and church services with Brother Scherer and Glenn S. Moad in charge were planned at the same address.

Cottage prayer meetings, with an attendance averaging thirty to forty persons, were held six weeks prior to the first Sunday service.

In the Central congregation, fifty-six dollars, to be applied to the church deficit, was netted at the garden party and musical given at the home of Brother and Sister Lyell Currie on August 28.

At Malvern Hill the Zion's League met at the home of Mr. and Mrs. Jack Yeamans for a chili supper, followed by games.

In the Bennington congregation, Brother Charles Neff was the speaker the first night meeting of the women's club. A service of music and prayer opened the meeting, followed by a business meeting and refreshments.

At Eastbrook an ice-cream social was held on the church lawn July 17. The congregation had a basket dinner after church on Sunday, August 16.

Howard Leonard Smith, son of Kenneth and Eleda Smith, was blessed by Elders Morris Worden and Floris Hands on July 12.

At Raytown, thirty-eight dollars were added to the building fund from the musical held on the Jack French lawn Friday evening, September 4.

Deborah Louise, daughter of Mr. and Mrs. John Day, was blessed by Elders E. W. Lloyd and L. H. Maxwell, Sunday, September 6.

Carol Marie, daughter of Mr. and Mrs. Robert Waight, was blessed by Elders Clyde

Hastings and Frank Westwood, Sunday, September 13.

The men of the Raytown congregation spent Labor Day working on the church building.—From October *Kansas City Stake Journal*

First Annual Retreat Held

COLUMBUS AND SOUTHERN OHIO DISTRICT.—Fifty-three persons attended the first annual young adult retreat of the Columbus and Southern Ohio Districts on September 19-20. The fellowship service climaxing the event was an indication that maximum participation had been achieved in all services. Elders Calvin French and E. E. Smith were in charge.—Reported by CAROL BRABY

Mission Election

SALINA, KANSAS.—The annual mission election held August 16 was conducted by Elder Clyde Shannon of the district presidency. Officers elected and appointed to serve during the coming year were as follows: Edna Henry, religious education, director of music, historian, and junior class teacher; Marguerite Tyree, secretary, women's leader, and adult class teacher; Evon Kucker, treasurer, solicitor, book steward, and primary class teacher; Edith Munden, *Herald* reporter and publicity chairman, and Frank Munden, Jr., church school director and acting deacon.

Guest speakers on September 13 were District President Ronald Manuel and Frank Westwood, Jr., from Wichita, Kansas.

Guest speakers on October 11 were Leonard Larson and Marion Schultz, also from Wichita, Kansas.—Reported by MRS. F. A. MUNDEN

Impressive Pageant Presented

MOLINE, ILLINOIS.—The annual business meeting was held August 26, with District President W. J. Breshears and Branch Pastor R. W. Martens in charge. Officers elected were pastor, R. W. Martens; director of religious education, Jess Cady; flower fund, Inez Martens; *Herald* correspondent, Esther Lenox; publicity agent, R. W. Martens; custodian, Abe Miller; missionary supervisor, John Harrington, and his assistant, Leo Sheppard. The following were elected for approval of the General Church: recorder, George Waddell; historian, Florence Cady; solicitor, George Sheppard, and book steward, Leslie Davis.

The Moline Zion's League were hosts on August 30 to the district Zion's League. The group participated in an early morning fellowship in the park, followed by a class study. A potluck supper was held on the church lawn for Zion's League and branch families. After the supper the League presented an impressive pageant of church history, "When Pioneers Meet," given in commemoration of the centennial of the Reorganization. The script was written by Jack Waddell, with suggestions from Zion's League members. The props were detailed and typical of the period, with clothing and furniture also on the period theme. Clothing was borrowed from the White Masque players in Independence, Missouri. C. Ed. Miller's replica of the Urim and Thummim and Book of Mormon plates was used. Brother J. W. Gilbert played the part of an Indian chief. The cast wore suitable make-up for their parts, and the script was factual throughout. About 200 people attended.

The new front addition to the church was dedicated on September 20. Brother Breshears gave the dedicatory address. Historical high lights of the Moline Branch were narrated by Brother Martens. The choir sang "Bless This House."

Cheryl and Vicki Taylor were baptized by Brother Martens on October 4.—Reported by ESTHER LENOX



Golden Wedding Anniversary

Mr. and Mrs. J. H. Bolingbroke, Sr., of Pocatello, Idaho, celebrated their golden wedding anniversary on September 15 by holding open house at their home. A gift of an electric stove was presented to them by their four children before the observance started.

They lived in Malad and Arbon, Idaho, before moving to Pocatello. Mr. Bolingbroke was a farmer and cattle raiser until his retirement in 1945. Mrs. Bolingbroke has been an active member of the Reorganized Church since her youth and has held several offices in the women's department. At present she is friendly visitor. Her husband, although not a member of the church, has always supported her in her church activities.

From the *Idaho Sentinel*

Record Financial Law Compliance

(Continued from page 8.)

of filing tithing statements and contributing tithes and offerings. This means that parents must make the accounting and pay tithing and offerings with genuine satisfaction, counting it a privilege to give in proportion to the material blessings bestowed upon them. The amount of church income received from children will be insignificant, but the spiritual and economic values for the church of tomorrow are beyond our power to estimate. On the other hand, failure to win our young church members to financial stewardship today can result only in another generation of church members of which the large majority will not be consistent participants in its program.

We should be grateful for the progress being made in this important aspect of the work; but in view of our potential power and the desperate need of the world for the restored gospel, we cannot be satisfied with our best achievement to date. This is a day for teaching and practicing the basic stewardship of accounting and tithing, a day for self-examination and repentance, that we shall not only do our part individually but be empowered to convert other members to this way of life. Let us be reminded again, "Until such heed is paid to the word which has been given, . . . the church can not receive and enjoy the blessings which have been looked for when Zion should be fully redeemed."

Bulletin Board

Projector and Record Player Lost

The Department of Religious Education would like to locate a Viewlex (Viewtalk) combination projector unit which may have been left after a local institute. Any information concerning it will be greatly appreciated. It should be sent to the Department of Religious Education, The Auditorium, Independence, Missouri.

Spokane District Conference

The Spokane District fall conference will be held at the church in Richland, Washington, on November 7 and 8, beginning at 9:30 a.m., Saturday with registration, followed by a worship service and classes. Lunch will be served at the church, and the district business meeting will be held at 2:00 p.m. Apostle E. J. Gleazer is to be the speaker Saturday evening. Sunday's activities include a priesthood worship service at 8:00 a.m.; classes for children and a prayer meeting at 9:00; junior church and a sermon by Apostle Gleazer at 11:00; lunch at the church; class period and closing worship service in the afternoon.

T. A. BECK
District President

Books Wanted

LaNora Etter, 134 South Hardy, Fairmont Station, Kansas City 22, Missouri, would like to purchase a copy of *Zion's Praises*.

Missionary Floyd Potter, 35 Wrights Road, Drummoyne, New South Wales, Australia, would like to purchase the following: *Ancestry and Posterity of Joseph Smith*, *Geography of Mexico and Central America from 2234 to 421 A.D.* (Hills-Lewis), and *The Name of the Church* (Luff). Please state price and condition of books before mailing them.

Mrs. Myrtle P. Jones, 8214 Schneider, Houston 16, Texas, would like a copy of Luff's *The Old Jerusalem Gospel*. Please give price and condition of book before sending it.

Wanted: Names of Nonresident Members in Southern California

Herald readers are urged to send the names and addresses of nonresident members in southern California, who do not worship with established branches, to Nelson M. Van Fleet, 430 West Twenty-fifth Street, Upland, California.

Address of Church in Springfield, Illinois

Fillmore at Homewood-Jerome
Melvin L. Fowler, Pastor
Telephone 2-9117

Brooklyn Services

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

Serviceman's Address

Pvt. Robert E. Boles
U.S. 55 416 704
Btry. A. 71st A.F.A. Bn.
5th Armd. Div.
Camp Chaffee, Arkansas
Pvt. Boles would like to meet any members living near his camp.

New Church Addresses—Chicago, Illinois

First Chicago Branch
Austin YMCA
501 North Central Avenue
Chicago, Illinois

Chicago Brainerd Branch
8805 South Throop Street
Chicago, Illinois

West Suburban
Lombard Community House
Corner of Westmore and Division
Lombard, Illinois

Servicemen's Addresses

Pvt. Forrest L. Swall
US 55416457
Co. H Plt. 4 MPRTC
Camp Gordon, Georgia

A/IC Howard D. Moore
AF 17298945
Hq Sq Sec, 24th Air Depot Wing
APO 74, c/o Postmaster
San Francisco, California

Change of Address

Arlo G. Hodgson
827 Colborne Street
London, Ontario

Request for Prayers

Ethel Wooten, 455 Truman Boyd Manse, Long Beach 10, California, requests prayers for her small grandson, Daniel, who has an ear infection, and for his father who is serving overseas and is very lonely.

WEDDINGS

Ford-Turner

Edna Elizabeth Turner and John Mills Ford, both of St. Thomas, Ontario, were married July 24 in London by the Reverend Richard Steward. They are making their home in Exeter, Ontario.

Muhlenburg-Riemer

Virginia Riemer, daughter of Mr. and Mrs. Raymond Riemer of Muscatine, Iowa, and Ronald Muhlenburg, son of Mr. Loren Muhlenburg, also of Muscatine, were married August 2 at the Mulford Congregational Church, the Reverend Neil Farmer officiating.

Wagler-Gordon

Marilyn Gordon, daughter of Mr. and Mrs. Cecil Gordon of Muscatine, Iowa, and Robert Wagler, son of Elder and Mrs. Philip Wagler, also of Muscatine, were married at the Muscatine Reorganized Church on September 27. The groom's father performed the wedding ceremony.

Jewell-Styles

Grace Emily Styles and Leo Ross Jewell of St. Thomas, Ontario, were married in St. Thomas by the Reverend Harry Rodney. They are living in St. Thomas.

Nevels-Shaw

Elva Elizabeth Shaw, daughter of Mrs. Stella Shaw and the late Mr. Ignatius Shaw, of Edmonton, Alberta, and Kenneth Andrew Nevels, son of Mr. and Mrs. Kenneth Nevels of Windsor, Ontario, were married October 10 at the Reorganized Church in Edmonton, Elder David K. Larmour officiating. They are making their home in Edmonton.

Landon-Smith

Hazel Smith, daughter of Mr. and Mrs. Harold Smith, and Richard Landon were married June 13 at San Bernardino, California. They are making their home in San Bernardino.

Hodgson-Duesling

M. Cleone Duesling and Elder Arlo G. Hodgson, both of London, Ontario, were married October 10. Evangelist J. E. MacGregor performed the wedding ceremony.

BIRTHS

A daughter, Susan Kay, was born October 7 to Mr. and Mrs. Russel Wirth of Madison, Wisconsin.

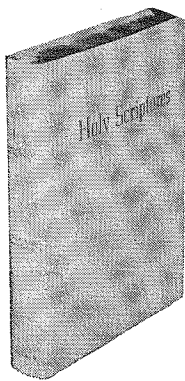
A son, Michael Eugene, was born on October 14 to Mr. and Mrs. Ellis Burgess of Xenia, Illinois. Mrs. Burgess is the former Shirley Harrell.

A daughter, Jackie Lee, was born on September 22 to Mr. and Mrs. Evan I. Henson of Xenia, Illinois. Mrs. Henson is the former Utha Bumgarner.

A son, Edward Oliver, was born September 24 to Mr. and Mrs. Donald E. Anderson of Lamoni, Iowa.

A daughter, Connie Sue, was born on September 26 to Mr. and Mrs. Dale Bumpus of Mt. Vernon, Ohio.

JUST OFF THE PRESS



Herald House presents this white-bound Inspired Version Bible with its cover of washable Fabrikoid (a simulated leather with plastic base). Size 1 $\frac{3}{8}$ x 5 $\frac{1}{4}$ x 8 inches with gold edges, a ribbon marker, and a family personal record and presentation page.

\$7.50

Herald House Independence, Missouri

DEATHS

NELSON.—Una Ethel, daughter of Jeremiah C. and Mary Larson Keck, was born March 14, 1892, in Odebolt, Iowa, and died October 8, 1953, in Kansas City, Missouri. With her family she moved to North Dakota in 1901, and on July 15, 1909, was married to David Walker; a daughter and three sons were born to them. The daughter died in infancy, and Una was left alone with her young sons to rear. In 1949 she was married to Mr. Nelson. She was never affiliated with any church, but was a member of the Rebecca Lodge most of her life.

Surviving are her three sons: Clifton and Alvin Walker of Fargo, North Dakota, and Russell Walker of Crary, North Dakota; two brothers: Jay E. Keck of Independence, Missouri, and Oliver A. Keck of Keyport, Washington; and nine grandchildren. Funeral services were conducted by Elder Glaude A. Smith at the Wilks Funeral Home in Kansas City. Interment was in Mound Grove Cemetery, Independence, Missouri.

DAVIS.—Matthew, was born October 30, 1866, in Hamilton County, Illinois, and died October 6, 1953, in Independence, Missouri. On December 21, 1887, he was married to Hettie Martin; eight children were born to them. They left Illinois in 1905 and moved to Knob Noster, Missouri, where they remained until 1913 when they made their home in Independence. His wife died on March 7, 1937; five children also preceded him in death. He was baptized into the Reorganized Church on February 12, 1894, and remained a devoted member until his death.

Surviving are two daughters: Pearl Marie Upp of the home in Independence and Effie Jane Evans of Kansas City, Missouri; a son, V. I. Davis of Los Angeles, California; five grandchildren; and one great-granddaughter. Funeral services were held at the George Carson Chapel in Independence, Elders Glaude A. Smith and Ephraim Brown officiating. Burial was in Mound Grove Cemetery.

JOHNSON.—Mary, was born September 8, 1870, at Stragway, Victoria, and died September 15, 1953, at New Castle, New South Wales, after an extended illness. Her husband, William, who was president of Lower Bendoc Branch, preceded her in death. Shortly before she died she remarked to Elder A. J. Corbett, who was visiting, "I don't think I have done much for the church." He reminded her that not only had her husband been a presiding elder, but each son was an officer in the church and her daughter was departmental leader of women in her branch. She had been a member since April 4, 1915.

Surviving are her three sons: Walter N. of Independence, Missouri (a member of the

Presiding Bishopric); William F. of Sydney, Australia (pastor of Leichhardt Branch); and David H. of Newcastle, Australia (pastor of Hamilton Branch); and a daughter, Mary Imrie of Newcastle. The funeral service was conducted at the Leichhardt Church by Elder A. J. Corbett.

HUGHES.—Joseph, son of James and Edith Hughes, was born September 5, 1914, at Lamar, Colorado, and died October 10, 1953, in New York City. He grew to manhood in Lamar, was graduated from Graceland College in 1933, then attended the University of Iowa, from which he was graduated in 1935. In 1936 he was married to Hannah Jacobs, a graduate of the same class. They moved to Binghamton, New York, where he was assistant actuary of the Security Mutual Life Insurance Company. In 1948 they went to New Orleans, Louisiana, where he was controller for the Pan American Insurance Company. In 1951 he was made vice-president of the company and traveled for it in Central and South America. He had been a member of the Reorganized Church since February 4, 1923.

He is survived by his wife; four children: Kathrine, Janet, Mary Elizabeth, and Fred; his mother, Mrs. Edith Hughes of Lamar; and two sisters: Mrs. Louise Hackley of Memphis, Tennessee, and Mrs. Betty McIlhenney of Denver, Colorado. The funeral was held at Wood Chapel in Lamar, President W. Wallace Smith officiating. Interment was in Fairmount Cemetery, Lamar.

SMITH.—Virgil Clair, was born September 21, 1897, and died September 27, 1953. He had been a lifelong resident of Joplin, Missouri. He was married in 1921 to Alma Sill; four children were born to them—three sons: Cecil, William, and Glenn, all of Joplin; and one daughter, Mrs. Allen Breckenridge of Orlando, Florida. Funeral services were held at the Reorganized Church in Joplin, Pastor Stephen Black and the Reverend E. W. Love officiating.

BUCK.—Ruby, daughter of Wesley Carter and Geneva Bently Robison, was born July 31, 1888, at Springerton, Illinois, and died October 12, 1953, in Los Angeles, California, after years of invalidism. She was married to Hyram Buck on April 7, 1907; he preceded her in death in 1940, after which she made her home with her daughter. She taught school while living in Illinois and was also an accomplished pianist. She had been a member of the Reorganized Church since her youth.

She is survived by her mother of Mill Shoals, Illinois; two sons: Bently Buck of San Diego, California, and Edwin Buck of Phoenix, Arizona; and one daughter, Elizabeth Peterson of Los Angeles. Funeral serv-

ices were conducted at Forest Lawn Cemetery in Glendale, California, Stake President G. E. Tickemyer officiating.

CONDIT.—Silas D., was born July 10, 1890, at Malta, Idaho, and died October 4, 1953, at his home in Hagerman, Idaho, where he had been a resident since 1895. He was baptized into the Reorganized Church on September 4, 1902, and was a devoted worker the remainder of his life. In October, 1913, he was ordained a priest; in October, 1926, an elder; in August, 1935, a high priest; and in August, 1950, an evangelist. He served for twelve years as pastor at Hagerman and seventeen years as president of Idaho District, retiring in 1949 because of ill health. On March 4, 1916, he was married to Reverie Gilmore, who survives him. For thirty-three years he was a postal employee. He received his honorary discharge on the morning of the day he died.

Besides his wife he leaves a son, Gomer of Boise, Idaho; two daughters: Doris Stokes of Hagerman and Tresa Sharp of Boise; two brothers: Ervin and Wynn, both of Hagerman; two sisters: Nettie Dennis of Hagerman and Sadie Keil of Cosmopolis, Washington; and six grandchildren.

BYRN.—Newton, son of Ransom N. and Ruth Jeffers Byrn, was born September 15, 1860, at Byrneville, Indiana, and died October 4, 1953. He was married in 1885 to Florence Howell who preceded him in death in 1933. He had been a member of the Reorganized Church since November 7, 1926.

Surviving are four children: Mrs. Edith Langford; Dr. H. W. Byrn of New Albany, Indiana; John R. and Ben Byrn of Byrneville; thirteen grandchildren; and twenty-six great-grandchildren. Funeral services were conducted by Elders Floyd Gatrost and H. W. Burwell. Interment was in Byrneville cemetery.

We're on the Air . . .

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

ARKANSAS, Searcy.—KWCB, 1300 on the dial, 4:30-4:45 p.m. (CST) Sunday.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

CONNECTICUT, Norwalk.—WNLK, 1350 on the dial, 8:30 a.m. each Sunday (beginning July 5).

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFSE, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MONTANA, Kalispell.—KGEZ, 600 on the dial, 1:15 p.m. (MST) Saturday.

OHIO, Ashtabula (Cleveland area).—WICA, 970 on the dial, and WICA FM, 103.7 megacycles, 9:15 to 9:30 a.m., Sunday, July 14-December 6.

OHIO, Dover.—WJER, 1450 on the dial, 11:15-11:30 a.m. Wednesday, October 14, 21, 28.

OREGON, Ontario.—KSRV, 1380 on the dial, Sunday 1:30 p.m. and 9:15 p.m.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 10:00 a.m. (CST) Sunday.

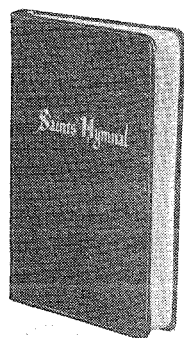
TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

WYOMING, Newcastle.—KASL, 1240 on the dial, 9:45 a.m. (MST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

The Saints' Hymnal - leather



This is a beautiful edition of the "Saints' Hymnal" that everyone will be proud to own or receive. It is bound in hand-grained Morocco leather with rounded corners and red under gold edges. The title is artistically stamped in gold on the front cover.

\$7.50

Herald House

Independence, Missouri

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

M
h

A WINDOW TO THE EAST

The little back room is a study now, and it has a window to the east that shows a scene of pastoral beauty; a long grassy slope with some big trees on it, ending at the ravine where there is a spring of cold clear water, and heavy woods on the other side.

Birds of many kinds are here every day and they seem to think of it as their particular sanctuary. Cardinals and thrushes, mockingbirds and hungry robins, larks and bobwhites practice their maneuvers.

It is the kind of view that makes one wish to reach—not for a camera—but for paints and brushes, wanting also the skill to use them. It isn't the kind of scene that people would travel far to see, for there are many greater things. But it is one that some new Corot should be putting on canvas to place a picture of undying summer in somebody's home.

L. J. L.

I'M "AGIN" IT!

Too many Christians have bogged down in negatives and have few or no great affirmatives. They are "agin" something, but are really "for" little or nothing.

—"The Christian Century"

ALONE?

Did you go to prayer meeting last week? Christ, the King, was lonely there without you. In the words of Dr. Laign at the coronation of another king, George VI, "Let him not come alone to this hallowing."

A. S.

TIMES HAVE CHANGED?

The oldest known bit of writing in the world, the Presse Papyrus, is in the municipal museum at Istanbul. It dates from about six thousand years ago, and the first sentence reads: "Alas, times are not what they used to be. Everyone wants to write a book and children are no longer obedient to their parents."

—"American Forests," April, 1953

MAJOR EMPHASIS!

Latter Day Saint ministers need very much to place first emphasis where it belongs. Often our neighbors gather that our first allegiance is to the church. Not so. Our major loyalty ought to be to the spiritual realities back of the church. The church, then, becomes the agency through which we make contact with these spiritual realities. The church does not exist for its own sake. We need to speak out that we are primarily God-minded, employing the church to achieve God's purposes. We must not forget that the church is just our agency and fellowship for religious living.

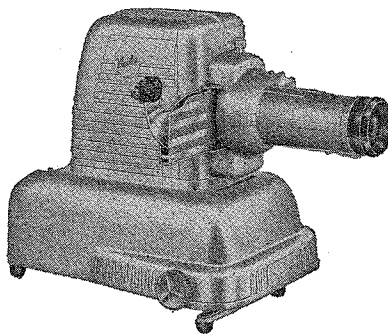
Roy A. Cheville

BAIT

Notice how many of the liquor stores have taken on other lines of sporting goods, like fishing tackle and supplies. Probably because it is a related industry—all meant to catch some poor fish.

L. J. L.

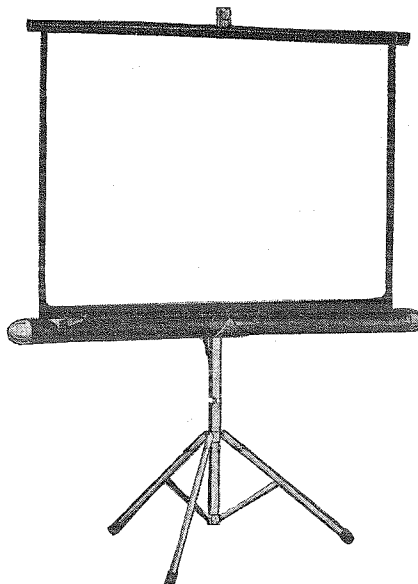
A Saving of \$13.60
from October 15 through December 31



VIEWLEX PROJECTOR MODEL V-22CL

Do you need a combination slide and film-strip projector? This is it! This one takes 2" x 2" slides—cardboard and glass mounted; single and double frame filmstrips in both vertical and horizontal positions. 300-watt; motor fan cooled. 5" Luxtar lens. Weighs only 14 lbs. with the scuff-proof case. Guaranteed for a lifetime (except glass). Recommended by the General Church Audio-Visual Department.

Regularly \$96.65



AURORA SUPER DE LUXE SCREEN 40" x 40"

The screen is made of good glass-beaded material, is adjustable for use with slides, filmstrips, and movies. The stands are made of square tubing for steadiness. The tripod legs are easily adjustable and have skidproof rubber tips. Equipped with a shake-proof screen hanger.

Regularly \$21.95

Both for \$105

Herald House

Independence, Missouri

Contents

EDITORIAL

Time to Decentralize	3
Across the Desk	4

OFFICIAL

Statement of Auditorium Fund, by G. L. DeLapp	4
Notice of Appointment of Bishop's Agent, Red River District	4

ARTICLES

The Warning Voice of Revelation, by Russell F. Ralston	5
Record Financial Law Compliance, by W. N. Johnson	8
Our Approach to Spiritual Healing, by Evan Shute, M.D.	9
You Can Help an Alcoholic, by Keith De Polo	10
The Five Wise—and the Five Foolish, by Lenora Nixon	12
Signifying Nothing? by Barbara McFarlane Higdon	14
Graceland Gazette	15
Question Time	16
Church Men in the News: C. G. E. Downing	18
Briefs	18
Bulletin Board	22

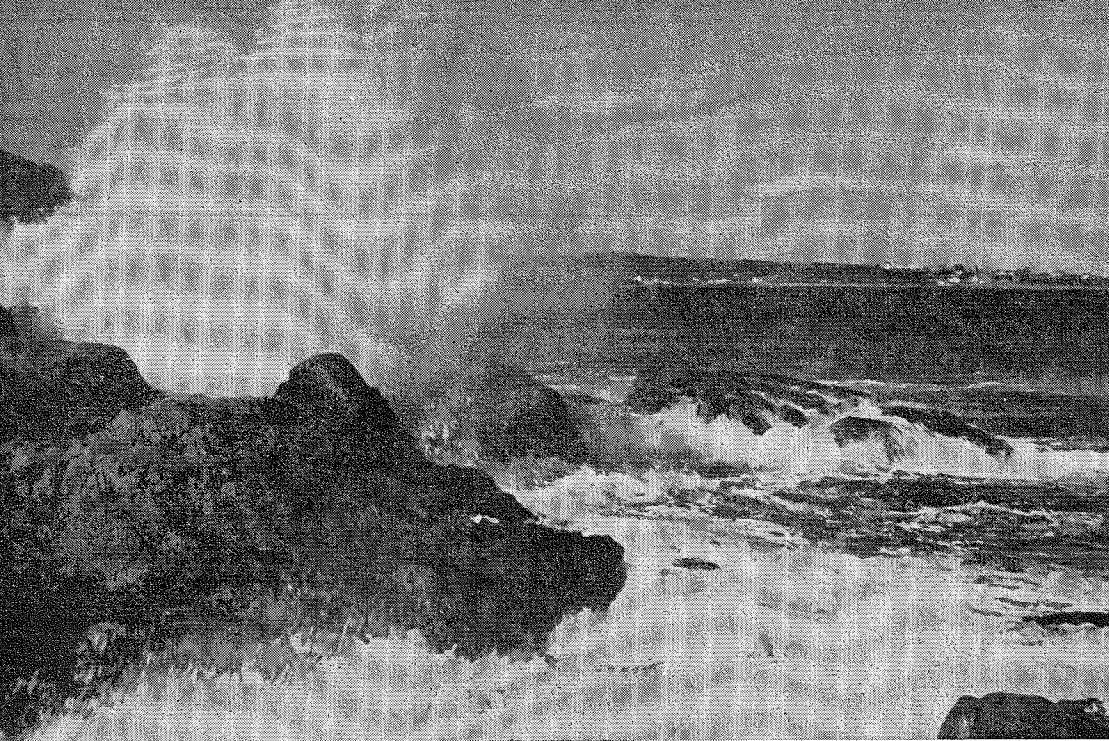


Photo by Milt and Kay Rumery

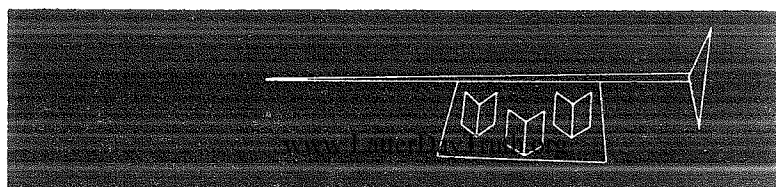
Surf at Bass Rocks

Gloucester, Massachusetts

the Saints' Herald

November 9, 1953

Volume 100





We'd Like
You to Know . . .

Mary Beth Evans

MARY BETH EVANS joined the Graceland staff in September, 1952, as instructor of education.

Born in 1917 at Andover, Missouri, she was reared on a farm and began her education at five in a country school near Andover. Each year since then she has either attended or taught school. She was graduated from the Ridgeway, Missouri, High School in 1935 and from Graceland College in 1937. She attended summer sessions at Northwest Missouri State Teachers College in Maryville for six summers, receiving her B.S. degree in 1943. She did graduate work at the University of Minnesota and the University of Iowa, completing the requirements for her Master's degree in August, 1952. She is a member of Pi Lambda Theda, a National Scholastic Honor Society for women in education.

Mary Beth taught four years in a Missouri country school. Then after receiving her B. S. degree she was critic teacher for three years in the Horace Mann Laboratory School at Northwest Missouri State Teachers College. She also taught in the Lamoni grade school seven years and one year in the Cedar Rapids grade school.

As hobbies she enjoys music, story and poetry writing. She also has a collection of dolls of all lands to use in her teaching career.

She is married to Gerald Evans of Des Moines, Iowa. They have two children, Jeffrey, 5½, and Harold, 15, a foster son who has made his home with them for five years. The Evans' share many ideas in their work, for Gerald is Child Welfare Consultant for the State of Iowa. Recently they were invited by Governor Beardsley to attend the Governor's Conference preparatory to the White House Conference for Children and Youth.

In 1925 Mary Beth joined the Reorganized Church and has always enjoyed church school work. For two years she was director of religious education in the Lamoni Stake.

The Saints' Herald

Vol. 100 November 9, 1953 No. 45

EDITORS: *The First Presidency:* Israel A. Smith, F. Henry Edwards, W. Wallace Smith.
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; and Audrey Stubbart, Copy Editor. **BUSINESS MANAGER,** Kenneth L. Graham.

The *Saints' Herald* is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 108 South Osage Street, Independence, Missouri.

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

2 (1058)

News and Notes

FROM HEADQUARTERS

PRESIDENT W. WALLACE SMITH VISITS

President W. Wallace Smith has returned from visits to Southern Ohio District, Columbus, Ohio; Lancaster, Ohio; Pittsburgh, Pennsylvania; and Wellsburg, West Virginia. He was accompanied by Apostle D. T. Williams. On Sunday, October 25, he was associated with District President E. E. Smith and Branch President Orval Hooten in the dedication of Springfield Chapel at Springfield, Ohio.

BOOK OF MORMON IN SPANISH

The translation of the Book of Mormon into Spanish is proceeding according to schedule. Several chapters have been put into final form. Jose Aranda, who has been provided with an office in the Auditorium, is doing the translating, assisted by Apostle Charles Hield.

AT PRIESTHOOD RETREAT

Apostle Roscoe Davey and Dr. F. M. McDowell attended the priesthood retreat for priesthood members of Central Missouri Stake at Odessa, Missouri, October 24-25. Others in charge were Seventy Philip Moore, of Warrensburg, Missouri, Stake President Harry Simons, and Stake Bishop Willard Baker.

The priesthood members were housed on the recently purchased reunion grounds three miles north of Odessa. Classes and services were held at the Odessa Church, and in the local high school building. About 125 attended. The theme for the retreat was "This Business of Building the Kingdom through Better Procedures in Evangelism and Pastoral Care."

HOLMES AT LAWRENCE, KANSAS

Apostle Reed M. Holmes was the speaker on Sunday, October 25, at Lawrence, Kansas.

ATTENDS STAKE CONFERENCE

Radio Minister Evan Fry attended the Detroit International Stake conference October 24-25. He preached at Royal Oak, Michigan, on Sunday morning, and delivered the conference sermon Sunday evening, October 25.

VISITS TOPEKA, KANSAS

Merle Guthrie, Church Statistician, was the speaker on Sunday, October 25, at Topeka, Kansas.

SCHOOLS FOR PRIESTHOOD CONDUCTED

The first of a series of six sessions of school for the Melchisedec and Aaronic priesthoods was held Monday night, October 26, at Stone Church and Kansas Avenue Chapel in Center Stake of Zion.

TRAINING COURSE FOR LEADERS

Stake Youth Leader Lee Hart and the stake Zion's League cabinet under the leadership of President Lloyd Penniston directed "The Huddle," a training course for adult and youth leaders of Center Stake, at Lake Doniphan October 24-25. Guest instructors were Elders Eugene A. Thays and Carl Mesle. Eighty-two attended the meeting.

MRS. BURGESS IN BOOK REVIEW BENEFIT

Alice M. Burgess, member of the General Church Council of Women, reviewed the book, "Joseph Smith III," for the benefit of Englewood mission on Wednesday afternoon, October 28.

CLOSES MISSIONARY SERIES

Elder Eugene A. Thays conducted a missionary series in the Eden Heights congregation in Center Stake of Zion October 18-25.

The Days of the Shepherd

"And I will set up shepherds over them which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord."

—Jeremiah 23: 4.

MOST OF US get our ideas of the true shepherd from the twenty-third Psalm: "He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul." The shepherd must be a man of honor, for he is compared with God. It was Jesus who said, "I am the good shepherd."

Through long experience we have come to think of the pastors of the church as shepherds. They are the leaders and protectors of the people. They pray over the sick. They visit and try to reclaim the wayward. They reconcile differences between members. They soothe ruffled and hurt feelings. They iron out misunderstandings. They often take care of the church building as well as the people who worship there. In the long run, they have to be ready to do whatever anybody else on the staff fails to do.

THE PASTOR is often a very tired and worn man. He has too much to do. Often he is a volunteer, and his only pay is the gratitude of the people. Even in thanks, his pay is too often pitifully small, and the people are far behind on their installments. Moreover, he is subject to that deadly cruel thing that people call "criticism," which is sometimes just another name for hardness of heart, lack of appreciation, wrong thinking, and selfishness.

The pastor is a shepherd in many ways. If any of his members have a problem, it is his problem too. He shares their worries. He is hurt by their defeats. He rejoices in their victories. He walks beside them whatever they do. He is a carrier of many burdens that are not his own,

but he assumes them because he loves his people.

SO MUCH for the burdens and sorrows of the shepherd of souls. Now turn to his work and responsibilities.

The pastor may be too busy to have much time left for reading. Yet he needs to be an informed man because he must minister to an informed people. Via radio and television his people are receiving education of one kind and another every day. In every one of our congregations there are numbers who take time to read and have studied special subjects in which they are interested. Young people are always going away to colleges and universities, then coming home to take up their work. These informed people in the branch, as well as the poor and the humble, are in need of spiritual ministry. It sometimes happens that the pastor must break the "bread of life" to some who are better educated in some fields than he is. Yet he knows other things that they do not, and he must try to minister to them. He is sometimes put to a severe test. But if he trusts God and humbly does his best, he will have the love and respect of his people and their attention too.

IF THE PASTOR REMEMBERS that it is a difficult world in which his people live, it will be easier for him to understand them. If he realizes that they are burdened beyond their strength, that they are often worried and afraid, he can sympathize with them. And in life's greater complexities, if he can know that they are not always very wise but trying to do the best they can with the in-

telligence they have, he will understand what they are going through, for he often finds himself in the same situation.

The pastor, like his people, will say one little prayer thousands of times in the course of his life: "O Lord, forgive me for my mistakes, and help me that I may not go on making them over and over again."

Yes, if a man keeps making mistakes—and he will, of course—he could at least try to give his people a little variety by introducing some new ones. A change, even in errors, is something of a relief. But he will try to eliminate them. There is no fear of his running out of them completely. New ones, like dandelions, will keep springing up.

It is not easy to "feed" the people. "Feed my sheep," Jesus said to Peter. This requires constant observation and reflection upon the ways and the life of the people. It involves an unceasing search for inspiring thoughts and ideas. It calls for a frequent reading of the Scriptures for something that will fit particular needs and occasions. It demands an alertness of ears and eyes, and an open mind.

LIFE SHOULD NEVER be dull—is never dull—for the good pastor, the good shepherd. He is constantly challenged by new problems. He is assailed by new ideas, many good ones, some bad. He receives help as well as troubles from his people. There are those who lift as well as those who lean. He finds strength as well as weakness among his people. He has some in his congregation who are aware of his needs and problems. There are those who remember him in prayer. And, because he is doing the work of God, he often finds that the Lord prepares the way before him, arranging for helps where they are needed. His God, who has given him his task, does not leave him alone. L. J. L.

Editorial

Across the Desk

THE FIRST PRESIDENCY

From Apostle D. O. Chesworth,
La Moure, North Dakota:

On October 4 we held our Northeastern Illinois District conference at historic Plano Church. It was well attended with 17 per cent of the district enrollment present. Lloyd Cleveland was nominated from the floor for district president. His counselor was also nominated but declined in favor of Lloyd who has been district president for five years. A good spirit prevailed. That night I attended Brainerd-Chicago for the candlelight service for new officers, and the Communion service.

On October 10 and 11 we had a rally day at Fargo, North Dakota, and I presume our attendance was something like Mickey Mantle's longest home run of the 1953 season. We had 29 per cent of our district enrollment present, shattering the record of the week before which I thought was excellent. Classes were held Saturday afternoon, and there was a preaching service at night. Priesthood members met at 10:30 a.m. Saturday. On Sunday, Delbert Smith and I preached, and the district presidency presided over the prayer service.

I am happy to report that district conference attendance all over has been on the upswing. This was true in northern Indiana, and I'm sure it will be next week at the Fort Madison, Iowa, conference. I am preaching seven nights there consecutively. I feel sure that the Chicago conference, which is to be attended by President and Sister W. W. Smith, will also draw a good attendance.

From Fred O. Davies, Kansas City
Stake President:

We held our quarterly conference on October 14 mainly for the purpose of selecting General Conference delegates and approving the stake budget for 1954. There was an attendance of 190, which is the highest yet at our conference gatherings and apparently a great increase over recent years. There was a good spirit present, and questions were asked and dealt with very agreeably.

There is a growing interest in stake-wide activities; our monthly Zion's League fellowship meetings held in the respective congregations in rotation is indicative of this interest. Attendances have ranged from 120 to 170. One was held last night at Raytown in the partly finished basement of the new church at which 171

Leaguers and leaders were present; there was splendid participation on the part of the young people.

From Seventy Russell F. Ralston,
Salt Lake City, Utah:

I write concerning the passing of one of our finest men in this area, Brother Silas D. Condit. He was the son of an early missionary, John H. Condit. Though never under church appointment, Silas gave without reserve of his talents to the church. He was a member of the priesthood for forty years, and during this time served as priest, elder, high priest, and evangelist. Throughout his lifetime his love for people, his kind wisdom, and his undying devotion to God caused those he met to respect him and seek his counsel.

Ministry such as his cannot be measured in terms of the present for, though God has called him home, his testimony will live on in the lives of all who knew him. We who knew him thank God that we have been privileged to come under the influence of his life, for we feel that we have been lifted up and challenged to greater effort in the onward movement of the kingdom.

Brother Condit was able to attend the Communion service on September 6 and ministered to all who were there at that time. He died the next Communion Sunday, October 4.

The monthly report of Elder Lee R. Oliver, president of the Pensacola, Florida, District, contains these news items of general interest:

The week of October 4-11 I held a series in Crestview. We have a group there of approximately thirty-five, with attendance as high as sixty-five. During the series, a gentleman in Crestview allowed us to use a chapel he had built for his employees. It was small but very lovely, with an organ and piano. The building was full every night, and three persons asked for baptism.

Beginning Sunday night, October 11, and continuing through Sunday, October 18, I held a series in Coldwater. The attendance here was overwhelming. The building was full to overflowing every night, and it was necessary to bring in chairs. Nine persons asked for baptism, and seven were baptized Sunday at Brewton. A great deal of advertising and preparation was made by the local men which brought about the success of this series, I'm sure.

Two were baptized here in Pensacola on Sunday, September 27, following our district conference.

We have been having special activities on Sunday nights once a month, such as

"Neighbor's Night," "Married Couple's Night," and last Sunday evening was "Men's Night." I mention these because the attendance is always outstanding. The church is always full, with many non-members and friends attending. Refreshments are served after the service, which seems to appeal to the people. There is always a fine degree of God's Spirit to bless these services, and the programs, which include a sermon are interesting.

Together with our priesthood visiting program, we have recently inaugurated an extensive visiting program with the ladies of the branch. Definite plans were laid, certain rules of conduct given, and procedures established. We have a chairman, who also serves as hostess on Sunday morning, and the results are very gratifying. People have come to church who haven't attended in ten years. The ladies are instructed not to discuss any priesthood matter but to turn in the names of those who need priesthood visits to the pastor who, in turn, will see that priesthood members make the necessary follow-up visits. It is working very well, and I am eager to see the outcome in the month ahead. With everyone in the branch visiting inactive members, as well as non-members and friends, I feel we can increase our attendance as well as regain "lost sheep."

Brother Pray in a recent letter quoted Priest C. M. Scott, the pastor of our New Orleans group, as follows:

Brother H. H. Jernigan (of Mobile) and Elder Porter (of Orange, Texas) were with us Sunday, September 6. They blessed my daughter's baby. We had forty-five people at the services. . . . I have a letter from Brother J. Charles May who will be coming to New Orleans on September 27, to hold missionary services until October 11.

I am enjoying some wonderful experiences in my work in the ministry. Remember me in your prayers that God will use me where I am best fitted and that I may use my best talents and ability to the services of God.

Perhaps there are those who will be interested in noting that the group in New Orleans holds meetings every Sunday at 10:00 a.m. and at 11:00 a.m. in the Green Room of the downtown YWCA on Gravier Street, across from Morrison's Cafeteria.

Anyone passing through or living in town is invited to contact the New Orleans Saints and worship with them.

A Revealing God

By Apostle E. J. Gleazer, Sr.

An address given at the Evangelism Institute, April 12, 1953

The mighty God, even the Lord, has spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself. Selah. Hear, O my people, and I will speak; O Israel, and I will testify against thee; I am God, even thy God.—Psalm 50: 1-7.

MY APPRECIATION of what God is doing has grown through the years. I am not unmindful of the critical situations that exist throughout the world or of the fact that many still prefer to ignore God rather than seek him. But I'm also aware of the fact that thousands are turning to God; and from that which has been written, in addition to the impressions of the Spirit of God, I am convinced that, while thousands are now turning to investigate the word, these thousands will be multiplied in the near future. Too many times our vision of the work of God is constructed as a consequence of the vision we have of sin and that which is identified with sin. But if we open our eyes, we can see how the hand of God is outstretched; and where men and women respond to the divine touch, everything that our Heavenly Father or his Son, Jesus Christ, has promised is having its fulfillment. I'm aware that I stand in the midst of a people who have had such manifestations of the power of God in many lives. It means something to me to know that I stand with such a group of witnesses as I attempt to give some consideration to this revealing God.

The Psalmist declared that God made known his ways unto Moses, and his acts unto the children of Israel. That is the God we worship

tonight, the same unchangeable being. I believe that we of all men would be men most miserable tonight were we not aware of the fact that Jesus Christ is the same yesterday, today, and forever. That which he has stated still stands. He is unchangeable; he is impartial; he is the same revealing God that the Psalmist wrote of.

The Simple Approach

I want you to notice how this revealing God behaves. There are many people today who claim to believe in the word of God, but if one would suggest the methods that our Heavenly Father uses in making his mind and will available to the human family, some of these same people would have a tendency to ridicule the idea and say that God would not thus manifest himself. In Exodus 3 is a scene that may be re-enacted today; an individual is tending sheep.

Now Moses kept the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the back side of the desert, and came to the mountain of God even to Horeb. And again, the presence of the Lord appeared unto him, in a flame of fire in the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not consumed. And when the Lord saw that he *turned aside to see . . .*



Those words are significant. The difficulty with most people who claim that God is not capable of revealing himself today is that they will not meet the conditions of revelation. One is to be receptive, to turn aside that they may see, to withdraw themselves, to be responsive to the divine touch.

When the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither; put off thy shoes from off thy feet; for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.—Exodus 3: 1-6.

I'm not going to discuss the purpose of this revelation in detail, except to say that our Heavenly Father decided to send Moses to the land of Egypt in order to deliver the Israelites from Egyptian bondage. It was an important event, but think of the humble circumstances—not in some great cathedral but out in a field where sheep grazed.

Maybe there is some benefit in tending sheep; at least the shepherd has time for meditation. I think the

difficulty with most of us today is that we do not have time to wait upon the Lord. We're also counseled by his word, "Wait, I say, wait upon the Lord." So many other things take our time and attention that it's impossible for God to break through. Yet there are periods when he turns us aside to see some strange sight which causes us to forget for the time being the various daily activities that consume us in order that he might make himself or his will known unto us.

Another experience is found in I Kings 18: 36-39 (Inspired Version).

And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and thou mayest turn their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces; and they said, the Lord, he is the God; the Lord, he is the God.

Who are we to limit God as to the manner in which he manifests or reveals himself? Why should we attempt individually or collectively to tell him how to reveal himself. In this instance he sent fire from heaven. I'm not concerned about the method he employs to obtain the necessary results; certainly he knows mankind better than any of us and manifests himself according to the conditions or according to the capacity of those whom he would reach. In one instance, Moses was turned aside by the strange sight of a bush that was afire but didn't become consumed. Some modern critics would ask, "Was it necessary to fire that bush? Why didn't God simply appear to Moses and talk to him face to face as a man talks to his friend?" And they become so concerned regarding the method and manner of communication that eventually they lose sight of the fact that God made himself manifest. In fact, because God did not manifest himself in the manner in which they thought he should, some decline to accept the manifestation.

A Purpose of Revelation

What appeals to me is that both of these manifestations from above turned a nation in the direction of God. Both procured the necessary results. The manifestation of the burning bush convinced Moses that it was God's will that he should return to Egypt—the last place in the world he wanted to go—and there

become a great leader. In contrast to Moses, Elijah was not the only person attempting to receive a divine manifestation; the priests of Baal and the prophets of the grove were likewise engaged in having some communication from their god.

Remember the great contest that was going on in which Elijah felt that he and only he was the representative of God? In this he was mistaken, because later God said that he had reserved many men who would not bow the knee to the heathen god Baal. But Elijah felt that he was alone, and he had given the priests of Baal and the prophets of the grove their first opportunity. They had built their altars. They had placed their sacrifices upon them. They had called upon their god from early in the morning until the time of the evening sacrifice. They not only had called upon God but had afflicted themselves even to the extent of cutting themselves with knives and lances till the blood gushed from their bodies, but please notice these words:

And it came to pass at noon, that Elijah mocked them, and said, Cry aloud; for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.—I Kings 18: 27.

I'm not going to attempt to apologize for Elijah. The word "mock" of course has been translated from various other languages and may not be just as it is represented here. I can, however, imagine that after all he passed through and with his life at stake, being human and finding himself so much in the minority (and prophets *are* human), he felt justified in saying, "Where is your God? Maybe he's talking to somebody else. Maybe he's gone on a journey. Maybe he's asleep."

And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.—*Ibid.*, verse 29.

I think these are sad words: "There was neither voice nor any to answer, nor any that regarded." Can you imagine a condition of a people who are petitioning their deity, but there is neither voice, nor answer, nor any that regard? And then Elijah stepped forth and prayed a remarkable prayer. As a consequence of this petition, a nation turned to God.

Elijah didn't pray for any self-glorification. He prayed a petition that you and I could well afford to repeat from time to time as our prayer. I wonder what would happen if we took upon ourselves the burden of the inhabitants of Independence or the various cities that we represent and petitioned this same God, and were sincere in our petition, that somehow through our behavior it might

be made known that he does speak today—that our God is a God who has made the Restoration a reality. It would be dangerous for us to attempt that kind of prayer unless we were prepared to do our part, to be the instruments through which God could manifest that he is God in Israel today.

Only God Revealeth

In the second chapter of Daniel we read of a king who had a dream. He remembered the experience of having a dream, but he could not recall the dream; hence there was no possible chance for an interpretation. I can imagine how he felt. On one occasion I had a dream and I've never been able to recall it. But if I could recall that dream and had the same spirit in preaching the sermon that was revealed to me in that dream, it would be a good sermon. It was one of the finest experiences I ever had in my life, but instead of getting up and making some notes, it was so clear I thought, "Well, I'll remember that." That happened years ago and to this day I've been unable to recall it. Perhaps it was given to me to help me appreciate this man's predicament. This dream troubled him. He couldn't recall it, so he sent for his wise men. After their failure to help him, he called Daniel.

The king answered and said to Daniel, . . . Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king.—Daniel 2: 26, 27.

Note the individuals with whom this king had surrounded himself. In a sense, they were his cabinet, his counselors and advisers, those upon whom he depended for light and inspiration. Daniel, who was human, too, and yielded to temptation occasionally, went on to say, "The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king?"

Then in a serious mood, Daniel continued, "But there is a God in heaven." Isn't it marvelous in this age, when we're made to realize the helplessness of the human family and to see wherein the wisdom of the wise and the understanding of the prudent are hid, to know that there is a God in heaven? "But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days."

There *is* a God in heaven. That is my testimony. That's the testimony of all I've been associated with in this work. Not "there *was*" but "there *is* a God" who

reveals himself. That revelation is available today, providing the condition warrants it and providing we are receptive to the revelation. In other words, there must be purpose, for our God is not only an unchangeable, revealing God but a God of purpose. He is not in the business of manifesting himself to amuse or to satisfy the whims of mankind.

Not for Idle Curiosity

Brother Hanson and I, together with five or six of the Joint Council, went to Kansas City some time ago where over three thousand people were seated in a large tabernacle tent and others were standing around. These people were there to see the Holy Ghost bestowed at will upon four hundred or more people. Talk about putting God on exhibition! It was one of the most ridiculous things I ever witnessed in my life. Seeing what was happening, even to the bodies of the people who were thus assembled, almost broke my heart. Now the God that we are attempting to represent is not in the business of being manipulated by men as if he were a puppet.

I've heard people say in the past, when we've been attempting to interest them in religion, that they could speak in tongues when they desired. They could exercise the gift; they could turn it off and on just as it pleased them. That is contrary to my concept of God. It is contrary to that which is written in the Word. Holy men of old wrote and spoke, not at their will, but as they were moved by the Holy Ghost. God doesn't reveal himself to satisfy idle curiosity. There must be a purpose before he manifests himself, and there are conditions that govern whether or not we are capable of receiving revelation.

Without a Solution

This vision of the king which Daniel interpreted had to do not only with other dispensations of time but it was to have a fulfillment in the latter day. We're seeing this vision in process of its fulfillment even now; a portion of it already has been fulfilled, and there is sufficient evidence to satisfy me that God is continuing to fulfill this marvelous manifestation which is consummated so far as this world is concerned in the establishment of the kingdom of God and the manifestation of his righteousness. Where the kingdoms of this world perish, the kingdom of God shall stand forever.

Many people will not seek the Lord that he may be found; they will absolutely refuse to listen to us if we attempt to tell them the story of the Restoration. These same people will look here and there, seeking after familiar spirits or other types of manifestations, rather than

open their ears that they might hear the voice of divinity or direct their eyes that they might be able to see the manifestations of God. Nebuchadnezzar searched elsewhere but found no solution to his problem outside of a divine revelation. Daniel, as an instrument in the hand of God, recalled the dream and gave the king its interpretation.

A Modern Parallel

I'm emphasizing this point because I believe we had a similar situation in the early nineteenth century. I'm not setting a definite date, because the work of preparation was going on many years before 1820 so far as I'm able to observe, but in that period men were baffled so far as religion was concerned. They were lost. With all due respect to the reformers and the good work that they and their associates accomplished, they had no solution. They were not capable of bringing to pass such a change in the lives of men that they would be able to abide the hour that was about to be ushered in. There was no hope except from above.

The young man we refer to as the young prophet illustrated that possibly more than anyone else. He also was baffled. He could find no satisfaction from the clergy with whom he was acquainted, but in reading the Scriptures he came to that passage in James which read, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." He testifies that no Scripture ever came to the mind of man with such force as that Scripture came to him.

Haven't you had similar experiences? Haven't there been times when Scripture seems to stand out and take on new meaning? Haven't you been impressed at certain times to turn to certain chapters and verses? Perhaps you have even had Scripture come to your mind to answer some situation that confronted you.

I can believe the words of that young prophet tonight. There was no hope so far as the wise men were concerned of an answer to his problem. They could not satisfy him. A problem sent Joseph Smith to God.

A realization that only God can answer our present-day problems is the one satisfaction I get from them. There's no satisfaction in bloodshed. There's no satisfaction in broken homes that the war has produced. There's no satisfaction in many of the evils of this hour. But I am taking some satisfaction in the thought that today's problems will cause men to turn to God. Believe me, we're going to have some problems, and the benefit of these problems is that we, too, shall go to God.

The Power of God

Joseph Smith had a problem. When he went into a grove to pray for help the Father and Son appeared to him in a vision. Even in that generation no one would believe such a thing could happen, not even a minister to whom he told his story with all the simplicity and honesty that a boy not yet fifteen years old would use. The minister never denied the experience, but he did designate the source. He said, "My boy, it's all of the Devil." Here is something that puzzles me: Why should men who are supposed to be informed in matters that are ecclesiastical attribute power to Satan that they deny to Almighty God?

We can thank our Father in heaven that we've made more progress. Many people now accept the fact of present-day revelation.

Joseph testified that he saw the Father and the Son and received instructions. Basic in the instructions were these words, "This is my beloved Son, hear him." I wonder what would happen to the Saints if we should take that instruction literally. Christ is the source of light. He is the source of truth. He is the greatest teacher that the world has ever known. In him is all power. This is the same power that carries conviction into the souls of men. President Edwards has said, "We don't convert people. It's the power of God that bears testimony of the truth." That's the mission of the Holy Ghost.

The above latter-day revelation was indeed basic. Joseph Smith heard it and followed the divine instructions. As a consequence this church was formed. Revelation didn't cease there. It made provision for such an organization as we now have. Through revelation men continue to be called to the various offices of priesthood responsibility. These are the ones God would have serve him, and many have been called who wouldn't have been called if it had been a matter of nomination or election. Of course, after they succeed—after they manifest some of this priestly power—we all "knew that they were called of God." Certainly some of us get our hindsight all mixed up with foresight. I thank God for the testimonies that I have observed as I have traveled for this church. He has called men who have not been too highly regarded, so far as their capacities were rated by other men, and put them in charge of branches and districts. I have lived long enough to see the validity of that revelation manifest in their ministry. This is the God we worship today, this *revealing* God.

An Age of Need

We stand in an age with greater possibilities than any other the world has ever known. But while we say, "with greater possibilities," we add that it is one with more risks and dangers also. I don't need to remind you of the efforts being put forth in our own country to preserve us from nations that we seem to have reason to fear. Maybe I'm becoming a fatalist, but I don't think there is anything we can do to defend ourselves. There is no solution to the problems that are confronting the nations of the earth tonight outside of God, and I don't mean to use that in the general sense in which some people use it today. Generalities will not suffice. It is one thing to profess God. It is something else to be a real follower. We're only disciples to the extent that we take upon ourselves the nature of divinity. That's what a real follower is.

I saw a little girl recently that I hadn't met before, but I recognized her resemblance to a cousin I knew. I could identify her family immediately. Wouldn't it be a marvelous experience if we had such characteristics that we'd be recognized as the sons and daughters of Almighty God?

Believe me, this world has a greater problem than the one that confronted Joseph Smith. The wise men, the soothsayers, and the sorcerers are at work. But all of the efforts that are being put forth will not suffice. Were it not for the fact that I know there is a God in heaven, I doubt that life would be worth the effort. But knowing there is a God who reveals himself, who gives power to men, who predicts what shall come to pass in the latter day (and that prediction not only has to do with the overthrow of nations but with the establishment of his kingdom which is to stand forever), I want to give without reservation for the building up of his kingdom and the establishment of his righteousness.

My Convictions

My membership in this church is a consequence of a revelation from God. A hymn we used to sing in the Methodist church took on new meaning the first time I attended a service of the Reorganization in the First Philadelphia Branch. That hymn is "He Leadeth Me." I was only seventeen when I stood to sing that hymn, at the close of "religio." It was under the leadership of John Zimmermann, Jr. At the close of my first service in a Reorganized Church, a voice spoke to me, "These are my people. I lead these people." I had never heard of John Cornish's experience, but later on I learned of it. Mine was almost the same

information that was given to him when he was baptizing in London, Canada. "These are my people. I lead this people."

I've had an experience recently as I was visiting the islands of the sea. I thought we had a busy enough itinerary prepared by Brother Crownover and Brother Vest to fill every day of the five weeks we were to spend on the islands, but just before we left I got a letter from Brother Crownover in which he said, "Brother Gleazer, I think you should conclude your work here with a series of meetings." At first I was a little rebellious and didn't answer him immediately. I answered him from California before leaving for the islands and said I would do it. I didn't give it too much thought because of the other things I had to do first. But I awakened on the boat about three o'clock one morning and an entire series of subjects came to my mind. Oh, I know psychologists say that this was because my subconscious mind was working. The subjects were not all new, but those of you who are called upon to preach from time to time realize that the greatest problem is getting a subject. Do I need to tell you how relieved I was? God in heaven knew my need and the need of the people on the islands. I was blessed in that series—abundantly blessed by God.

A Manifestation from God

When we think of the world's condition is there not an occasion that demands a manifestation from God? I believe the Psalmist was inspired when he said, "The mighty God . . . has spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined." He went on to say—and this is what every Reorganized Latter Day Saint should know—"Our God shall come, and shall not keep silence." How could he be God and be silent? Time and time again I have wondered how we can successfully carry our message so that it shall accomplish its purpose in the nations of this earth. It has been the burden of my soul ever since I became a missionary for this church to know what can be done to turn people aside that they might give some consideration to the mind of God. But since we worship the one unchangeable God, I am convinced that this God can turn men and nations to him. I have met men within the past few weeks that God turned aside and made it possible for them to come in contact with this work. I believe when we're prepared to be instrumental in the hand of God as a church, he'll lead nations to investigate his ways.

Why soft-pedal this information today? We of all people should go forth revealing both by precept and by example that God is revealing himself. We don't need to apologize for divine revelation. The world needs revelation more than anything else. The church needs it. When I say "the church," I'm not thinking in terms of calling men to the Presidency or to the Twelve or to the various other councils. I'm thinking about the power of God that's going to turn two thirds of our people about who are faced in the wrong direction. I'm challenged by the one third looking Godward—the one third supporting this institution in every sense.

Many of us are going to petition this revealing God that he will communicate himself in such a way that the two thirds may be turned about that they may see God and, seeing him, become instrumental in his hands in manifesting his presence in their everyday living.

Yes, my friends, there is a God in heaven. Individually we have that testimony. We have received of his light and his truth. We've had the testimony of his Spirit pertaining to the divinity of this work. May God bless those of us who have received it to so use it that revelation may be shared by others and that the manifestations of the sons of God may be such that nations will turn to him and find life.

Compensation

One man said, "I give them as good as they send." But I noticed that he concentrated upon the bad, both in receiving and sending. As a consequence, he was often brooding darkly over what someone had done to him and plotting to get even. He never did, of course, for whenever he balanced the scale someone would upset it again with another mean trick. He never quite caught up with the wrongs that were done to him, not even by the day that he died.

There was another man, a very different kind of person, in the neighborhood. He was a friendly soul. "I've been alone for some years," he said, "but the people here have been very kind to me." He was always doing something to help someone else because, he said, they had helped him. Anyway he found happiness and content and the love of his neighbors in doing for them whatever he could, whenever he could. But he never quite caught up with them, even until the day he died, for they were always getting ahead of him again.

Which kind of man would you rather be?

L. J. L.

Good Schools Are Your Responsibility

By Nelvada Surbaugh

(See page 23)

THE SUCCESS of any school depends upon the support it receives from the community in which it is located. In turn, the support citizens give is largely determined by the amount and quality of information they receive concerning the schools. School administrators as well as classroom teachers are eager for parents to receive accurate information. They are constantly concerned with how to improve school-home and school-community relations. They believe that the most effective means to secure such information is through school visitation. Activities are planned within schools during American Education Week to bring parents to the schools and to take the schools into the homes.

This year more than twelve million people are expected to accept the schools' invitation and observe school work during American Education Week. Other means of communication that will be used to focus attention on the school are radio, television, press, special programs, and other channels especially devised.

THIS YEAR November 8-14 has been designated American Education Week. The organizations that sponsor this special school observance week are the National Education Association, the American Legion, the United States Office of Education, and the National Congress of Parents and Teachers. "Good Schools Are Your Responsibility" is the theme chosen by its sponsors and is directed to the individual citizen. Daily topics are suggested around which activities may be planned. These topics, as planned to tie in with the American Education Week theme are as follows: Sunday—"Moral and Spiritual Foundations," Monday—"Learning the Fundamentals," Tuesday—"Building the National Strength," Wednesday—"Preparing for Loyal Citizenship,"

Thursday—"The School Board in Action," Friday—"Your Child's Teachers," Saturday—"Parent and Teacher Teamwork."

The sponsoring committee says, "American Education Week is inventory time. It is an occasion to review the purposes and accomplishments of the school. It is a time to consider school problems, needs, and plans. It is a time for self-examination. Good schools do not just happen. In each community and state the schools are what we make them."

TRUE it is not enough for parents to visit the school on one occasion when special invitations have been issued. The picture which is presented at that time may not seem typical. Neither may it appear to be a typical one when they casually "drop in" and find the teacher harassed in an effort to perform three or more tasks at once. Such three-ring circuses occur frequently in the average classroom—for example, cafeteria count, taking collections for polio fund, or Junior Red Cross may be in progress while the teacher is preparing a program for P.T.A. and maintaining a *normal* daily routine! Observing under planned conditions provides an opportunity for the parents to learn more about the instructional program—when the teacher can explain and demonstrate how children are taught. On the other hand, the unexpected visitor may see one reason why the teacher does not have as much time to devote to the individual child as the parent feels is needed.

From visits such as I have mentioned one value is achieved; parent and teacher have an opportunity to become acquainted under favorable conditions. Too often parents meet the teacher only when called in to "discuss a problem" or when they wish to "tell the teacher off." Such a meeting is seldom a pleasant occasion with little understanding on

the part of either parent or teacher resulting from the encounter.

Teachers are aware that a more sympathetic attitude is developed when parents know what they are doing and how it is being done. They also realize that a two-way relationship is necessary—that parents, too, deserve understanding and sympathy.

Parents and citizens should concern themselves with the needs of the school within the community. They must be alert to those evil forces that are cunningly and untiringly working to destroy the educational program of this country. "All that is necessary for the triumph of evil is that good men do nothing," said by Edmund Burke, a British statesman who lived in the eighteenth century. Peace cannot and will not be brought about by wars. It must exist within the minds of man. Parents and teachers must work together to preserve the peace of which Christ taught.

NEXT WEEK'S HERALD WILL SAY . . .

"I wonder if the Lord has some kind of light meter for measuring the light which falls from those who claim to be the light of the world?"—"Shine—As Lights in the World," by Reed M. Holmes.

"The unfinished task of making the world what it ought to be was still not accomplished in the time of Jesus. . . . Man's attempts to finish it have resulted in some modest but meritorious successes, and some terrible and tragic failures."—"This Unfinished World," by L. J. Lea.

"We may not make the headlines of the daily paper, or the history book of the future, and most certainly it is too late to get into the Bible, but our behavior and personality may have a tremendous effect on many of our present generation."—"You Can Still Be Yourself," by Paul A. Wellington.

"We believe as a rule men will the quicker come to the truth if allowed the utmost freedom and independence of thought. . . .—"The Book of Abraham," by S. A. Burgess.

Does God Need Our Prayers?

By Ruby Griffiths

(See page 23)

IN ITS SIMPLEST meaning prayer has to do with conflict. Rightly understood it is the deciding factor in a spiritual conflict. The scene of the conflict is the earth. The purpose of the conflict is to decide the control of the earth and its inhabitants.

The conflict is between the rightful Prince, Jesus—the King's Son—and the pretender—prince, Satan. The pretender is trying by force to hold the realm and to oust the rightful ruler. The rightful Prince is seeking by persuasion to win the world back to its rightful allegiance. Jesus had a fierce set-to with the pretender and, after a series of successes, won the great victory on the Resurrection morning. This victory has not stopped the war. The victor has a deep love—ambition to win, not merely against the enemy but men's hearts by their free consent. So the conflict is left open for man's sake.

God does not use violent, physical force. In sharp contrast, physical force is one of Satan's chief weapons. There are two interesting facts to be noted: first Satan can use it only as he secures man as his ally and uses it through him; second, in using it he has with great cunning sought to shift the sphere of action. He knows that in the realm of the spirit he is at a disadvantage; he is defeated. For there are moral forces on the other side greater than any at his command—the forces of purity and righteousness. He simply cannot withstand Jesus, who is the personification of purity and righteousness. It was on this moral ground, in this spirit sphere, that Jesus won the great victory. He ran the gauntlet of the terrible and fierce tests through those human years and came out the victor, with his purity and righteousness unstained.

Prayer is insisting upon Jesus' victory, and the retreat of the enemy on

each particular spot and heart and problem concerned. Prayer must be definite and persistent, because Satan yields only when he must. He is continually renewing his attacks, therefore the ground taken must be held against him in the victor's name.

The victor's best ally in this conflict is man, who remains on the battlefield, who puts his life in full touch with his Savior-victor, and who believingly claims victory in Jesus' name through prayer. He is the one foe Satan cannot withstand.

IF WE COULD SEE the spirit beings and spirit conflicts, we would see the enemy's defeat in numberless instances through the persistent praying of someone allied to Jesus in the spirit of his life. Every such man who freely gives himself over to God, and gives himself up to prayer, is giving God a new spot in the contested territory on which to erect his banner of victory.

Prayer is man giving God a footing on the contested territory of this earth. The man, in full touch of purpose with God, praying, insistently praying, is God's footing on enemy's soil. A man given over wholly to God, established a new headquarters on the battlefield from which to work.

This world is God's prodigal son. He has spent a wealth of thought on a plan for winning the prodigal back home. Angels and men have marveled over the plan, its detail, its strength and wisdom, its tenderness. He needs man for his plan. He will use man. The pathway from God to the human heart is through a human heart.

"Prayer from God's side is communication between himself and his allies in the enemies' country." Prayer is not persuading God. It does not influence his purpose. It is not winning him over to our side. Whatever of heart yearning there

may be that causes us to pray is from him.

True prayer moves in a circle. It begins in the heart of God, sweeps down to the human heart upon the earth, intersecting the battlefield, then goes back to its starting point.

God yearns greatly for his poor prodigal world and each person in it. He longs to have the effects of sin removed and the original image restored. He takes the initiative. Yet everything that is done for man must be through man's will and by his consent. There are many stubborn obstacles in the way, but they are not numberless nor insurmountable. The cunning pretender-prince is a past master in the art of handling men. The wills are warped and weakened, conscience blurred, minds dulled beyond ordinary hope of being made keen again. Sin has not only stained life but warped the judgment, sapped the will, and blurred the mental vision. God has a hard time, because every change must be through these warped wills.

His purpose is simple. In Jeremiah 33: 3 we find, "Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not." If a man *call* he has already turned his face toward God. His will has acted doubly—away from the opposite and toward God, a simple but tremendous step. The calling is a point of contact with God where their purposes become the same. The caller is beset with difficulties and longs for freedom. God who speaks saw the difficulties long ago and wanted to remove them. Now there is an agreement, and through the willing God eagerly works out his purpose.

PRAYER HAS TWO PARTS: first, a God to give, and second, a man to receive. Man's willingness is God's channel to the earth. God never crowds or coerces. Everything he does for and through man, he does with man's consent. He can do nothing for the man with shut hand and shut life. There must be an open hand, heart, and life through which God

can give what he longs to give. Our prayer is God's opportunity to get into the world that would shut him out. He needs our prayers. Prayer is a testimony to God and to fellow men that the one who prays can be depended upon to be an instrument to help establish God's purposes.

Does prayer influence God? Yes, and no. It does not influence his purpose, but it does influence his action. Every right thing ever prayed for, God has already purposed to do. But he does nothing without our consent. He has been hindered in his purposes by our lack of willingness. When we learn his purposes and make them our prayers, we are giving him the opportunity to act. Our willingness checkmates Satan's opposition. It opens the path to God and rids it of the obstacles. So the road is cleared for the free action already planned.

"I am found of them who seek after me, I give unto all them that ask of me; I am not found of them that sought me not, or that inquireth not after me."—Isaiah 65: 1, Inspired Version. God will not enter a man's heart without his consent, and Satan *cannot*. God would reach men through men, and Satan must.

PRAYER CONCERNS THREE: God to whom we pray, we who pray, and the evil one against whom we pray. The purpose of prayer is not to persuade or influence God, but to join forces with him against the enemy.

The winning quality in prayer is persistence. Many who fight well up to this point lose their grip here, and so lose all. The Master tells us today, "Man ought always to pray, and not to faint."

Satan is an active factor in the lives of men. He believes in the potency of prayer. He fears it. Prayer overcomes him. It defeats his plans and himself. He cannot successfully stand before it. Prayer is insistence upon God's will being done. It needs for its practice a man in sympathetic touch with God. Its basis is Jesus' victory. It overcomes the will of the great traitor-leader.

WHAT WOULD you answer if God were to say to you: "I want to give you a special gift—and extra because I love you. What would you like to have?" What would be your answer? S. D. Gordon in his book, *Quiet Talks on Prayer*, gives us his answer. "Dear God, you choose; I choose what you choose." God could choose something better than we could think of. We might be thinking of a dollar; he would think of double eagles. We might think about the biggest, juiciest blackberries we could imagine; but we do not know what blackberries are beside the sort he knows. Prayer does not and cannot change the purpose of God. Prayer does not change his action. He cannot give against our wills, and our willingness as expressed by our asking gives him the opportunity to do as he has already planned.

The greatest prayer that can be offered is small in size but mighty in power. Four short words—"Thy will be done." God, wise, strong, good, and loving, is kin to us. We belong to him. We are his children by creation and by a new creation in Jesus Christ. He is ours by his own act. That is the "thy"—a God, wise, strong, pure, and loving.

God's will is his desires, his purposes, that which he wishes to occur and that to which he gives his strength that it may occur. The earth is his creation. Men are his children. His plan is the wisest that can be thought of—and more. He is ever working out the best thing possible under every circumstance. He could often do more and do it in much less time if human wills were more pliant to his.

A man's will is the man in action within the limits of his power. God's will for man is himself in action, within the limits of our co-operation. The greatest strength is revealed in intelligent yielding. Here the prayer is expressing the utter willingness of a man that God's will shall be done in and through him.

"Thy will be done"—that is, be accomplished, be brought to pass.

These words stand for action in its perfected state. Thy will be fully accomplished in its whole sweep and in all its items. It speaks not only the earnest desire of the heart praying, but the set purpose that everything in the life is held subject to the doing of this purpose of God. It means surrender of purpose that has utterly changed the lives of the strongest men in order that the purposes of God might be dominant. "Thy will be done" is the great ruling purpose-prayer that has been the pathway of God *in all his great doings among men*. The whole thought in prayer is to get the will of God done in our lives on this earth.

IT MAY HELP to remember that God has a first and second will for us. He always prefers that his first will be accomplished in us. But where we will not be wooed up to that height, he comes down to the highest level we are willing to attain, and works with us there. God is ever doing the best for human lives that can be done through the human will. There are two things that modify God's first will for us. First of all, the degree of our intelligent willingness that he shall have his full sway; and second, the circumstances of our lives. Each of us is the center of a circle of people, an ever-changing circle. If we are in touch with him, God speaks through each of us to his circle. Our experiences with God and his dealings with us under varying circumstances are part of his message to that circle. God is trying to win men. He needs us to help him. We must be perfectly willing to have his will done—and more, we must trust him to know what is best for us in our circumstances.

God needs our prayers so that his will may be done in us and through us on this earth. He cannot enter into our hearts and lives unless we open them to him through our prayers.

The fall of Adam removed man from his native habitat—the Garden
(Continued on page 18.)

"Being Dead Yet Speaketh"

One of the strong supporters of the Reorganization was Charles Derry, English-born American, who was known to more than one generation of Saints, since he lived for nearly a hundred years and always bore a strong testimony to the Restoration Movement.

Not long after the "Herald" was published, this man—later an elder and a high priest—wrote an article for it. It is found on pages 268 to 274 of Volume 2 (1862). We believe it contains much interesting and valuable information about the Latter Day Movement during its most critical period, for which reason we believe that this man, though dead, "yet speaketh."—
ISRAEL A. SMITH

PRESIDENT JOSEPH SMITH: Having learned from the *True Latter Day Saint Herald* that there is an agent for the same in Birmingham, England, and having once had a large circle of friends in that vicinity, I desire to answer the oft-repeated question, "Why did you leave Utah?"

In order to be rightly understood, I will first give my reasons for going there. On or about the third of October, 1847, I received the principles of the gospel of Jesus Christ, and with them the "pearl of great price," according to the promise of Him who cannot lie. The evidence of my faith in that gospel was before the world, manifested in six years of hard, laborious toil, in the midst of circumstances the most adverse—poverty, revilings, contempt, and almost every kind of abuse that the world and pretended friends could inflict without resorting to death, and *that* some desired to effect but were baffled according to their own confession. . . .

I also found that the majority of those who received this gospel were honest in heart and were filled with the love of God in a preeminent degree. This made my soul rejoice, for I had found a people whose interest was one, and who endeavored to imitate their divine head. I wished to live and die with them. I said this people shall be my people, and their God my God.

In the process of time, I was taught that it was my duty to gather my family from the wicked nations and go to the *valley of Utah*, there to learn the way of the Lord more perfectly, and that I might worship him with a purer worship than I could do, surrounded with the pernicious influences of the old world. I was told that there intelligence flowed from the eternal fountains, unalloyed with the base mixture of error, that there "it was without money or price"; that there my children would be surrounded with a pure moral atmosphere, and could be brought up in fear of the Lord without the thousand enticements that beset them in the old world.

ALL THIS I was taught to expect, yet I by no means expected to find every man and woman perfect, but I did expect to see them as a people trying to perfect themselves by an enlightened obedience to the divine precepts they had received, waging war with the depravity of the human heart and curbing those avaricious and debasing propensities that predominate in the human character and lead to the oppression of the fatherless and widow and the treading down of the poor and the needy. Yes, I expected that a war would be waged against these evils, in the love of truth and God; that the widow's rights would be maintained, the cry of the poor heard, the feeble knee made strong, and honest industry protected, honored, and blest.

But judge of my disappointment, if you can, when I found the opposite of all this in that pretended asylum of the oppressed. When my eyes beheld it, however, I did not for one moment think that such was the settled policy of the church. I attributed it to the weakness of man, and the worst view I allowed myself to take of it was that a few bad men had crept in among us and were acting thus under a cover of sanctity, and that ere long their hypocrisy would be manifested and their deeds discountenanced by the church. But time and experience taught me that there, as in the old world, the biggest rogues rode the fastest horses, and were hailed as the best of men, and such were put into all the responsible positions and sustained there by those whose duty it was to frown down such creatures and their acts. Hence I learned what I was unwilling to acknowledge; the abominations practiced were winked at and consequently sanctioned by the authorities. Yes, I was forced to the conclusion that the settled policy of those men was oppression, ambition, gold, and lust. In fact, to use a favorite but vulgar maxim of Brigham Young, it was "Tickle me, Billy, tickle me, do; you tickle me, and I'll tickle you." The correct rendering of which is, "If you will sustain me in my projects of ambition and lust, I will sustain you in your baseness, and we will make it pay."

WHO DOES NOT KNOW that as the head of a community, state, or nation is, so will be the people to a great extent, although, thank God, there will be honorable exceptions among them, as there are in Utah.

*When the head is sick, the whole heart is faint,
And the spreading disease produces complaint.*

But I am sorry to say that it exerts such a debasing influence that the people seem to lose sight of each other's welfare in their own selfish desires, hence that pure cementing confidence which the gospel brings is gone, and this fact is so universally admitted among them that Brigham tells them "to treat every man as a rogue until they have proved him to be an honest man." A very dangerous precept indeed, for the master says "whatsoever measure you mete unto others, it shall be meted unto you again."

This being the council upon which they act, the natural consequence is that confidence and love take their flight to seek a more congenial clime. I have heard it stated there, by those who felt how hard it was to bear the weight of the iron hand, that it was impossible for an honest man to live in Utah. No wonder, then, that Brigham Young should confess in a sermon, published in the *Deseret News*, February 19, 1862, "there is not another community, according to our numbers, so infested with thieves as we are." Often have I been asked by honest but disappointed souls, "When will confidence be restored?" My answer invariably has been, "When these people learn to do unto others as they would that others should do unto them." Yet there are no people that make such a boast of their righteousness as the people of Utah do, which reminds me of the words of an old prophet, when speaking of a similar people that departed from the Lord, that they would profess to "lean upon the Lord and say, Is not the Lord among us? Our works are in the dark who seeth and who knoweth us."

I HAVE ALREADY INTIMATED that I found, by experience, that it is a system of oppression, and that far worse than the people endured in their native land. I will not proceed to prove this point. I will commence then with the emigration fund. First comes the ten, thirteen, and fifteen pound companies. Those that could raise these various sums, paid them over to the authorities at Liverpool, expecting that the church would furnish them teams and equipment to

carry them to Utah, and that when there, those teams would be divided or sold, and their means divided among those that had paid for the same; but when they arrived there and each individual expected to receive his portion, instead of this being the case, the church brand was put on every animal and the name of the church, (B.Y.) put on the wagons, and even the utensils were claimed by this great personage, the church. Even if some poor man had found a stray ox, cow, or horse on the plains, the captain of his company would claim it on behalf of the church. And be it remembered that the wagons and utensils were worth more when they arrived there than they were in the States, and the cattle, after they had been wintered, would be of double value, and a great many were when they arrived there; but the poor man must be content if he gets there free of debt, without ever thinking of having what, in his simplicity, he supposed was his right. But if they had dealt candidly with him, and told him what to expect, he could have furnished his own team and thereby have secured it to himself at the journey's end; but then, they [the church] would have gained nothing by the affair.

THE NEXT RUSE was to persuade the honest, hard-working man who, during his long and arduous toils had procured himself a home on his native soil, that it was his duty to sell the same and donate the proceeds to the P.E. Fund, with the understanding that it was to be used for his emigration, and then to get him to sign a bond in Liverpool to repay the full amount of his emigration as soon as possible after he arrived there (in Utah), telling the preposterous falsehood that it would be an easy matter for him to do so; hence, if he lived to reach his destination, he had the satisfaction to find himself in a strange land without a home, or any means in his pocket, bare of clothing, and of course destitute of every other comfort of life, with a debt upon his hands that would cost him years of labor to get rid of. But should he be arrested on his journey by the icy hand of death, the burden would fall upon his wife and children, and they would be required to liquidate the same. . . .

Hundreds of souls can bear testimony to this fact. Of course they had to wait before these poor creatures could satisfy their demands; but these demands were exacted if it was ten years later. In some cases the poor woman found another protector for herself and children; in such cases the man had to liquidate the debt, or if he demurred, his property was taken by force, although he was perfectly ignorant of the transaction of the debt until after his marriage, as was the case in some instances. . . .

WE WILL NOW LOOK at the degrading principle of polygamy and see wherein that is oppression. We are told in the pretended revelation on that subject that whoever will not obey it will be damned. This is continually rung in the poor man's ears and if he does not comply with it he is denounced and ridiculed by the "faithful," and finally given to understand that the time is nigh at hand when all who will not comply with the "celestial law," will be cut off. Hence, in his desire to do as he is told and to avoid the odium cast upon all monogamists, many a man rushes into polygamy although the wife he has already is but illy provided for and her little ones are half-naked. Here, then, his mental and physical strength is taxed beyond endurance to support his numerous children to say nothing of the anguish he must feel if his heart be not dead to every principle of love and virtue, in seeing the envious looks, hearing the angry words, and witnessing the daily quarrels that occur in his family, caused in some measure by a want of the means to live. Tell me, you who are versed in the laws of God and the history of his dealings with his people, did he ever institute a system so debasing to the human mind, so oppressive to his creature man as this, which binds him in fetters the most galling and degrades his posterity to the lowest degree?

To his people on the western continent he said, "I will not suffer . . . that the cries of the fair daughters of this people, shall come up unto me against the men of my people. . . . For they shall not lead away the fair daughters of my people because of their tenderness, save I shall visit them with a sore curse" (Jacob 2:41, 42). Is it not oppression of the heaviest kind to compel the people to do so, when God has declared there that it is an abomination in his sight? Is it not false for them to say that they will be looked upon as honorable men, even if they should not comply with it? The pretended revelation says they will be damned, and they do not damn men that they suppose are honorable; but if they damn them, God will not, but will exalt them for their love of truth and virtue.

IT IS NOT ONLY oppressive to the man, but imagine, if you can, how that poor woman feels who has united her destiny to a man for life. They have "lived and loved together" for years, and she has borne him a family and felt the joy and pride of a wife and mother; but now, the heart that has hitherto been all her own is divided; it is no longer hers. The smiles that were given to her are lavished upon another who is young and beautiful as she once was. Is it any wonder that a settled pallor is on her cheek; that melancholy has robbed her eye of its brightness,

which is only lighted up at intervals as the memory of the past rushes on the mind and she realizes the dark, dismal, cheerless present? and not then with a gleam of joy as in happier days; but with a demoniac gleam of hatred and indignation at the poor, misled creature that has crawled into her bed and stolen the light, the love, and the heart that was once all her own?

Was it any wonder that God should thunder his anathemas against that people that should thus cause the cries of the fair daughters of his people to arise to heaven against them? Is it any wonder that God should "be a witness against those" that thus deal treacherously with the wife of their youth, seeing they do indeed "cover the altar of the Lord with tears and with weeping" (Malachi 2: 12-14)? . . .

ANOTHER MEANS of oppression is the perverted law of tithing. The real law on this subject is that the surplus property shall be put into the hands of the bishop "and after that those that have been thus tithed shall pay one tenth of all their interest annually." But how is it carried out in Utah? The man who has not sufficient means to provide himself with the absolute necessities of life, much less having a surplus, is tithed one tenth of his time, one tenth of what he raises, and one tenth of what property he has when he arrives there (this last is sometimes exacted in Liverpool before he starts).

Now, I ask every candid mind if this is not the heaviest kind of oppression? Nay, is it not robbery to take the bread from the mouths of those half-naked children, and especially when we understand that this is no voluntary contribution. It is compulsory upon all, and if they will not pay it, their little means will be taken from them under cover of law. But it is not so in the law of God, every duty of the Saint must be voluntary or God does not accept the same, neither will his servants be found compelling them. God says, "I hate robbery." Neither will he take away that agency which he has given unto man. If he were to do so, man would be a mere machine. Virtue would have no place in his soul, in fact in the case of man the word would have no meaning at all, and it would be useless to talk of rewarding every man according to his works.

But then, for what is it expended? We were told in England that it provided for the poor and needy; but I think I am safe in saying that the first widow, the first fatherless child, and the first poor person in any situation has yet to be supplied

(Continued on page 18.)

New Eyes

Part I

By Ruby Strand

PAMELA CHAPMAN stood on the back porch of her home, her hands in the pockets of her jeans. Leaves fluttered down from the spreading maple. Cicadas sang in the dusk, and now and then the weird hoot of an owl drifted through the autumn air. Pam, however, had ears for none of this.

"Mother and Dad act as if I am a mere infant!" she muttered to herself as she walked dejectedly toward the old rocker under the tree. Leaning back against the chair she stared off into the approaching darkness, her eyes smarting with tears. Her heart pounded. She hugged herself across her chest to keep warm. "I'm absolutely, positively the most miserable girl in all the world," she sobbed. "All the other girls—well, practically all—date at thirteen. I don't see why I can't. Why do my folks have to be so old-fashioned?" As she thought of the wonderful time she would be missing the following night, tears of self-pity came unchecked. "Just because I have old fogies for parents—and I won't let them take me! I'm no baby that has to be pushed around in a perambulator. I'll just stay home!"

INSIDE THE HOUSE, seated in the living room, sat the two "ogres." They looked very average. No one could have dreamed they were the cause of such unhappiness. Mr. Chapman rested in his favorite chair, his feet upon an ottoman for comfort. The evening paper lay on his lap, unopened. His wife was rocking across the room from him. Her knitting needles clicked steadily, the soft blue wool that was to be her

daughter's sweater taking shape. The man watched her. Then in exasperation he exclaimed, "How can you sit there so calmly after the—the—storm?"

Mrs. Chapman looked up. "I do it to quiet my nerves, dear. But then, that wasn't so bad. In fact," she chuckled, "it ran pretty true to form. She didn't get her way, so she threw a tantrum. Your daughter has inherited somebody's temper, I fear."

"Humph!" He grinned sheepishly and scratched his head. Mr. Chapman always scratched his head when he was disturbed. "Really, though, Mamie, something is wrong. Why do we have to have these scenes? I feel like Simon Lagrue or Lagree or whatever that fellow's name was, after one of these battles of will. But we can't let down the bars. We've got to cling to our principles."

"I wish—" Mrs. Chapman spoke softly, as though to herself.

But her husband heard. "You wish what? That we had chosen a different vocation? Is parenthood too much for us?"

"Of course not. I hadn't intended saying anything of the kind. I was only wishing we had greater wisdom to cope with the problem."

"Namely, one headstrong, unreasonable young upstart who thinks because she is now big enough to wear her mother's clothes and is in junior high that she is a full-grown woman and can make her own decisions. Why—why—" He opened his paper to the sports page. "Think I'll read about something that will soothe my nerves—like a prize fight. Kids!" He settled down more comfortably in his chair.

"It isn't that bad, George," soothed his wife. But a troubled frown rested upon her face. "We're not handling this right, I know," she said to herself. "Someplace along the way we've made the wrong turn. If only we could have seen the danger signals and had been ready to cope with them, but she just changed overnight! It seems only yesterday that she was still playing with her dolls and had no greater problem than a broken head on one of them. Now she is sure *her* heart is broken. Dates! I wonder how the folks helped me over these bumps. I try to remember when I was her age." Her thoughts wandered on. "Poor child. She'll be catching cold out there. I'd better call her." Mrs. Chapman could hear the faint squeak of the old rocker, beneath the tree. "She always goes there to feel sorry for herself," she mused. Suddenly the noise stopped.

Just as she rose to go the back screen door slammed and the telephone clanged in the hall.

"I'll get it," yelled the girl. "Oh, hello, Barry. No, I can't go. Yes, and it's no use. Might as well try to move two rocks the size of Gibraltar. The reason? Ask me another foolish question and I'll give you a foolish answer." She laughed mirthlessly. "Well, thanks anyway, Barry. See you tomorrow. So long."

WHEN BARRY NEWTON, the young fellow on the other end of the line, walked away from the telephone he met his mother coming toward him. "I came to use the phone, dear. Didn't know you were in here. I couldn't help hearing a part of your conversation. Are you making it more difficult for Pamela and her parents?" Mrs. Newton was a widow and felt the weight of her responsibility.

"Jeepers, Mom. She's the cutest girl at school. Can I help it because she turns those big blue eyes on me?" Barry liked to tease his mother.

"Such language! You know you are just trying to show off. Pamela is a pretty girl. But seriously, Barry,

you know how young she is. She has good, conscientious parents who are trying to help her to be just a girl as long as girlhood will last."

"But she is growing up whether they want her to or not. They can't keep her tied to them always. How's she ever going to learn how to stand on her own feet?"

"There's plenty of time. I don't know why it is that girls are so anxious to grow up. It's a problem. The thing is that she, and you, too, apparently, must realize that thirteen is too young to date. There are many other things that should keep a girl of that age busy and happy. There's plenty of time for dating."

"Okay, Mom. I don't want to be the cause of any family jangles. I'll pick on someone my own age to take to the wiener roast. Only, well—she's so clever and has so much sense, and I like to be with her. You should hear her talk on aeronautics. She knows as much as I do!"

There was a merry twinkle in his mother's eyes. "The ego of some people," she said, giving him a hug.

"Ego, nothing," Barry retorted, and squeezed her until she yelled for mercy. "It's just that so many girls are plain silly," he continued. "Why, Pam is just like a fellow to talk to. She's fun. I've been telling her about Graceland, and she's already saving from her allowance and has a college fund started. I've been telling her about the Book of Mormon, too, and I even gave her a copy—one of those red ones, you know. Her folks just don't appreciate her." He turned and stomped toward the door, pausing to grab a banana, an apple, and an orange from the plate on the table. "Fruit salad," he said slyly, and gave her an impish grin as he walked out the door. She could hear him singing lustily as he left.

BARRY'S MOTHER stood for a moment with a puzzled frown. Then she smiled. "Fruit salad! Oh, me, what a lad."

Almost eagerly she dialed her number. It was not the one she had

intended to dial. The committee chairman could wait. She had a more urgent matter to attend to.

"Hello, Mrs. Chapman? This is Sue Newton, Barry's mother. I just had a most enlightening conversation with my son, and it has occurred to me that if you and I could get together for a visit we might be able to work out this problem with our adolescents."

"Anything!" came Mrs. Chapman's voice in reply. "I try to take it in stride—mustn't run up my blood pressure!" and she laughed. "Her father is the one that worries me. He becomes quite agitated and can't sleep. He tosses and tumbles all night long. She's just a baby to him. Do come over. Yes, tomorrow afternoon will be quite all right. I'll have a fire in the living room. These days are a bit cool. And thank you for calling. . . . Good-by."

THAT NIGHT, running true to form, George Chapman did sleep fitfully, dreaming as usual. His dream was so real that he called out in his sleep. "Pam! Pam! My baby."

Pamela, asleep in her room across the hall, was awakened. With a start she jumped and ran with fright into her parents' room. Already her mother was trying to calm her husband. "Wake up, George. What is it, dear? A bad dream?"

The frightened man sat up in bed, rubbing his eyes. When he saw that his daughter was safe he lay back down with a look of relief and utter exhaustion.

"What was the matter, Daddy?" queried Pam. In spite of their stern discipline, as she called it in her own thinking, she did love her parents. She thought of how very much she did care for them as she sat down on the side of the bed and took her father's calloused hand. George

Chapman was a mechanic, a good one. Everyone said he was the best in town. As Pam looked at his toil-worn hand there suddenly welled up within her a more intense love for him than she had ever felt before. He works so hard for us, she thought. She patted his hand as though she had never really seen it before.

"Pam, I had a frightful dream," he explained. "I thought you had been to the wiener roast and on the way home your car of young people was pushed off the embankment by a drunken driver. It was so real. They were bringing your beautiful body home—in pieces." He shuddered. "Oh, Pam. I'll never forget it."

Mrs. Chapman tried to quiet him. "George, I told you that Dagwood sandwich was too heavy for you just before going to bed. Bread and milk would have been far more sensible."

"I know. Mother always knows best." Lifting Pam's hand to his lips, he said, "Scoot back to bed, sweetheart. Your old dad will promise not to disturb you again."

"But, Daddy, the dream. What else happened? It sounds terribly exciting."

"Scram." Mr. Chapman was already somewhat ashamed of having disturbed the household.

"He's right, dear," put in her mother. "This is no time to be having bedside chats, especially such eerie tales as your father can dream up."

The girl kissed them good night and returned to bed but not to sleep. And neither did her parents sleep right away, for she could hear them talking in low whispers across the hall. "Oh, I do love them, dear God," she prayed. "Only please help them to see my side of things."

(To be continued.)

Home Column

(1071) 15

Higher Education and the Principles of the Kingdom

By Dayle Bethel

An address given August 9, 1953, to the
University of Iowa Student Group



Behold, I say unto you, Were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh Saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself, and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.—Doctrine and Covenants 102: 2.

ALL YEAR we have been singing the praises of higher education. We have patted ourselves on the back and told each other how indispensable we are to the church and its work. We have thought of ourselves as intellectual pioneers blazing the theological trail for the church to follow. We have tended to define the role of the college student primarily as that of critic—implying, I presume, that criticism of the church, its policies, and its leaders would tend to steer the organization in the paths in which we, by virtue of our greater insight and understanding, believe it should go.

This is all very well. Those of you who know me are aware of my enthusiasm for higher education. I would not for a minute minimize the value of the contribution which the highly trained individual can make. Neither would I minimize the value of the increased insight, understanding, and ability to grasp the various facets of complex problems which educational experience can provide.

But it is not of this that I would talk with you this morning. Rather, I should like to look at the "other side of the coin" and point out some of the limitations of higher education as it exists today and some of the dangers of which the church, especially the young people of the church, should be aware. And there are such limitations and dangers. How else can we account for the high casualty rate among college people? Some of you, I know, believe that the church is at fault here, that it has not kept pace with developments in modern educational and scientific fields, that it has not sufficiently challenged the interests and abilities of college people. But this, I sincerely believe, is an inadequate explanation. These losses are not due to inadequacies upon the part of the church. (I still insist that, if anything, the church is so

far ahead of us that we have not yet fully grasped its significance.) They are due, rather, to certain characteristics of higher education itself, characteristics which constitute a potential source of danger for every Reorganized Latter Day Saint youth who treads the halls of academic learning.

Such a statement will need clarification and support, the more so because I am speaking in this traditional stronghold of intellectualism. One characteristic to which I refer is the unquestioned prestige enjoyed by education and educators in contemporary American society, especially if the term "scientific" is attached to them. Because of this prestige the undergraduate tends to swallow hook, line, and sinker, as the saying goes, everything which is thrown at him in lectures and textbooks. He is unable to distinguish between fact and theory; between verified hypothesis and unproved assumption or speculation. To make matters worse it is customary to present tentative theoretical positions to the undergraduate as dogmatic truths.

Needless to say, much of this kind of "truth," by virtue of the fact that it is tentative and may prove to be entirely wrong a few years hence, will conflict with some of the basic beliefs and teachings of the church. These beliefs and teachings are, we claim, based upon the solid rock of divine revelation. If this is the case they will be eternal and unchangeable. (Please note that I am not saying that our insight and understanding of them cannot increase. This, in fact, is the very essence of revelation.) In too many cases the undergraduate, when confronted with such conflicting situations, discards the beliefs of his church as old-fashioned and accepts in their place the tentative and often highly questionable results of human theorizing.

I HAVE SUGGESTED that one reason for tendency of religious beliefs to come out second best is the prestige enjoyed by

the educator and scientist. A second reason is the ill repute among educational and scientific circles of anything referred to as "religious." This is not difficult to understand. In the first place many of the criticisms leveled at historical Christianity are fully justified. The church *did* stifle and delay the development of learning and science. The dogmatic authority of the pope *was* and *is* incompatible with freedom of thought and inquiry. Education and science as we know them today could not come of age until the hold of the church over men's minds was broken. No people should recognize this better than we who claim the degradation of the original church as the very reason for our existence.

In the second place, the scientist, in so far as he functions in the role of a scientist, deals only with phenomena that he can objectively observe. This follows from the very definition of science and the scientific method. Religious experience, because it professes to involve relationships with a Deity whose behavior cannot be objectively observed, lies outside the realm of scientific concern. This is neither good nor bad. It is just the nature of science. But it does contribute to the inferiority complex of religion in academic circles.

THIS SUGGESTS a third characteristic of higher education which causes difficulty for Reorganized Latter Day Saint college youth. It would not be correct to say that modern higher education is atheistic. American colleges and universities are traditionally based upon a belief in Deity, although in many cases it has become little more than lip service. It would be more nearly correct to say that for all intents and purposes Deity is simply left out of the picture. Emphasis is upon human problems, human accomplishments and achievements. Seldom can you find even a hint that God is concerned with human affairs. If anything, the implication is to the contrary. The idea of a divine plan or purpose for humanity is ridiculed by modern social scientists. The church youth who has not

become aware of the nature of higher education absorbs these attitudes and points of view indiscriminately. To repeat again a worn-out phrase, "he swallows everything, hook, line, and sinker."

To the extent that this occurs he becomes incapable of participating in or contributing toward the goals and purposes of the church. And why is this? Simply because many of these attitudes and points of view are directly opposed to everything the church stands for. To begin with, the whole point of the Restoration Movement is that there is a divine purpose and plan for humanity; that God desires, furthermore, to associate intimately with human beings in the carrying out of that plan. As Tommy Vincent has put it, the divine plan involves the establishment of a "God-directed society" in contrast to the many attempts to establish Utopian societies which have been "man-directed." Only as the individual attempts to fit himself for participation in a "God-directed" society can he contribute toward the work of the church. It will take more than academic learning to do that. One is almost tempted to suggest that it will be in spite of academic learning.

BUT ON THE OTHER HAND, I would repeat again that I am not denying the need for or the value of education. Neither am I saying that the Reorganized Latter Day Saint youth should go through college with a closed mind. Rather, I am suggesting that when he is confronted with what appears to be a conflict between the beliefs of his church and current theories of higher education, the wise course will be for him to hold fast to the beliefs of his church and keep the conflicting theory or assumption in temporary abeyance.

I believe this is what Dr. Cheville had in mind when he used to tell us of his row of imaginary pegs. Whenever he comes across a problem to which he cannot find the answer he simply hangs it on one of these pegs and leaves it there until changing situations and growing understanding bring clarification.

There are numerous illustrations of this in my particular field of higher learning. Some of them I have used before. For instance, about fifty years ago Sigmund Freud came up with a concept of the human personality that was completely at variance with that of the church. For years "Freud" was practically a password in educational circles. Today the Freudian concept of personality is almost completely discredited, among sociologists and social psychologists at least, while time has tended to vindicate the position of the church.

About the turn of the century, too, it was popular to estimate the archaeological

remains in Central and South America to be at least 40,000 and perhaps 100,000 years old. This clearly could not be reconciled with the message of the Book of Mormon. Today it is generally agreed by anthropologists that the age of these remains was grossly overestimated; a date of from 2000 to 3000 B.C. is now suggested as being more probable. This later estimate is within the range of the Book of Mormon civilizations.

NOT ALL OF the problems have thus been solved. One such problem has to do with the origin of the American Indian. The majority of anthropologists are in agreement that the American Indian is of Mongoloid origin and that he entered the New World by way of Bering Strait. This certainly conflicts with some of the basic beliefs of the church. There are, furthermore, numerous perplexing aspects of the problem which at present seem unanswerable. For instance, it has been found that among the Maya, a perfectly respectable Book of Mormon stock, there is a high incidence of the Mongolian spot. This is a bluish mark which appears on the lower part of the back of most Oriental babies. It is a typically Mongoloid feature.

And then there are other considerations such as numerous cultural similarities between Asia and the New World. There must be some explanation for these things, but I do not know what it is. I do know, however, that my faith in the Book of Mormon message will remain. It may have to expand. It may have to include, perhaps, a migration of Mongolians to the New World. I may have to include other factors which bear upon it as they are brought to light through study and research. But of the basic truth of the message itself I am as sure as that I stand here this morning.

And this is the major import of my discussion. I believe it is essential that we help church young people approach their academic experience with such an attitude; i.e., a deep and abiding faith in the principles of the church. A faith, furthermore, that will not be bent by every wind of doctrine or theory. In other words, I am saying that when a principle of the Restoration Movement conflicts with a current theory of higher education, it should be the educational theory and not the Restoration principle which is first questioned.

THE VIEW of higher education here presented carries with it three important implications. First of all, if it be valid, the idea that college students are somehow different from other members of the church, that they need a special spiritual diet, and that they are, by virtue of their superior wisdom, the logical leaders of the church will have to be discarded. College students are not different; they do not need a special diet; and leadership in the church is not a product of academic training. It is and should be selected, rather, on the basis of the total moral, intellectual, and spiritual qualifications of individuals. Academic experience is but one aspect of this total development. When the time comes that we select our leadership upon the basis of academic training, at that time we will become incapable of carrying out the divine commission to build the kingdom.

A second implication of the position is that the view of the college student as a critic, as one of "those great minds who in every age point out the ills of society," is largely a myth. In the first place if you will look around you, you will find some pretty little minds in the academic world. In the second place we do not need critics in the business of building the kingdom. We have too many critics now who do nothing but stand on the sidelines and criticize. We need more people who are willing to roll up their sleeves and get to work. Only then will their criticism have any significance, but then it will no longer be criticism but mutual suggestion.

The third implication can best be stated by referring again to the Scripture, "Zion can not be built up unless it is by the principles of the law of the celestial kingdom." To put it another way, the kingdom will never be built up if we attempt to do the job to suit ourselves or according to the specification of academic learning. It simply will not work any more than will some of our complicated modern machinery work if we fail to follow the directions for assembling and using it. As university and professional people we need to take seriously this admonition. It will save us from making the kind of mistakes that we came close to making in our discussion last Sunday. According to the divine plan no one can assist in the work of the kingdom except he be a reborn, a new, a changed individual. Yet last week some of us were ready to insist that we must change

New Horizons

the plan in order to fit the individual as we find him in contemporary American society. To do this would be to cut the very heart out of the Zionics program. It would change its whole intent and purpose. This illustrates well the fallacy of the belief that academic people have sufficient insight and understanding to direct the course of the church.

IF WE, as university and professional people, really want to make a contribution to the church, we will cease to criticize; we will cease to spend our time and energies debating such technicalities as the proper age for baptism or whether we should have opened or closed Communion. We will cease to sing the praises of higher education in order to inflate our own egos. Instead we will direct our attention to more pressing and vital problems. We will point out and define the pitfalls in higher education so that each Reorganized Latter Day Saint youth that comes along will not have to encounter them alone and perhaps lose his way as a result. We will seek to gain a fuller understanding of the "principles of the law of the kingdom," and relate our various fields to the total plan, rather than say, as we have tended to in the past, "Here is the knowledge of my field. The church will have to conform to it." As we do these things we will become an indispensable part of the church but not until then. As we do these things the business of the kingdom will be furthered as a result.

Does God Need Our Prayers?

(Continued from page 11.)

of Eden. Christ came with the gospel plan for restoring man to his native environment from which he had fallen. Prayer is the open window of the soul through which there comes from the presence of God the life-giving refreshment of his Spirit. If we close the window of prayer, the air will soon stagnate and we will sicken and die spiritually. "Ye must pray always, and not faint." As air and light enter a house through windows, so the light, warmth, and life of the Spirit of God enter our souls through prayer; "and ye receive the Spirit through prayer" (Doctrine and Covenants 63: 16).

Let us open wide the windows of prayer that the glorious sunlight of God's Spirit may shine into our lives to quicken us and empower us to rise to the great challenge of his work in these latter days.

(The last two paragraphs are from Roy Weldon's article in the *Herald*, August 3, 1953. The book, *Quiet Talks on Prayer*, by S. D. Gordon is the source for the other material.)

"Being Dead Yet Speaketh"

(Continued from page 13.)

from that source, unless it is the widows of the prominent dead among them.

One thing I do know, I never saw anyone who really needed it receive any benefit from it while I was there, which was four years and a half. Even those poor men that work on the public works could obtain but a scanty pittance, and that mostly dry bread. And when the poor, weary, worn, sunburnt laborers applied in 1855 for something more than dry bread, they were told by a pretended prophet, "Damn it, dip it in the creek and wet it, if you cannot eat it dry," and their wives, who were very bare of clothing were told to go home and mend their dresses instead of hanging around the tithing office to see what they could get.

BUT ENOUGH, I have told the truth which thousands, both in and out of Utah, can bear testimony to, and in those truths you will find my reasons for leaving Utah. My every hope was blasted. The peace, love, and righteousness that had been pictured to my mind were not there. Their boasted family government was only a loose, reckless negligence that left the young mind to grow up without restraint or instruction, and I do know that I have never seen a community of the same number that so utterly neglected the culture of the rising generation as do the people in Utah. This state of things is not confined to the mass, but the children of the leaders are accounted the biggest rowdies in the Territory.

I have not made the above statements from a desire to injure or misrepresent those people, but from a sense of duty and a conscientious belief that this letter may be productive of good to those for whom it is intended. I am aware that in publishing these things to the world, I run the risk of incurring the hatred and displeasure of the Utah leaders; but my trust is in that God who gave me life, and who has promised to protect me from evil so long as I do his will or until I have finished my labors on this earth. Thousands who have left Utah, when they see this, will remember a great number of evils practiced there that are not recorded here, but I think enough is written to show that oppression is their *modus operadi*; and ambition, power, and lust the objects at which they aim. And if I am successful in saving one poor family the misery and degradation which is realized in going there, I shall thank God that my labors have not altogether been in vain.

I subscribe myself the friend of humanity at large, and especially a friend of suffering, bleeding Zion.

CHARLES DERRY

Church & American Flag Set



OUR NATION'S FLAG

A beautiful flag made from good quality celanese taffeta with gold fringe. The stars are double sewed on two sides. The two-piece brass screw joint pole, 8' x 1", stands in a heavy base with a brass eagle on top. Flag size is 3' x 5'.

Price \$40 each

OUR CHURCH FLAG

Like the United States flag, this flag is made from good quality celanese taffeta with gold fringe. The church seal is silk-screened on two sides. The two-piece brass screw joint pole is topped with a brass cross. Flag size is 3' x 5'.

Price \$50 each

Both for \$85



Herald House

Independence, Missouri

Letters

From an Eighty-four-year-old Member

I wish to thank all who have stopped at my place recently. Just a few days ago some members stopped to ask about my signs which bear the letters L. D. S.; I told them I had belonged to the church for seventy-one years and have tried to keep the Word of Wisdom. (I was eighty-four last June, but many people guess my age from fifty-five to sixty.)

Every morning I ask the Father to give me a chance to let my light shine in someone's path so I can lead that person to Him. I watch especially for those of Lamanite descent and show them the Book of Mormon. Some come here in the winter to pick beans. A few have seemed very interested in our church.

I invite anyone coming Highway 441 to stop a moment. It does me much good.

HERMAN D. SMITH

Canal Point, Florida

The Lord Is Good

This last year has been of great sorrow for me because of the passing of my mother. She had been my companion for most of the past twelve years, and I miss her very much. But God has been good to me, and even though I have suffered this great loss, the year has been one of spiritual gain. Without his help I don't think I could have stood it.

I feel most unworthy of the blessings I have received, but I know that God wants his children to seek him in humbleness and with a broken heart so that he can help them. I believe we should also pray for one another. If we do, we need have no fear that Zion shall not become a reality.

Rio Linda, California

RUBY TOON

A Visitor from Holland

My mother, Sister O. J. Kaat-van Oorschot of Rotterdam, the Netherlands, will visit the United States from December 15 until the end of April. She is to represent the Holland mission as a delegate at General Conference. Anyone who would like to know more about this visit may contact me.

KLAAS KAAT

1129 Louisiana

Lawrence, Kansas

Change of Heart

When I left the States for Korea I thought it wouldn't be too bad living with people from other countries, but the longer I stayed there the more I disliked the Chinese and Koreans. As months went by I disliked them more and more. I thought that I could kill Koreans just as I could kill the Chinese when I saw what they were doing to our boys. In fact, it seemed foolish that we should bother shooting at each other when an A-bomb could kill them all off. Then I received a letter from my father, and with it a church bulletin containing an article titled "The Greatest of These Is Charity." In this article I read, "If ever in the history of man love was needed, it is now. Not just by word, but by works. The fruit of love is charity. Of ourselves we are insufficient; we need the pure love of God to love the Chinese and Russians and those near by who are not of this faith if we are to teach them, to help them know God. We can never have peace except through the love of God."

I read this, and then I read it again. The more I thought about it the more I knew it was right, so I did some earnest thinking and praying about it. Soon I came to realize that God put all men here on the earth to work out their salvation. Other people have as much right to live as I do, and if they don't know

of God's way, then it is my duty as a deacon in His church to tell them about it. The best way to "tell" it is to live the kind of life God wants me to; then they will come to know the church through the example I set. I have no right to say that they are all wrong and should be killed. I must have love in my heart for them before I can help build Zion.

I need the prayers of the Saints that I can make my life a good example of God's cause. I am glad I stopped to think about this matter, because I have a much better outlook on life. I can live with these men and call them "brothers" now.

PFC. EVERETT S. BOYD
US 55307650
Battery A 69 F.A.B.N.
APO 25, c/o U.S. P.M.
San Francisco, California

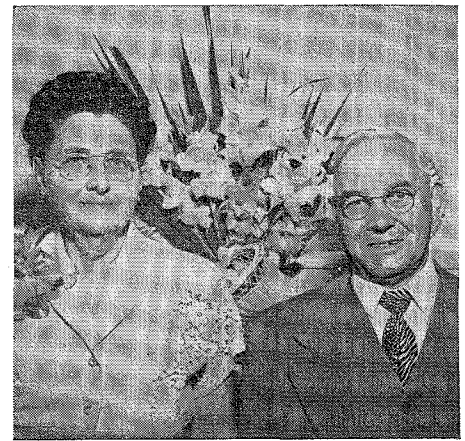
(Editor's note: Pfc. Boyd's wife says that he would appreciate hearing from members in the States.)

From a Member in Maine

This is my first letter to the *Herald* although I have wanted to write for some time. I was baptized into the Reorganized Church fifty-three years ago. I am glad that I was born into a church home, and I have never regretted my religious affiliation, although most of my life I have had to face opposition. The past four years I have been in Ellsworth, Maine, and I am happy that a mission has been started here. At present we are renting a room on the third floor of a building on Main Street; we have Sunday services, Wednesday evening prayer meeting, and women's devotionals. I am housekeeper for the Reverend Father Rice, pastor of the Holy Name Church in Machiac and his father. They are good Catholics and faithful to their church, but since taking this job I have been more grateful than ever for my own religion. It is wonderful to be where I can meet with my brothers and sisters in the faith, and I want to do my duty in whatever way I can. I hope the Saints will pray for me that I may always prove faithful to the church and all that it represents.

Machiac, Maine

ELIZABETH BEAL



Golden Wedding Anniversary

Mr. and Mrs. John Allen Greene of Santa Cruz, California, celebrated their golden wedding anniversary on July 19. A reception was held for them in the dining hall at Happy Valley reunion grounds, where they are caretakers. Patriarch William Dawson was master of ceremonies, and Mrs. Edna Burdick sang several numbers appropriate for the occasion. One of the high points of the program was the reading of a family history of the honorees.

Mr. Greene is a native of Poweshiek County, Iowa, and Mrs. Greene (the former Lena Florence Montgomery) was born in Baker City, Oregon. They were married July 29, 1903, in Boise, Idaho, where they lived until 1917; then they moved to Bremerton, Washington. Four years later they made their home in Durham, California, remaining there until 1951 when they moved to Happy Valley. Both are members of the Reorganized Church.

The Greens have one son, Sidney of Durham; twin daughters: Mrs. Charles Baker of Paradise, California, and Mrs. Arthur Mosher of San Miguel, California; and another daughter, Mrs. Ira Slinger of Durham. All four children and nine of their eleven grandchildren were present for the occasion.

Worship the King

By Franklyn Weddle and Arthur Oakman



This 208-page book is a manual of helps and materials for priesthood, ministers of music, and others who assist in worship. Gives all kinds of definite suggestions for different worship occasions. This is a book that belongs in every home library as well as in that of the branch.

\$2

Herald House

Independence, Missouri

Question Time

Question:

When or what time will Gog and Magog and other nations with them start war in Palestine?

Idaho

E. F.

Answer:

This question may not be pin pointed as to any exact date in history, but in Ezekiel 39: 21-29, there is evidence of the fact that the final gathering of Israel is to come after the defeat of the great leader—Gog. For special reference see verse 25. This would place the rise and defeat of Gog and Magog, as mentioned by Ezekiel the prophet, sometime prior to Christ's second coming to earth.

D. T. WILLIAMS

Question:

1. In the light of this statement in Doctrine and Covenants 120: 2, "A branch may be presided over by a high priest, an elder, priest, teacher, or deacon, *chosen or sustained* by the vote of the branch," how is the practice of stake presidency making nominations of presiding officers (which has come to amount to an appointment) justified?

2. How can the presiding officer be chosen by the vote of the branch when the election is held at a reunion or conference of the whole stake and perhaps six or seven hundred other people vote on the officer for any or all branches?

Missouri

MRS. D. C. C.

Answer:

The statements found in Doctrine and Covenants 120: 2 were made concerning branches and districts. Ideally stakes do not have branches. The stake itself is the unit of organization both legislatively and administratively. The stake president is the presiding officer over the stake and all its parts. For the sake of effective ministry the stake may be divided into congregations. These congregations are not autonomous. This might be compared to the group organization found in some large branches where the smaller groups carry on certain phases of the branch program. Just as the president of a branch is responsible for every group

and department of the branch, so is a stake president responsible for every congregation and department within the stake. It will readily be seen, however, that he will need assistants to preside over the various congregations.

Priesthood and other leadership does not usually have equal geographic distribution. In the highly concentrated church population intended in a stake it is often advisable to choose leadership for the congregation from those who live outside the geographic bounds of the congregation. Furthermore many activities such as Zion's League, women's work, priesthood training, etc., may cut across congregational lines and be organized on a stake-wide basis. Decisions, therefore, involving the utilization of man power and the development of policy and program are a concern of the total stake and cannot be made individually by congregations. This includes the selection of the presiding officers of the congregations. These officers who assist the stake president are chosen or sustained in a stake business meeting.

The stake president has the right to nominate those who will assist him as presiding officers of each congregation. This is not an appointment. Any member of the stake may present another nomination. If this nominee should receive the majority vote in the stake business meeting he will be declared elected. It is the democratic right of the people to support the recommendation of their presiding officers or to reject them. If they support recommendations, however, they ought not to feel that they have lost their democratic privileges in doing so.

The official statement of the church given in *Rules and Resolutions*, page 21, Section VI, paragraph 35, is as follows:

Stakes are the most highly co-ordinated units of church organization. Ideally, a stake is not an association of branches, but a well-integrated organization of related congregations. For this reason it is advisable that all the congregations in the stake shall be under the supervision, direct or indirect, of the stake presidency. The presiding officers of these congregations being assistants to the stake presidency, the selection of these congregational presiding officers should be made at the stake conferences, with the right of nomination resting concurrently with the stake presidency and the people. The value of the high priestly ministry in stake organization cannot be fully enjoyed except when these high priests and their associate ministers operate freely throughout the stake under the direction of the stake presidency.

CLIFFORD A. COLE

Question:

Psalms 8: 5 and Hebrews 2: 7 state that man was made a little lower than the angels, and the answer given by Brother Charles Fry in the *Herald* of September 14 states that angels *are* the spirits of men.

Would you please clarify this, as it is confusing to a new member.

Missouri

H. C. S.

Answer:

In man's first creation in heaven (Genesis 2: 6, I.V.), God made him good, even "very good," by which we understand that there was no innate evil in him (Genesis 1: 33). Evil was possible as indicated in the fall of Satan and his following, but it was not because of any evil tendencies that God had made inherent in human nature. In creating the physical man—Adam—he also was made good, but by his own will transgressed and brought about a fall whereby evil became inherent in his fleshly nature and which was perpetuated in all his posterity. In this we see a concrete instance wherein man (in the flesh) was made a "little lower" than in his spiritual creation.

In coming to dwell in a carnal body man found himself under rather severe limitations and restrictions which he did not bear in the spirit world. His previous knowledge was withheld; he started this life with an empty mind; his development was dependent upon the physical brain and body. The spirit was able to act and operate only within the bounds made possible by the flesh. This marks another step down to an inferior stage of life as compared with the spirit life which was free from such restraints. This is referred to in Hebrews 2:15 which says they were "all their lifetime subject to bondage."

God permitted or ordained this lower estate not as a permanent condition for man, but that gaining experience under conditions of evil he might come to know its nature and learn to avoid sin. As Lehi plainly shows, this stage of life was necessary to man's development and perfection. He says, "All things have been done in the wisdom of him who knoweth all things."

CHARLES FRY

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald Editors* rather than panel members. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Briefs

Elections Held

RICHMOND, CALIFORNIA.—The annual business meeting was held August 20, with the Bay area pastor, Elder Thomas R. Beil, in charge. Officers elected were Elder James Cummings, pastor; Elder Roy Peck, church school director; Elsie Cook, women's leader; Carolyn Peck, music; Barbara Deitrick, drama; Peg Wivagg, publicity; Roger Deitrick, Zion's League; Lloyd Minear, Landis McGauhey, and Ira Waldron, auditors; Wanda Peterson, secretary; Ruth Buhler, recorder; Jerry Cook, treasurer; Shirley Hamlin, historian; Ira Waldron, Mary Schultz, and John Peck, finance committee; and Joseph Ware, solicitor.

The women's department meets once each month. They sponsor rummage sales, potluck suppers, and an annual bazaar. They have donated to the building fund.

At their October 6 meeting, the following officers were installed: Elsie Cook, women's leader; Irmal Dauer, assistant leader and hostess; Mary Schultz, treasurer; Jean Million, secretary and flower arrangement; Ruth Buhler, friendly visitor; Elsie Ware, cradle roll worker; Dora Welboan, nursery supervision; and Shirley Hamlin, devotionals.

Zion's League will meet each Sunday night and one Friday night each month. Their service project will be the mimeographing of the monthly church bulletin and one devotional each month for the church school.

Carolyn Peck is director of the choir.

The drama division is hard at work preparing skits and plays to be produced during the year.—Reported by PEG WIVAGG

Eight Baptized

MINNEAPOLIS, MINNESOTA.—The annual business meeting was held September 2 and the following were elected: Roger Lundeen, pastor; Leslie Lynch and Frank Parsons, counselors; Edith Holmes, director of religious education; Edith Olson, director of music; Irene Shuster, director of women; Ronald Young, director of young people; Helen Lundeen, branch secretary; Thoralf Oltvedt, Frank Parsons, Irene Shuster, William Shuster and William Spargo, finance committee; Thoralf Oltvedt, auditor and recorder; Howell Champion, building supervisor; Lillian Wolf, historian; Donald Tracey, book steward; Joyce Tracey, *Herald* correspondent and librarian.

Marguerite Fortman returned to Graceland College as a sophomore.

A total of \$295.91 was raised by the women's department for the building fund. They sponsored a *smorgasbord* and ice cream birthday party.

The annual reunion of the Northwestern District was held at Chetek, Wisconsin, during the week of June 29 through July 5. General Church personnel attending were President and Mrs. Wallace Smith and Apostle D. O. Chesworth.

The young adults attended Camp Tona-doona at Chetek, Wisconsin, during the week of August 9. The camp director was Cecil Ettinger.

The Minnesota District conference was held September 11-13, with Apostle Chesworth as guest speaker. The theme was "Our Day."

Elder John R. Darling directed the church school institute that was held in Minneapolis October 2-4.

Evangelist Ray Whiting held a two weeks series.

Harold Keairnes was ordained a priest, and H. Wayne Lynch was ordained an elder.

The following babies were blessed: Jill Marie Holmes, daughter of Ruth and Mark Holmes, Kenneth Charles Wolfe, son of Valli and Warren Wolfe, and Reed Harrison, son of Marge and Thor Oltvedt.

The following have been baptized: Arthur Bledsoe, Weston Johnson, Shawna Jane Oltvedt, Michael Rounds, Dean Terrance, Deliah Mae Johnson, and Ruth and Sharon Rickard.

The branch had a farewell party for Brother and Sister James W. Thomas, who are now making their home at Lamoni, Iowa.—Reported by JOYCE W. TRACEY

Young Adult Retreat

COLUMBUS, OHIO.—Twenty-two young people from fourteen to eighteen years of age attended the youth camp at Canter's Cave in southern Ohio from August 16-23.

A well-located parcel of ground has been purchased by the church in Worthington for the future home of the Saints in that vicinity. They now meet at the home of Sister Margaret Barker.

The annual church school picnic was held at South Y Park on Labor Day, and was well attended by all four congregations.

A young adult retreat was held at Big Brothers Camp, three miles north of South Bloomingville on September 19-20. It was under the direction of Pastor Elwood Smith and the missionary, Calvin French. This was a new endeavor for Columbus and was very successful.

Sister Norma Anne Kirkendall started a leadership training class October 18 which will continue through November 22.

A preordination class met weekly until October 30 to instruct men recently called to the priesthood. Pastor E. E. Smith was the instructor.

The church-sponsored Boy Scout troop Number 100 is doing well under the supervision of Brother Bill Sanderson and his aides.

The church-sponsored softball team won the North Senior Softball championship for the year. Team members include Jim Overly, Don Oiler, Gene Hummel, Bob Brush, Myron Myers, Don Keller, Harry McBee, Harry Nuzum, Roy Ash, Bill Sanderson, Roger Miller, Kirk Cross, and Don Gabriel.

A number of members, including Brother and Sister Nathan Weate, Tom Myers, Merrill and Grace Weate, Arthur and Emily King, Brother and Sister Tressemer and daughter, Pearl, and Ethel and Norma Anne Kirkendall enjoyed summer vacation trips. The Kirkendalls and and Tom Myers were in Europe.—Reported by ROBERT J. MILLER

Branch Business Meeting

WILBURTON, OKLAHOMA.—Apostle D. Blair Jensen and Elder Alfred Yale of Tulsa were visitors in recent months.

Phillis Susan Jackson was blessed on May 23 by Elder Bill J. Dollins. She is the daughter of Elder and Mrs. Wallace A. Jackson.

Brother Jackson, missionary for Oklahoma City District, conducted a ten-day series with cottage meetings July 26-August 7.

The Oklahoma Reunion, held at Robbers' Cave State Park, began August 8 and lasted through August 16.

At the August meeting of the general council of church women, Brother Jackson presented a series of slides on the Book of Mormon, the theme for the organization being "The Universal Christ." He was graciously assisted by the Christian minister. Sister June Dollins is president of the council, and Sister M. Montana is vice-president.

The annual branch business meeting was held September 13, with District President and Pastor O. O. Dollins, Sr., in charge. Those

elected were Bill J. Dollins, president; Petie Dollins, women's leader; Leonard DeHart, director of religious education; Angie Dollins, treasurer; Effie Wallace, historian, and Mickey Montana, secretary. The president appointed O. O. Dollins, Sr., and Leonard DeHart as his counselors.

The women's department will continue its project of serving the Tuesday evening meal to the Wilburton Lions Club this year.

A youth retreat was held for the youth of the Oklahoma City District.—Reported by WILBURTON Reporter

Youth Camp Held

BREWTON, ALABAMA.—About eighty campers and staff members attended the ninth annual Liahona Youth Camp August 23-30. Camp activities were centered around an Indian theme, and the climax of the week came on Saturday night when the entire camp dressed as braves and maidens for a "powwow."

Individual fires with ten campers to each one were used to cook the food Indian style. Games, songs, and a play depicting the Liahona being used by the Book of Mormon people were enjoyed by all the tribes.

The first camp was headed by Dr. Floyd McDowell and Lucille Garrett in 1945. The camp has grown steadily since then, with numerous classes.

Leaders for the camp included Edna Easter of Independence, Missouri, Jean Hurshman of Denison, Iowa, and Elders Allen Breckenridge and Jack Pray, camp pastor and business manager, respectively.

Class instructors were for the marriage class, Jack Pray; archery, Sonny Odom; recreational leadership, Mary Lou Buntz; dean of boys, Hillary Cook; dean of girls, Annie Cook; counselor, E. D. Dixon; lifeguard, LeMoyné Scott; photography and riflery, Alma Dugan; counselors for girls, Jeanne Grayson and Gladys Seaman; art, Jeanette Johnson; newspaper, Marlene Scott; cooks, Mr. and Mrs. N. L. Booker; camp director, Ed Barlow, and camp nurse, Faye Davis.

The camp enjoyed a trip to Little River State Park. Spiritual experiences included the annual candlelighting service at Burt Corn Creek, and two fellowship services.

Stress was placed upon how the campers might serve God in their local branches, during this ninth annual Liahona Youth Camp.—Reported by ED BARLOW

Cottage Meetings Held

HANNIBAL, MISSOURI.—Brother Dan Conner was ordained into the priesthood as deacon during the eleven o'clock service Sunday, August 30. Elder Wayne Peters, pastor of the Hannibal Branch, officiated.

Evangelist E. Y. Hunker, of Independence, Missouri, visited the branch August 30 through September 2. He preached, and gave patriarchal blessings.

Members and visitors enjoyed a two weeks' series of cottage meetings and special preaching services September 13 through 27. Elders A. Wayne Hough of Mobile, Alabama, and David Kaleikau, Jr., of Honolulu, Hawaii, were in charge of these meetings. Both are graduates of Graceland College at Lamoni, Iowa, and missionaries to the Central Missouri Delevopment Area. Special songs and musical numbers and the use of colored slides aided in telling of the Restoration Movement.

A baptismal service was held Sunday, September 27, when Russell Warren Howell was baptized by Elder Kaleikau, assisted by Elder Hough.—Reported by PAULINE CASH

Bulletin Board

Change of Address

Pvt. Paul N. Van Nieuwenhuyze
1413857 U.S.M.C.
Marine Corps Recruit Depot
Parris Island, South Carolina

Final Services at East Bay Church

The East Bay Church at 2024 Ashby Avenue, Berkeley, California, has been sold, and the final services will be held there on Sunday, November 15. They are as follows:

9:45 a.m.—church school
11:00 a.m.—morning worship, preaching
12:30 p.m.—pre-Thanksgiving dinner (adults \$1.50, children 75¢—reservations necessary)
2:30 p.m.—baptismal service
3:00 p.m.—memorial service
6:30 p.m.—evening service

Further information may be obtained from Pastor Thomas R. Beil, 2024 Ashby Avenue, Berkeley 5, California.

Old "Heralds" Wanted

Jim Christenson, 1129 Louisiana Street, Lawrence, Kansas, would like to obtain copies of the following issues of the *Herald* so that he can complete his bound volumes:

1945—February 3, 10
1947—March 15, 22
May 24
September 20
October 4, 11
1948—January 3
September 4, 11, 18
1950—December 4, 25
1951—January 1, 8

He will pay the cost of mailing them.

Centralia Home-coming

Special home-coming services will be held in the morning and afternoon, November 8, at Centralia Branch (Illinois). A basket din-

ner will be served at noon. Apostle D. O. Chesworth is to be the guest speaker. All who wish to attend are invited to do so.

D. L. KYSER

Book Wanted

Mrs. Lawrence Epps, Route 1, Swan, Iowa, wants to purchase the book, *True Successorship in Church Presidency* by Heman C. Smith. Please state price and condition of the book before sending it.

Southern Missouri District Conference

The Southern Missouri District conference will be held December 13 at Logan Creek Branch, fourteen miles west of Ellington on Highway B. The opening service at 9:30 a.m. will be a fellowship; Apostle Arthur Oakman will speak at 11:00; lunch will be served in the church at noon; and the conference will close with business session scheduled for 1:30 p.m. Delegates to General Conference will be elected at this time.

J. A. PHILLIPS
District President

WEDDINGS

Slaght-Fenn

Joan Fenn, daughter of Mr. and Mrs. Weaver C. Fenn of Carson, Iowa, and Lloyd Slaght, son of Mrs. Ethel Slaght of Fort Huron, Michigan, were married June 14 at the Reorganized Church in Council Bluffs, Iowa, Elder Francis Harper, Sr., officiating. They are making their home in Tacoma, Washington, where the groom is stationed with the Air Force. Both are graduates of Graceland College.

BIRTHS

A daughter, Sandra Kaye, was born on October 10 to Mr. and Mrs. Leo V. Swisher of Independence, Missouri. Mrs. Swisher, the former Charlene Brown, is a graduate of Graceland College. Mr. Swisher, a Korean veteran, is an X-ray technician at St. Mary's Hospital in Kansas City, Missouri.

A daughter, Jean Carol, was born on September 1 to Mr. and Mrs. Robert Livingston of Boring, Oregon.

A son, James Walter, was born on September 27 to Mr. and Mrs. Harold Hager of Portland, Oregon.

A daughter, Wendy Lynn, was born on July 4 to Mr. and Mrs. Robert Goheen of Proton, Ontario. She was blessed on October 11 by Elders Robert Black and Fred McLean of Guelph.

A daughter, Alison Faye, was born on September 30 to Mr. and Mrs. William M. Miller of Fairland, Oklahoma. She was blessed on October 18 by her grandfather, Elder W. L. Miller. Mrs. Miller is the former Madoleen Montgomery.

A son, Eugene Reed, was born on October 19 at Lamar, Colorado, to Pvt. and Mrs. Frederick E. Worth. Pvt. Worth is stationed in Korea. Mrs. Worth, the former Marguerite Bagan, is living in Lamar.

Mr. and Mrs. T. Edward Barlow of Bay Minette, Alabama, announce the birth of a daughter, Cynthia Lee, born October 14. Mrs. Barlow is the former Marjorie Dempsey. Both parents are graduates of Graceland College.

A daughter, LeeAnna Jannette, was born on September 6 to Mr. and Mrs. Kenneth C. Briggs of Temple City, California. She was blessed on October 13 by Elders Falice H. Cunningham and Blaine Bender. Mrs. Briggs is the former Bonny Lou Haferkamp. Both parents attended Graceland College.

Dr. and Mrs. Clark E. (Tommy) Vincent announce the birth of a son, Jeffrey Clark, born October 6 in San Francisco, California. Mrs. Vincent is the former Jane Parks. Both parents are graduates of Graceland College.

Mr. and Mrs. Bob Hacker announce the birth of a son, Larry Bob, born on October 11 at Dallas, Texas.

A son, Shannon Edward, was born on August 22 to Mr. and Mrs. Donald R. Everett of Dallas, Texas.

A daughter, Carolyn Genenne, was born August 24 to Mr. and Mrs. Merlen Metzler of Dallas, Texas. She was blessed on October 11 by Elders Linden Wheeler and H. E. Davenport.

DEATHS

MENGEL.—Cora Blanche, daughter of Francis and Margaret Brace, was born March 25, 1876, at Mountain Grove, Missouri, and died October 24, 1953, at Lee's Summit, Missouri. On December 24, 1903, she was married to Theodore Gerber who died in 1932. One of their eight children, Ammon Gerber, also preceded her in death. On December 31, 1948, she was married to Irving Mengel, who survives her. She had been a member of the Reorganized Church since November 1, 1893.

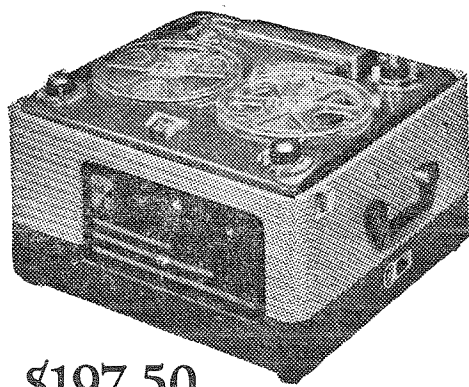
Besides her husband, Irving, she leaves four daughters: Mrs. Anna B. Phillips, Independence, Missouri; Mrs. Bonnie Dowker, San Diego, California; Mrs. Marilyn Elliott, Modesto, California; and Mrs. Helen Kelley, Greenwood, Missouri; three sons: Paul Gerber of Independence; Raymond and Mark Gerber of Kansas City, Missouri; a stepdaughter, Mrs. Leonard Bateman of Kansas City, Missouri; three stepsons: William, Floyd, and Paul Mengel of Independence; three brothers: Ernest Brace of Independence; Joseph Brace of Los Olivos, California; and James Brace of Sanger, California; five sisters: Mrs. Clara Hopkins, San Jose, California; Mrs. Alice Newkirk, Sepulveda, California; Mrs. Minnie Newberry and Mrs. Pearl Stuck, also of California; and Mrs. Elizabeth Brook of Sunny-side, Washington; twenty-four grandchildren; and three great-grandchildren. Patriarch William Bolinger and Stake President Charles V. Graham conducted the funeral service at Carson Chapel in Independence. Burial was in Mound Grove Cemetery.

MONROE.—Ida C., was born August 16, 1863, near Garner, Iowa, and died September 4, 1953, in the Decatur County Hospital at Leon, Iowa, after a long illness. She was married on October 12, 1898, to Isaac A. Monroe, who preceded her in death in 1935. She had been a member of the Reorganized Church for more than seventy years and a resident of Lamoni for sixty-nine years.

Surviving are five daughters: Zilpha Anderson, LaCrescent, Minnesota; Ada Newman, Powell, Wyoming; Wayve Frye, Peoria, Illinois; Edith Hinderks, Des Moines, Iowa; and Lottie McGeorge, Spirit Lake, Iowa; two sons: Arthur of Kansas City, Kansas; and Don of Chariton, Iowa; a brother, A. J. Yarrington of Lamoni; ten grandchildren; and seven great-grandchildren. Funeral services were held at the Reorganized Church in Lamoni, Elder Robert S. Farnham officiating. Interment was in Rose Hill Cemetery.

WEBCOR Model 210 RECORDER

Here's a big help for your church work—record those important ceremonies—improve your music—take sermons to the sick—make permanent the many memorable events of your branch. Think how inspirational it will be to let your members hear the dedication of their church on its first or tenth anniversary.



\$197.50

Herald House

THE WEBCOR "210" FEATURES:

- High-fidelity straight AC amplifier
- Powerful six-inch PM speaker
- Two recording heads coordinated with two motors
- Recording and playback speeds in both directions for every use
- Two hours of use without reel turn over
- Low broadcast noises
- Pretested tape included
- Sensitive microphone
- Beautiful luggage-type carrying case
- Underwriters Laboratory approved

Independence, Missouri

PETERSEN.—Rachel, was born on May 30, 1882, in Boomer Township, Iowa, and died October 16, 1953, at Valley City, North Dakota, after several months of illness. She was married to Peter C. Petersen on April 21, 1908; for a few years they operated a grocery store at Weston, Iowa, before moving to Valley City. Her husband died last May. She had been a member of the Reorganized Church since her youth.

Surviving are two sons: Earl of Valley City and Clarence of St. Paul, Minnesota; two brothers: Charles Wright of Crescent, Iowa, and John Wright of Council Bluffs, Iowa; two sisters: Mrs. Paul Nielsen and Mrs. Emma Bardsley, both of Missouri Valley, Iowa; and seven grandchildren. Funeral services were held at Woodring Chapel in Council Bluffs, Elder V. D. Ruch officiating. Interment was at Grange Cemetery near Council Bluffs.

NUCKLES.—Cleo V., son of I. A. and Lucinda Nuckles, was born April 1, 1899, at Williford, Arkansas, and died October 10, 1953, at Princeton, Missouri. He was baptized into the Reorganized Church at the age of fifteen, was ordained a teacher on March 20, 1938, and a priest on August 27, 1939, in which office he served until his death. He was married on August 16, 1919, to Effie Toney; two children were born to them. He and his family lived in Arkansas until 1944, when they made their home in Warrensburg, Missouri.

He is survived by his wife, Effie; a son, Olsten G. Nuckles of Locust Grove, Missouri; a daughter, Mrs. Charlene Eaves of Princeton; two sisters: Mrs. Velma Rawson and Mrs. Della Terry of Warrensburg; three brothers: Eliza G., Roy G., and Ammon W. Nuckles of Caraway, Arkansas; and two grandchildren. Funeral services were held at the Reorganized Church in Warrensburg, Stake President H. J. Simons and Pastor E. P. Darnell officiating. Burial was in Sunset Hills Cemetery, Warrensburg.

WHITLOW.—Leonard, was born August 14, 1875, at Highland, Kansas, and died September 4, 1953, at his home in St. Joseph, Missouri. He was married on February 24, 1901, to Helen M. Gurwell, who survives him. He had been a member of the Reorganized Church since 1925.

We're on the Air . . .

ALABAMA, Mobile.—WKRK, 710 on the dial, 7:15 a.m. (CST) Sunday.

ARKANSAS, Searcy.—KWCB, 1300 on the dial, 4:30-4:45 p.m. (CST) Sunday.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

CONNECTICUT, Norwalk.—WNLC, 1350 on the dial, 8:30 a.m. each Sunday (beginning July 5).

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFSB, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MONTANA, Kalispell.—KGEZ, 600 on the dial, 1:15 p.m. (MST) Saturday.

OHIO, Ashtabula (Cleveland area).—WICA, 970 on the dial, and WICA FM, 103.7 megacycles, 9:15 to 9:30 a.m., Sunday, July 14-December 6.

OREGON, Ontario.—KSRV, 1380 on the dial, Sunday 1:30 p.m. and 9:15 p.m.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 10:00 a.m. (CST) Sunday.

TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

WYOMING, Newcastle.—KASL, 1240 on the dial, 9:45 a.m. (MST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Besides his wife he leaves six daughters: Mrs. Lorene Bowser and Mrs. Veneta Prater of Kansas City, Missouri; Mrs. Zella Addleman of Leavenworth, Kansas; Mrs. Lola Sebbey of Sioux City, Iowa; Mrs. Clella Blanchard and Mrs. Veda Nicholson of St. Joseph, Missouri; one son, Leonard Kenneth Whitlow of Kansas City; two sisters: Mrs. Ella Ollinger of Pratt, Kansas, and Mrs. Mae Gillis of Kansas City; one brother, John Whitlow of Hutchinson; and eight grandchildren. Funeral services were conducted by Elder Joseph Albus at the Heaton-Bowman Chapel in St. Joseph. Interment was in Memorial Park Cemetery.

WEAVER.—Gloria McLees, daughter of Orville and Clarice Thompson, was born August 12, 1925, in Independence, Missouri, and was adopted at the age of three by Mr. and Mrs. A. B. McLees. She attended grade school in Independence and high school in Phoenix, Arizona. She studied for a musical career

and in 1945 gave two recitals. Upon her return to Independence in 1946 she became a member of the Clematis Chorus and often did solo work. The same year she began working for the telephone company in Kansas City, was transferred in 1950 to Little Rock, Arkansas. On November 2, 1951, she was married to Brainerd Weaver and moved to Glendale, California. On January 18, 1953, a daughter was born. Soon after Gloria became ill and on September 12, 1953, died. She had been a member of the Reorganized Church since March 28, 1937.

She is survived by her husband; her daughter, Linda Marie; her parents; three sisters: Mrs. Orva Scott, Mrs. Virginia Groff, and Mrs. Edith Newell; and one brother, Orville Thompson, all of Kansas City, Missouri. Funeral services were held at the Stahl Chapel in Independence, Elders Glaude A. Smith and Evan A. Fry officiating. Interment was in Mound Grove Cemetery.

Introducing

RUBY FLORENCE (LINTHICUM) GRIFFITHS, Independence, Kansas, (page 10) is a native Kansan who was baptized in Cherryvale. She was married to Howard D. Griffiths in 1933; they have two sons, Howard D., 19, and Robert E., 15. After being graduated from the Cherryvale High School in 1927, she attended Kansas State Teachers College at Pittsburg, and Independence Junior College. She turned a hobby of button covering into a business and also does alterations and dressmaking. Before her marriage she taught school in Montgomery County for three years. She also has received a Scouters Award for four years as a den mother. A member of the Elk River Homemakers Home Demonstration, she is serving her second year as president; she also belongs to the Eastern Star. She is Herald House book steward and women's department leader in her branch.

NELVADA SURBAUGH, Richmond, Missouri (page 9), is a vocational homemaking teacher in Independence, Missouri. Before coming here she taught at Warsaw and Odessa. Miss Surbaugh is president of the Independence Teacher's Association and secretary of the Central Missouri State College District Classroom Teachers, secretary of the Missouri Homemaking Teacher's Association, vice-president of the Mu Chapter, secretary of the State Delta Kappa Gamma—women teacher's honor organization—and is a member of the Federated Club.

Miss Surbaugh was baptized in Richmond. She was graduated from high school later receiving her B.S. degree in Education from the Central Missouri State College at Warrenburg, Missouri, in 1941, and in 1949 received her M.S. in Education from the same school. She has taken graduate work also at the University of Missouri, Colorado A. and M., and Iowa State College.

Her hobbies are reading, traveling, and making her own clothes. She is director of music of the Odessa, Missouri, Branch and program chairman of the young adults.

★ Christmas Special --- Both for \$7.50 (Through December 31)

CONCORDANCE TO THE BOOK OF MORMON by Arthur E. Starks

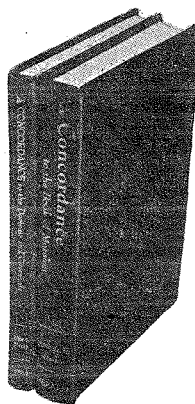
Have you ever had trouble finding that passage you wanted . . . or the story you had in mind in your Book of Mormon? Here is your solution, a concordance. A book of inestimable help to the student and minister.

regularly \$5.50

CONCORDANCE TO THE DOCTRINE AND COVENANTS by Arthur E. Starks

A permanent reference volume for every church home. Over 25,000 references to topics and passages you will sometime want to know. Handsomely and durably bound in heavy blue buckram to match the Concordance to the Book of Mormon.

regularly \$4.00



Herald House

Independence, Missouri

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

M
h

BEAUTY

There were beautiful blue flowers along the road, and we wondered what they were. They seemed cheerful and pleasant against a landscape drying out with the drouth. So we stopped to see while the botanical member of the family got out and examined them.

"I'm sorry to disappoint you," she said, "but they are weeds. They can become a nuisance and a pest unless they are kept down. But I must admit the flowers are pretty."

Life has strange mixtures of good and bad, and it is no wonder that judgment sometimes becomes confused. While we must try to eliminate evil, it is wise to appreciate what is beautiful along the way, and to find some redeeming good in what seems bad. Sometimes it is necessary to understand people's lives that way too.
L. J. L.

UNFAIR LABOR PRACTICES!

The purpose of fasting and prayer is spiritual attunement and getting close to God. Fasting is not or should not be a hunger strike to high pressure God (Mahatma Gandhi style) into doing what we want him to do.

Roy Weldon

ONE WORLD NEEDED

We build our associations out of our interests and activities. If a husband and wife live in two different worlds of interest and separate friendships, they are on a pretty shaky foundation for happy married life.

Roy Chevillé

TIRED?

Habit is like a soft bed—easy to get into, but hard to get out of.

—"The Safe Worker"

IT'S IN THE BLOOD

Where spiritual anemia exists among the people, moral decadence is the inevitable result.
Dwight DW Davis

AMEN!

There are no illegitimate children—only illegitimate parents.

Daniel A. Poling

BE THE JUDGE!

We all make mistakes and have little imperfections. But as an eraser on a pencil is to blot out your own mistakes, use your tongue for the same purpose and erase the words you would speak before they pass your lips. In this way, you won't have to stand before the higher court of public opinion.

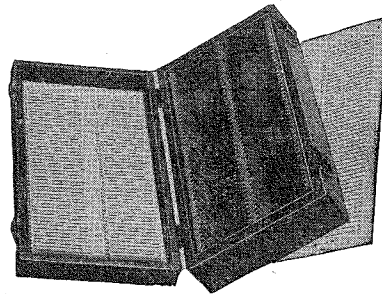
—R. L. Nelson in "The Outlook"

LOSS OF MEMORY

Some old-fashioned mothers who can remember their husband's first kiss now have daughters who can't remember their first husbands.

—"The District Leader"

Slide File Cases



MODEL U-100

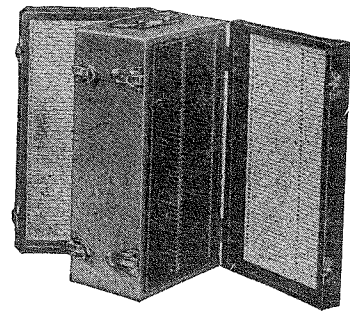
A unique 2" x 2" slide file case with the one-piece molded unifile unit. Protected by a handsome covered box in leatherette or tweed. Accommodates 100 glass slides or 300 easymounts. Space for listing of slides included.

Price \$3.45

MODEL U-200

A most compact portable slide file case for 200 2" x 2" glass slides or 600 easymounts. Two molded unifile units protected by a handsome two-tone covered case. Space for listing of slides included.

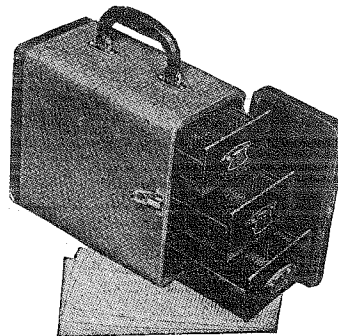
Price \$7.10



MODEL U-300

For 300 glass slides or 900 easymounts. An attractive, compact, and portable 3-drawer slide file case for 2" x 2" slides. The case is of durable plywood construction and is covered with two-toned leatherette. Removable index cards are supplied with each case.

Price \$11.50



Cases by
Barnett and Jaffe

Herald House

Independence, Missouri

Contents

EDITORIAL

The Days of the Shepherd	3
Across the Desk	4

ARTICLES

A Revealing God, by Apostle E. J. Gleazer, Sr.	5
Good Schools Are Your Responsibility, by Nevada Surbaugh	9
Does God Need Our Prayers? by Ruby Griffiths	10
"Being Dead Yet Speaketh," by Charles Derry	12
New Eyes, Part I, by Ruby Strand	14
Higher Education and the Principles of the Kingdom, by Dayle Bethel	16
Letters	19
Question Time	20
Briefs	21
Bulletin Board	22

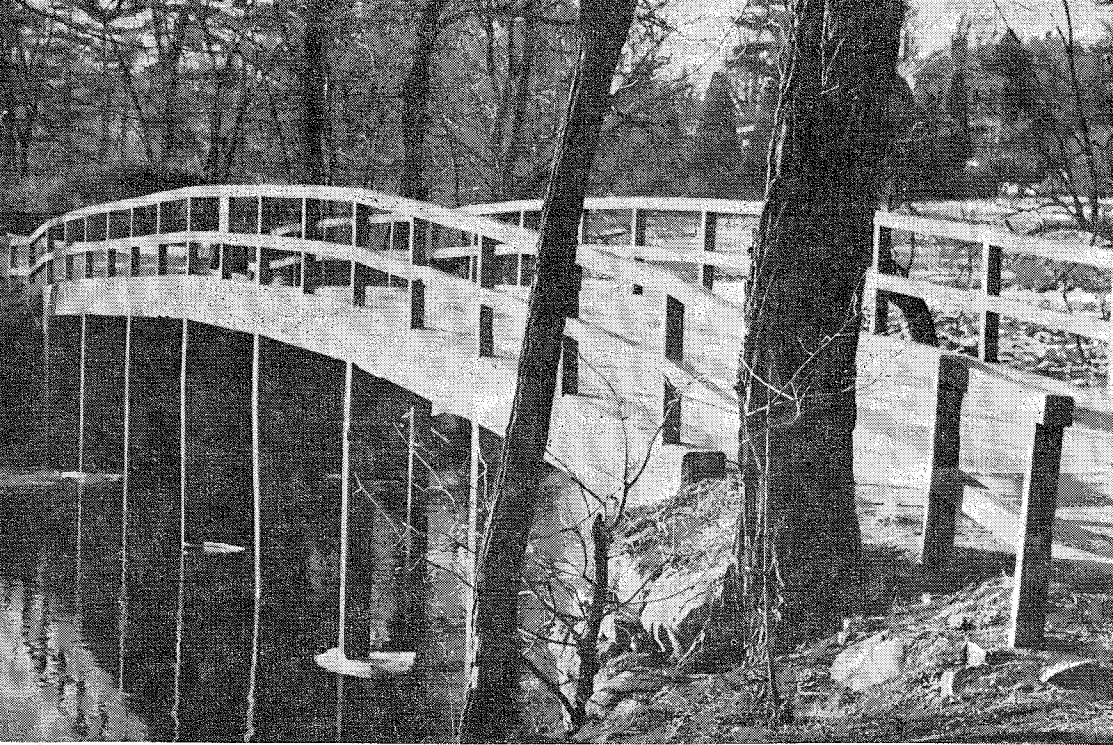


Photo by Milt and Kay Rumery

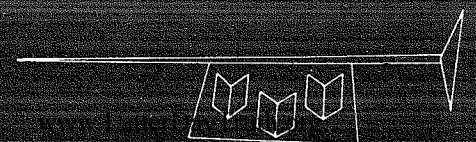
Old North Bridge

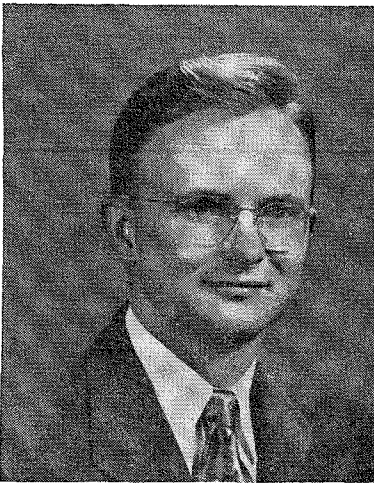
Concord, Massachusetts

the Saints' Herald

November 16, 1953

Volume 100





We'd Like You
to Know . . .

Lee Otis Hart

A MAN WELL TRAINED for his job is Lee Hart, supervisor of youth work in the Center Stake of Zion. Anyone looking over his "credentials" is struck by his consistency of preparation for the work he is now doing.

He was born in 1924 in Coffeyville, Kansas, of Reorganized Latter Day Saint parents. From the beginning of his life he has wanted to serve Christ through His church. He was baptized in Independence, Missouri, in 1932, and was graduated from William Chrisman High School in 1942. Then he spent three years in the Army Air Force—two of them in Africa. He went to Graceland in 1946 and was graduated in 1948. Then he specialized: he attended George Williams College in Chicago from 1948 to 1951 where he received a B.S. in Community Recreation and an M.S. in Group Work Administration. During this time he worked in the YMCA's of Chicago and directed the Campus recreation program in Independence during the summer of 1949.

He was ordained a priest in April, 1951, and in July, 1951, received General Church appointment. Since that time he has served in his present position. To this job he brings consecration, excellent training, a fine mind, and a genuine love for people. He was ordained to the office of elder in 1952. At Graceland he met Margaret Snowden, whom he married in August, 1948. They have a son, Dennis Lee, one year old.

His hobbies are athletics, reading, and outdoor camping. He aspires to become an expert in group work and group dynamics, and his special interest is the evangelistic aspect of youth work in the church.

News and Notes

FROM HEADQUARTERS

PRESIDENT AND MRS. W. WALLACE SMITH IN CHICAGO

President and Mrs. W. Wallace Smith were in Chicago the week end of October 30-November 1 to attend a women's institute of the Chicago District. This constituted a banquet Friday evening, and classwork all day Saturday, at which Sister Smith taught the women's classes. A Sunday morning Communion service followed by an afternoon business session closed the institute.

Lyle W. Woodstock is the district president, and John Cooper is pastor of the Brainerd branch where the institute was held.

APOSTLE HANSON TO VISIT

President W. Wallace Smith is to accompany Apostle Paul M. Hanson to the Idaho District fall conference November 21-22. Brother Hanson is to be at the Utah District conference the preceding week end, at the Las Vegas, Nevada, mission November 17-18, and in Boise for the conference.

APOSTLE OAKMAN INJURED

Apostle Arthur Oakman has broken a bone in his foot and will be incapacitated for about six weeks.

APOSTLE DAVEY AT DISTRICT CONFERENCE

Apostle Roscoe Davey attended Rock Island district conference at Clinton, Iowa, October 30-November 1. He reports that this is the first time in many years the conference has been held outside Rock Island. Services were held in the Clinton junior high school.

APOSTLE HANSON VISITS WYOMING

Apostle Paul M. Hanson has returned from visiting Cody, Casper, Sheridan, and Wheatland, Wyoming. He attended a priesthood institute conducted by Luther S. Troyer at Osage, Wyoming, and reports a good attendance from surrounding areas.

EXPERIMENTAL SERVICES SUCCESSFUL

The last in a series of four experimental services conducted by Apostle Reed Holmes, Director of Religious Education, and Clifford Cole, Supervisor of the Children's Division of the Religious Education Department, was held Sunday, November 1, at Liberty Street church in Center Stake of Zion. Elder Fred Fry, pastor, and Velma Jones, children's supervisor, assisted Brothers Holmes and Cole with the project. The theme for October 11 was "What Is the Mission of Our Church in the Community?" accompanied by the film, "The Toymaker." On October 18, the theme was "We Lead People into Experience with God," using the film, "Faith of Our Families." The theme "The Mission of Christian Teaching" and the film "For Every Child" were used October 25.

At the concluding service, based on the theme, "Our Mission of Evangelism at Home and Abroad," participants included Barry Fuller and Donna Davey, who represented Australasia, Ragnhild Fossum and Velma Ruch, who represented Norway, and Kathie Frisby, of Detroit. Participants in the series reported sharing in an outstanding spiritual experience.

PRIESTHOOD SCHOOL AT ODESSA, MISSOURI

Dr. F. M. McDowell, Director of Priesthood Education, and Merle Guthrie, Church Statistician, taught classes at the first session of the priesthood school held at Odessa, Missouri, on November 3. These school sessions are planned to continue for the next six weeks.

The Saints' Herald Vol. 100 November 16, 1953 No. 46

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; and Audrey Stubbart, Copy Editor. BUSINESS MANAGER, Kenneth L. Graham.

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

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

This Unfinished World

"Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work."—John 4: 34.

WILLIAM FAULKNER, the Nobel Prize winning novelist, recently said to a college graduating class: "What's wrong with this world is it's not finished yet."

After six days of labor in the creation, the Lord rested on the seventh day. He ended his work on that particular task. But he left many things for the people he created to do. Adam was a diligent young man and already had a job before he saw Eve. He was employed as a gardener in Eden. It was an unfinished world in Adam's time.

And after Adam and Eve were ejected from Eden for a violation of the rules, they found another kind of world even more unfinished, with more work than before. The new commandment was a work order: "In the sweat of thy face shalt thou eat bread."

The unfinished task of making the world what it ought to be was still not accomplished in the time of Jesus, for he stated, in the words of the text, that it was his purpose to finish his Father's work. And in our time, two thousand years later, man's part of the original task of creation is still unfinished.

GOD PLANNED a division of labor in the task of creation. It is easy to see that he took care of the major part of the work. He provided the earth—the geological foundation, the atmospheric conditions, the soil, the climate, the plants and animals, and finally made man.

To the human race he left such work as man would be able to do: the tilling of the soil, the growth of crops, the harvest, the preservation and distribution of food, the alloca-

tion of space on the earth, science and invention, government and industry, education, culture, and social organization.

MAN'S ATTEMPTS to finish God's world have resulted in some modest but meritorious successes, and some terrible and tragic failures. On the success side may be counted the arts, invention, some aspects of education and government, science, and many kinds of social service and civic organizations. On the failure side we find war, injustice, prejudice, religious error, selfishness, poverty and luxury living side by side, famine and plenty in different parts of the world at the same time and—the list could be almost indefinitely lengthened.

The failures represent the unfinished part of the world that William Faulkner mentioned. These are the aspects of life that need further work.

GOD WAS THE ARCHITECT of the universe. He was also the architect of this world. He had a plan, and when he left the world with certain parts to be finished by his people, it was his purpose that the finishing should be done according to his plan.

Unfortunately, that original plan was forgotten, sometimes mislaid, occasionally buried in the archives for sinister purposes, quite frequently misunderstood completely, and occasionally blocked by determined and violent opposition. Men arose who had other purposes and other plans that they wished to substitute for reasons of their own. This point has been explained too many times to need repetition here.

There have been those who have given their lives to the rediscovery of the original plan and to presenting it to the world. The Reformation was the first attempt, but it fell short of its ideal and committed some of the same errors against which it first rebelled. In latter days the Restoration took up the cause and it is presenting that original plan to the world. Its way has not been smooth or easy. It has been attacked from without and within. It has suffered its dark and cloudy days. It has had its traitors and false friends. And some who intended to do right have caused it great harm.

IT IS AN UNFINISHED WORLD. . . .

Millions of people are oppressed and in want in Russia and in little countries that have been dragged down, willingly or unwillingly, behind the Iron Curtain. . . . Thousands of young Americans—sons, brothers, husbands, fathers—have sacrificed their lives to halt aggression in Korea. . . . In this unfinished world, multitudes of suffering people are hungry in East Germany, Poland, Czechoslovakia, Hungary, Rumania, and others. . . . The Japanese are trying to rebuild their ruined country, a victim of war and war leaders. . . . The West Germans, too. . . . France is trying to save herself from paralysis imposed by Communist strikers. . . . Here in wealthy America we still have many living on the margins of want, overworked, tired, sick, desperate people who hardly know what to do next.

It is an unfinished world. Someone must show the way out, present a plan that will work, give the people vision and hope. In every country there is work to do, in every city, in every community there is need. The cause is great, the workers are too few. . . . There is a place waiting for you, and a Voice calling your name!

L. J. L.

Editorial

Official

"Messiah" Broadcast December 20

For the fifteenth consecutive year, the church is sponsoring the CBS radio broadcast of Handel's *Messiah*. The Independence Messiah Choir—there are more than 300 voices in the group—has been hard at work for five weeks under the direction of Franklyn S. Weddle in preparation for the performance.

The broadcast date is Sunday, December 20, and the time is 10:30 to midnight (CST) as in the past. The program will again originate from the TV Playhouse of KMBC in Kansas City.

A list of CBS stations will appear in an early edition of the *Saints' Herald*. That will be the signal for every member to contact the nearest station with the request that the program be scheduled.

Pastors are urged to follow the suggestions in the 1953-54 "Pastor's Handbook" which call for the appointment of a publicity chairman in each branch for this special project. This information, as well as letters of inquiry, should be sent immediately to Charles D. Neff, Messiah Publicity Director, The Auditorium, Independence, Missouri.

Auditorium Plans Near Completion

We were advised by the architect on November 3 that the plans and specifications are approximately 98 per cent complete, and that they should be available for consideration of contractors within the next couple of weeks. We are still hopeful that it will be possible to get started on this project shortly after the plans are completed.

It will undoubtedly be of interest to many of the pastors and solicitors to know that sets of 2" x 2" Kodachrome slides are being prepared so that they will be available from the

Audio-Visual Department at the Auditorium on a loan basis, to be used in connection with the Auditorium fund raising. We still have a supply of the small banks which have been very helpful in many places to provide a simple method of receiving Auditorium Fund contributions.

Increased interest is being evidenced throughout the church, and many inquiries are being received as to just when construction will start. We are rapidly nearing that time.

THE PRESIDING BISHOPRIC
By G. L. DeLapp

Letters to President Smith

As the numerical strength of the church continues to increase, the volume of correspondence reaching the President's desk grows accordingly. It has therefore become increasingly difficult for him to give detailed attention to all the various communications directed to him.

Consequently, it will be necessary to refer more and more requests for answers to specific problems and other information to departments specializing in that particular field of concern. Letters may continue to be addressed to the attention of the First Presidency, but in many instances, answers may be received from some department head who is qualified to answer the question and take care of the need.

We are sure the membership will appreciate the fact that this decision has been taken in the interest of efficiency. Letters of a confidential nature will continue to be handled personally by the Presidency.

Very sincerely,
THE FIRST PRESIDENCY

Death of B. M. Anderson

Ben M. Anderson, brother-in-law of President Israel A. Smith, died November 4 in Omaha, Nebraska, at the age of eighty-four. Funeral services were held Friday morning at Merchant's Chapel in Omaha and Friday afternoon at the graveside in Lamoni, Iowa.

Across the Desk

THE FIRST PRESIDENCY

The Community Music Association of Independence sponsors a fall piano festival. A few days ago Mrs. Charles E. Nickson, chairman of the piano festival committee, wrote us in connection with her need for facilities. We were happy to co-operate, since some one hundred or so young people are involved, and the festival is important to our church as well as to the community. But we especially appreciated the opening paragraph of Mrs. Nickson's letter, shared with Brother Weddle of the Department of Music:

I again have a request to make, but before I do so I want to express my personal appreciation to you and your church. For the past ten years I have actively worked with your church and some of its people. I have found always that you are conscious of community needs, possibilities, and limitations. You have at numerous times filled the vacancy when municipal facilities are not available. The Philharmonic concerts for young people were made possible through your co-operation; the Community Music Association has had unlimited assistance. Truly, building character, the education of the people of Independence (whether of your church or not), fine social experiences for both children and adults (again of all churches) you people seem to have clearly in your church plans. Your attitude is the Christian attitude, and you are bound to prosper in every field of Christian endeavor. I have intended to express my appreciation at some previous time, but as so often happens this pleasure was pushed aside for some immediate and pressing need. I am pleased to now have the pleasure of expressing myself although I do have to follow with another request. . . .

From Seventy Elwin R. Vest, Hilo, Hawaii, October 9:

On Sunday we held our first services in the new Waiakea-Kai Church. As we had planned, we were able to move the mission into its new home on the first Sunday

(Continued on page 17.)

www.LatterDayTruth.org



Shine -- as Lights in the World!

By Reed M. Holmes

A sermon preached at the Campus, Independence, Missouri, September 13, 1953

For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain.
—Philippians 2: 13-16.

IN THE HANDS of Jesus a flower or a fish, a loaf or a mustard seed became clear windows of revelation. Many times he used the familiar things of life to illumine and point up his message.

Remember his parables of the kingdom? One of them begins, "Behold, a sower went forth to sow, and when he sowed, some seeds fell by the wayside, and the fowls came and devoured them. Some fell upon stony places, . . . and some among thorns, . . . but others fell into good ground."

We can see the sower, the seed, the birds, the ground. We can get hold of that and understand that the seed is the word of the kingdom and we are the kinds of soil.

Jesus spoke of bread, of water, the lilies of the field, leaven, new wine in old bottles, and each time new insights of the gospel were born in the minds of men.

These are the parables which Jesus spoke. But there is another kind of parable—the living parable, the parable of the familiar face made radiant, the parable of the commonplace man whose life is transformed by the power of Christ. That person becomes a window of God's revelation.

Earl Marlatt, an author of religious prose, once edited a book in which the stories of saintly people were told. His small child asked about the book and Marlatt replied, "It is about saints. I don't think you know much about them." The child, remembering a stained glass window, replied, "I know about saints—they're the

people the light shines through!" A priceless definition from the mouth of an infant: saints—people the light shines through.

WE'LL COME BACK to that, but right now I'd like to take you to a hillside of long ago. The Master had turned from the multitude which had claimed him for a while. He desired to draw apart and to rest with his disciples. They were eager and growing in understanding. There was some crowding to sit closest to the Master, some vying for position; even Judas was listening. Jesus began to teach.

When he said, "Blessed are the poor in spirit, who come unto me," they thought of the humble folk of simple garb who had welcomed the ministry of heaven in the person of Jesus. Then they remembered the hope in the eyes of those who came to Jesus with heavy hearts and were comforted. When Jesus said, "Blessed are all the pure in heart, for they shall see God," they looked at him who was purest of all and knew it was so. When at last he said, "Blessed are ye when men shall say all manner of evil against you falsely, for my sake," they remembered how Pharisees and ruffians taunted Jesus but were met with kindness. They knew he was humbly describing himself and encouraging them to go and be like him.

Then his tone changed. He looked directly into their eyes and said, "Verily, verily, I say unto you, I give unto you to be the salt of the earth; but if the salt shall lose its savor,

wherewith shall the earth be salted? The salt shall thenceforth be good for nothing, but to be cast out, and to be trodden under foot of men. Verily, verily, I say unto you, I give unto you to be the light of the world."

It may seem presumptuous for us to assume this message is written for us, too. Actually, it is right for us to apply this message to ourselves. But we had better remember that the qualifications for being the salt of the earth and the light of the world have already been enumerated. This commission must not be separated from what we call the Beatitudes. It is folly to believe we can truly flavor or illumine the earth unless we have taken seriously the message of the Beatitudes and are beginning to express their meaning in our own lives.

Before we consider our calling to be the light of the world let's look at this other phrase which is descriptive of the true disciple: "I give unto you to be the salt of the earth."

WHAT IS THE SIGNIFICANCE of salt? Remember, Jesus used this phrase in his own time. Salt had a history of being the chief economic product. Caesar's soldiers received part of their pay in common salt. It was called their salarium—salary to you. To this day we use the expression that a man is or is not "worth his salt."

In Palestine, a bag of salt was reckoned as precious as a man's life. "I give unto you to be the salt of the earth" was a significant calling. See

how much Jesus esteemed his disciples and indicated the value of their great commission.

In ancient times salt was a sign of friendship and hospitality. Was Jesus describing the mood and spirit of evangelism? Salt, in those days, was also the symbol of purity. The disciples knew that Jesus was encouraging them to be clean inside and out, the example of right living.

Salt gives zest to food. Jesus seems to say we are to add zest to life, give buoyancy, joy, hope, serenity, trust, courage, purpose.

Salt is a preservative. Even today food spoils without it. What of his disciples then? Society becomes corrupt so easily. Lust, indifference, and greed lead to decay. Some folks need to be salt. A few righteous people have been known to cause great cities to be spared.

Sometimes we wonder what so few of us can do. The world is so big. The forces of evil are so well organized and clever, and so intent on making the righteous folks feel uncomfortable and insignificant. What can we do? Have you noticed what a pinch of salt will do? It is effective out of all proportion to its actual amount.

There's nothing spectacular about salt. It comes from the earth and sea. It is inconspicuous, ordinary, and mixed with common things—but what a difference it can make! That is, if it has not lost its savor.

In William Thomson's book, *The Land and the Book*, a rich merchant of Sidon sought to escape the tax on his wealth. He hid large quantities of salt in a remote house in the mountains. But the floor of the house was earth, and the salt lost its saltiness. It was used to make a hard surface for a road. "If the salt shall lose its savor, wherewith shall the earth be salted?" We who follow Christ must either redeem the world, or the world will rob us of our Christianity. Are we flavoring the world, or is the earthiness of our life drawing out of us the very substance which can save the world? Perhaps

we should lick our lips a bit to see if the "saltiness of sainthood" is there.

NOW, WHAT ABOUT this other living parable we are to be? "I give unto you to be the light of the world."

Is there anyone here who has not been afraid of the dark? From primitive times, fear of the dark has been more or less typical. I remember I stopped reading one part of *Treasure Island* until it was broad daylight. And there was one corner a block from home where I never walked alone at night from the time I was four until I was twenty-one!

What about light? What is there about light that applies to us as the "light of the world"?

Once again we are impressed by Jesus' esteem for his disciples and how significant he felt their work to be. *Light is life*. Without it we would starve to death. Light not only fosters the seed in one generation, but it warms the soil for its sprouting, encourages its growth, and brings forth the harvest. Even when the sun is obscured by the clouds we thrive on its influence.

Have you ever been in total darkness? I have, in Carlsbad Caverns. Several hundred feet underground the lights are turned out! The brilliant colors and fantastic forms of the stalactites are gone. After a few moments my spine began to tingle, and there was a telltale heaviness in my breathing. I thought how terrible it would be to be here alone, without light. There would be only one way out—to feel the pathway made by those who had been here "in the light." Light is guidance. In the night we grope and stumble. We cannot be sure where we are or which way to go. Light is safety and assurance.

LIGHT BRINGS BEAUTY. All color vanishes in the dark. Day brings back the blue of the sky, the green of trees and meadows, the brilliant colors of the garden. What sunlight is to the earth, the Christ light in us

is to the souls of men and women—life, guidance, assurance, beauty.

For those of us who would be the light of the world there may be a lesson in the little coal oil lamps we used when I was a child. It was often my job to keep the glass chimneys clean, the wicks trimmed, and oil in the vessel. A bit of carelessness certainly smudged up the chimney; pretty much like a life that is smudged by carelessness, the light doesn't shine through so well any more. An untrimmed wick not only smudged up the chimney but made the atmosphere pretty sickening, too. And a lamp with no oil was—no lamp!

What does it mean to be the light of the world? What did it mean to Jesus? He came to shed light in men's darkness. He came to enlighten, to reveal, that men might see God through him. He sought to bring God's life to others. To Jesus, being the light of the world meant "to preach the gospel to the poor, to heal the brokenhearted, to preach deliverance to the captives, the recovering of sight to the blind, to set at liberty them that are bruised, and to preach the acceptable year of the Lord." I am inclined to think we pay considerably more attention to the last than we do to the others.

WHERE IS THE LIGHT to shine? First of all, let it shine in your home. Then let it shine from your home to the neighborhood. In Ft. Morgan, Colorado, there are no street lights in the residential section. The people light their porches. From each home there comes light to dispel the darkness. This is true to an ancient custom. The watchman at dusk came through the streets crying, "Hang out your lights." This is the same cry as that of Jesus, "Let your light shine."

Where is the light to shine? In the outer reaches of your neighborhood; among your unfortunate neighbors in India, Africa, Europe, and South America. "I give unto you to be the light of the world." That light is to shine upon every creature.

Isn't this our mission? We are to bring within the reach of every human being the transforming power of God as revealed in Christ and revitalized in the Restoration. Hear the word of the Lord in modern revelation: "Go ye and preach my gospel, whether to the north, or to the south; to the east, or to the west."

Our church endeavor is bound to be sterile as long as we ignore or soft-pedal our missionary task. Our Zion-ic program is pointless if divorced from its evangelistic motive. It is possible for us to become so engrossed in self-centered routines that we forget—or never bother to discover—the needs of hundreds of millions. About 60 per cent of the world is hungry tonight. Two thirds of the world's people can neither read nor write. Only 1 in 3,000 carry any conviction whatever about the restored church of Jesus Christ. For the 2,999 there has not yet been a Restoration. Some of these have heard rumors of the Restoration, but they have seen no evidence that the light is shining while we take Restoration sun baths and sing nursery jingles about "This little light of mine, I'm gonna let it shine. . . . Won't let Satan 'poof' it out!"

IS IT UNKIND or untrue to suggest there is complacency in our attitude toward sacrificial outreach? There is rather more than a suggestion of a timid attitude on our part that smacks of lack of faith and betrays our lack of an empowering sense of urgency.

The light can shine if we shall forsake our self-conscious institutionalism which causes us to *take pride in the fact* of the Restoration, while *denying the spirit* of the Restoration *opportunity to function*. We have some shackles that need to be shaken off. We need to lay aside some of our caution and move with greater courage. We need to cast off some outworn methods of yesterday and equip the Restoration message with the new tools of communication.

If we are truly to be a light to the world we must recover our missionary initiative and achieve greater mo-

bility. The gospel of Jesus Christ cannot be kept by squatter's rights.

The great mass of humanity still awaits the healing touch and the vibrant word of the Master of men.

Not only are there nations and continents upon whom the light must shine, there are vast areas of man's experience which need light. Nothing is needed so desperately in the United Nations as light. Beyond all compromises and brilliant political and economic arrangements, there is need for the light of Christ in human affairs. In fields of industry, labor, education, and religion only the light of Christ can cut the Gordian knot.

"I give unto *you* to be the light of the world." Unto humble men he gave this commandment. Yes, it was to men he spoke. There are still some who feel that the work of the church is not such as to challenge masculine vigor. Jesus was more concerned with peacemaking than quiltmaking, but there may be men here tonight of the opinion that the work of the church is for women and for other men who have more time.

When shall the light shine? All the time! Picture a lighthouse that shines only part of the night, then picture another whose fingers of light probe the darkness to guarantee safety and guidance. Call to mind the Christ, the unfaltering Light of the world. When it was darkest, he was most radiant.

WHAT SHALL WE compare him to? Really, there is no comparison, only contrast. But perhaps there is one type of light that shall illumine our understanding of Christ as the Light of the world.

The arc lights which illumine our dark streets are made up of two carbons approaching each other from above and below. The current passes through these to burst into brilliant light as they converge.

Crude though the illustration may be, something like that happened in the life of Jesus, particularly at the cross. Love at its uttermost met human nature at its worst and at that point of meeting the love of God revealed in Christ burst into a light so

radiant that the darkest paths of human experience have been illuminated. Our worst fears have been dispelled, and even the path into the darkness beyond death has been brightened. The light of Christ upon the cross reveals the bigotry of the Pharisees, the fickleness of the mob, the ruthlessness of good intentions, the costly price love always pays for someone's sin. The light of Christ searches out our shallow compromises, and the cheap practical excuses we use to avoid acting for him.

The light of the world, whether in Christ or in his disciples, is to expose our sin as well as to bring life, guidance, assurance, and beauty.

The darker the job the more brilliant the light required. We need to increase our candle power.

I have a light meter which makes it possible for me to measure the amount of light which falls upon an object. I wonder if the Lord has some kind of light meter for measuring the light which falls from those who claim to be the light of the world?

"I give unto you to be the light of the world. . . . Let your light so shine before this world, *that they may see . . .*"

Men's eyes are made for light, and so are their souls, so "Shine—as lights in the world!"

ACKNOWLEDGMENTS:

Jesus and Our Generation, Charles Whitney Gilkey
The Interpreter's Bible, Abingdon-Cokesbury
There Are Sermons in Stories, William Stidger
Communication—the *Ravemcco* Bulletin, Vol. 1, No. 3, S. Franklin Mack

Bombs

As if the world were not already sick of bombs, a British scientist says that a cobalt bomb could be made that would wipe out the human race. Maybe somebody should examine the heads of a few such scientists and make the inventors of such bombs the first guinea pigs on whom the bombs are tried. Doesn't the man know that if such a bomb were invented someone would be just mad enough to use it? L. J. L.

Opening of New Warrington Church



Don Lents looks on as Pastor Ronald Chandler shakes hands with Mayor W. P. Taylor at the opening of the new church in Warrington, England. Also in the picture are Mrs. Taylor, Bishop Tom Trapp, and Seventy Eric S. Rowe.

ON SEPTEMBER 5 and 6 special services were held in the new church in Warrington, England. In 1952 the branch, with approval of the General Church, purchased a plot of land on Fitzherbert Street and obtained permission to erect a part brick, part frame auditorium and kitchen. This is the first unit of three which the people hope to complete in 1954. This auditorium will then become the church school section of the building.

On Saturday a banquet was held; eighty members attended. At this function, the mayor and mayoress of Warrington, Councilor and Mrs. W. P. Taylor, formally opened the building. This is the first time that the local group has been given civic recognition. It shows the improvement in public relations over the years in the town. A human touch to the proceedings was the presenting of flowers to the guests of honor by little Pam Lents, daughter of Elder and Mrs. Don V. Lents, and Master Bobby Campbell, son of Brother and Sister Pat Campbell, who are living in Warrington while Sergeant Campbell is serving with the U. S. A. A. F.

ON SUNDAY 6 approximately 150 people attended the services. Northern District President E. S. Rowe preached at the morning service. Elder James Schofield, designer of the new building, spoke in the afternoon; and Elder Don Lents, mission president, gave the evening address. The mayor and mayoress again met with the group, and Councilor Taylor spoke on the theme, "A Sound Family Life."

Local newspapers gave space to the reports of the week-end activities with an informative and accurate resumé of some of the beliefs of the Reorganized Church.

THE CHURCH was established in Warrington in 1898 through the missionary endeavors of the late John Schofield after he moved from Manchester. The branch was organized in 1903-4 by Apostle Gomer T. Griffiths in the home of Elder Schofield at 8 Gorsey Lane. Brother Schofield was named as pastor.

Shortly afterward the Saints began holding services in a room over a shop on King Street; they continued to meet until they were able to share a hall on West Street with another denomination. The branch finally purchased this property in 1925.

When Brother Schofield moved to Birmingham, Elder W. H. Chandler was elected pastor; he served the group from approximately 1905 to 1941.

During the war years and since that time pastors have included Elders P. S. Whalley, Eric S. Rowe, Sydney Dawbarn, and Ronald F. Chandler, son of W. H. Chandler. Ronald is serving the group as pastor now in its new property.

Much of the labor of building the church was performed by members of the church. Part of the money for building came from the sale of the old West Street Church. Branch members have given about \$1,000 in the past year. Members have been subscribing and working for funds since 1936. There are about fifty active members in the Warrington Branch, and 1,200 members in the British Isles.

SADI MOON NAGEL

How few things we can *make* anyone else do!

Unwillingness to affirm becomes in fact denial.

Liberty feeds on the very things intended to kill it.

We must drop one thing before we can grasp a better.

The man who thinks he has arrived has merely grown tired of succeeding.

The Book of Abraham

EDITOR'S NOTE: *Notwithstanding there is an entire absence of any record of any legislation by the church on which to base the claim, there are those who still believe the church did approve the Book of Abraham. We therefore believe it is timely to republish the article on the subject by Samuel A. Burgess (now deceased) which appeared in the "Herald" for January 5, 1921. No contemporary of Brother Burgess was better acquainted with the history of the church, and certainly nobody in the entire priesthood had a finer legal mind.*

This book has been in use as a standard book of the Mormon Church for a hundred years; but it was not officially approved by their general conference action until about 1900.

ISRAEL A. SMITH

SHORTLY AFTER the *Herald* for November 17, last, appeared, with a short editorial on "Joseph Smith, Jr., as a translator," one of our readers, who is not a member of the church, marked this page and returned it to us with the words added: "You are wrong absolutely." This was placed opposite the sixth paragraph. Also, "Why do you insist on misstating facts? I cannot understand your object in deceiving people." A letter was attached to it, which read: "Is it possible you also have joined the Ananias Club?"

Now we well knew we had no desire whatever to deceive anyone. We desire most earnestly the truth, the whole truth, and nothing but the truth. We therefore wrote asking for some evidence of our error, if such existed. If wrong, we certainly wished to know it, and promised to make correction. We also asked, what exactly was the objectionable feature, since the sixth paragraph is as follows:

The church in the days of Joseph Smith the Martyr did not accept the Book of Abraham as one of the sacred books, or attempt to place it in the same class with the Book of Mormon and Doctrine and Covenants. Nor has the Reorganized Church at any time so considered it. Our position is quite clearly stated in our *Church History*, volume 2, page 569. The word *church*, however, includes the whole church from its first organization in 1830 until the present day. (We note in passing the fact that the Reorganized Church of Jesus Christ of Latter Day Saints has twice been held before the courts of the land to be the successor of the original church, teaching the same doctrines; namely, in Lake County, Ohio, Court of Common Pleas, and in the United States

Circuit Court for the Western District of Missouri.) The extract from the *Church History* follows:

"The church has never to our knowledge taken any action on this work, either to indorse or condemn; so it cannot be said to be a church publication; nor can the church be held to answer for the correctness of its teachings. Joseph Smith, as the translator, is committed of course to the correctness of the translation, but not necessarily to the indorsement of its historical or doctrinal contents."

This paragraph includes several distinct statements.

IN REPLY we received a letter, only the following portion of which deals with that question:

Your article treated on the subject matter pertaining to the Book of Abraham, giving a reason for printing a letter from Mr. Jensen, of the Utah church. The matter that I had in mind was that you claimed the Reorganized Church never did accept the Book of Abraham as divine. I have before me volume 1, number 3, *Latter Day Saints' Herald*, dated March, 1860, and refer you to page 63, in which I will quote as follows:

"Now we propose to prove that *all* the revelations which Joseph gave *unto the church*, we are bound to 'give heed unto.' If the first edition of that book is divine, all the subsequent revelations which are contained in the Book of Covenants, in the Book of Abraham, etc., and which he gave *unto the church* are equally divine.

"The foundation of the Reorganization was based upon accepting all these books as divine."

This extract quoted is from an unsigned article, six pages long, in the *True Latter Day Saints' Herald* for March, 1860. This was prior to the

association of our late President Joseph Smith with the church. The article is entirely a review of the resolution taken by some former members of the church, approving the first edition of the Book of Doctrine and Covenants, but rejecting the second edition. The words *unto the church* in both instances are printed in italics. There is no further reference any place to the Book of Abraham. After discussing some of the revelations very briefly, as the so-called plural wife revelation, which the writer states was not given to the church by Joseph Smith, the article discusses the revelation where Joseph Smith was to appoint another in his stead. It then continues to take up different revelations in the Book of Doctrine and Covenants, but is not concerned with the Book of Abraham.

Now as we examine this it may be noted in the first place that it is what is called in law *obiter dicta*; that is, a remark which is not pertinent to the main argument. For this is an article by the way of argument in an effort to show that the church should accept the second edition of the Book of Doctrine and Covenants and include other revelations received through Joseph Smith the Seer; that is, those revelations received after 1835, which are included in the Book of Doctrine and Covenants.

In the second place, it is not a statement setting forth the standard books of authority in the Reorganized Church. It omits both the Bible and Book of Mormon and says nothing about the Inspired Version of the Holy Scriptures.

In the third place, it is not an action of General Conference. Nor is it even stated that it is historically a belief of the church. It is not even affirmed definitely as a belief of the writer.

WE MIGHT CONTINUE to point out in other respects how far it is from an affirmative statement of truth, but that is not necessary. At the most, all that can be claimed is

that *the writer* considers the Book of Abraham as one of the things given to the church by Joseph Smith. But it is not shown that even he places it on the same level with the Book of Doctrine and Covenants. And if the writer was Isaac Sheen, as he was the editor at the time, he was not in a position personally to know the position of the church in the days of Joseph Smith, the Martyr.

There is not a year passes, if there is a week, that someone's article does not appear in the *Herald* presenting views with which the editors do not agree, and which they do not believe represent the position of the church. As stated, they are presented by way of argument to bring forth a different point of view as a matter of possible interest to our readers, leaving to the reader to judge that which is presented.

But nothing that is written by any writer in the *Herald* becomes binding upon the church in the sense that a General Conference resolution does. Though certainly, if the President of the church makes a declaration on church teaching, of the position taken by the church, such a statement is entitled to much greater weight than an incidental remark made by some person in the course of an argument, oral or written.

Turning to General Conference Resolutions, we discover at the very first meeting, on the very first page, among the resolutions adopted on June 12, 1852, the following:

No. 6. That the whole law of the Church of Jesus Christ is contained in the Bible, Book of Mormon, and Book of Doctrine and Covenants.

No. 8. That this conference believe it the duty of the elders of this church, who have been legally ordained, to cry repentance and remission of sins to this generation through obedience to the gospel, as revealed in the record of the Jews, the Book of Mormon, and Book of Doctrine and Covenants, and not to faint in the discharge of duty.

We find such statements repeated time and again. We have not attempted an exhaustive search.

In September, 1878, the following was adopted:

No. 212. That *all* baptisms, in order to be legal, must be done by both the administrator and the candidate going down into the water, according to the instructions in the Bible, Book of Mormon, and Doctrine and Covenants; and if there are any now numbered with the church, who have received the ordinance with any less than the above requirements, that they are hereby required to receive the administration of the ordinance in the above form.

On September 13 of the same year, the following:

No. 215. That this body, representing the Reorganized Church of Jesus Christ of Latter Day Saints, recognize the Holy Scriptures, the Book of Mormon, the revelations of God contained in the Book of Doctrine and Covenants, and all other revelations which have been or shall be revealed through God's appointed prophet, which have been or may be hereafter accepted by the church as the standard of authority on all matters of church government and doctrine, and the final standard of reference on appeal in all controversies arising, or which may arise in this Church of Christ.

On September 29, 1879, this was reaffirmed:

It is our opinion that the free rendering and meaning of the resolution passed at the semiannual session of 1878, and referred to in said resolution from Decatur District, is that:

Whereas, Certain rumors had obtained currency that the church had not at any time so attested the Book of Doctrine and Covenants, and the later revelations given to the church, by vote and affirmation, that they should form with the Bible and Book of Mormon, a standard of reference in case of controversy and difference of opinion upon questions of doctrine and practice in the church; therefore to remedy this defect, if it existed, the resolution referred to was introduced and passed.—General Conference Resolution No. 222.

We could multiply these instances, but it should be clear to any reader that the Reorganized Church from the very first accepted three works, and three works only as authority: the Bible, the Book of Mormon, and Doctrine and Covenants. The foundation of the Reorganization was not based upon accepting the Book of

Abraham as divine. It was based upon accepting the Bible, Book of Mormon, and Doctrine and Covenants. This has been reaffirmed time and time again in later years.

WE CANNOT ANSWER for every individual's particular opinion. It may be possible that there have been individuals in the Reorganized Church who have valued and considered the Book of Abraham as a divine communication. We do not know that there are such or have ever been. But such opinions, if any have so held, do not commit the church. The creed of the church is "All Truth." There are men within the church holding many strange positions. The church is not thereto committed. It is a school and part of the development of character. The church does not accept their position, nor do we view such opinion with any great degree of allowance, though we have charity for the men and extend a great deal of allowance to individual peculiarities. We believe as a rule men will the quicker come to the truth if allowed the utmost freedom and independence of thought. At the same time, men should not attempt to speak authoritatively or officially for the church in presenting their own personal peculiarities.

There are also certain mooted questions on which the church has not declared a position by Conference action, but there is still a general understanding among the eldership. Again there are questions on which there are individual differences of opinion, and there has been no General Conference resolution so that further free discussion has been permitted. But when the church has spoken by clear-cut resolution, the casual expression of some writer does not affect in the slightest degree the position of the church, let alone the basis of her faith.

It should be clear from the above that this is one of the cases in which the church has spoken from the first. The church has accepted the Bible,

(Continued on page 18.)

Question Time

Question:

Revelation 14:3 speaks of the new song sung before the throne, and the four beasts and the four and twenty elders, and no one could learn that song except the hundred and forty-four thousand. Can you tell me what the four beasts and the twenty-four elders are?

Indiana

L. A. C.

Answer:

The four beasts of Daniel 7 and those of Revelation 13 apparently have no connection with the four six-winged beasts of Revelation 4:6; 5:8, 11, 14; 6:1, 3, 5-7; 7:11 and 14:3. The latter evidently have to do with the celestial life to come. The Twentieth Century New Testament, Moffatt, Weymouth, and the Revised Standard Version all give it "creatures" or "living creatures" instead of "beasts"; and "councillors" takes the place of "elders" in the Twentieth Century New Testament.

Where the Bible itself, especially the Inspired Version, gives no interpretation of its prophetic symbols and types, as in the case under consideration, we can but suggest the possible meaning, with prayer for wisdom and light, awaiting the fulfillment of the promise: "And then shall my revelations which I have caused to be written by my servant John, be unfolded in the eyes of all the people."—Ether 1:113.

It would seem that these "beasts" or "living creatures" should perhaps be interpreted in light of the fact that when the elders saw them worshiping and praising God, they, too, praised him, saying, "For thou hast created all things, and for thy pleasure they are and were created." (See Revelation 4:9-11.) Also in light of Revelation 5:13, it is clearly indicated that every creature in heaven, earth, and sea will praise God eternally.

The crowns on the heads of "the four and twenty elders" (Rev. 4:4) and their position around the throne would suggest the highest authority under God and Jesus in the celestial world, and the "hundred and forty and four thousand" perhaps represent leadership selected from former and latter-day Israel for their faithful and complete obedience in performing unselfishly the whole will and purpose of God. (See Rev. 7:4-8 and 14:4.)

An innumerable company clothed in white, from all nations, kindreds, tongues,

and peoples, will also be in the celestial world (Rev. 7:9-17) but apparently will not be capable of producing the profound and glorious harmony of ecstasy and praise produced by those whose lives have been more faultless in sacrifice and devotion to service. This is perhaps what is meant by others being unable to learn the new song. Notice it reads, "As it were a new song."

HAROLD I. VELT

Question:

Can a person be an active member of a branch but still remain a nonmember of the church? Can such a person vote for officers of that particular branch?

Washington

Mrs. C. C. W.

Answer:

A friend of the church, who is not a member of the church, can share in many of our church activities. But the law and procedure of the church prohibit those who are not members of the church from partaking of the sacrament of the Lord's Supper, voting in branch business meeting, and being selected as delegates to district conference or the General Conference.

F. H. EDWARDS

Question:

What is a prophet and what are his duties?

Ontario

M. G.

Answer:

Generally speaking a prophet is one divinely chosen, authorized, and inspired to speak and act for God. His prophetic call makes him God's mouthpiece and his representative in performing whatsoever work God may require him to do, which work may vary considerably according to circumstances and needs. Moses and Abinadi were both prophets—but in office and work differed greatly, the first having a lifetime task in leading and founding the nation of Israel, giving the law, and revealing God and Christ; the second in calling a wayward people to return to God and to a strict observance of the law as already possessed by them, in which short effort he died as a martyr, though leaving a faithful testimony for future generations.

Since early times the word, "prophet," has changed meaning considerably, and

in modern times it has come to mean largely a "foreteller," which is hardly justified by Scripture. The prophet is more a messenger of divine truth, an exponent of divine truth by the will of God.

In the Reorganized Church the word "prophet" specifically applies to the head of the church who is generally referred to as "the prophet," though the name is applied loosely to other ministers. Our Scriptures teach:

It must needs be that one be appointed, of the high priesthood, to preside over the priesthood; and he shall be called President of the high priesthood of the church, or, in other words, the presiding high priest over the high priesthood of the church.

The duty of the President of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom, yea, to be a seer, a revelator, a translator, and a prophet; having all the gifts of God which he bestows upon the head of the church.—Doctrine and Covenants 104:31, 42.

It is customary for the prophetic office in the church to be filled by Divine designation, the Lord choosing the personnel to fill the office subject to the indorsement of the church, thus being approved of both. In addition to his natural or personal endowment, this officer or prophet of the church is given special gifts through the Holy Spirit which remain as a perpetual endowment to qualify him for the high duties of his office which are beyond the ability of man to perform of himself alone. The Lord has made it the prophet's prerogative to commune with Christ when need requires and thereby receive revelation including instruction, warning, counsel, or doctrine, as the Lord wills. He may be given spiritual discernment so that he can understand the needs of the church in its various missions. He is to judge in important legal questions which come up by appeal through the courts of the church to the Standing High Council of which he is the head. He is to preach the truth and safeguard the church against error, sin, and apostasy; in all his work he is to honor and glorify Christ who forever remains the actual head of the church.

CHARLES FRY

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald Editors* rather than panel members. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

New Eyes

Part II

By Ruby Strand

THE NEXT AFTERNOON Barry's mother rang the door bell of the Chapman home. Soon the two women sat before a cheery fire.

"I'm so glad you came, Mrs. Newton. I feel that if parents would get together more often and talk over their mutual problems, many of them would seem less like mountains. We love our daughter and we admire Barry. We know he's a fine boy, and we are happy to have him for Pamela's friend. It's just that we think she's too young to date. It isn't that we have wanted to allow our child no leeway, no thoughts of her own, circumscribing her friendships. That is not our wish at all—but dating, . . . well, it introduces so many temptations that we feel she is just not mature enough to face. With all the movies, television, modern love stories—so much to contaminate our young people's minds nowadays—surely you understand."

Her guest agreed. "But," she added, "our children are not really thinking along those lines at all. We are apt to put thoughts into their heads that aren't there."

"Why, what do you mean?" asked Mrs. Chapman, rising to rearrange a log on the fire.

Mrs. Newton rehearsed the conversation she had had with her son. "You see, it is really a lack of trust and understanding on our part. Young people, it is true, have many temptations, but they also have many opportunities for learning good things, and it is because Pam can talk intelligently upon the subjects that are interesting to Barry that he likes her so much. He isn't wanting to get away in some dark corner to neck—at least, I guess that is the term used. Our children who have had the advantages of being properly taught have ideals. We just must believe this."

THE OTHER WOMAN was silent. As they sat staring into the fire, watching the dying embers, a new understanding came to her. Finally she said, "I believe you're right, Mrs. Newton. I won't go so far as to say that Pam is not interested in Barry because he is a boy, for I have observed the cleverness of my daughter in her sudden yen for anything pertaining to aeronautics. There are many ways for a woman—even a thirteen-year-old—" she added, "to get one of the opposite sex interested in her."

"I believe you misjudge her, if you'll pardon my being frank. Fundamentally, isn't it because Barry treats Pam as an equal that she strives to live up to his belief in her? Could you be holding Pam back, trying to keep her in pigtails, so to speak? They have to grow up, you know."

"Then you feel we should let her date?" Mrs. Chapman asked the question in a spirit of humility.

"No, too early dating is not the answer."

"Then, what? That is our only bone of contention."

"I do not want to appear presumptuous, but may I ask a question?"

"Why, of course."

"Do you have a family altar—a time when you get together as a unit and talk over without heat and argument your reasons for the laws you have laid down?"

"Laws?" Mamie Chapman bit her lip. "I had never looked upon ourselves as lawgivers—policemen, you might say."

"Now I've offended you. I'm sorry."

"No, . . . for a moment I felt the sting. . . . But perhaps I see this with new eyes now. Maybe there would be greater understanding if we could help her to make her own decisions instead of telling her she can't do this, and she can't do that. I'm eager to tell her father. I'm sure neither of us had seen just what we were doing."

The clock on the mantel chimed four. Mrs. Newton rose to go.

"Please, excuse me," spoke up her hostess. "I intended to fix us something to drink."

"Some other time. I trust we shall become more than casual friends. I must go now."

"Then do come again, and I thank you so very, very much. I shall need your help to get this family altar started. We have never known much about such things. Will you please help me?"

"Indeed, yes," answered Mrs. Newton as the two women bade each other good-by.

GEORGE CHAPMAN, because of his work, came in contact with many men. Some were godless men, and since it was not always possible for him to shut off their vulgar talk he heard much that made him almost sick at times. It was no wonder he feared that something dreadful would happen to his daughter. He could hardly bear to let her out of his sight. As he drove home from work that evening he was thinking of something the fellows had said. "Oh, no, God," he silently prayed.

And yet he had only to pick up the paper after supper to realize that the men were right. There it was in all its sordid detail spread across the front page.

"Now you can see," he exclaimed, pointing to the words. "Thirteen-year-old Girl Brutally Attacked."

Home Column

Pamela said nothing. There was still a look of defiance on her face. Her mother had asked her to come into the living room after they had finished the dishes, but she had not wanted to. "I know I'm not going to the party, so why say any more about it?" Her mother had insisted.

When her husband shook the paper before them Mrs. Chapman said softly, "Now, George, don't rant."

He looked at her. The knitting needles made a rhythmic sound. "And you knit!"

She breathed a silent prayer. "Listen, George. I know it is awful. I am as shocked as you are, but I have something I want to tell both of you, something that may be the answer to it all. Barry's mother was here to see me this afternoon."

Pam came to life. "Whatever for?"

The afternoon visit was unfolded, word by word. The two listened without interruption. "She gave me new eyes," concluded the woman.

"To think that Barry said I was interesting!" beamed Pam.

Her father looked at her several minutes before he spoke. Then he said slowly, "Forgive us, Child. We did need new eyes, as your mother puts it. From now on there will be no scoldings, no punishments. We shall leave the decision up to you, trusting and praying that you will choose wisely and that you will accept our counsel because we are older—and then not rebelliously. We are finished with 'thou shalt not's.' Instead, we shall try to lead you into womanhood."

The girl went over and sat down on her father's lap, snuggling close to him as she had done many times before.

"Daddy, after all," she confided, "I am *only* thirteen, and that is pretty young to take the world upon my shoulders. Besides, I think it will be more fun to stay a kid for a while. But in the meantime, am I ever going to study up on aeronautics!"



Church Women in the News

Alma Power

Superintendent of Children's Hospital

Keys to the Texas Scottish Rite Hospital for Crippled Children were formally presented to Mrs. Alma Power, now superintendent of the hospital, by three-year-old Kelley Cunningham in Dallas, Texas. James R. Temple, president of the hospital's trustees, announced the promotion.

Mrs. Power has been a member of the hospital staff for ten years. Her selection as superintendent took place during the annual trustees' meeting and election at the hospital.

Alma Fern Rowden was born in Oklahoma, where she was reared by her aunt and uncle. (Her mother died when she was five years old.) She was baptized into the Reorganized Church at the age of eight, and was graduated from the Independence Sanitarium in May, 1931. She did private duty in Oklahoma for two and one-half years, after which she completed a postgraduate course in surgical nursing at Baylor Hospital in Dallas in 1934. She was head nurse of the surgical division in Baylor Hospital for two and one-half years, and since 1936 she has been doing orthopedic nursing.

On September 6, 1937, she was married to William Reagan Power.

In 1947 Mrs. Power took a short course at Columbia University in New York. She was head nurse of the orthopedic division in the Scottish Rite Hospital for Crippled Children for five and one-half years, and head nurse of the orthopedic division

of Baylor Hospital for seven years before becoming director of nursing service and assistant superintendent at the Scottish Rite Hospital in March, 1949.

The Texas Scottish Rite Hospital for Crippled Children is a seventy-bed hospital, maintained by donations and bequests, to care for children whose parents cannot pay for treatment. Crippled children of Texas are eligible for treatment from infancy through the age of fifteen. Since the opening of the hospital in 1924, more than ten thousand children have been treated.

Sister Power has been a resident of Dallas since 1934. To her nursing is truly a service profession. She feels that the excellent training she had at the Sanitarium has enabled her to keep before her the real purpose of her work.

NEXT WEEK'S HERALD WILL SAY . . .

"What would we do, what would we be thinking, if we became conscious that we were right now in the presence of Jesus? . . . We usually repent of our sins for the same reason we are willing to undergo an operation—because the pain is so bad that it hurts."
—"Take Heed unto Thyself," by C. B. Hartshorn.

"The fatalist believes that the mysterious necklace of events which he calls "life" is strung together by some superior force; and when the knot is tied—that is the end."
—"Faith or Fatalism?" by Norma Anne Kirkendall.

"If Jesus was, indeed, but the wretch despised by the Jews and pagans, how has he carved on the earth such a pathway?"
—"Tribute to Christ," by Henry Didon.

"To most of your friends you are the church. . . . I was the one to whom the whole class looked when the history teacher brought up the question of Mormonism. I was also one of the few who didn't smoke or repeat dirty jokes, and everybody knew it. . . . While most of the students were dancing, I was getting a lot of satisfaction out of other activities."
—"Letter to a Youth," by Carl Mesle.

You Can Still Be Yourself

Editors, Saints' Herald:

It has often been said, "Be yourself!" Yet we are admonished and counseled to be Christlike, Saints, Zion builders, and personal evangelists. Modern thinking asserts that each man's personality is unique, each having various and certain capacities, abilities, talents, and resources. In this light, could we all develop a faith such as the Brother of Jared, or are we restricted according to our individuality? When Christ commanded us to be perfect as our Father in heaven, did he mean "perfect to the extent of our limitations"?

Are we followers along certain lines and leaders in other fields? Father Keller in You Can Change the World reveals how one person can be an outstanding force for good if he but takes the effort, initiative, and responsibility. Is there any limit to our accomplishments? Can't we be a Moses, an Isaiah, a Peter, or a Joseph Smith? What is to hinder us? Can we correlate the philosophy of "be yourself" with "be perfect as your Father in heaven"?

Kenneth Noland

Dear Kenneth,

We cannot all be a Moses, an Isaiah, a Peter, or a Joseph Smith! In fact, none of us can be. For they lived in a different age, in a different country, and under different environmental conditions: we live in America in the twentieth century. But you can be a Kenneth Noland, and I can be a Paul Wellington—and who knows where these names will rest in history? Each of us is born with certain capacities to "become." Some people are curtailed by deficiencies—but for most of us, "the sky's the limit."

Of course all of our interests are not the same. What a dull world it would be if all of us were editors, soldiers, preachers, or what have you. Variety is the spice of life—not only within each life, but among all forms of God's created lives. Human existence in this modern world requires a variety of specializations. Most certainly we don't want everyone to be a preacher; we need agricultural, industrial, and financial leaders as well. True, we need righteous men in these stations, but we must expect they shall spend most of their time providing leadership in the physical affairs of God's kingdom.

"But," you may comment, "I was referring to qualities of personality. I know we couldn't be the Moses, or Isaiah, or Peter. But can't we develop within us similarities of character? Are we restricted to mediocrity by limits of capacities, abilities, talents, and resources?" Again I say, "With most of us, the sky's the limit!" We may not make the headlines of the daily paper, or the history book of the future, and most certainly it is too late to get into the Bible, but our behavior and personality may have a tremendous effect on many of our present generation.

It is generally conceded that most people never stretch to the peak of their potentialities. Sometimes there is good reason: they are often limited by time and circumstance. Of course, the reverse happens: circumstances and time often "boost" them. Although we do not know what might have been under other circumstances at another time, we see fame and recognition come as a result of what appears to be certain extenuating circumstances. Looking back on history, Abraham Lincoln is often called "the product of his age." Perhaps Moses, Isaiah, Peter, or even Joseph Smith was similarly raised to position of leadership and fame.

Whether the preceding thoughts prove right or wrong, these men came into prominence by providing leadership to a cause which is accepted by people of our nation today as important. Their names are perpetuated. Today there are causes for righteousness which require leadership and guidance. He who recognizes such a cause and rises to meet the challenges of such a movement will find his resources absorbed and developed to the limit. He may not end up with his name emblazoned in gaudy epitaphs, but he doesn't have to have recognition in this world to reach the celestial glory of the next.

Yes, you are called to perfection. But who shall judge when you reach it? Surely not the people about you. You yourself will not be able to make such an evaluation. For who can really know what Christ meant when he spoke of perfection? Does it mean "to be without flaw, always correct in every little detail"? If so, I doubt if you or I will reach it in this life. Perhaps Christ did recognize we would have limitations. I'm sure he will see our desires and will assist us to reach the pinnacle he prescribed.

Admonition to be Christlike, saintly, a Zion builder, or a personal evangelist does not place everyone in the same mold. There are plenty of possibilities within these broad categories to display billions of unique personalities. You can still be yourself!

Paul A. Wellington

Graceland

GAZETTE

■ Some 1,500 people attended Graceland's twenty-ninth home-coming on October 16, 17, and 18. At 1:30 Saturday afternoon the first home-coming parade was presented. Floats depicting campus life were exhibited and prizes were given for the most humorous, most colorful, most original, and most representative of campus life.

■ Ruth Bruch, sophomore student from Cameron, Missouri, was crowned Graceland's first home-coming queen during half time at the football game Saturday afternoon. Her attendants were Janis Williams, Independence, Missouri; Mary Jane Closson, Lamoni, Iowa; Nan Bayless, Wichita, Kansas; Sharon Erickson, Omaha, Nebraska; and Jean Metcalf, New Albany, Indiana.

■ A large home-coming crowd cheered its favorites on to a one-sided victory over the Wentworth Military Academy with a final score of 46-0. On the first kick off, Graceland picked up Wentworth's ball and Stan Corrington of Belleville, Illinois, raced ninety yards for Graceland's first touchdown. Wentworth started the second half by kicking to Graceland. John Walden of Des Moines, Iowa, duplicated Corrington's earlier touchdown by racing eighty-five yards to the goal.

■ Graceland College Day was observed throughout the church on Sunday, October 25. Members of Graceland faculty visited various congregations in the Midwest as guest speakers on Sunday. The money received from the College Day offerings will be used for architectural studies for future buildings on the campus.

■ Station KMA in Shenandoah, Iowa, has begun a series of programs called, "Your Midwest College Spotlights." Graceland has been invited to take part in this series by presenting a thirty-minute program on December 20 representing and depicting the college life on Graceland College campus.

■ Charles R. Hield, junior at the University of Wisconsin, has been selected to play a lead role with the Wisconsin Players in *Bell, Book, and Candle*. Charles is a 1953 graduate of Graceland where he received his Associate of Arts degree. He also played lead roles at Graceland in *Angel Street* and *The Importance of Being Ernest*. His home is in Independence, Missouri.

■ The Alpha Phi Omega Service Fraternity is relocating the sundial which was given to Graceland by the graduating class of 1898. The permanent location for the sundial has not yet been decided upon. A Phi O is in the process of restoring the old sundial with the replacement of the metal gnomon which casts a shadow upon the face of the dial.

■ Park Chunill, Graceland's first student from South Korea, arrived on the campus Thursday, October 22. He was met in San Francisco by Tom Beil, who then started him on his journey by train to Lamoni. Dr. William Gould met Park in Creston and brought him to Lamoni. Park's entire journey took sixteen days. His contact with Graceland is the result of his friendship with Tommy Kemple, who was with the army in Korea.

■ Ball and Chain, the club for Graceland's married students, elected new officers. They are Charles Douglas, Elyria, Ohio, president; and Donna Scafe, Bremerton, Washington; Bob Landrum, Marianna, Florida; and Vern Robertson, Wiaraton, Ontario, Canada, committee members. They have organized a nursery from 10:00 to 12:00 Sunday mornings for the children of married students. The nursery will be supervised by different parents under the direction of Bob Landrum.

■ On Saturday night, October 31, Gracelanders held an all-school Halloween party. The evening was full of fun and frights, complete with a horror chamber. Following the program, donuts and cider were served. A midnight show was held at the Lamoni Coliseum for those wishing to attend.

■ The Graceland Music Department presented a formal recital Sunday, November 1, in the Student Center. Students participating in the recital were Les Belrose, Sarnia, Ontario, Canada, and Mary June Muir, Brown City, Michigan, organists; Delores Tandy, pianist, and Frank Church, celloist, both from Independence, Missouri; Don Breshears, Rock Island, Illinois; Marybeth Edsburn, Corvallis, Oregon; and Mary Pohly, Flint, Michigan, vocalists.

■ Carol Collins, Independence, Missouri, was elected Social Activities Planning Committee chairman. She will serve until the second semester. Each chairman may serve only one term of office and is elected on a quarterly basis.

New Horizons

Korean News

ANOTHER EDITION of *Newsletter from Korea* has reached the editors' desks. A phrase which leaps from the printed page says, "Last Issue from Korea." Major Millard F. Caldwell, its compiler, hastens to explain, "My replacement has arrived! . . . but I will continue to print NL when I get back home and get settled.

Newsletter has become the communication system keeping R.L.D.S. soldiers in Korea acquainted with each other and the States. Letters from home and from the boys are solicited; news of interest and service addresses are appreciated. Major Caldwell invites correspondence directed to *Newsletter* to be sent to: 3692 Pioneer Drive, West Riverside, California.

Major Caldwell suggests that parents or soldiers who desire to get in touch with priesthood members in Korea write Cpl. John M. Decker, US55314119, Hq. Btry., 1st FOB, APO 358, San Francisco, California, or Pvt. John B. Studdard, US55258054, Prov. Co. S.E. 457, APO 613, San Francisco, California. Both will be in Korea until next spring. Additional comments on Caldwell's personal war against exposure and starvation among the Koreans give a picture of another phase of human degradation:

"My interest, and the high light of my tour, has been in observing the Korean people. Many books have been written and many hints given to the serviceman to help him in his conduct while in Korea. I have learned that there is an unpublished story. At any rate it hasn't been given enough publicity regarding one's duty as a representative of our country. My story, my interest, and the underpublicized part of Korea is related to the many orphanages and its many poor, starving families. There isn't a single village or city that doesn't have at least one orphanage. The larger the town the greater the number of orphanages—and homeless children roaming the streets, looking, looking, looking! I have served in many foreign countries; I've seen a lot of misery and pain and sorrow in different parts of the world, but nothing to compare with Korea. I will never forget the plight of these people. Each time I think of my family and the gifts that God has given me I am reminded of those who are less fortunate."

A Real Community Asset

An editorial which appeared in the "Independence (Missouri) Examiner" for October 14, 1953

A TWO-YEAR SURVEY of hospital facilities and needs in this area recently completed by Community Studies, Inc., and turned over to the Greater Kansas City Hospital Council should remind this community again of the value of its own hospital.

The Independence Sanitarium and Hospital is a member of the area council made up of institutions in the Greater Kansas City Metropolitan area. The survey just completed at the council's behest is indicative of the benefits that may accrue through the hospitals' acting together in the interest of the area's health needs.

Our own sanitarium and hospital, while not among the largest in the council, ranks well up in the services, equipment, and other facilities needed to take adequate care of the sick, the survey indicated.

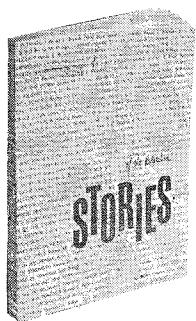
It has grown with the community from a 40-bed capacity, when it was established, to a highly modern institution of 166 beds and 36 bassinets. It includes two operating rooms for major surgery, one for minor surgery, one for genitourinary operations and two delivery rooms. It has complete X-ray and laboratory equipment.

One resident physician is on duty but no interns, due to the unavailability of training facilities for young doctors. About 60 doctors have house privileges, including 19 who engage in general practice and 41 who have various other specialties.

The hospital here is approved by all rating groups, except for interns and residents.

The R.L.D.S. Church, parent organization, and the community as a whole have a right to be proud of the hospital. The governing board is composed of three members of the Bishopric, three members of the Presidency, the church physician, the mayor of Independence and the Eastern Judge of the County Court.

Stories of the Restoration



This outstanding collection of stories brings the message of the Restoration in language and with illustrations that every child can understand. Some have been previously published in "Zion's Hope" and "Stepping Stones," others are new. Available in two bindings.

Paper bound \$1.50

Cloth bound \$2.25

Herald House

Independence, Missouri

The Independence Sanitarium and Hospital up to now has provided fine service in taking care of the needs of the community. It probably will have to expand further as the community grows, and in this expansion can be aided by the support of the community and of individuals who can render an invaluable help to the institution through various voluntary services.

In the near future, the hospital here is planning to build an emergency department, a badly needed expansion. Such a department will make it of even greater value to the community. The vast increase in automobile accidents and other emergency cases have created a heavy and unsought load which the hospital has been trying to carry as best it could with limited provisions for this type of service.

Let's not take the Independence Sanitarium and Hospital for granted. Let's recognize it as a community asset and give it a tangible demonstration of appreciation by supporting it in every way possible.

—Used by permission.

Across the Desk

(Continued from page 4.)

of the new church school year. Following church school we had Communion, of course. All attending evidenced great interest, and there was an excellent degree of the Spirit present. About half of the sixty people at the morning services were members. We have eight prospective baptisms in the Waiakea group, and several teen-age young people want to be baptized but are being held back by their Buddhist parents. Five or six boys in service will be returning from the armed forces soon; most of them in their letters have indicated a desire to help with the work of Waiakea when they come back. Brother Kashimoto is making a good pastor for the mission. It appears now that the mission should be ready for branch organization in three years—possibly much sooner.

Modern revelation supplements the instruction given in earlier days

concerning the Lord's day in the following terms:

That thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto thee to rest from thy labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord.
—Doctrine and Covenants 59: 2 f-h.

The Saints are to observe the first day of the week commonly called the Lord's day, as a day of rest: as a day of worship, as given in the covenants and commandments. And on this day they should refrain from unnecessary work; nevertheless, nothing should be permitted to go to waste on that day, nor should necessary work be neglected. Be not harsh in judgment but merciful in this, as in all other things. Be not hypocrites nor of those who make a man an offender for a word.
—Doctrine and Covenants 119: 7 b-d.

It happens that both of these references have been brought to our attention several times recently, and one of the letters bearing on this matter of Lord's day observance offers some suggestions which merit

earnest consideration. We are printing this letter with the consent of the writer:

I am very much concerned about the growing attitude of laxity toward observance of the Lord's day. Maybe it is only local, but I doubt it. I see deliberate attempts to get Sunday work because of the time-and-a-half or double-time pay, and certainly little effort to avoid it. Work on home building and other projects is not uncommon.

If an opinion were published and disseminated to the ministry that inasmuch as Sunday is the Lord's day, a day for going to the house of the Lord to pay our devotions to the Most High, any remuneration Saints receive for services over and above the regular work week belongs to the Lord if performed on Sunday. Take the profit out of Sunday work and conscientious Saints who can avoid it, will. If they cannot avoid Sunday work, which is not a regular workday for them, giving the Sunday pay to the Lord will still bring to them an extra blessing, and the church will be benefited in spite of their absence.

Of course I know that such an opinion could not be made a compulsory policy, but I believe that if it were backed up with good reasons it would appeal to a good many Saints. They could give it in any manner desired—offering, oblation, or building fund—but it should be over and above their regular contributions. Plain instructions for proper attitudes toward Sunday, the Lord's day, would be quite appropriate now.

Christmas Program Helps



SING NOEL

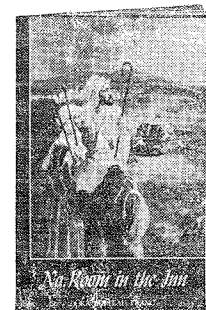
An excellent collection of carols and songs for all Christmas services and programs. Contains solos, two-part numbers, quartets for children and adults, and indispensable favorite carols. A colorful book, produced of high-grade paper for many years of service at church or home. 48 pages. Lillenas Publishing House
Price 40c

NO ROOM IN THE INN

by Dora Boiteau Franc

An effective Christmas pageant—gives the atmosphere of the time in which Jesus was born and something of the atmosphere of the beauty and miracle of His birth as told by Matthew and Luke. 29 characters and a choir required. 3 scenes. Suggestions included for simple costumes. Abingdon-Cokesbury Press

Price 25c; \$2.50 per doz.



Herald House

Independence, Missouri

Letters

Invitation to Members in Germany

I read in the *Herald* every so often the address of someone who has just come overseas. For this reason I would like my address printed with the request that any members coming over this way let me know where they are so that I will be able to help them find other members in their area. I keep in close touch with Louis Zonker in Hannover and with several of the soldiers who are here.

I have been here now for two years, and I will be here one more year before I will be re-assigned in the States, but I have no idea as to which post it will be. I am stationed right at the edge of Stuttgart, and my wife and I have our quarters near the post. All Saints are welcome to visit with us whenever they are in the area. And while they are here I can help them locate German branches close to them. Here in Stuttgart is a small branch which we attend regularly, even though we speak very little German. The fellowship of Saints prevails here as it does in the States. People here do not have the amount of money that is customary in branches there. Members of the Zion's Builders class in Louisville, Kentucky, have sent word that they will purchase new hymnals for the Stuttgart Branch when they are off the press. Little gifts such as that go a long way with these people. We must work close with these people even though there are many who will say that these are the people that killed so many of our fellow Americans. It is natural to feel bitter toward those who have helped to cause so much misery, but then we must all remember that it was not the people here who started the war; it was false ideals that were driven into them and not counteracted by the show of love from the other people. We must let these people know that we as Americans and as Latter Day Saints do care for them, for they are our brothers. As I have read in a tract of another church, we all know the Golden Rule, but there should be even one rule higher which may be called the diamond rule. It is, "Do unto others as Christ would have you do unto them."

I have not been reading the *Herald* long but I enjoy it and expect to keep on taking it even though I move around quite a bit in the army. I hope that I can settle down at an army post close to one of our branches when I do get back to the States

SFC RONALD P. ROBERTS, RA37653375
VII Corps Signal School
APO 107
New York, New York

Testimony of a Sixteen-year-old Camp Counselor

As I am only sixteen, I felt it was a great privilege to be able to be a counselor at the Los Angeles Stake junior high camp held at Idyllwild this past summer. The six girls in my tent were eleven and twelve years old, and I got to like them very much the first day. When night came, and all the cabins were having the evening talk-it-over and prayers, I was a little scared. I had been told beforehand that the girls might be a little hesitant in saying their prayers. But that night after our talk-it-over, every one of the girls prayed.

Thursday night when we were getting ready for bed, two of the girls called me over to their

beds. When I sat down I could tell that something was bothering them. They told me that during our closing prayer they became confused, but they didn't quite know what over. As I was talking to them, trying to draw out the trouble, I found that one girl wanted to know if God really existed or if he were just someone else like Santa Claus and the Easter bunny. She wanted God to speak to her so that she would be sure of his reality. I told her God sometimes speaks through people, but other times a feeling of inner warmth helps us to know for certain that he is. That was the way it had been with me, and I knew God was always near me and ready to help. The other girl wondered if God could forgive. She said many times she would ask forgiveness and would be truly sorry, but then she would do the same thing again. I told her God loves us so much that if we are truly sorry he will help us and that we should ask him to help us, for without his help we could never be better.

While we were sitting there God's spirit came to us, and it seemed the room was flooded with his presence. I had thought the rest of the girls were asleep because it was so quiet, but then I heard someone crying softly, and I found that all of them had been listening to our talk. They, too, felt God's Spirit in the room.

When I went to bed that night, I thanked God for all his blessings. Later one of the girls came running over to me and said that she had had a dream she wanted to tell me about. In it she saw a tree with a baby crib; then it was gone, and in its place was a table at which two men with long hair sat. One man was sitting at the other's feet. She said that when she woke up she felt she had to come to me and ask what it meant. I told her I didn't know, but if she would go back to bed, I would ask someone else about it.

The next day I asked Sister Blakeman, and she told me that I should ask a member of the priesthood. Later I went to Brother Cunningham, and asked him about it.

The next day he told us that he was awakened about two in the morning with an explanation to the dream, and that he would tell us during our morning fellowship. He told us that the tree was the life span from babyhood to adulthood, and the table was God's care. The one person sitting at the other's feet meant that we should always serve others as Jesus did here on earth.

Because of this experience my testimony of God was strengthened, and I want always to be able to serve him. I should like to serve him by working with his children, for I find no greater joy anywhere.

GAIL WOODSON

Long Beach, California

Report on Iowa Conference

I was privileged to attend the district conference held November 1 in Washington Junior High School, Clinton, Iowa. District President J. W. Breshears requested all branches of the district to discontinue regular services in order that their members might have opportunity to attend this conference. A youth rally with the district young peoples' leader in charge was held the evening of October 31 at the Clinton R. L. D. S. church.

Peoria had a representative gathering at both the youth rally and the conference. Elder William H. A. Norris took Pastor R. G. Wrigley and Elder William Shotton in his car. Also his mother, Sister F. B. Norris, Sister Elvin Duke, and myself. As we drove along in the early morning enjoying the autumn landscape and the uncrowded highways, I thought of the statement of William Cullen Bryant

"The groves were God's first temples." We saw many deeply wooded areas that certainly inspired a spirit of worship by their beauty and peacefulness.

God's Spirit marked the prayer service of the conference and the preaching service that followed. The theme of the prayer service was "Our Spiritual Obligations." After the opening hymn, prayers were offered first by four elders of the district, after which members of the congregation offered prayer. Evangelist W. W. Richards of Davenport, Iowa, gave a very inspiring message on the theme of the prayer service, followed again by testimonial responses from four elders of the district. Many testimonies were given by individual members. The thought that I gleaned from the service was a warning that Saints must be ever alert and prayerful lest they fail to live up to their spiritual obligations.

Apostle R. E. Davey was the speaker at the preaching service. With timely illustrations he developed his subject, "Giants and Grasshoppers." His Scripture lesson was the story of the failure of the Israelites to enter the promised land of their inheritance because of their lack of faith in God to help them overcome their enemies and possess the land. Brother Davey said, "Today we, too, often lack faith to move forward and reap the blessings God wishes to give us. We have five great giants in our lives which we must overcome if we expect to achieve eternal life."

The giants named which we must overcome are compromise, lack of dependability, self-satisfaction, self-seeking, and lack of Christian sportsmanship. Apostle Davey's audience drank in every word and I heard many near me say, "That is the most down-to-earth sermon I've ever heard! It is a timely warning to all here, both members and nonmembers."

Once again I have been impressed with the truthfulness of the fact that spiritual strength is increased by meeting together often with those of like faith.

GLADYS HEGWOOD

West Peoria, Illinois

The Book of Abraham

(Continued from page 10.)

the Book of Mormon, and Doctrine and Covenants from the first as divine. It has never at any time included the Book of Abraham. The statement in the early *Herald* does not commit the Reorganization.

It frequently happens that there are incidental statements appearing in an article which do not even represent the position of the author but are worded in such a way as not to present fairly his views. It is quite possible, that if the question were put to the writer of this article, he would have modified and corrected the phraseology, as the statement is quite incidental. We state this only in fairness to the writer, and not as affecting the church.

But giving to his statement the widest possible adverse credit, at the most it means that the writer above placed the Book of Abraham alongside the later revelations in the Book of Doctrine and Covenants. But he makes no argument whatever for the acceptance of that book, as his sole argument is founded on the second edition of the Book of Doctrine and Covenants. Nor does it commit the church, even if the church had not already spoken.

But in this instance, the church had spoken repeatedly and definitely.

S. A. BURGESS

Briefs

Mission Progressing

ALVA, WYOMING.—Elder L. S. Troyer visited the mission at Hulett and Alva in September.

Brothers Merlin O'Haver and W. Aubery Long attended the priesthood institute at Osage, Wyoming, October 3-5.

Elder E. C. Judson visited the mission on November 16.

The group was organized into a mission on December 7. W. Aubery Long was ordained an elder at that time, and Debra Lee Larson was blessed.

Those who helped with the organization were Elders E. C. Judson, Dale Larson, George Mefford, L. S. Troyer, and Brothers Roy Shumate and Merlin O'Haver. Elder Troyer stayed three days after the organization meeting.

The group enjoyed a Christmas party on December 23.

Blizzard conditions during the month of February held church and church school activities down.

Elder Long and Brothers O'Haver and Dan Long attended the priesthood meeting in Torrington, Wyoming, March 15.

Services were held on Easter Sunday at the Alva church. An egg hunt followed the services. A picnic lunch was served at noon and a program followed. About seventy attended.

Lucille Long, Aletha Wood, and Mrs. George O'Haver were baptized by Brother O'Haver at Alva on June 14. They were confirmed by Elder Long.

Patriarch A. W. Lundeen and Brothers Henry Turner and Jim Turner were branch visitors.

Those who attended the reunion at the Bob Marshall Camp near Custer, South Dakota, on July 12 were W. Aubery Long and family, Neil, Darlene, Joan, and Mike Mahoney, Gertrude Mahoney, Merlin and Dorothy O'Haver, Rosanna Vito, Richard Nielsen, and Gertrude Jolley.

A party was held at the Alva church on July 25 for the young people. They played games and toasted marshmallows.

Elder Judson, from Wheatland, Wyoming, was the speaker August 26.

Adam and Bernice Pehringer were baptized by Brother O'Haver and confirmed by Elder Long on September 13. Nadine Carol Gurley was blessed that same day.

Services for the mission are held three times on Sunday. Morning services are at New Haven, afternoon services at Hulett, and evening services at Alva.

Elder Long was the speaker September 27 at Osage, Wyoming.—Reported by GALE JOLLEY

Institute Held

OWEN SOUND, ONTARIO.—"Challenges of the Restoration" was the theme for the priesthood and women's institute held at Owen Sound September 13 for the district. District President Gordon Farrow was in charge. Fellowship hour commenced in the morning, with Elder Alex Cadwell of Guelph speaking about spiritual testimony.

Classes were conducted at eleven o'clock and one thirty. Sister Ruby Taylor, of Grand Valley, was in charge of the women. She is the district women's leader. Sister Gloria McLean, of Guelph, sang a solo, "Teach Us to Build." She was accompanied by Sister Mabel Farrow of Wiarton. Sister Mortimer, of Elora, read the Scripture about the elect lady. A poem, "My Work," was read by Sister Brady

of Wiarton. The president of each women's department of the district gave a report of their activities during the year. The guest speaker was Sister Aarona Kohlman. Her topic was "Making Better Use of the *Women's Handbook*." She also stressed working in city projects.

Priesthood meetings were conducted by Elders Alex Cadwell and Gordon Farrow.

The preaching service in the afternoon was by Brother Farrow. His subject was "All My Commissions Are Spiritual."

The Owen Sound women's department served a delicious dinner at noon.

The district was well represented.—Reported by MRS. B. BELROSE

Seven Baptisms

BAY MINETTE, ALABAMA.—The branch had a business meeting August 9 at which the following officers were elected; pastor, Elder Edward Barlow; assistant pastor, Jack Page; Sunday school superintendent, Leonard Clark; women's leader, Mrs. Tommy White; children's leader, Mrs. Jack Page; publicity, Mrs. Edward Barlow; secretary and treasurer, Mrs. Horace White; historian, Mrs. Forest Newton; youth leader, Mrs. Gerald Goodson; recorder, Miss Ruth Howell; music leader, Mrs. Mitchell White; book steward, Mrs. Louis White; adult supervisor, Mrs. Marshall White; finance committee, Mitchell White, Marshall White, and Bill Russell; and building committee, Walter White, Grady Dees, and Jessie Baggette.

The branch had seven baptisms. They were Mrs. Floyd White, Hugh White, Grady Dees, Gerald Goodson, Miriam Russell, and Mr. and Mrs. Lloyd Martin.

The branch has had an increase in attendance, and has done some remodeling on the church building. A new church lot has been purchased.—Reported by MRS. TOMMY WHITE

Missionary Booth at Fair

SACRAMENTO, CALIFORNIA.—Marliiss Rolene, daughter of Mr. and Mrs. C. R. Childs, was baptized on Children's Day, June 14, by Brother Herschel Damitz, and confirmed by Elders Cecil A. Jacks and Lawrence Hendrickson.

Youth camp at Happy Valley, June 14-21, was attended by a number of young people. Reunion was held the week of July 5-12. The women conducted a fish pond to raise funds for the grounds.

Cynthia Lee, daughter of Mr. and Mrs. E. LeRoy Burdick, was blessed on August 30 by her grandfather, Bishop E. C. Burdick, assisted by Elder Myron Schall. Eric James, son of Mr. and Mrs. James Clark of Folsom, was blessed by Elder W. H. Dawson, assisted by Elder L. A. MacDonald. Jeri Diane, daughter of Mr. and Mrs. Al Bilding, was blessed on September 20 by Elder Jabez Elam, assisted by Elder Robert L. Nephew.

Pastor and Mrs. Schall returned in August from a trip of about six thousand miles, through Washington, Idaho, Wyoming, Colorado, New Mexico, Arizona, and southern California. He was guest speaker in Seattle, Spokane, Ft. Collins, and Delta, Colorado. They attended the Western Colorado District reunion at Delta, and assisted throughout.

The lunch counter sponsored by the branch and managed by the Idola Club at the State Fair netted more than five thousand dollars. Northern California District maintained a missionary booth at the fair, under the direction of District President L. A. MacDonald, with Elder Glen Johnson in charge. Assisting him were Elders Clinton Saxton, Thomas Beil, Myron Schall, and Bishop Burdick. Sister Elizabeth Schall provided fresh flowers and an appropriate setting each day. Photographs of the four prophets of the church and a num-

ber of the church institutions were on display. Well over a thousand people stopped to ask questions about the church.

At the branch business meeting held September 23, the following officers were elected: Myron Schall, branch president; counselors, John E. Gann and Robert L. Nephew; director of religious education, Cecil A. Jacks; youth leader, Earl Horton; women's leader, Cora Bridges; director of music, Edna Burdick; director of drama, Mabelle Nephew; secretary, Eula Damron; recorder, Rose Ida Honeychurch; treasurer and solicitor, Ives J. Honeychurch; auditor, John B. Dawson; historian, Marjorie Damitz; book steward, Hazel Damron; finance committee, E. C. Burdick, Ella Dawson, and Donald Damron. An installation service was held on September 27.

The annual rally day service was held October 11. Special guests were Elder and Mrs. Clinton Saxton and family. Elder Saxton gave the sermon.—Reported by LENA SWANEY

Hold Youth Camp

DANVILLE, ILLINOIS.—The Danville mission held a youth camp over the weekend of October 10-11. The theme was "Youth Examines the Restoration." Classes were taught by Elder Pershing Tousley, pastor of the mission, and Elder William D. Poore, of Carbondale, Illinois. James Elledge was camp director and was in charge of recreation.

In addition to classes, the youth enjoyed a weiner roast, movies shown by the pastor, a camp fire, and a hay ride. On Sunday an early morning prayer service was held, with class work following. The camp was dismissed in time to attend the eleven o'clock services at Danville mission. The attendance for the week was twenty-three. Three nonmembers were present.

Youth camp has been held the past three years by the mission. Plans for a camp next year are already being made.—Reported by JAMES ELLEDGE

Young Adults Have Retreat

LEAVENWORTH, KANSAS.—The young adult group from the Kaw Valley District held a retreat at Forest Park, Topeka, Kansas, on October 10-11, with approximately seventy members and friends participating. The theme was "Stewardship, Our Responsibility," which was timely and challenging. Elder Lyman Edwards was in charge of worship services.

Brother and Sister Glenn Price were in charge of recreation and the amateur hour program; Brother and Sister Dick Howard were in charge of the song fest and fireside program.

Brother and Sister Alfrey, of Topeka, provided meals for the group.

Plans were made to hold annual retreats, the next one being tentatively planned for June, 1954, at Forest Park, in Topeka.—Reported by TED D. FOWLER

Move Manchester Mission to Hartford

MANCHESTER, CONNECTICUT.—The Manchester mission was started under the leadership of Elder Almer Sheehy about three years ago. At that time, Elder S. L. Thompson of Manchester began holding services in his home in an effort to minister to three or four church families living in that area. Later a VFW hall was obtained, and consistent services have been held there ever since. Six or more families have supported the mission. Attendance has been small, since most live in Hartford, ten miles away, or are even farther from Manchester. Over the past year, attendance has averaged from seven to ten.

Elder J. V. Pement visited three days in Manchester arriving September 13. He visited

the Saints, preached on Sunday, and called at the Hartford Seminary Foundation, a non-denominational seminary in nearby Hartford endowed by charitable persons. Elder Pement contacted a Mr. Carter there, a former resident of Kansas City familiar with the church, who contacted the school officials about obtaining a meeting place in Hartford. Through the efforts of Mr. Carter and Brother Pement, a chapel building was procured for use as long as it is needed. It is located on the campus, seats about one hundred people, is equipped with an electric organ, grand piano, several class rooms, rest rooms, a cloak room, and janitorial service.

The chapel was made available for the first Sunday in October. Interest has improved, and average attendance for the past three Sundays has been sixteen. These facilities may also be used for evening and special services.

While Brother Pement was with the group, more organization of the mission was completed. A secretary, treasurer, church school director, and a women's leader were chosen. The name of the group was officially changed from Manchester mission to Hartford mission. The new address will be Hartford Seminary Foundation, 55 Elizabeth Street, Hartford, Connecticut. This institution is centrally located in one of the best sections of the city.—Reported by J. V. PEMENT

Organization Takes Place

LAMAR, MISSOURI.—The formal organization of a mission in Lamar took place September 29 at a business meeting held at the home of Elder and Mrs. Norman Cox, 803 Walnut Street.

Elder Stephen Black presided, assisted by Elders Arthur Dixon of Miami, Oklahoma, and George Doubledee, of Medoc, Missouri.

The following officers were elected: Norman Cox, pastor; Dewey Miller, church school director; Bruce Logan, young people's leader; Jean Jeffries, publicity and women's leader; Buena Logan, secretary and music director; and Lester Heath, treasurer.

The group has about forty-five members from Lamar and surrounding areas. Meetings are held in the IOOF building each Sunday. Visiting ministry from other branches in the district have assisted.—Reported by JEAN JEFFRIES

Six Baptized

LONGVIEW, TEXAS.—On August 30, District President C. W. Tischer and Elder A. J. Banta and Mrs. Banta met with the Saints in the Longview area to organize a mission.

The following officers were elected for the coming year: pastor, Elder Harvey Spillar; church school director, Darneel Hanson; secretary, Raeford Hanson; treasurer, Marie Nagel; music director, Eula Lawson; women's leader, Mary Carl; publicity agent, Florence Aaron; historian, Carl Aaron.

Sister Banta, district women's leader, helped the women organize their first women's department. Officers who will assist Mary Carl are assistant leader, Marie Nagel; secretary, Dorothy Blakely; treasurer, Lois Allen; teacher, Zella Hubbard; friendly visitor, Raeford Hanson.

Six persons have been baptized since January. Lois Allen was baptized October 4 by Brother Spellar.—Reported by FLORENCE AARON

Two Ordained

ST. CHARLES, MISSOURI.—Officers for the new church year are as follows: pastor, Elder James W. Myers; church school director and youth leader, Earl Hanaker; women's leader, Maude Sappington; director of music, treasurer,

and solicitor, Louie Trask; church and recording secretary, Helen Bloebaum; auditors, Charles Sappington, Kenneth Purghaun, and Charles Swanson; building committee, Charles Sappington, Russell Reider, and Charles Swanson; historian, Cora Hunter; book steward and publicity agent, Florence Hollander; finance committee, Russell Reider, C. Tabor, and E. Hanaker, and missionary supervisor, Charles Sappington.

Elder Myers, assisted by Brother B. East, ordained Brother C. Sappington to the office of elder on Sunday, October 4. Elder Myers, assisted by Brother B. East, and Elder C. Sappington, ordained Brother E. Hanaker to the office of priest.—Reported by FLORENCE HOLLANDER

Pipe Organ Dedicated

SAN ANTONIO, TEXAS.—The branch held its annual business meeting September 9. The following officers were elected: pastor, Rouss Eastham; counselors, Fantly Hall and Floyd Jett; treasurer, Dick Duke; secretary and recorder, Mildred Holder; church school director, Florine Neely; music director, Emma Jackson; women's department supervisor, Emma Sasse; youth director, Charles Eastham; book steward, Carrie Deason, and building custodian, Ernest Hegwood.

Special services were held October 9 to dedicate the new pipe organ in memory of Joseph and Florence Berry. District missionary Charles E. Kornman presented the dedication address. Music by the choir was under the direction of Emma Jackson.—Reported by MILDRED HOLDER

Southern Oregon District Organized

MYRTLE POINT, OREGON.—The organizational conference of the Southern Oregon District convened at Eugene, Oregon, on Saturday, October 10. Apostle E. J. Gleazer and District President J. L. Verhei were in charge. There was an average attendance of 300.

Bishop M. E. Lasater conducted a class, followed by a sermon by Elder Don Landon on "Worldly Voices." Elder Thomas Coffman led a song-fest and conducted a study of two of Sallman's paintings, projected on a screen. The Eugene women's department served refreshments at a get-acquainted social. They also prepared the noon meal on Sunday.

District President Verhei presided over the fellowship service on Sunday morning, October 11.

Apostle E. J. Gleazer presided over the business meeting, assisted by Elder Verhei. It was unanimously voted to organize the Southern Oregon District, which will include the branches of Eugene, Roseburg, Myrtle Point, and Bend, and the missions of Klamath Falls, Medford, Grants Pass, Bandon, and Cottage Grove, and all Saints living in that section of Oregon.

The elected officers were: district president, Don Landon; secretary, Joseph Ruchaber; treasurer, Thomas Coffman; bishop, sustained, M. E. Lasater; auditor, James Wood; church school director, Milton Petrie; women's leader, Shirley Landon; music leader, Rena Whittington; youth leader, Noel King. Guelda Barnhart was recommended as church historian.

The following men were recommended and accepted by conference vote and ordained to the priesthood: W. R. Watts of Madras; Earl Petrie of Grants Pass; Richard Petrie of Bend; and Harry Ruchaber of Roseburg to the office of elder; Kenneth Moye of Bend, and Duane Coop of Eugene to the office of priest; Laverne Moye of Bend, Cecil Barnhart of Eugene, and William Buckbee of Eugene, to the office of deacon.

The Oregon district officers led in a beautiful installation service for the newly elected Southern Oregon officers.

The final service on Sunday was a sermon by Missionary James Kemp.—Reported by MRS. THOMAS E. COFFMAN

District Officers Chosen

PARKERSBURG, WEST VIRGINIA.—The following officers were elected to serve the West Virginia District for the coming year: president, Samuel M. Zonker; counselor, Clyde S. Rice; counselor and bishop's agent, Otto O. Melcher; church school director, W. A. Schoenian; women's department leader, Mrs. Glenna Lee Phillips; young people's leader, Lawrence H. Phillips; music director, Neil Nixon; secretary and treasurer, historian, and nonresident supervisor, May R. Griffin; and *Herald* correspondent, Mabel Smith.—Reported by MAY R. GRIFFIN

District Conference Held

DES MOINES, IOWA.—On Sunday, September 27, the Des Moines District Conference convened at Central Church with 550 attending. Apostle R. E. Davey was guest speaker, with District President Ralph Wicker presiding.

Officers elected at the annual business meeting were: Ralph Wicker, re-elected district president; James C. Blair, J. Hugh Braby, Lee O. Mussell, George B. Orr, Marion Pease, Forrest Pratt, Frank C. Price, Herbert M. Scott, and Myron Wood, counselors. This council of nine elders was unanimously approved by the conference. They will direct the affairs of the branches appointed to them by the district president.

Bishop Stephen Robinson and his two counselors, Myron Wood and Aaron Coonce, were sustained. Mrs. Florence Freberg was re-elected director of religious education; Mrs. Thelma Williams, leader of the women's department; Mrs. Helen Harrington, music director; Miss Wanda Bingham, secretary; Jack Ross and Lloyd R. Young, of Ames, youth leaders; Myron Wood, treasurer; and Harold N. Freberg, auditor. Reunion committee members are Herbert M. Scott, A. Paul Winans, and Carl McGuire. These men were elected to serve as ex-officio members. Mrs. Alfreda Smith was sustained as district historian, and Mrs. Josephine Potter was elected district recorder.

The following men were approved for ordination to the office of elder: K. Dale Paterno, Ames branch; Albert J. Gabrielson, Boone branch; Charles Cackler, Coalville branch; Edmund G. Kelley and Fred O. Bishop, Des Moines branch; Lee O. Mussell, Carl McGuire and William C. McKeown, Mason City branch, and John P. Morgan, Perry branch.

The following were approved for the office of priest: Eugene Page and Wayne A. Williams, Des Moines branch; Robert Kolarich and Wayne Wilcox, Mason City branch, and Harold L. McIntire, Toledo branch.

Seven men were approved for ordination to the office of deacon: Richard Gabrielson, Boone branch; Richard N. Dunshee and Chester R. Johnson, Des Moines branch; Darrel Jones, Mason City branch; David E. Houston, Toledo branch, Gary W. Lubbers and Jerry L. Trusty, Webster City branch.—Reported by MYRA PRICE

Bonds Sold for Church Building

DALLAS, TEXAS.—Bishop Joseph Lewis was in the branch and assisted with the ordinations of Glen Fordham to elder, Danny Green and Hal Davenport, Jr., to deacons, and Harold Lewis and W. E. Everett to teachers.

Babies blessed were John and James, sons of Mr. and Mrs. J. W. Swafford, Jr., and Deborah Fay, daughter of Mr. and Mrs. W. E. Carpenter.

The following have been baptized and confirmed: J. W. Swafford, Jr., Ronny Weddle, Mrs. Sue Elliott, John O'Brien, Wayne Fordham, Mrs. Hal Davenport, Jr., and Janine Tey.

Elder Norman Cox held two series of cottage meetings. Other church officials who have ministered to the Saints are President W. Wallace Smith, and Apostle Charles Hield.

Special music for services has been rendered by Mrs. Donna Weddle, Frances Bratcher, Edith McCloskey, Elizabeth Bennett, Dorothy Sheffer, Judy Mottashed, Earl Hoestington, and Glen Fordham.

The children's department presented the special program for Children's Day, and the Zion's Leaguers a program for Memorial Day.

Elder Glen Fordham conducted a class in "Ways of Teaching" in which twenty-two were enrolled.

Mrs. J. F. Graham has furnished flowers for the Sunday services.

The branch has purchased a lot 162 by 400 feet for the new church building. Bonds are being sold for this project. This has proved a very satisfactory way of raising money. Ross Sherman is in charge of bond sales.

The women's department have held rummage sales, card sales, and have sponsored several other projects for the building fund.

Elders Green and Fordham attended the evangelistic institute in Independence. Mr. and Mrs. Fred Weddle and children have recently moved to Independence, Missouri.

Prayer meetings are held in the homes, except the first Wednesday of the month, when a meeting is held at the church.

Danny Green is enrolled at Graceland College at Lamoni, Iowa.

Charles Graber is now living in Venezuela, where his wife will join him in December.

New branch officers are Elder Linden Wheeler, pastor; C. A. Green and Glen Fordham, counselors; Glen Fordham, church school director; Harold Lewis, young people's leader; Evelyn Logan, women's leader; Thelma Mottashed, secretary; Zelpha Pierson, treasurer; Merle Hollenberger, music director; Mamie Dallas, adult supervisor; Chattie Everett, children's supervisor; Judy Mottashed, librarian and book steward; Frank Tey, solicitor; Hubert Bratcher, auditor; Ross Sherman, custodian.

An installation of church school officers, teachers, and teacher substitutes was held September 27.—Reported by CHATTIE EVERETT

New Church Building Underway

CHILLIWACK, B. C.—The branch business meeting was held October 11, with District President S. G. Clark in charge. New officers elected were: pastor, Elder D. Calder; counselors, Elders R. Day and A. Beer; secretary and treasurer, A. Beer; music director, Sister A. Beer; music assistant, Sister R. Day; women's leader, Sister W. Jackman; auditors, W. Stade and Cecil Christenson; Zion's League supervisor, Howard Taylor; publicity, Joan Beer.

There were two ordinations, two baptisms, one blessing and one wedding in the branch the past year.

The construction of a church is now underway at Chilliwack. The digging of the basement is nearly completed, and cement will soon be poured.—Reported by JOAN BEER

Semiannual Conference Successful

LONDON, ENGLAND.—An innovation introduced in the Midland and Southern District of the British Isles Mission last year was the holding of semiannual pastors' and officers' conferences. District President Tom Worth felt that such an opportunity for interchange of thought and teaching methods would make for more efficient leadership in branches and departments. The third such conference has just closed, making it clear that the benefits derived from such gatherings justify the experiment.

The duration of each conference has been from Saturday evening until Sunday midday,

thus enabling pastors to return to their own branches in time for Sunday evening services.

At the last conference held October 10-11, attendance was wholehearted. The theme then under discussion was "Leadership Responsibilities," and three pastors were responsible for presenting various aspects of that subject. The conference concluded with an outstanding service of dedication, in which everyone participated.—Reported by VIOLET WORTH

Two Young Men Ordained

ORANGE, TEXAS.—Brothers C. W. Tischer and Richard Davies of the Houston Branch visited the Sabine area mission August 23. The group meets in the Knights of Pythias Hall, 500 Ninth Avenue, Port Arthur, Texas. Brother Davies gave the devotional at the worship period. At the eleven o'clock hour, Brother Tischer preached on the responsibilities of members and priesthood. Brothers Tischer and Davies ordained Charles W. Plumlee to the office of priest. Elder J. Henry Porter, assisted by Brother Tischer, ordained Ralph V. Sherrell to the office of priest.

Members of the group live in Orange, Port Arthur, and Beaumont. For that reason, services in Beaumont were started September 13. They are held in the YWCA. This service consists of a class and a worship service in the evening. Average attendance for both morning and evening services has been seventeen.

The group enjoyed a picnic September 27, with twenty-two attending.

Brother and Sister William Pitts have recently joined the group. Brother Pitts teaches at Lamar College in Beaumont, Texas.—Reported by J. HENRY PORTER

Children Blessed

SANTA ANA, CALIFORNIA.—The Southern California District Zion's League volleyball play-offs were held during January in Santa Ana at the Memorial Park. Leagues from San Diego, Santa Barbara, Santa Paula, and Escondido attended, with San Diego League winning the trophy.

Glen Holmes presented a religious education program on the use of audio-visual materials on January 18. Following this, a potluck supper was served.

Elder Roy Hewes presented a series of Sunday evening lectures on the Book of Mormon during February.

On February 8 the young adult group gave a valentine party in honor of the Zion's League.

President F. Henry Edwards presented a sermon in Santa Ana on March 4.

Elder Wayne Simmons was in Santa Ana one week in March working with Spanish-speaking members.

A church birthday dinner was sponsored by group two of the women's department on April 10. This group also made possible a visit to the Huntington library and art gallery at San Marion for the children of the branch over nine years old. For the children under nine, an Easter egg hunt was sponsored.

A missionary series was held by Elder Glen Johnson during May.

Karen Andersen's *Ways of Teaching* was taught by Phyllis Carmichael with seventeen completing the course.

A special Mother's Day service was held during the morning worship hour. Brother and Sister Hobart Jordan presented corsages to the oldest mother, Sister Addie Mills, and the youngest mother, Mrs. Jean Weatherman. The young people gave a recital in honor of the mothers.

Sister Vida O. Engel served a box lunch at her home June 16, the proceeds from which went to the reunion ground fund.

On Children's Day, John Travis Davies, son of Mr. and Mrs. Eugene Davies, was baptized

by Elder Rodney Engel. Three babies were also blessed: Jill Lynette, daughter of Dr. and Mrs. Roger Engel, was blessed by her uncle, Elder Rodney Engel, assisted by Patriarch L. J. Ostertag; James Edward, son of Mr. and Mrs. E. G. Janacek, was blessed by Elder Roy Hewes assisted by Rodney Engel; and Karen Kay, daughter of Mr. and Mrs. Kenneth Weatherman, was blessed by Bishop D. B. Carmichael, assisted by Elder Wayne Hewes.—Reported by BETTY BLACK

Officers Chosen

BOISE, IDAHO.—Karen Ann Condit, born May 1, was blessed July 5, by Elders Cecil B. Gilmore and Lester Dellenbaugh, at Boise. Karen Ann is the daughter of Mr. and Mrs. Gomer H. Condit.

Officers for the year were elected September 13. Cecil Gilmore was re-elected pastor; Jim Jester, church school superintendent; Virginia Condit, secretary; Rollo Bullock, treasurer; Wanda Carson, choir director; Clare Pierce, Zion's Builders director; Shirley Jester, Zion's League leader; Alice Sivits, women's leader; Ladyce Barr, flower arrangement; Mina Montgomery, reporter and historian; Josephine Briggs, junior church supervisor; Ladyce Barr, Lester Dellenbaugh, Arthur Horner, Gomer Condit, Rollo Bullock, building and finance committee; Arthur Horner and Alvin Pierce, councilors.

The group netted \$1,609 from their hamburger stand at the Western Idaho State Fair held in Boise in August.

Apostle Paul M. Hanson and Elder Luther S. Troyer spoke in Boise September 27 and 28 respectively.—Reported by BOISE BRANCH REPORTER

Guest Speakers

PROTON, ONTARIO.—Elder Fred McLean, of Guelph, Ontario, was guest speaker at the eleven o'clock service on October 11.

The annual quiz, with teams from Guelph, Elora, Grand Valley, and Proton began its series October 9. This year the questions are from the Book of Mormon, and are being held at Proton. The women's department serves supper each night of the quiz.

The business meeting was held October 5, with satisfactory reports from each department.

Missionary Les Gardner, of Guelph, made a visit to the branch and held a service on October 16.

At the business meeting of the women's department held in September, Mrs. William Goheen was re-elected president. After seventeen faithful years of service as secretary-treasurer, Mrs. Nathan Haw resigned in favor of Mrs. Don Goheen. Mrs. Reuben Smith is the teacher. The Proton women members held their October meeting at the home of Mrs. Enoch Snell of Reddickville and enjoyed an afternoon with the ladies of that branch.

Elder Aubrey Mason, of Wiarton, has been guest speaker at a series of Sunday evening meetings which ended October 18.

Brother Ed Batchelor has been guest speaker at Reddickville for a series of Sunday evening services.—Reported by DELL BLACK

Golden Wedding Anniversary

Mr. and Mrs. W. E. Townes of Wilburton, Oklahoma, celebrated their golden wedding anniversary on September 13 by holding open house from 2:00 until 4:00 in the afternoon at their home. They have been members of the Reorganized Church for over fifty years.

Bulletin Board

Idaho District Conference

The Idaho District fall conference will be held at Boise on November 20, 21, and 22, beginning with a preaching service on Friday evening. President W. Wallace Smith will be in attendance. A special invitation is extended to the members of eastern Oregon, who are to find their district home with the Idaho Saints, to attend the conference. Ample accommodations will be made for all. Those desiring housing may contact Jessie Fletcher, 2816 Broadway, Boise, Idaho (phone 4-1418). A banquet will be served at the Columbian Hall Saturday evening by the women of the New Plymouth mission. The district business meeting will be held Sunday afternoon at two o'clock. The conference program will be published in the November issue of the *Idaho Sentinel*.

ARDATH FRY
District Secretary

Southeastern Illinois Women's Meeting

An all-day meeting for the women of Southeastern Illinois District will be held at the church in Springerton, Illinois, on November 19, beginning at 10:30 a.m. Apostle D. O. Chesworth is to be the guest speaker. A covered dish luncheon will be served at noon.

MRS. DONALD KYSER
District Women's Leader

Southeastern Illinois Priesthood Meetings

Priesthood members of Southeastern Illinois District are invited to meet November 17 and 18 at 7:30 p.m. Those living in the southern part of the district will meet at the church in Marion, Illinois, on the seventeenth. Those in the northern part will meet at the church in Brush Creek, Illinois, on the eighteenth. Apostle D. O. Chesworth and Seventy D. L. Kyser are to be in charge.

D. L. KYSER
District President

Arkansas-Louisiana District Conference

The Arkansas-Louisiana District conference will be held at Hot Springs, Arkansas, on November 21 and 22. Activities include class work at 2:00 p.m. and a business meeting for the election of district officers and General Conference delegates at 7:00 p.m. on Saturday; class work, a prayer service, and preaching on Sunday. Apostle P. E. Farrow is to be in attendance. All members in the district are urged to attend.

JAMES RENFROE
District President

Temporary Meeting Place for East Bay Members

Members of East Bay (Berkeley) Branch will meet at the Thousand Oaks Masonic Temple, Solano Avenue and Colusa, in Berkeley until the new church is constructed.

THOMAS R. BEIL
Pastor

Books Needed

The General Church Library would like to secure copies of the following books:

Wonders in Nature and Providence Displayed, by Josiah Priest, 1825; *Columbus Came Late*, by Gerald Massey; *A View of the Hebrews*, by Ethan Smith, 1823.

JOHN BLACKMORE

Invitation to Members in Burlington and Whidby Island

The L. R. Whites, 415 South Skagit, Burlington, Washington, invite any members in the Burlington or Whidby Island area (including the air base) to call on them. They say, "Our latch string is always out, and during the holidays some fellow might be pretty lonely." Brother White is pastor of Bellingham Branch.

Change of Address

Pvt. Howard G. Clark
US 55-416-455
Co. F., 86th Inf. Regt.
10th Inf. Division
Fort Riley, Kansas

Capt. Vance E. Link
AO 2260587
3909th Medical Sq.,
Greenham Common AFB
APO 167, c/o Postmaster
New York, New York

Serviceman's Address

Sgt. Victor K. Hosler
1212767 F.M.A.W.
c/o Fleet Post Office
San Francisco, California

ENGAGEMENTS

Fairbanks-Edwards

President and Mrs. F. Henry Edwards of Independence, Missouri, announce the engagement of their daughter, Ruth Ellen, to Laurence Dee Fairbanks of Independence, Kansas, son of Mrs. Chyllia Ray of Independence, Kansas. Ruth is a reservation agent at the Braniff Airways office in Kansas City, and Laurence is a graduate student in zoology at the University of Kansas. The wedding will be in December.

Sloan-Pederson

Miss Jewell Harshman of Independence, Missouri, announces the engagement of her niece, Lois Maxine Pederson, to Elmer D. Sloan, also of Independence. Both are graduates of Graceland College. The wedding will take place December 10 at Stone Church in Independence.

WEDDINGS

Hosier-Wright

Barbara Wright, daughter of Mr. and Mrs. John Wright of Alabama City, Alabama, and George Hosier, son of Mrs. Clarence Smith of Base Line, Michigan, were married October 24 at the home of the bride. They are living in Base Line.

Fernandes-Comer

Betty Laura Comer, daughter of Mr. and Mrs. Lester Comer of Portland, Oregon, and Kenneth B. Fernandes of Seattle, Washington, were married September 27 at Portland, Elder Bernarr Taylor performing the double-ring ceremony. Both attended Graceland College. They are making their home in Seattle where the groom is a student at the University of Washington.

Allen-Vincent

Doris Jean Vincent, daughter of Mr. and Mrs. Elmer Vincent of Akron, Colorado, and Eugene V. Allen, son of Mr. and Mrs. Glenn W. Allen of Denver, Colorado, were married on September 27. High Priest Ward A. Hougas performed the double-ring ceremony. The bride is a graduate of Graceland College, class of 1952.

Berwick-Hammel

Carol Louise Hammel, daughter of Mr. and Mrs. Carl E. Hammel of Kennewick, Washington, and James E. Berwick, son of Mrs. Robert H. Berwick also of Kennewick, were married August 29 at the Reorganized Church in Richland, Washington, Elder T. A. Beck officiating. They are making their home in Kennewick.

Jagers-Crozier

Gwendolyn P. Crozier, daughter of Mr. and Mrs. Jesse E. Crozier of Scottsbluff, Nebraska, and Thomas E. Jagers, son of Mr. and Mrs. Ed Jagers of Wiley, Colorado, were married in the tabernacle at the Eastern Colorado Reunion grounds, Palmer Lake, Colorado, on August 22, Elder Conrad E. Graybill officiating. The bride was a student at the Independence Sanitarium School of Nursing. They are making their home on a farm south of Wiley.

Bernaer-Hands

Barbara Hands, daughter of Mr. and Mrs. Floris M. Hands of Kansas City, Missouri, and Norman Bernauer, son of Mr. and Mrs. N. L. Bernauer of Pittsburgh, Pennsylvania, were married September 26 at Stone Church in Independence, Missouri, by Elder L. F. P. Curry. They are making their home in Shawnee, Kansas.

Guidelines to Leadership

The December issue will include—

Why Haven't We Done This Before? by Alan Frazer and Reed Holmes
Words (a poem), by Evelyn Palmer Maples
Priesthood Education in the Center Stake, by F. M. McDowell
What Happened at Rochester? by Carl Mesle
Audio-Visuals the Year Around, by the Audio-Visual Department
Nonprojected Visual Materials, by David T. Mashburn
The Teacher as a Counselor, by Paul A. Wellington
Prayer Evaluation, by Audrey Stubbart
Outline for Action, by John Bradley
Let the Children See, by Clifford Cole
Statistical Reporting, by Merle P. Guthrie
Closer Companionship with Your Children, by Alice M. Burgess
The Use of Projected Visual Materials in the Church, by Wm. S. Hockman
Let's Make 1954 a Year of Decision, by Reed M. Holmes
Junior Church Worship Suggestions for December, by Frances Hartman
Worship Suggestions for December, by Elizabeth Schall
Annual Index

SUBSCRIBE NOW!

\$2 per year—U.S.

\$2.25—Canada

\$2.50—Other countries

Herald House

Independence, Missouri

BIRTHS

A daughter, Dorothy Jean, was born on September 20 to Mr. and Mrs. Raymond Hicks of Tampa, Florida. She was blessed on October 25 by Elders A. J. Chevalier and E. M. Knight. Mrs. Hicks is the former Reva Fulford of Tampa.

A son, Robert William, was born on August 26 to Ensign and Mrs. R. W. Berray of LaJolla, California. Mrs. Berray, the former Vera Sue Morrison, is a graduate of Graceland College and Iowa State College. Ensign Berray, also a graduate of Iowa State, is now serving in Guam.

A daughter, Meredith Ann, was born April 14 to Mr. and Mrs. Kenneth Maben of Grass Valley, California. She was blessed May 20 by Elder Charles J. Cady. Mrs. Maben is the former Florence Pasher.

A son, James Frederick, was born on June 2 to Mr. and Mrs. Robert Condit of Cedar Rapids, Iowa. He was blessed on September 13 by Elders D. M. Cassiday and B. R. Hynden.

Mr. and Mrs. Jack Ochs of Independence, Missouri, announce the birth of a daughter, Debra Sue, born October 15 at the Independence Sanitarium. Mrs. Ochs is the former Charlene Thompson.

DEATHS

STERRETT.—Anthony Blaine, son of Charles Edward and Helena Sorenson Sterrett, was born September 15, 1894, at Pleasant Grove, Utah, and died October 20, 1953, at Fremont, Nebraska, while visiting a friend, Rolland Goold. He moved with his family in 1902, to Independence, Missouri, where he was baptized into the Reorganized Church on October 5, 1902. On May 12, 1917, he was married to Alice Deyo, who preceded him in death on March 17, 1953. By trade he was an automobile mechanic, and he was well known for his kindly consideration of all who sought his services.

Surviving are four sons: Charles H., Edward B., and Richard G. of Independence, and Robert E. of San Mateo, California; a daughter, Mrs. R. F. Kuhnlein of Independence; and fourteen grandchildren. Funeral services were held at the Roland Speaks Chapel in Independence, Elders Glaude A. Smith and A. C. Brower officiating. Interment was in Mound Grove Cemetery.

PATTON.—William Isaac, son of Samuel J. and Clarissa Patton, was born April 13, 1871, at Burdette, Missouri, and died July 10, 1953, at the Memorial Hospital in Stillwater, Oklahoma. He homesteaded in Payne County in

1894 and on March 23, 1900, was married to Maud Ercy Malone, who preceded him in death. He had been a member of the Reorganized Church since August, 1906.

Surviving are four sons: W. C., Ray D., Hubert A., and John C., all of Stillwater; three daughters: Mrs. Maudetta Triplett of Stillwater; Mrs. Clara DeMarsh of Dallas, Texas; and Mrs. Florence Sibert of Portland, Oregon; two sisters: Mrs. Thomas N. Berry of Stillwater and Mrs. Clara Wood of Oklahoma City, Oklahoma; two brothers: David Patton of Provo, Utah, and Frank Patton of Denver, Colorado; twelve grandchildren; and five great-grandchildren. Interment was in Fairlawn Cemetery.

DECK.—Maxwell Arthur, was born December 5, 1904, in Peterborough, Ontario, and died September 27, 1953, at his home in Kansas City, Kansas. He spent his early years in Outlook, Montana, and was baptized into the Reorganized Church on August 13, 1914. On August 27, 1938, he was married to Delores E. Mittelstaet, who survives him. For the past eight years he had been a member of Grandview Branch.

Besides his wife he leaves three daughters: Sandra, Carol, and Robin; two sons: Mark and Brent; his mother, Mrs. Nellie Deck; five sisters: Christine Dooley, Margaret Scheibold, Leone King, Wilhelmine Mills, and Frances O'Neill; and two brothers: Lloyd and Melvin. The funeral was held at Echternacht Chapel in Kansas City, Kansas, Elder Marion Sneed officiating. Burial was at Chapel Hills.

BARKER.—Livie Catherine, daughter of Othniel D. and Christiana Cox Henderson, was born December 31, 1873, near Irvine, Kentucky, and died September 16, 1953, in the Middletown (Ohio) Hospital, after a three months' illness. She was married to Pious Wilmon Barker on August 29, 1893. At the turn of the century she moved with her family to Middletown, Ohio, where she made her home. She and her whole family were baptized into the Reorganized Church on June 27, 1909. Over the years, she served her church faithfully, and her home was always open for traveling missionaries. She had served as a teacher in the church school for many years and was secretary of the women's department and home department.

She is survived by her husband, Pious W.; two sons, Frederick L. and Leonard W., all of Middletown; four brothers: Bejure and O. D. Henderson, Jr., of Hamilton, Ohio; Joe and Hebbert Henderson of Irvine, Kentucky; eighteen grandchildren; and twelve great-grandchildren. A son, Claude D. died May 10, 1950. Funeral services were held at the McCoy-Leffler Chapel in Middletown, Ohio, Elders Floyd Rockwell and Russell Rockwell officiating. Interment was in the Woodside Cemetery.

GREENE.—Emma Johnson, was born February 10, 1868, in Germany, and died July 31, 1953, at St. Joseph, Missouri. She came to America while she was very young, living first in Danville, Iowa, then in Stewartville, and from 1917 until her death in St. Joseph. She had been a member of the Reorganized Church since 1915.

She is survived by a daughter: Mrs. Ruth Bauer of St. Joseph; a son, Raymond of Phoenix, Arizona; two sisters: Mrs. Katie Wilkie of St. Joseph and Mrs. Anna Dyer of Stewartville; four grandchildren; and five great-grandchildren. The funeral service was conducted by High Priest Emery E. Jennings.

HACKER.—Dennis Leroy, son of Harry and Rose Hacker, was born June 3, 1935, in Seattle, Washington, and died September 20, 1953, at the Memorial Hospital in Yakima, Washington. He was a senior at Moxie High School.

Besides his parents he leaves a sister, Mrs. Carole Floyd of Yakima; his paternal grandparents: Mr. and Mrs. Roy Hacker of Newberg, Oregon; and his maternal grandmother, Mrs. Murdock of Sherwood, Oregon. The funeral was held at Shaw and Sons Chapel, Elder Carl Seaga officiating. Interment was in Terrace Heights Memorial Park.

JAGERS.—Abbie Myra, daughter of Nellie and Samuel Jones, was born November 12, 1875, in Dickinson County, Kansas, and died October 3, 1953, in Lamar, Colorado. She was married in 1900 to W. Irving Jagers who later entered the Army, and was stationed in North Carolina. While he was in service she took nurses' training, and when they moved to Lamar she worked at the General Hospital there as well as doing private nursing. She had been a faithful member of the Reorganized Church since her youth.

She is survived by a son, Edward D. Jagers of Wiley, Colorado; a daughter, Mrs. Paul Hacker of Murchison, Texas; a sister, Mrs. Irene Evans of Denver, Colorado; six grandchildren; and eleven great-grandchildren. Elder J. D. Curtis conducted the funeral service at the Wood Chapel. Burial was at Las Animas, Colorado.

We're on the Air . . .

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

ARKANSAS, Searcy.—KWCB, 1300 on the dial, 4:30-4:45 p.m. (CST) Sunday.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

CONNECTICUT, Norwalk.—WNLK, 1850 on the dial, 8:30 a.m. each Sunday (beginning July 5).

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m., Thursday, December 17.

MISSOURI, Fulton.—KPAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFBS, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MONTANA, Kallispell.—KGBZ, 600 on the dial, 1:15 p.m. (MST) Saturday.

OHIO, Ashtabula (Cleveland area).—WICA, 970 on the dial, and WICA FM, 103.7 megacycles, 9:15 to 9:30 a.m., Sunday, July 14-December 6.

OREGON, Ontario.—KSRV, 1330 on the dial, Sunday 1:30 p.m. and 9:15 p.m.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 10:00 a.m. (CST) Sunday.

TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.

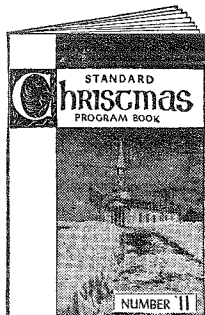
WASHINGTON, Kennewick.—KWIE, 610 on the dial 8:45 to 9:00 a.m. Sunday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

WYOMING, Newcastle.—KASL, 1240 on the dial, 9:45 a.m. (MST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

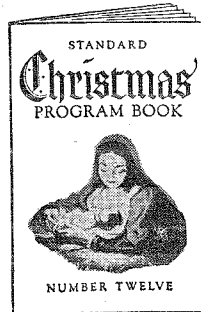
Christmas Program Builders



STANDARD CHRISTMAS PROGRAM BOOK NO. 11

An enjoyable book of program material for Christmas observance. Playlet, recitations, pageant, songs, and exercises.

Price 35c



STANDARD CHRISTMAS PROGRAM BOOK NO. 12

A brand-new book of program material for a more effective Christmas observance in 1953. Playlet, recitations, pageant, songs, and exercises. 48 pages. No. 9802.

Price 35c

Herald House

Independence, Missouri

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

M
h

THE DOCTOR

You'd better learn to like doctors because you will meet them many times during your life. The doctor ushers you into life and, unless you depart violently, he ushers you out. You have to see him to be born, to get married, to take a job, to enter the country, or to leave it for long journeys (the "shots," you know), to take out insurance, and whenever you are seriously ill. Better make the doctor your friend and be a friend to him, too.

L. J. L.

THE JOY OF BEING AN EDITOR

Getting out this little paper is no picnic. If we print jokes, people say we are silly; if we don't they say we are too serious.

If we clip things from other magazines, we are too lazy to write them ourselves; if we don't we are too fond of our own stuff.

If we don't print contributions, we don't appreciate true genius.

Now, like as not, someone will say we got this from some other magazine or paper. . . . We did!

—"The Piedmont Pointers"

SLIGHT DIFFERENCE IN TIMING

In the old days, if somebody missed a stage coach, he was willing to wait around a couple of days for the next one. Now people swear if they miss a slot in a revolving door.

—"The Writer"

TIME TELLS

The noisy friend with loud "hello's"
Is like the fire which brightly glows;
But fires in time die down to embers,
And the friend worth-while is one who remembers.

Armour T. Irwin

HALF-TRUTH

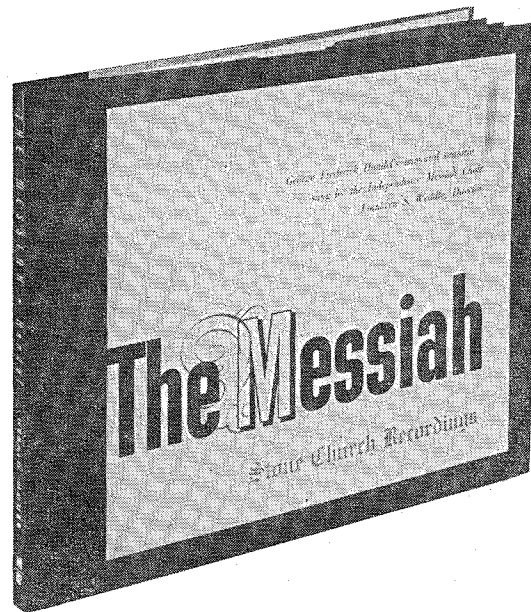
To Protestant Christians, the substitution of Mary for Jesus by the Catholics seems a sacrilege. Yet, to many of them, the Bible has become the modern substitute for Jesus. Christ has retired. "He finished his work on the cross of Calvary." "Jesus paid it all." These truths become half-truths when we consider Christ in relation to the coming kingdom of God. Jesus purchased the church, not the kingdom, with his own blood. The kingdom's establishment is dependent on the disciples' obedience to the great moral laws of the gospel of the kingdom—their righteousness.

Wayne Simmons

OUR HERITAGE

It is the rightful heritage of every human being to struggle, perspire, make choices, feel the weight of consequences of those choices, to fail, to rise again, to work, to achieve, and taste the sweets of achievement.

E. J. Gleazer, Jr.



MESSIAH CHOIR OF INDEPENDENCE

All the glorious fullness of Handel's immortal oratorio re-created by the Messiah choir under the sensitive baton of Franklyn S. Weddle and accompanied by the Kansas City Philharmonic Orchestra. Soloists: Mrs. Josephine Crinklaw Mader, soprano; Garland E. Tickemyer, tenor; Mrs. Harriet Porter Moore, alto; Hardin Van Duersen, bass. Pressed on two double-sized black vinylite 33 $\frac{1}{3}$ rpm long-playing records.

\$10.60 including tax

MESSIAH ALBUM No. 1 78 rpm

Now you can order Set. No. 1 from our remaining stock of 78 rpm Messiah Albums at a special close-out price. The three twelve-inch records are pressed in red vinylite.

Was \$7.83; NOW \$1.29 including federal tax

Herald House

Independence, Missouri

Contents

EDITORIAL

This Unfinished World	3
Across the Desk	4

OFFICIAL

"Messiah" Broadcast December 20	4
Auditorium Plans Near Completion, by G. L. DeLapp	4
Letters to President Smith	4
Death of B. M. Anderson	4

ARTICLES

Shine—as Lights in the World! by Reed M. Holmes	5
Opening of New Warrington Church, by Sadi Moon Nagel	8
The Book of Abraham, by S. A. Burgess	9
Question Time	11
New Eyes, Part II, by Ruby Strand	12
Church Women in the News: ALMA POWER	13
You Can Still Be Yourself, by Paul A. Wellington	14
Graceland Gazette	15
Korean News	16
A Real Community Asset	16
Letters	18
Briefs	19
Bulletin Board	22

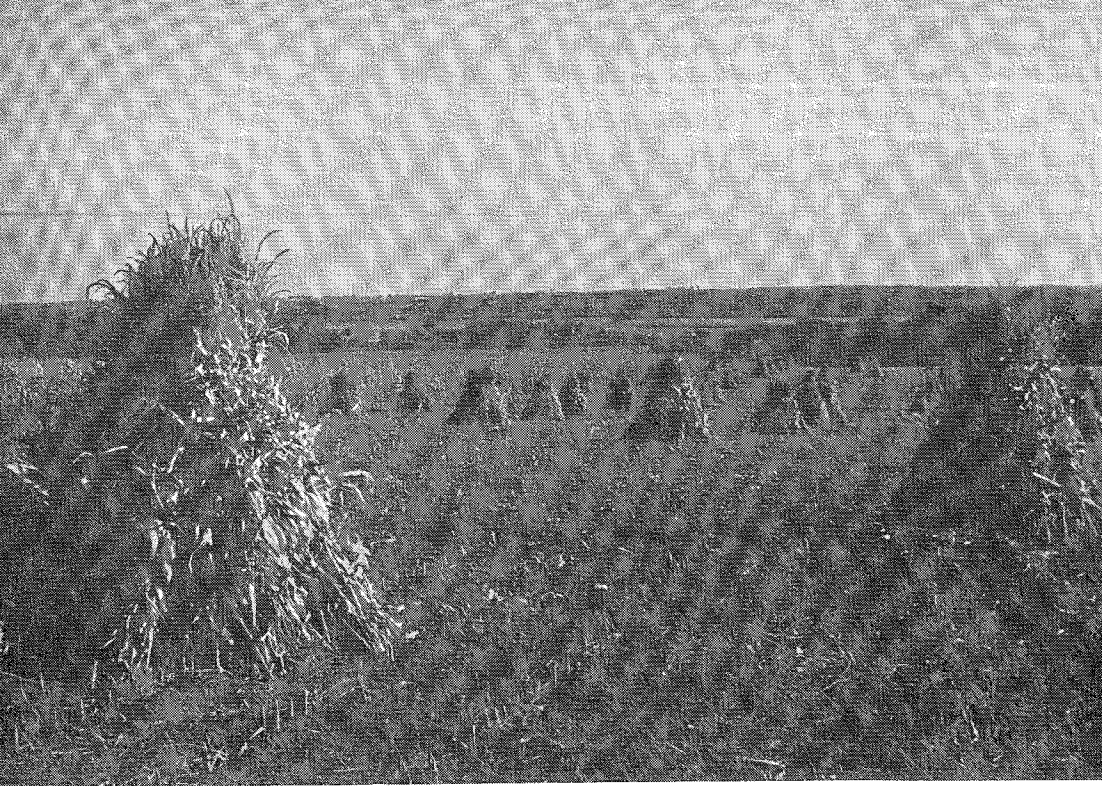


Photo by William Graves

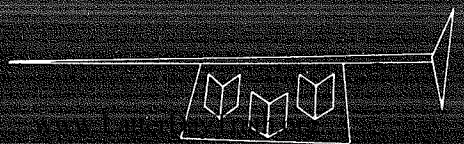
"All is safely gathered in . . ."

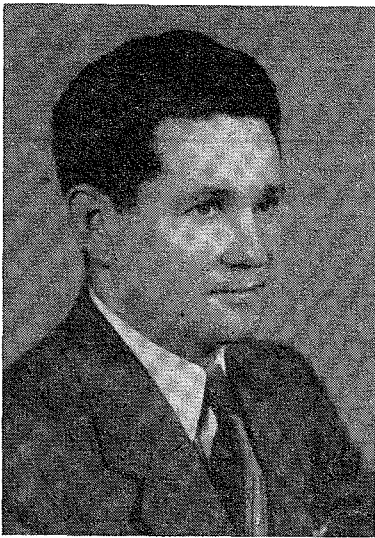
Harvest Scene near Albany, Missouri

the Saints' Herald

November 23, 1953

Volume 100





We'd Like You
to Know . . .

Lewis E. Landsberg

BORN WITHIN A half block of the Auditorium in Independence, Lewis Landsberg has never wandered far from the church and the teachings of a good Reorganized Latter Day Saint home. From childhood he learned about stewardship and today is teaching and living it as nearly as possible to the pattern set in the church by the Master. He's a bishop with an agricultural slant, but he's also a spiritual man, whose heart is warm with love for the people and desirous for their righteousness.

He usually is outstanding in a crowd, not because of his height but because of his black hair and keen black eyes, which generally have a merry twinkle in them. He was born October 15, 1916, in Independence, Missouri, and baptized there in 1924. He grew up on a dairy farm near Bonner Springs in eastern Kansas. He attended Park College, Parkville, Missouri; Kansas City (Kansas) Junior College; and Kansas State College, Manhattan, Kansas, receiving his Bachelor of Science degree in agriculture administration, with minors in mathematics and engineering, in 1939. Immediately after finishing school he went to work with the Farm Home Administration of the Department of Agriculture at Lyons, Kansas. After three and a half years he went under General Church appointment and served as Bishop of Lamoni Stake for seven years. He is now Bishop of Far West Stake and lives in St. Joseph, Missouri.

In 1940 he was married to Irene Shriver of Medicine Lodge, Kansas. They have two sons, Dean Arnold, 7, and Kent Lewis, 2.

Brother Landsberg was ordained a priest in 1937, an elder in 1942, a high priest and bishop in 1943. He served as assistant pastor of the Grandview congregation and was pastor of the Argentine (now Shawnee Drive) congregation when he was called to church appointment.

His many other interests include agricultural research, woodworking, and stamp collecting.

The Saints' Herald

Vol. 100 November 23, 1953 No. 47

EDITORS: *The First Presidency:* Israel A. Smith, F. Henry Edwards, W. Wallace Smith.
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; and Audrey Stubbart, Copy Editor. **BUSINESS MANAGER,** Kenneth L. Graham.

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

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

News and Notes

FROM HEADQUARTERS

ATTEND DEDICATION IN MISSISSIPPI

President W. Wallace Smith and Bishop G. Leslie DeLapp were in Pascagoula, Mississippi, for a dedication service in connection with the Mobile District conference November 7-8. Brother Smith gave the dedicatory sermon, and Brother DeLapp presented the key. Other conference personnel included Apostle Percy Farrow, Elders J. A. Pray, and J. L. Barlow, and Mrs. A. McQueen. Two state representatives, the mayor, and a member of the county board of supervisors were honored guests.

On Sunday evening, November 8, Brother Smith was the speaker at Escatawpa Branch, and Brother DeLapp preached at Mobile, Alabama.

VISIT OKLAHOMA AND TEXAS

President F. Henry Edwards and Apostle D. Blair Jensen left October 30 for a two weeks' tour through Oklahoma and Texas.

"QUEST FOR CHRIST" SERIES HELD

Apostle Reed M. Holmes conducted a missionary series November 8-15 at Stone Church. The series was sponsored by the combined junior and senior Zion's Leagues of Stone Church, and made use of many visual aids, including films.

APOSTLE DAVEY IS SPEAKER

Apostle Roscoe Davey was the speaker Sunday evening, November 8, at Eden Heights Church in Center Stake of Zion.

TEACH PRIESTHOOD SCHOOL CLASSES

Elder Evan Fry, Radio Minister, and Merle Guthrie, Church Statistician, taught classes at the priesthood school at Odessa, Missouri, Tuesday evening, November 10.

CHEVILLE LEADS SINGING

Dr. Roy Cheville, Graceland College faculty member, arrived in Center Stake of Zion Sunday, November 8, to assist during the week with the music program at the "Quest for Christ" missionary series held at Stone Church.

GERMAN SAINTS ARRIVE IN ZION

Elder Eugene Theys reports that Elder and Sister Otto Smolny arrived in Independence, Missouri, from Berlin, Germany, on Friday, November 6. The Smolnys were sponsored by Brother and Sister Harry B. Sprague, residents of Independence.

TEACHERS VISIT HERALD HOUSE

As a part of the B. I. E. Day (Business-Industry-Education) observance of American Education Week, six groups of teachers from the Independence school system toured Herald Publishing House and Herald Bookshop on Wednesday afternoon, November 11.

PRESENTS ILLUSTRATED LECTURES

Elder Eugene Theys began a missionary series Sunday evening, November 15, in the Mt. Washington congregation in Center Stake of Zion. His illustrated lectures were on "The Kingdom of God."

CENTER STAKE FELLOWSHIP

Merle Guthrie was guest speaker at a Center Stake Zion's League fellowship service directed by Stake Youth Leader Lee Hart, October 28 at Eden Heights church.

Our One Great Gift

IT'S GREAT to be alive!" were the exhilarating words of a man breathing deep of the crisp wintry air as the first rays of dawn touched his eyes. He was at peace, content with his lot in life, free of anxiety, full of appreciation for surrounding beauty.

As a stranger passing by, I was not aware of the cause of this exuberance. But whatever it was, his enthusiasm was catching. I, too, began to feel good. "Happy Thanksgiving," I called. "It is great to be alive!"

As I passed on down the street, I thought, "How wonderful it is to be able to work with my hands, to walk on my own two feet, to see with my two good eyes, to hear the crunch of snow and the chirps of a stray robin which failed to go south. Even with part of these senses missing, I believe I would be happy."

I smelled the frying bacon as I stepped up on the front porch of our small home and opened the door. Inside, a specimen of humanity with long legs and arms—my nine-year-old—grabbed me round the waist and gave a long, squeezing hug. I sensed love flowing both into me and out of me. I looked through a distant door and saw a familiar figure with traditional apron turning a strip of meat. How much I had to be thankful for!

"I am come that they might have life, and that they might have it more abundantly." These words flashed into my mind as I viewed this scene. What a wonderful gift! I would like to live forever feeling the way I do now. The boss has been good to me; I have reasonable financial security. The rumblings of war are several thousands of miles away. No hasty, unwise words have marred our home for several days. It has been months since any of us have been sick.

Later today there will be turkey with all the trimmings. Dad and Mom and Grandmother, and others dear will help to eat it. Life will be full of joys today. Will it stay that way long?

There have been times when life wasn't so secure. And probably there will be times again when unwise—and perhaps, unfortunate—events will bring misery, discontent, and insecurity to our home. Perhaps we'll have to learn all over again how to live on twenty-five, or even ten, dollars a week. Our daughter may have to learn to curtail her desires for luxury to one bottle of pop a year, as I recall having to do in depression years. Frugality that seems conservative now may seem wasteful in days ahead. Disease may strike and take its toll. War may invade our land and even our home. Life is uncertain—but now it is reasonably abundant! Or so it seems to average Americans.

BUT THE ABUNDANT LIFE for many is still far away. During this past month we have been made more aware of the many unfortunate—right in our own neighborhoods. The United Funds Campaign booklet showed page after page of twisted legs and arms, homeless children, emaciated grandparents abandoned to charity, diseased bodies, and the desperately handicapped.

"Your ONE GIFT does so much for so many" stares at me out of the pages of that booklet. "When nothing is left but trouble—your one gift helps thousands of distressed families every year to get back on their feet. When fire, floods, tragedies strike, your gift provides emergency shelter, food, warm clothing. It helps save threatened marriages, finds homes for innocent children when others are broken up."

This "ONE GIFT" idea reminds us of the "One Great Gift" given thousands of years ago: "God so loved the world, that he gave his Only Begotten Son, that whosoever believeth on him should not perish; but have everlasting life." The abundant life was promised by this Son, and his promise was written in words so simple, yet so full of hidden meaning. To some they foretold

material abundance; to others they meant spiritual abundance. To Saints they have come to mean both. The joining of body and spirit into a single unit of earthly expression will eventually, with the acceptance and appreciation of the "Great Gift," culminate in "abundance." Celestial life, the highest type of godly creation, is the eternal joining of immortal body and righteous spirit. It is *the* abundant life, in all its fullness.

The world is very fortunate indeed to have an eternal Father who is concerned with turning that which is temporary into something eternal. We are fortunate that Jesus Christ was willing to assume the flesh of man, to reveal a pattern of life, to experience death that through his resurrection the permanent bands of death might be broken. It makes us mighty thankful for what we have today. It helps us to realize that we cannot be eternally as joyful as we are today if there are others about us lacking this joy and peace.

TO THOSE WHO have prospered, the words of Christ bring a challenge: "Unto whomsoever much is given, of him shall much be required; and to whom the Lord has committed much, of him will men ask the more." Our nations have accumulated much material wealth, and during the past years much has been required of us. The Marshall Plan and other similar aid programs by other nations have often seemed a burden, a "necessary evil." But eventually we shall find great satisfaction for such services rendered.

As the holiday season draws near, we express gratification for the blessings that have been ours to enjoy. But we also pledge ourselves to be more concerned that others might experience our thrill of "just being alive!" We are thankful for our "One Great Gift" who has helped make our joys so abundant; we wish to share Him with those who are in need.

P.A.W.

Editorial

Official

Articles on Short Creek

Our attention has been called to two magazine articles appearing this month: *Collier's* for November 13, "Why I Have Five Wives," and *True* for November, "I Have Six Wives." We have read these articles and find that so far as our claims are concerned neither contains any very objectionable or erroneous statements. We shall soon present an editorial relative to the subject under consideration in these articles.

ISRAEL A. SMITH
For the First Presidency

Church Directory

The 1954 Directory will go to press on December 1. There are a few officials who have not yet responded to requests for data and will still have time to get it to us if they act at once. This directory will be used by church officials, the traveling ministry, our armed forces, as well as tourists. It is important that it be complete and up to date showing the location of the local church and the pastor.

CHARLES D. NEFF
The Auditorium

"Messiah" Soloists

Soloists for the Independence "Messiah" Choir radio broadcast have been announced by Franklyn S. Weddle, choir director. They are soprano, Florence Manning, New York; contralto, Donna Weddle, Independence, Missouri; tenor, Ralph Nielsen, Chicago; bass, Floyd Worthington, New York. The contralto soloist is Mrs. Fred Weddle, and is well known throughout the church as a musician.

On page 22 is a list of C.B.S. stations. You can be of excellent assistance in this great public relations effort by contacting the stations

nearest you and asking them to carry the program.

A beautiful personal card is now available for members to send their friends. These will be sent upon request from the pastor or "Messiah" Publicity Chairman in your congregation, or you may request them yourself. Mats for newspaper advertising will be available in the near future.

CHARLES D. NEFF
The Auditorium

Across the Desk

THE FIRST PRESIDENCY

Under the headline, "Massachusetts Avenue Becoming District's Street of Churches," the *Washington (D. C.) Post* for Monday, October 19, 1953, gives an account of interest to church members. The article begins:

Massachusetts Avenue, long famed for Embassy Row, is winning a new reputation as the scene of notable churches.

"Let's drive Aunt Maud over to see the mosque, the cathedral, and the Russian church" may become as common among Washingtonians with out-of-town visitors as "Maybe Cousin Camille would like to see the embassies."

From Sheridan circle to Westmoreland circle, where the Westmoreland Congregational Church dominates the avenue at the District Line, sight-seers come upon one unusual church after another.

The author then lists and describes the various buildings being or already erected on the avenue. A paragraph is devoted to the Reorganized Church:

In the next block, at 3526 Massachusetts Avenue, the Washington Branch of the Reorganized Church of Jesus Christ of Latter Day Saints broke ground in August for a \$140,000 church. Distinct from the Utah Mormons, the Reorganized Church claims to be the true successor of the original Mormon church. Its present head is a grandson of Joseph Smith, founder of Mormonism.

The impressive list of churches erected on the avenue includes the Washington Cathedral, the Russian

Orthodox Church of St. Nicholas, the Hebrew temple, Swami Premananda's Golden Lotus Temple, the St. Sophia Greek Orthodox Church, the Washington Islamic Center (mosque), and the other more familiar Protestant churches.

From John R. Grice, Tawas City, Michigan:

I have just finished a month's series of meetings at Poplar Creek and Brush Creek, Illinois. Splendid results came of this effort, and ten persons were baptized. We had good attendance and interest during the series. Several others have been baptized since I was in this area a year ago; now with ten more new members the Saints are feeling very optimistic.

I came here to Tawas City on Saturday afternoon and began a two weeks' series on Sunday morning. I have been wonderfully blessed in preaching and feel that with the things I was moved to say there is a need for teaching the law. Attendance has been good at all services so far.

One hundred years ago it took both courage and foresight to establish a university for "colored youth of the male sex" in the United States. We were reminded of this when the centennial announcement of Lincoln University, Chester County, Pennsylvania, was sent to us by the President and Board of Trustees of the university. This announcement says, in part:

We, the President, the Trustees and the Professors of Lincoln University, at the close of the first century of our corporate existence, to all our friends and to all lovers of free institutions everywhere: GREETINGS

In 1854 our institution received a charter from the General Assembly of the Commonwealth of Pennsylvania to grant degrees in the arts and sciences under the name of Ashmun Institute, to "colored youth of the male sex." At that time the term "free person" stood in contrast to "chattel slave," and human slavery was a legal institution in a neighbor state five miles distant from our seat. This foundation, then as now, challenged every presumption by which men may be enslaved.

It was the first collegiate charter anywhere in the world empowered to award degrees to "colored youth." This special
(Continued on page 9.)

Take Heed unto Thyself

By Chris B. Hartshorn

A sermon preached at Stone Church, Independence, Missouri, on July 12, 1953



These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee.—I Timothy 4: 11-16.

THESE WORDS were written to Timothy by Paul. Paul thought of Timothy as a son. He said in beginning his epistle, "Unto Timothy, my own son in the faith; Grace, mercy, and peace, from God our Father, and Jesus Christ our Lord." Paul was not speaking paternalistically here. He was rather speaking by the spirit and power of God, for he said, "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Then he went on to tell some of the doctrines which would perplex the church and the Saints of that time, finally coming to a few things which he was told "by way of commandment."

The first thing that strikes our attention is the statement of Paul to Timothy that he should let no man despise his youth. I don't know what Timothy could do about that. If people despise youth they are just likely to feel that way about it, but on the other hand, there is a danger when youth itself begins to feel that it is being despised. Perhaps Paul was warning him that there would be those who would say, "Well, he's just a boy. He is not fully accountable over all that he does and says."

I've discovered in my lifetime that there is no right time for people to do the great tasks which God expects of them. Do you remember, as I do,

when you were told in just so many words that you were too young to take on important responsibilities, that men of experience must do these things? Then as the time went on—you never knew just when the change took place—you began to be told that you were too old, that you couldn't fully carry the responsibilities of this or that task. Now there's nothing to this. You should not judge yourself by such standards. The right time for you to do the thing that God wants you to do is *now*, and he'll bless you in it.

I LIKE WHAT Paul wrote to the Philippian saints: "I can do all things through Christ which strengtheneth me." With that kind of faith Timothy would need have no fear as to whether he was too young or too inexperienced. If he would just have confidence in himself and go ahead and do the best he could, Christ would do the rest.

Paul next called his attention to the fact that he was to be an example to the church. He was to let his conduct, his language, his faith, his purity speak for him. Now it's rather dangerous for one to set himself up as an example. I remember an experience I had a few years ago when I was living in a little town in Iowa. We had to carry water, and it was very difficult for Mrs. Hartshorn to do the washing, so I tried to be helpful, carrying the water and empty-

ing it and otherwise assisting her with the family wash. I met one of the neighbors one day and he said, "You're making it pretty hard for the rest of us men. Our wives are saying, 'Why don't you do like Mr. Hartshorn does?'" Well, I became conscious then that I was an example and was not appreciated too much by some people.

But we must be willing to take a stand and be an example of the right. Men will hear what we do when their ears are deaf to what we say. There is no argument that can be framed to down a good life. Righteousness is its own testimony. Perhaps many of you will remember the sad plea that Alma once made to his son, Corianton. Corianton had been a dissolute boy even though his father had been the high priest of the church. He had broken about all the laws of man and God. So Alma said to him one day, "Because of your conduct they will not believe my words." That's true. Because of our conduct people may not believe our words when we're trying to lead them in the right way. We must be willing to take the risk, even to be an example to other people for the right.

I REMEMBER many years ago Brother Marcus Cook preached a sermon in Des Moines and told an experience

he had in going out in some of the rural areas in the state of Washington where he was missionary. He called upon an isolated family whom we shall call "Barbour." This was a large family, and the mother and children were very active in the community Presbyterian Church. Sister Barbour had anticipated this visit, and she wasn't selfish about it—she arranged for a meeting and invited all her friends to come and hear Brother Cook; among those who came was the Presbyterian minister.

At the close of the service, the minister greeted Brother Cook and said, "I'd like to have a talk with you. Won't you come over to my home?" So at the appointed time Brother Cook went over there and they talked about the church, particularly about the Barbour family. The minister said, "You know, I do not have a single member in my congregation who is as loyal and dependable and as good a Christian as Mrs. Barbour. If Latter Day Saintism produces people of this quality I wish more of my members had it."

Under the grace of God, Latter Day Saintism will do that for us. It will help us to see that here is an opportunity to serve either in our own congregation or in others. At all times we must let our light shine and be willing to live the example that Christ set for us.

THE NEXT THING Paul called to Timothy's attention was that he should attend to his reading. Remember, this was given by the Spirit many years ago. I think it's still good counsel. In these days when there are so many opportunities for recreation and leisure, and so many temptations to take up all that leisure, we need to give more heed to our reading. The language of the Scriptures does not have to be twisted to bring into it that we need to read more than one book. Timothy likely had just the *Septuagint*, the Scriptures of that day. I think that the Greek or Aramaic or Hebrew tongue, whichever the Scripture was written in, would allow the interpretation that we could also give heed to reading of the *Saints' Herald* and *Daily Bread* and *Guidelines*. At least I would say that it would not exclude the reading of them. Some have argued that we should read only the Three Standard Books. Now there is no basis for this, for the Doctrine and Covenants says that we should "seek out of the best books words of wisdom; seek learning even by study, and also by faith."

In the early church a revelation was received concerning the doctrines of Christ. "Satan doth stir up the hearts

of the people to contention, concerning the points of my doctrine; and in these things they do err, for they do wrest the Scriptures, and do not understand them." This is easy to do. We have at least 250 denominations, each of them emphasizing a particular thing. Some of them wrest the same Scriptures out of which we preach today, but Satan has a hand in this. He stirs them up to contention. We have heard it said, "It makes little difference what you believe just so you behave all right." There is just enough truth in that to make it a subtle falsehood. It does make a difference what we believe, because out of our thinking comes our action. Jesus said, "In vain do they worship me." Good people try to worship him, but it's in vain because they are teaching for commandments the doctrines of men. We must give attention to our reading that we may discover the truth of God and understand it so that we shall not be led astray.

"Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery [elders]." Some people think that we have gifts given to us fully ripe, and all we have to do is reach up and pluck them. This is not so. We may have certain aptitudes that make it a little easier for us to do certain things than others; but if we ask writers, singers, or musicians who play instruments, we'll find that they weren't just "born that way." We are to take heed of the gifts that God gives us and cultivate them, for it takes a lot of cultivating if we are to serve him acceptably. I think one of the curses of the push-button age in which we live is that we always like to be entertained. We like to sit on the sidelines and be spectators, but we do not grow that way. If we want to become strong physically or mentally or spiritually, we've got to be more than spectators. We must not neglect the gifts which are given to us.

NEXT PAUL SAID, "Meditate upon these things." Meditation employs thinking, and thinking is hard work. Oh, we do some thinking that doesn't amount to much and takes little effort, but real thinking is hard work, and we don't like it. We sometimes try to avoid it. Here Paul under the impress of the spirit, is telling Timothy to do some meditating.

I believe there is a passage in the Psalms that says, "Be still, and know that I am God." Have you ever tried to come into a church and meditate upon spiritual things? There is a denomination that makes a great deal out of what it calls "practicing the presence of Jesus." I think that is a fine idea. I don't know how successful these people are in it, but I do believe that we can train ourselves to

meditate. The challenge is this: what would we do, what would we be thinking about if we became conscious that we were right now in the presence of Jesus? It's a beautiful thought. Perhaps we are too sociable at times with certain people. We're a little exclusive with some, but we do love to be sociable and most of the time we need to do more meditating and less talking.

In writing to the Philippians Paul said, "Finally, brethren, whatsoever things are true, honest, and pure and of good report, think on these things." When you come into church sometime, pick up a hymnbook. If you can't direct your thoughts to God in any other way, read some of the beautiful poems there. They will help you to meditate upon the things of the Lord.

THEN PAUL SAID, "Take heed"—or watch yourself. That's a big job. "Let him that thinketh he standeth take heed lest he fall." We're not saved the day we are baptized; though we might be born again of water and the Spirit, there is no time at which we can say, "We're in. There is nothing we need to worry about." "Take heed unto thyself." In the Hebrew letter (2: 1) Paul makes the statement: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip," or as the Revised Standard Version says, "Lest we drift away from them." I think that's what happens more frequently. Things don't slip out of our fingers so much as we have a change of our attitude; because of things we entertain in our thinking, we gradually drift away from the high standards set for us in the gospel.

I remember one time standing on the Van Buren Street bridge in Chicago looking down at the water flowing beneath us. The Chicago River moves rather swiftly there, and as I watched the water I suddenly had the illusion that the bridge I was on was moving, while the water seemed to be standing still. The psychology of this is that large bodies or large masses tend to be fixed in our vision, while the smaller bodies seem to be moving. I definitely felt that the bridge and I were moving down stream. It is like that with our religious life: when we fix our eyes on the mass of this moving world and adopt its ways, we drift from the church almost unconsciously. We must take heed lest we let these things which we have received—which have been given to us by the inspiration of God—slip from us, or we drift away from them.

The last thing Paul cautions us under the impact of this Spirit is "Take heed unto the doctrine," for it is a means of grace; it will save us, and not only us,

but those who hear us. There is a great deal in the doctrine of Christ, and it does make a difference what we believe. It is the doctrine of the kingdom that Paul was talking about—not just any doctrine. He said, “Take heed to *the* doctrine.” He had in mind a very specific doctrine. Jesus said, “My doctrine is not mine.” He came from heaven, but he said the Father gave him a commandment what he should say and what he should teach. “My doctrine is not mine, but his that sent me.” We have no right to change his doctrine. We should find out what it is and then follow it very definitely.

This spring there was a convention in Denver of the Baptist denominations. According to *Christian Century* they finally got around to appropriating some eight million dollars for certain projects, but they put a string on them. Only those congregations that kept the fundamental doctrines were to have access to it. We are told that some of them are so liberal they no longer believe in immersion, even though the Baptist sect traditionally was established on this doctrine. That’s where they got their name, and I take it that some of them are going in now for taking care of their sinners by dry cleaning.

Paul wasn’t fooled about the gospel. He said, “There’s no glory to me in the matter of preaching the gospel, because of necessity, I am charged with it.” Necessity was laid upon him. “Woe is me if I preach not the gospel of Jesus Christ.” Paul had been in Galatia and had established a few congregations. Then he went on his journey, but he got a report that things were not going well, so he wrote an epistle. His heart must have been full of sorrow as he penned these words:

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel . . . than that which we have preached unto you, let him be accursed.—Galatians 1:6-8.

Some say that Paul was quite egotistical. I think not. I think that he was impressing upon those Saints something by the power of the Spirit of God. He knew that this was the gospel—the same in all ages, unchangeable no matter who preached it. If they did preach another gospel, then they were preaching something that would be accursed.

IN LATTER-DAY REVELATION (Section 42—which has been called the basic law of the church) I read this: “And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in which is the fullness of the gospel.” In the fifteen verses reference is made to the Inspired

Version, for it says, “Thou shalt ask, and my Scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until thou hast received them in full.”

This little book I hold here is the Inspired Version of the New Testament. I find great joy in presenting the principles of the doctrine of Jesus Christ as they are given in the Bible and the Book of Mormon, and of course the latter-day revelations to us.

Perhaps some of you have been guilty of saying, or have heard others say, “We’d like to hear some good old gospel sermons once more.” When I hear people say this I wonder if what they mean is that they’d like to hear somebody preach on just the first principles.

Therefore not leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, . . . of baptisms, of laying on of hands, and of the resurrection of the dead, and of eternal judgment.—Hebrews 6: 1, 2.

I wonder why they feel that way? Are the elders getting away from preaching these principles? Or do they preach them a little differently than they used to? Let me remind you that the first thing mentioned here is to preach repentance from dead works. Dead works are those which lead us along a path which ends in death. “There is a way that seemeth right unto a man; but the end thereof are the ways of death.” It’s not sufficient just to seem right. We must know we’re being led in the ways of righteousness.

I’VE OFTEN THOUGHT our people enjoy hearing a convincing sermon that we ought to be baptized for the remission of sins and come into this church. That gives them a wonderful satisfaction, because they’re in, and there’s nothing more to do. But let’s start where this says to start—with repentance. I’m reminded that in the first eighteen sections of the Doctrine and Covenants, the Lord said seven times to this infant church, “Teach nothing but repentance.”

Let me read from 18: 2:

And I command you that you preach naught but repentance, and show not these things unto the world until it is wisdom in me; for they cannot bear meat now, but milk they must receive; wherefore, they must not know these things, lest they perish.

We ought to be prepared now for more than milk—that’s for children—but we still need the doctrine of repentance. I imagine that as long as I’m able to stand and declare the word of God I’ll have something to say about repentance, because it’s so basic to our own spiritual welfare.

The word “repent” has an interesting history. It comes from the Greek word *metanoia* and means, “to change one’s mind.” When we get a person to repent, we get him to see things differently. We change his mind, and if his mind isn’t changed, we haven’t done much for him.

We do need to change our minds on a lot of things if we’re going to be better people. It is hard to change people’s minds, especially in the field of ethics, or to disturb those habits which are un-conducive to spirituality. They are things that we like to do because they give us satisfaction and pleasure but that’s the task—to change our way of thinking on these things—so we need to speak about repentance.

We usually repent of our sins for the same reason we are willing to undergo an operation—because the pain is so bad that it hurts. Not until we begin to realize that we are jeopardizing our health or our social or economic welfare are some of us willing to repent of our sins. There is no other way to have ourselves except by the doctrine of Jesus Christ, and there is no other way to save others except they hear and obey; so Paul was charging his son with “preaching the gospel of the kingdom,” or “the fullness of the gospel.”

This term creeps into latter-day revelations in several places.

What is the difference between the gospel and the fullness of the gospel? That which is “the fullness of the gospel” goes back to the very beginning. Adam had it when he sinned and went away from God. And the gospel went on down through the ages: “God . . . preached before the gospel unto Abraham” (Galatians 3: 8), which is not another gospel, Paul said. This same gospel was preached by Melchisedec to Abraham, and in this gospel were taught the principles of the kingdom, or Zion. In the fullness of the gospel we are taught about the return of the Jews and about the New Jerusalem. We’re taught that we shall have eternal life based upon merit rather than upon election. God does not elect a certain group to be saved and another to be damned. It’s up to us to choose, and today the emphasis is generally, if anything is said about election, that we’re the ones to elect, not God. This gospel of the kingdom teaches that there is salvation through the priesthood, and there is danger in priestcraft. Joseph Smith, when asked to prepare an article for the *Chicago Democrat* in 1842, added to his story of the rise of the church and its progress what we know as the “epitome of faith,” and when he wanted to tell the world what he believed the first thing he did was to give a unique concept of

the Godhead. He said, "We believe in God the eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost." In the fifth *Lecture on Faith*, he said that these are two persons, and that the power by which they work, or the mind of God, is the Holy Spirit.

THE DOCTRINE AND COVENANTS tells us that we cannot establish Zion except by the law of the celestial kingdom. We must know that law and practice it. By doing that, this God who was so considerate as to send his only Son to teach what he had commanded him to teach and nothing else will show us that he loves us, that he wants to bring us again into his presence and abide with us throughout eternity. A time is coming, according to the fullness of the gospel, when this earth shall be cleansed and we shall dwell here with God and Christ a thousand years, and then throughout eternity. Isn't that wonderful?

Your pastor tells of the early experience of William H. Kelley who was sent

by the Reorganization to preach in the British Isles. One of his first efforts was on the streets of a town in Ireland. In the very first sermon he was heckled continually by a young man who seemed bent on destroying the effectiveness of his work, but Elder Kelley determined that he would not lose his opportunity to present the Restoration message to that group of people who gathered around. The second night he preached, the same young man was there doing the same kind of work, but Brother Kelley said, "God being my helper, I'm going to preach this sermon. The people need it." The third night the same things happened, except that at the close of that sermon this young man came up and asked for baptism. There is a lesson in that. Let's not give up too easily. It may be that when we take heed, watch ourselves, and work, not despising our youth, not despising our age, but believing that there is sufficient in Christ for every responsibility, we, too, can accomplish the redemption of at least one soul.

Together

By L. E. Christy

AS WE BECOME balanced personalities, that is, assured of our place and importance in society, we begin our part in the building of God's kingdom here on earth. Building that kingdom involves the bringing together of strong, intelligent, enlightened people in a fellowship that the Holy Spirit can use to reveal the pure will of God. Teaching requires closeness. No one can be taught "at a distance." Joseph Smith was told to gather the people together for strength. Their need was great, for they were threatened with personal destruction and there had not been time for the effects of conversion to be as complete as was needed to meet the skepticism of that time; therefore, they had to live together geographically.

But "together" is not necessarily always geographical; it can describe an ideological closeness. It is no new doctrine to teach that the growth of the group depends on the development of the individual kingdom-wise. I want to stress the fundamental idea that each of us must take upon ourselves the task of becoming *pure morally*, enlightened in the important basic truths of the world and the will of the Lord, and guided by the Holy Spirit. In this process we must bear constantly in mind that individual development differs. Some will go faster, and some more slowly. The bond that ties us together will have to be our dedication to the cause of righteousness.

Just as surely as our social relations become diverted from a concern for each other in the manner of Christ and become critical and complaining, we shall separate ourselves from God and from each other. We must learn to know each other as we are. There is no one without fault, and sometimes the fault we find in another is really our own faulty reasoning or misunderstanding of a situation. We do not condemn our brothers for their sins as often as we do for personal characteristics that offend us personally. We think one talks too loudly, another too much, others do not dress to please us, the young are too wicked, and the old too intolerant. There is something wrong with everyone in this world to some person. No one is free from the complaints of others. There never lived a man who was completely accepted, even Jesus Christ offended some. Therefore, we must learn to understand that man is as he is and will grow either better or worse as time goes on. What his end will be depends on his goal, or perhaps whether or not he has an ideal toward which to grow.

Realistically, there will be only a few who will accept the way of Christ as their way. These need the companionship of one another to be able to hold fast to their ideals and to see them more clearly as time goes on through the continuing testimony of one to another in the presence and light of the Spirit of God. We need each other for strength and encouragement, not for careless faultfinding or harping criticism. Only as we talk to God freely about ourselves and live openly in his cause can we know ourselves and each other well enough to make his love so manifest that others will want to join us.

NEXT WEEK'S HERALD WILL SAY . . .

"Nothing is perfectly safe in this life. We are in constant peril. The perils are created by ourselves and by others. Perils are brought on by assumptions not based on fact. They are brought on by inattention, fatigue, complacency, and other things. And there can be danger in almost anything. . . . There are many examples of how people go knocking on the door to eternity, and then are surprised when it opens and they fall in."—"The Law of Constant Peril," by L. J. Lea.

"Thus we see that Christ was a great contractor under God the Father with power, knowledge, and skills that man as yet has not been fully able to fathom."—"Jesus Christ, the Son of God," by Charles R. Hield.

"To some degree Christian perfection is similar to that of music; certain basic statutes must be obeyed—each in its own time, each at the right moment."—"The Call to Perfection," by Harry Black.

"In the Victorian age the average head of a family bought only what he could afford. . . . It was the exception to know of anyone who saw, coveted, and acquired, regardless of the reckoning day."—"Set in Order Your Own House," by Lottie Clark Diggle.

"At first glance it appears that the oblation has been violated and its function altered, since it has become an offering of money for the poor while it was originally the presentation of bread and wine for the Communion supper."—"A Communion Message," by William McMurray.

"My father said, 'We go to church unless we are sick. If you don't go, then stay in the house. Don't go anywhere else.' I stayed in the house. What a miserable morning!"—"Remembering," by M. L. Draper.

Thanksgiving

DURING THIS SEASON of the year when we are recalling, in our homes and schools and churches, the story of the First Thanksgiving day in America and the incidents preceding that day, we appreciate anew the strong conviction that moved the Pilgrim families to seek a land where they might worship the living God.

* * * *

Man is by nature religious. God has set a bit of himself within each of us. It has been said that "a child takes to God as a bird to the air." Children respond readily to the belief and teaching that God is our Heavenly Father and is interested in each of his children—loving all and supplying their daily needs.

The story is told of an agnostic who was endeavoring to teach a small boy to disregard the idea that God is everywhere. Trying to create a lasting impression upon the child's mind, he had the boy spell out the words "God is no where." But the boy, slowly spelling out the sentence, brought out an entirely different meaning—"God is now here!"

* * * *

Our need for God, though it cannot be seen or touched, is a basic need that should make us all as interested in each other as in a brother. It cannot be explained away by mere words. It continues to make itself known; and unless this need is supplied, we are restless, not finding the happiness, well-being, and contentment we desire in daily living. In the words of St. Augustine, "O God, thou hast made us for thyself, and our hearts are restless until they rest in thee."

* * * *

We need to be conscious of our relationship with God. We need to know him as our Creator, our Counselor, our Strength.

We need to give thanks to him.

* * * *

This thought-provoking statement is found in Philippians 4: 6: "But in every thing, by prayer and supplication, with thanksgiving let your requests be made known unto God."

We recall the story of the two angels whose duties were to bear the prayers of the people to the heavenly throne. One angel carried the "thank-you" prayers, the other carried the "give-me" prayers. It is said that at times God's face was sad, because the angel bearing the "thank-you" prayers came back almost empty-handed, while the other poor angel was so overburdened he could scarcely carry his load.

When we pause to do a bit of reflective thinking, we begin to appreciate how

By Kleta H. Finley

much a heartfelt "Thank you, God" must mean to our Creator and Counselor who desires nothing more than that his children discover the joy of understanding and the gratitude that is reflected in a "thankful heart."

During each day, not alone on Thanksgiving day, as we are busy with our various activities, we can thank him in our hearts for the blessings he showers on us so abundantly, directly and through those who act in his spirit. We can be and need to be a thankful and thanks-giving people in our daily experiences.

For every opportunity and for every impulse to be kind, to do good, to consider others, to have faith, hope, and love—we give thanks—for in responding to these impulses we find the joy for which we were created.

* * * *

Whitney Montgomery expresses his thanks in these few lines:

Dear God, I'm thankful for this day
That gave me both of work and play—
A sun-drenched sky, a scented breeze,
A healthy mind, a heart at ease.

* * * *

The vibrant handclasp of a friend
Gave life a holier, happier blend.

* * * *

Dear God, believe me when I say
That I am thankful for this day.

Across the Desk

(Continued from page 4.)

design was foremost at dedicatory exercises in 1856 when "the God of Ethiopia" was invoked, the hope and prophecy voiced that through this institution "God be glorified in Africa."

After the death of the Great Emancipator, the name Lincoln gave a light to guide us and an example to inspire us. His name and his memory laid an obligation upon our founders to work for free persons in a free world, at home as in the ancestral continent.

To that obligation they were true. But they saw clearly that the goal was to be reached only through the spread of learning and the inculcation and practice of high religion, that is, through education and brotherhood. Lincoln men in all continents of earth bear witness through their achievements that our fathers were very right, and they rise up and call them blessed. . . .

We welcome you to celebrate with us the centennial of our founding and urge you to strive with us for a wider application of the principle: FREE PERSONS IN A FREE WORLD THROUGH EDUCATION AND BROTHERHOOD, in the same light which led our Founders and under the same beneficent care of Almighty God.

Our very hearty congratulations to Lincoln University.

Fan Letter

I HAD A VISITOR today. I lay in a narrow white hospital bed far from home. The illness was passing, the loneliness beginning.

My favorite redhead, alias my husband of long standing, breezed in, bringing a solid healthiness with him. "Here is your loot," he grinned, tossing the day's mail across the tightly tucked-in sheet. There were letters, some advertisements, and a neat trim publication I look forward to every single week.

Yes, loot it was indeed, for after John had gone and the ward had settled down, after the mail was read and appreciated, I plumped up my pillow, settled myself comfortably, and thoroughly enjoyed my new *Saints' Herald*. I read it hungrily from cover to cover. The sunlight had turned from gold to amber before I came back to the world of thermometers and starched nurses. I had found familiar names which brought to mind faces I loved. I had read much I needed and wanted to know. I had been lifted out of the realm of my miserable stomach into the realm of my searching soul, and had been satisfied in my seeking. These people who had prepared this feast for me couldn't know that they had done as much good as if they had stopped by to say "hello."

For those of you who get the *Herald* every week only to lay it down, really meaning to read it later, don't keep putting it off. You will be cheating yourself of the encouragement, the information, and the surge of conviction that comes with every copy.

LOUISE SCOTT WRIGLEY

Faith or Fatalism

By Norma Anne Kirkendall

THESE WORDS are written while our airship is over 18,000 feet skyward, somewhere above the ocean between Iceland and Greenland. The wind currents are adverse and our plane is being tossed about in very stomach-threatening proportions. Each ascent and sudden drop reminds us that no matter how efficient the men or the instruments, there are still powers greater than man's knowledge or ingenuity. And the booklet which is "must" reading for every passenger, *How to Ditch Without a Hitch*, is cleverly written yet grim evidence that man's powers can be and are often bested by nature itself.

Recently in our town a line of traffic was proceeding along a busy highway. One man was on his way to work in his daily fashion. A large truck sped past him and just as it cleared his vehicle a thin skim of slippery pavement caused it to sway and a huge block of iron bounced from the truckbed and landed directly upon the top of the innocent driver's head resulting in his instant death.

Several summers ago a Great Lakes steamer blew up—with great loss of property and life. One of our Reorganized Latter Day Saint couples enjoys boat travel and had booked for the complete voyage, but for no particularly good reason decided to disembark before the end of the trip. Their unoccupied cabin was completely destroyed in the tragedy.

As I made plans for this European trip, newspapers announced that a local couple had been killed (one of the bodies even lost at sea) in a plane

accident, and the identical question came from many friends: "Oh, aren't you afraid to fly clear across the ocean?" And then so often it was followed by, "Well, I guess if it's your time to go it doesn't make any difference where you are."

And there is the question brought down to fundamentals—faith or fatalism?

FUNDAMENTALLY the fatalist believes that the mysterious necklace of events which he calls "life" is strung together by some superior force and when the knot is tied—that is the end. Such believers in a form of fatalism call themselves by various names, and fortunes are made by those who claim to acquaint gullible people with what will happen to them tomorrow, and what tall, dark, and handsome stranger will enter their lives. And there are those whose same fatalistic beliefs lead them to consult stars, palms, and numbers in an effort to avoid the evil or comply with the good in their already charted future.

It would have been wonderful to be able to open a book or consult an expert who could say, "Go ahead and fly in that plane, for nothing can hurt you—it is not your time." And my facetious thoughts always ask, "It's all right if it isn't my time, but what if I get mixed up with the lives of others whose time it might be? I might not come out so good myself."

Faith has no *complete* definition; rather, it is a combination of hope for the future, trust in God and fellow men, and above all a knowledge of human and spiritual laws. So I'm riding along on a rough air flight with only two possible endings: that

it not be completed, or that the arrival be accomplished in safety. As a fatalist I either have a false sense of security based on an "I've been baptized and so I'm saved" attitude, or I am secretly in constant terror as to the prospects of my number being the next one drawn for elimination from the earthly scene. Or as one with faith, I have hope and plans for what I will do when I step from the plane, trust in the mechanics who serviced the ship and the pilots who watch and control the instruments, and above all an understanding that it is by law that we live and have our existence, and if this be the end then it is because a law of aeronautics or mechanics has been ignored or broken. Yet if the arrival be safe, it is because we have together knowingly or unknowingly complied with the immutable laws of the universe.

THE FATALIST never knows rest, for indecision is his lot. True faith is true peace and is known only by those who approach the law from God's viewpoint. Generations have been calmed and beckoned to worship by "The Angelus" as painted by the great artist, Millet. Last week as I looked across the quiet fields at the edge of the small village of Barbizon, France, and saw the same church steeple above the pastoral scene, I knew that faith and peace are synonymous, and that there are many humble folks who have found the key.

Not many miles away is the gigantic and luxurious palace of Fontainebleau. Napoleon reigned here in power for a time, controlling men and nations under his own laws. Yet that same spot saw his disgrace and abdication when his man-made laws could no longer control. That great man, whose fatalistic star rose high for a time in the temporal heavens of war and politics, learned that peace comes through obedience and compliance rather than through force and oratory.

Faith or fatalism? It's a personal choice based on your desires, your understanding, and your love for God.

Thankful for What?

By Mrs. Hale Miller

RECENTLY WHEN I was watching television, I witnessed a wedding ceremony performed in a chapel by a Protestant minister. The ceremony itself was much like any wedding we might see in one of our churches, but the thing that made this one different was the fact that the boy and girl who were being united in marriage were blind and were accompanied by their seeing-eye dogs. I was impressed as I saw this couple exchange vows; both looked radiantly happy. As I heard their expressions of faith and courage I recognized that here were two people who evidenced a thankfulness for life and a chance to live it. Then this question came to my mind: Why don't we who have so much to be thankful for show more gratitude for our many blessings? Why do we take a healthy body and fit mind for granted, as we so often do, instead of using them as we should to express our thanks to our Heavenly Father for these and all the other blessings with which we are so richly endowed?

At this season of each year our minds turn to Thanksgiving. What does it mean to us? Pumpkin pie and turkey dressing, or a time to offer up a special prayer of thanks? If we are aware that we should express our thanks, for what should we be most thankful?

Can we not learn a lesson from the blind couple and somehow be filled with the radiancy of thankfulness for the chance to live? If we could develop this attitude, surely we would more fully appreciate the "extra" blessings, and, as we enumerate each one, we could say sincerely, "For this I am thankful."

The greatest obstacle between us and true thanksgiving is the fact that we demand so much and come to re-

gard the good things we possess as necessities rather than blessings. We complain because we do not have more, or because we see others who have more, rather than being grateful because we have as much as we do. We spend too much time looking around to see someone more fortunate.

There is a saying which most of us have heard: "I complained because I had no shoes until I met a man who had no feet." Let us learn to be more thankful for fewer blessings, rather than seeking more for which to be thankful.

Compensation

Whatever may happen to you, remember the good people and be kind to them. Your hurts and troubles come from a very few. Your blessings and helps come from many. Do not bother to remember who hurt you. Try to remember who helped you.

Are you counting your blessings, or are you counting your wounds? A great mistake could be made in trying to list all of the wrong things.

There are people who, no matter what happens, manage somehow to keep sweet and patient with the world. They may defend themselves against a single aggressor or nuisance, but they remain kind and friendly to all people.

L. J. L.

The Broken Date

A FEW YEARS AGO I broke a date with an old school friend. I thought at the time that I had a very good reason to break it. I would have had to walk about four miles to keep it. I worked in a war plant, and this was my only day off. I was tired. Besides, I was sure what she wanted to talk to me about, and I thought it was hopeless. I thought she had reached the point in life where she was beginning to look over on the other side and was getting a bit frightened, as I thought she well might.

I had been brought up in a strict, religious home; while she had spent her youth on pleasure. Yet we were pals in school. After we had spent years apart we met again and it looked to me that her pleasure-seeking had degraded pretty low. So my mission to her would be pretty much of a failure. And I was tired.

I have thought often of this broken date because my friend is a very sensitive person and entirely unforgiving. I have not been able to get in touch with her since then. I have thought of it often, but I never mentioned it until recently.

Talking of it made it fresh in mind, and when I was alone again a verse of Scripture came forcibly to me. Jesus said, "I came not to call the righteous, but sinners to repentance."

If I had gone that day I would have been rested long ago. Now these questions weigh upon my heart, "Could I have helped her to repent? Was God ready to receive her? Am I the greater sinner?"

ELLA LAMBKIN

(1115) 11

Tribute to Christ

Henry Didon, celebrated French thinker of the nineteenth century, wrote about Christ. We believe what he wrote is worthy of being read, and it is placed in the "Herald" as an interesting discussion with no idea of endorsing any of the speculative ideas or doctrines. Didon affects realism. We, as a people, have an advantage—we have additional testimony in the Book of Mormon, our "new witness for Christ."

ISRAEL A. SMITH

JESUS CHRIST is the greatest name, the greatest personality in history. There are others for whom men have died, but his is the only one worshiped among all peoples of all races in all ages which followed him.

His name is known of all the earth. Among savages of the most degenerate tribes of the human species, missionaries go incessantly to announce his death on the cross and the sacrifice he made for the human race which is saved by love and obedience to him. The most indifferent in the modern world have been obliged to admit that nothing has ever helped the weak and the suffering and the erring more than a belief in his name.

The most glorious geniuses of the past will be obscured. Whether in monuments, palaces, obelisks, or tombs; whether in written encomiums, papyrus or parchment, bricks, building stones, or medallions—only reminiscences of them have been preserved for us. Jesus will live forever in the conscience of his faithful people. Here in this great manifestation of his power is his indestructible monument.

The church founded by him fills with his name all time and all places. The church knows him, loves him, adores him! As he lives in it, so it lives in him. In a few simple words the church teaches that the greatest event which ever occurred to humanity was the arrival of Christ, and that God loves man, since God saves him from harm by giving him aid; that charity is the supreme duty, since by his charity and goodness the Savior was brought to the cross; that the Christian must be vigilant in the good because his Master will be the judge; that he need not fear death because his Master conquered it and because he himself is destined to eternal life.

THE MAN who accepts these instructions and believes in Christ can walk uprightly in life. He is armed for defense and for growth. Nothing can arrest his progress. The disciple of Jesus Christ has become the conqueror of the

world—not from the standpoint of materialism and brutality—for violence is not in the spirit of the crucified Master—but in the sense of goodness, of abnegation, of sacrifice, and of moral dignity. In sowing these virtues as seeds of life, he prepares and enriches the human soil until it is capable of all culture and of all harvests.

But since believers in their intelligence seek to find reasons for elementary dogmas, it is necessary that we explain to them, in the measure of our imperfect and always limited knowledge, the facts and details of the human and divine life of Jesus, the words he spoke, the laws he formulated, his manner of teaching, evangelizing, combating, suffering, and dying. The history of Jesus is the foundation of faith. Evangelical doctrine, moral Christianity, culture, hierarchy, church dignities, all rest on him. Thanks to the work of the educated teachers, the doctrine of Jesus, his moralities, his faith, and his church have become little by little the object of distinct science, perfected, organized, responding to the legitimate aspirations of believers who would be men of faith and men of science; equally, the life of Jesus Christ must in its detail meet the exigencies of history.

The partisans of those called the critical school will say: The Christ of dogma and of tradition, the Christ of the apostles and the evangelists, interpreted according to the doctrines of the church, is not and cannot be the Christ of history. This ideal Christ, God in man, Spirit incarnate, conceived by an unknown miracle, calling himself the Son of God, in the absolute and metaphysical sense, multiplying miracles, speaking as the Fourth Evangelist makes him speak, rising again three days after death, ascending to the heavens in the face of his disciples, after forty days—such a man is not real! He exists only in the pious fancy of his believers who have created him piecemeal. The true Jesus, the Jesus of history, was born as are all other men; he lived like them; he did no more miracles than they! He taught a purer morality and founded a religion less perfect than others. Like all reformers, as a rule, he succumbed to the jealousies of his contemporaries. Be-

coming the victim of Jewish hatred and dying as we die, he has neither ascended to heaven nor is he living with God!

I REVOLTED (pardon the phrase), not only in my Christian faith but in my impartiality as a man, at this contradiction. Convinced that Jesus was the invisible God in human form resembling our own, I, as a historian, regard him as still living, such as he was in this double nature.

The question of his divinity has divided the greatest minds since the advent of Christ, and it will create division to the end. It is already a strange phenomenon that Jesus alone disposed of a problem that never sleeps in the consciousness of humanity—a problem that always excites the emotions. I shall permit myself here to make a simple historical reflection addressed to unprejudiced men, to true critics with open minds.

The violent contradiction and contention of which Jesus is the object was prophesied. It shall last as long as the world; it afflicts the Christian, but it does not astonish or trouble him; he sees the sign of his master. It is the product of living the life of Christ.

While his disciples in reply to the question said: "You are the Christ, the Son of the living God" the Jews said: "He is but a prophet"; others, blinder, called him a blasphemer and a conspirator.

After he had left the earth and while his apostles preached in the Jewish synagogues, the Messiah, God and man, filled with the wisdom and goodness of God, the first sectaries, the Nazarenes and Ebionites, would see in him nothing but a man.

THE CONTENTION on this point continued for centuries. A pagan philosopher, Celsus, without denying the miracles of Christ, ridiculed his doctrines, calling them absurd; and his cross he called infamous. Origen refuted him [Celsus] and proclaimed with his mighty voice the divinity of his master. Since then the ages have advanced. The Crucified One has grown, destroying paganism, absorbing philosophy, dethroning empires, conquering the earth, civilizing the barbarian, creating a new world!

With what reason, then, did the Jews anathematize Jesus and kill him! Pagans, like Tacitus, Suetonius, and the honest proconsul of Bithynia, Pliny the younger, disdained him and looked upon his disciples as a detestable sect. Philosophers like Celsus bore him down with their wisdom, while the apostles adored him as the Son of God.

If Jesus was, indeed, but the wretch despised by the Jews and pagans, how has he carved on the earth such a pathway? How has he founded a religion that

(Continued on page 18.)

Question Time

Question:

I have heard two theories of how Joseph Smith came to read James 1: 5 on the occasion of his visit to the woods to pray, and I would like to know which is the accepted version. Was he studying the Scriptures and came across the passage, or had he heard a sermon at the revival meetings?

Kansas

Mrs. O. W.

Answer:

The general view of the church membership is that Joseph Smith was led by the Spirit of God to read this particular text to prepare him for later experiences. This viewpoint has been based upon Joseph's account of the incident published in the *Times and Seasons*, March 15, 1842, as follows:

In the midst of this war of words and tumult of opinions, I often said to myself, what is to be done? Who of all these parties are right? Or are they all wrong together? If any one of them be right, which is it and how shall I know it?

While I was laboring under the extreme difficulties, caused by the contests of these parties of religionists, I was one day reading the epistle of James, first chapter and fifth verse, which reads, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Never did any passage of Scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God I did, for how to act I did not know, and unless I could get more wisdom than I then had would never know; for the teachers of religion of the different sects understood the same passage so differently as to destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must remain in darkness and confusion or else I must do as James directs, that is, ask of God.

Joseph does not state that he was directed by the Spirit to read this particular verse of Scripture, but the inference is that this is the first time he had read the passage. Joseph was in his fifteenth year at the time (1820) of this experience.

Another viewpoint is contained in the published interview of William B. Smith (Joseph's brother) by E. C. Briggs as reported in the *Zion's Ensign*, January 13, 1894, by J. W. Peterson. It contains the following:

"What caused Joseph to ask for guidance as to which church he ought to join?" asked Brother

Briggs. W. B. Smith answered, "Why, there was a joint revival in the neighborhood between the Baptists, Methodists, and Presbyterians, and they had succeeded in stirring up quite a feeling, and after the meeting the question arose which church should have the converts. Reverend Stockton was the president of the meeting and suggested that it was their meeting and under their care, and they had a church there, and they ought to join the Presbyterians, but as father did not like Reverend Stockton very well, our folks hesitated. The next evening a Reverend Mr. Lane of the Methodists preached a sermon on 'What Church Shall I Join?' The burden of his discourse was to ask God, using as a text, 'If any man lack wisdom let him ask of God who giveth to all men liberally.' And of course when Joseph went home and was looking over the text he was impressed to do just what the preacher had said, and going out into the woods with childlike simple faith believing that God meant just what he said, he kneeled down and prayed . . ."

Facts to remember when evaluating the two accounts:

1. Joseph published his account in 1842, which was twenty-two years after the event.

2. He was the one who had the experience and would know all the details and was writing his history.

3. William B. Smith made his statement above November 1, 1893, seventy-three years after the incident. He was an old man of eighty-two years.

4. Joseph Smith was fifteen years old at the time of the revival. William Smith was a boy of nine years.

5. Joseph Smith wrote his account. William B. Smith's account is a reported interview.

Both accounts may in general outline be correct, each emphasizing different aspects of the same incident. Brother Evan Fry ably discusses this question in the *Saints' Herald* of April 27, 1953. However, because of the time element, there is no final answer.

JOHN BLACKMORE

Question:

Should the children of Saints engage in public dancing to entertain others?

Answer:

The church has spoken on the subject of "the practice of dancing," and has expressed its disapproval in the following words:

"RESOLVED, That the practice of dancing should be discouraged, and that members of the church should be urged

to avoid the practice, as being likely to lead their minds from Christ and his gospel."—*Conference Resolution 317.*

A. B. PHILLIPS

Question:

There seems to be a disagreement between the Bible and the Book of Mormon in Genesis 1: 30, I.V. Before Adam's fall he was told to be fruitful and multiply, but in II Nephi 1: 111-115 it is stated that Adam fell that men might be. Please explain this seeming contradiction. New Jersey Mrs. E. B.

Answer:

A careful reading of the text in Genesis 1 shows that the command to multiply was not given to Adam but to the whole human race as then existing in the spirit world. It was before man was made upon the earth. The command was prophetic and applied to man when he should receive inheritance upon the earth.

Nephi records the teaching of his father Lehi who spoke of conditions in this world, in the flesh, and pointing out that the fulfilling of God's purposes in man necessitated the setting up of the very conditions of opposition resulting from the fall. It was not God's intent that the command to multiply should come into operation while men were still in the spirit world, but only after human life had been placed on the earth and when suitable conditions had been established for that life.

Lehi said that if there had been no fall Adam would have remained in the garden, innocent, without progression, having neither righteousness nor sin, knowing neither good nor evil, insomuch that the whole purpose of God in creating him would have been for nought. The command to multiply and replenish the earth was dependent upon the flesh and upon the conditions of free choice between good and evil which were brought about by the fall. Summarizing these things Lehi said, "Behold, all things have been done in the wisdom of him who knoweth all things."

CHARLES FRY

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald Editors* rather than panel members. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

With Thankful Hearts

By *Geraldine Wyatt*

A YOUNG LADY I know underwent an operation in which her jawbone had to be chipped. On the way home afterward, still under the effect of the anesthetic, she marveled over the speedy effect of the drug. As the doctor started to administer it, she said, she started to pray silently, asking God to be with her. The next thing she knew she was in a strange room and, just barely conscious, she could not tell whether the operation was over or not. So in order not to be remiss, she prayed again silently that if the operation were over, she was thankful that she had gone through it safely.

In explanation she said, "I think God likes to be thanked. After all, if we ask him for something and that prayer is granted, we should show our appreciation enough to at least say, 'Thank you, God, for this blessing.'" So much a part of her being had appreciation to God become that her subconscious mind ruled in her giving thanks.

Giving thanks, or thanksgiving, is associated with prayer time and time again in the Scriptures. And we are commanded to render to God thanks for all things:

And inasmuch as ye do these things, with thanksgiving, with cheerful hearts, and countenances; not with much laughter, for this is sin, but with a glad heart and a cheerful countenance; verily I say, that inasmuch as ye do this the fullness of the earth is yours: the beasts of the fields, and the fowls of the air, and that which climbth upon the trees, and walketh upon the earth; yea, and the herb, and the good things which come of

the earth, whether for food or for raiment, or for houses or for barns, or for orchards, or for gardens, or for vineyards; yea, all things which come of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye, and to gladden the heart; yea, for food and for raiment, for taste and for smell, to strengthen the body, and to enliven the soul.

And it pleaseth God that he hath given all these things unto man; for unto this end were they made, to be used with judgment, not to excess, neither by extortion: and in nothing doth man offend God or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments.—Doctrine and Covenants 59:4, 5.

THE HUMAN MIND is a continual source of amazement to me. How marvelous it is that our thinking can change our attitude, our mood, and what we do. "For as he thinketh in his heart, so is he," and so is the product of his labors.

If we think destructively, we will feel destructive and quite often we will act destructively. War is the product of mass destructive thinking. Some people have the urge to smash things—and do. When angry, my stepmother used to slam dish after dish against any available object. We learned to be expert dodgers so as not to reap the results of her destructive impulses.

If we think creatively, our minds immediately turn toward building. We have the literary, musical, and art masterpieces of the ages—all monuments of their creator's devotion to construction. The marvelous mechanical ease of our modern living also reflects creative genius, as do the scientific and philosophical advances of our age.

Though I've always felt that the words were not nearly dynamic enough, the philosophy expressed in the hymn—"Are you ever burdened with a load of care? Does the cross seem heavy you are called to bear? . . . Count your many blessings, name them one by one, and it will surprise you what the Lord hath done"—can certainly be helpful if applied to our everyday thinking.

If we pause to give thanks to God sincerely, we can hardly contemplate any material or scriptural blessing without aligning ourselves with the tremendous creative force of our Heavenly Father. Our thoughts automatically turn toward building.

THERE IS DISAPPOINTMENT in Christ's words after he had healed the ten lepers and only one returned to praise God. It was not that he wanted personal recognition or aggrandizement; he had shunned that repeatedly in his ministry, had refused worldly power and so-called worldly honor when tempted by the Devil. Concerned as he was with building the kingdom of God—causing that unusual transformation to occur in ten persons which would change them from outcasts of society with no possibility of serving their fellow man (even if they so desired) to potential kingdom builders—it is no wonder Christ said: "Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger." One man's life had been deeply touched, but nine accepted the change in their status unresponsively—just as a matter of course.

WHEN WE THINK of Thanksgiving Day, we naturally think of the Pilgrims, the founders of our traditional feast day. What did they really have? They had endured so much that was discouraging or heartbreaking. They could have thought about their disasters, the afflictions which had beset them since coming to this new land, the meager and inadequate rations of the past, the hunger and starvation, the dead

secretly buried so the Indians would not guess at their diminished force. They could have returned to the physical security of their former homes and relinquished their religious ideals. Instead they took stock of their assets. They prepared a feast of the foods of this new land—both the cultivated ones and the natural ones. They set aside a special day and with glad hearts and cheerful countenances rendered a genuine thanksgiving to God.

What did they have? We look back from our very comfortable homes—insulated, automatically heated, carefully built, and what to them would appear luxuriously and even amazingly furnished. We gauge their hand-to-mouth existence by our insured health, secured livelihood, guaranteed savings, and—where calamity falls and insurance doesn't protect—tax-supported or community-supported relief.

We shudder with apprehension as we put ourselves in the places of these Pilgrims. This was a strange land. For all its abundant yield of natural foodstuffs and Indian maize—seed brought from their homeland failed—it was still an awesome first harvest. It was unpredictable. Beyond their insignificant clearings lay the unknown wilderness. They knew no real safety from the natives, or at what moment they would swoop over this courageous group and completely annihilate it. Really the threat of the atom bomb and the hydrogen bomb does not seem very frightening or calamitous in comparison.

BECAUSE THIS LITTLE GROUP of people had the great faith and determination to align themselves with God in this reciprocal act of thanksgiving, the few merged with others to become a baby nation which grew and spread until the frontiers of our great country have changed from physical to spiritual. Rather than the predominate occupation of wresting a livelihood from untried soil, our main concern is our relationship with our fellow men; for the youth and the wealth of our nation are ex-

pected in trying to force international peace when the thinking people know the only hope for peace lies in following the teachings of the Nazarene.

Because of our more complex way of living and the bewilderment and the fear existent, we really have a much greater need of a sincere thanksgiving and appreciation now than did these people of the past. Instead of interests reaching within the call of the natural voices of this tiny settlement, ours reach as far as the international telephones, the broadcasts of our radio and television sets. We are on the brink of world brotherhood—or world destruction.

THE MOST VIVID recollection I have of any Thanksgiving ceremony comes from my childhood. It was the tradition of our family, as we sat around the festive table, to each one voice that which he was most thankful for at that particular time. It was a set custom; we expected it and discussed it beforehand. The expressions were quite possibly childish and inconsequential when weighed against more mature thinking, but they were gravely accepted, and most certainly they formed the foundations for genuine thanksgiving and appreciation.

A few years ago a large St. Louis department store invited me to be its guest and to be featured at an autographing party during Children's Book Week. I dreaded going, feeling rather like a curious animal on exhibit, until our church physician suggested: "Think of the good you can do." My prayers became constructive. There were possibilities of service. Being ill, upon arrival I went immediately to the hotel where the store had reserved a room. It was a busy downtown establishment, and the hotel was always crowded. In an

attempt to be helpful, the manager got things crossed up and took me to the room before it was cleaned.

It was a mess with its liquor bottles, upset glasses, disorder, and stale smell. The bellboy was extremely embarrassed, but because of the circumstances (which would otherwise have annoyed me past acceptance) I was thankful. As soon as the bellboy left, I locked the door and prayed, thanking God for those conditions throughout my life which stimulated wholesome living and the opportunity of service to my fellow men. I was thankful for our church with its perfect law of living, with its ordinances calculated by our Heavenly Father to meet our every need. I do not believe I have ever been so joyously thankful in all my life.

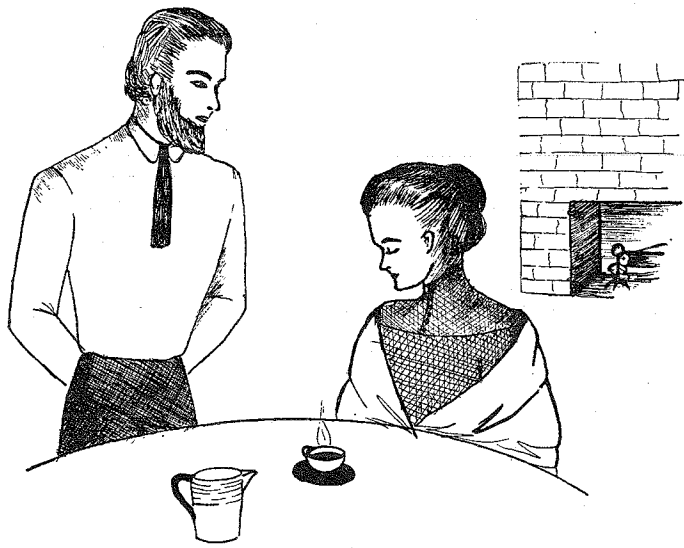
WE HAVE another feast day relegated to joyfully giving thanks to our Creator. We have the choice of using the time in bemoaning the failures of the past, of mulling them over, making them tremendously important, letting them regulate our lives, becoming pawns of fear as we contemplate the future; or, like the Pilgrims, we can forget all things pertaining to destruction and turn our hearts to the constructive things, taking stock of what we have to do with and of our potential service.

If it were possible to once again sit around the festive table of the traditional Thanksgiving of my childhood, my choice of expression would be that I am most thankful that our physical frontiers have changed to spiritual frontiers. Because in our keeping God has placed his perfected law for living. Guided by its principles, upheld by its ordinances and the promise of his directing Spirit, we can courageously forge ahead into the future.

Home Column

Miracle of Pine Tree Valley

By Emma M. Phillips



THE KNOWLEDGE of the church came to Jean Bell one cold November day on a farm in Michigan. She was a young housewife then—back in 1875—beautiful of face but frail of body. When she had lived in Detroit, there had been the doctor's visits and friends dropping in to see her every so often during the bleak winter when she was confined to the house. There was gaiety and laughter in Detroit.

Then came the doctor's verdict that had turned her life into a series of monotonous days—one no different from the other. The doctor convinced her husband that the fresh air of open fields was the best remedy for her. It was for that reason that Tom and Jean Bell sold their belongings in Detroit and bought a farm north of there near the little fishing village of Forester.

During the summer months of that first year on the farm, Jean would have enjoyed the fresh air of the green fields if she had had time to get out in them. She learned to bake bread, to garden, and to care for chickens; she even became the foster mother of a black lamb that the ewe had disowned. Often she would look at Tom as he worked about the barn or in the fields and wish that he had sons to follow him about. He had given up the pleasures of Detroit for her sake. Why couldn't she give him a son to help him with the farm work?

The first snowfall of winter brought to Jean a forewarning of the lonely days that were ahead of her. She made quilts and towels and pillowcases until she felt it was stupid to sew any more, for a family of two uses only a limited number of linens. When she would try to help Tom with his winter work in the barn, he would shoo her out with "This is man's work, my dear, and I'll not have you wasting your strength on it."

AS THE SNOW DEEPENED, the contact with people of the other farms about theirs became less and less. From her kitchen window, Jean could see the roof of the Clark's farmhouse in Pine Tree Valley. Only on a very rare occasion did she happen to see Mr. and Mrs. Clark or one of their four children in the yard, but it was a comforting thought to know that people were within "seeing" distance.

On the day that Mrs. Clark and the three younger children left for Desmond, Tom and Jean drove the sleigh down to Pine Tree Valley to say good-by and to take a ginger cake to Mr. Clark and the boy who was staying home with him. "I think we picked a good time to have our fifth," Mrs. Clark laughed. "If this had happened in the summer I wouldn't have been able to take time to go to my sister's place." Jean smiled back, but her heart was aching.

On the way home they had to face the bitterness of a cold north wind. Even though Tom put a heated stone at her feet and an extra blanket around her shoulders, the wind got into her lungs and made her whole body ache with the burden of it.

She coughed constantly—a dry, harsh cough that brought tears to her eyes.

When they reached home, Tom built a roaring fire in the fireplace, and put some coffee on to boil. As they sat before the fireplace, talking and visiting, she tried to conceal from her husband the loneliness of her heart. It was not until her body was warmed through that she could even talk in a whisper without coughing.

Tom drained his cup and set it on the hearth. "Jean, my dear, I think that doctor in Detroit made a mistake in saying you needed the fresh air of the open fields. You can't get a lung full of winter air without coughing. Don't you stir out of this house all winter, and as soon as we can in the spring, we will move back to Detroit."

"But, Tom, we like it here. Next summer my health will improve. I just know it will."

Tom gave her a disapproving look. "There is no need of our worrying now over something that won't happen until next spring."

"Maybe," ventured Jean, "in the spring you can go to Desmond or Detroit and see about adopting a couple of boys to help you on the farm."

Tom poured a little coffee into his cup and gulped it down. "Got to take care of some stuff in the barn, dear. Keep yourself warm." And he was off by himself.

ONE WEEK, two weeks wore by and the Thanksgiving season approached. Many times during those weeks Jean stood at the kitchen window and watched the drab blankness of what should have been a winter wonderland. Rabbits embroidered the sheet of snow over her garden patch with a crisscross pattern of tracks. Crows and starlings ventured from the shelter of the woods to feast on the crumbs she threw to them. A squirrel fought with a cardinal who had disturbed his winter slumbers in an ancient oak tree. And a couple of sparrows succeeded in raising a nestful of young under the eaves near the window.

Mr. Clark came one day bringing a pail wrapped in a blanket to ward off the Michigan winter. In the bottom of the pail was a wiggling ball of warm fur—a black kitten. "That silly old cat of ours up and had herself a batch of snow kittens. They all died except this one, and she refuses to take care of it. My wife will be home soon I expect, but with five kids to look after she ain't gonna have time to fool with a stray kitten. I figured you had time. Do you want it?" Yes, she had time, but being reminded of it was wormwood to her spirit.

While Tom visited with Mr. Clark, she took the pail into the kitchen where she could make a new bed for the kitten. From force of habit she looked out of the window at the house in Pine Tree Valley. What she saw through the bare tree limbs made her cry out in fright.

Tom and Mr. Clark, startled by her scream, rushed to her side. "Look," she cried as she pointed to the Clark house. "Those two men are stealing things from your house. One of them struck your boy and made him fall to the ground."

The horses were unhitched from the sleigh, and Tom and Mr. Clark rode bareback across the fields down into Pine Tree Valley. Jean cuddled the black kitten to her neck as she watched the horses and gave a sigh of relief when she saw the Clark boy stand up and walk by himself.

She took a long time feeding the kitten warm milk from a spoon, giving it special attention so it would not be frightened in its new surroundings. As darkness began to creep over the land and lamp-lighting time came, she went often to the

window to look for her husband. After several such trips, she saw a sleigh, loaded with people, pull up before the Clark house. Out got Mrs. Clark, carrying her precious bundle. Three children leaped from the sleigh behind her. Then she saw Tom come out of the house, get into the sleigh, and show the driver where to put the horses.

BY THE TIME Tom got home, it was really late. He brought the sad report that the two men had stolen most of the winter food supply of the Clark family. "And to make matters worse," Tom added, "there's another mouth to feed."

"The baby won't eat much."

"I don't mean the baby. Mrs. Clark brought back a missionary who wants to hold preaching services around here. Young fellow by the name of Worth. Says he a Reorganized Latter Day Saint. . . ."

Jean had never heard of the church, but she didn't think about it. She was thinking about five children and no food to eat. "We must do something about it," she said softly.

"What can you do, Jean, about getting more food in the middle of the winter?"

As she got supper she pondered the question over and over. By the time they were ready to sit down to eat, she had the solution. "We will have a pantry party. There isn't a neighbor family around here who hasn't laid away more food than is actually needed for the winter. We will visit all the families and invite them to the Clark home next Sunday evening. They can bring any food that the Clarks might use during the winter to feed those children. And that young missionary can hold a preaching service at the same time. We will start early in the morning. First we will go to Clarks and tell them that we are going to invite the neighbors to the preaching service. We won't tell them about the pantry party. That will be a surprise."

"Jean, that's a marvelous idea, except for one thing. You aren't going out with me into the winter air."

"If I promise not to cough, may I go?" Jean teased.

"You can't promise that, and you know it."

THE NEXT DAY was warmed by a bright sun that put a glare on the snow. Jean, wrapped in blankets to the point of being uncomfortable, made the rounds to the neighbors' houses with her husband. Every family was willing to help, even the old bachelor—who always made himself eat warmed-up oatmeal before he would cook some fresh—promised fruit and potatoes that he knew he would not need.

On Sunday evening Tom and Jean went early to the Clark home, for they wanted to be there before the neighbors began to arrive. Tom got the young missionary off to one side and explained to him about the party. Jean heard the young man say to her husband, "If I do preach tonight, I am going to change my subject. I will preach on how a man and his wife can be of service to God."

Then the neighbors began to arrive, and the house was filled with joyful expressions and tears of happiness. Every neighbor brought abundantly. There was no preaching service, but there was a long discussion on religion. Elder Worth told of the church Christ had when he was on earth, then of the Restoration, and finally of the Reorganization. People were skeptical, but there was no ridicule. Entranced, Jean listened while the young man told about the marvelous things he had seen happen to people through the power of Christ working in the church.

"Elder Worth," she asked so suddenly that she startled herself, "Christ and his apostles healed people who were sick. Can you put your hands on me and heal me?"

"I can't promise a thing like that," answered the man. "Healing depends on my faith and your faith, and whether or not God wants you healed now."

Jean looked at her husband and then back at the young missionary. "Please administer to me!" Tom took her hand in his big firm one. He said nothing but his eyes gave his consent. After everyone had bowed in prayer, Elder Worth administered to her. Jean put her hands over her face and prayed earnestly to herself. There was no unusual sensation. Nothing had happened to her.

IT WAS SOME TIME LATER that the wind began to whirl the snow into a blinding blizzard. The neighbors, fearing that the snow might drift and keep them away from their homes, hurried into their sleighs and away. Jean, bundled securely against the chill of the night air, talked continually as she rode home with her husband. It was not until they had a fire going in their own fireplace that she realized she was talking with ease.

"Tom," she almost shouted, "I'm talking."

"Nothing new about that," he drawled good-naturedly. "Women are supposed to talk all the time."

"I'm talking," she repeated. "I rode all the way home in a cold blizzard, and I talked all the way! I didn't cough once."

Tom stuffed a stick of wood into the fire. "How does your chest feel?" he asked dubiously.

Jean took a deep breath and let it out slowly. There was no pain, no tightness. "I feel as if I had never left the fireside."

The sudden realization that she had been miraculously healed dawned on her and she ran to her husband crying tears of joy against his shoulder. As the winter days passed Jean and Tom became more sure that she had been healed, for strength returned to her tired body and she was able to do things that she had not done for years. Neighbors listened to her story and then went to hear the young missionary.

Life took on a new glow of interest for Jean Bell. The drab snow was transformed to a winter wonderland through which she could walk with ease. She followed Tom to the barn and helped with the animals. And in the quiet evening the two of them studied the books that Elder Worth loaned them. They knew that other neighbors were also studying books in the evening, and that the time would come when many of those neighbors would ask for baptism.

One morning as Jean spread crumbs for the birds outside her kitchen window, she noticed a robin. "Spring is here," she called to Tom in the next room. "A redbreast is feeding with the birds."

"Remember, dear," said her husband as he came to the kitchen door, "how we talked about moving back to Detroit in the spring? We don't have to leave our farm now, do we?"

Jean put her arms around her husband's neck. "And remember, Tom, how I suggested that you might adopt a couple of boys when you went to Detroit. Well, you don't have to do that now either."

"Jean, mine," he answered as he wrapped his long arms about her.

She laughingly pushed him away, "Of course, I can't guarantee that it will be a boy."

BUT IS WAS A BOY. And so were the next three children. Now when Jean looked from the kitchen window and saw Tom going to the barn, she saw four little duplicates tagging along behind him. And on those long winter evenings the dull emptiness of the house became enchanted with the constant chatter of childish voices.

Jean was thankful that the new church was built near the Clark house where she could see it from her kitchen window. Many times during the years that followed, when her children and her grandchildren sat in the kitchen with her and talked about the church, she looked down into Pine Tree Valley and whispered, "Thank you, God, for such a countless number of good things."

Tribute to Christ

(Continued from page 12.)

dominates the earth? Were he merely human, the achievements would be inexplicable, and it is the popular proof that Jesus is what the church affirms him to be.

WE MUST NOT CONFOUND criticism with history. Though inseparable from each other, they must remain distinct. In its general sense, criticism is the exercise of the judgment, a faculty essential in all reasonable beings. To criticize and to judge are synonymous terms. For judgment as criticism first tries to discern the true from the false. This is the first right and the most necessary duty of the mind. Whatever the domain it explores—religion, philosophy, science, literature, aesthetics, even in mathematics—reason must be attentive to discern the real from the apparent; the true, sometimes unapparent, from the false which is frequently most plausible.

Criticism, therefore, cannot be a special science. It is rather a condition of all science. It enters into the logical rules which determine how men shall think fairly and judge justly. These simple considerations demonstrate the vanity of those who would arrogate a monopoly of criticism. The school of criticism is the school of the world. Each has a right to claim and to exercise it. The most ordinary temptation of the cultivated mind is to desire to criticize too much, to overjudge, to criticize even that of which it knows nothing. The sage moderates this intemperance. He learns to judge only what he knows, never forgetting that his knowledge is limited and his ignorance immeasurable.

One may be a good critic in philosophy and a very poor judge of religion or history. Certain human sciences demand not only the speculative mind but a long experience.

Moral doctrines are much better criticized even by the ignorant who have experimented with virtue than by a skeptic who doubts the austere joys of sacrifice.

The saints who lived on the word of Jesus will always understand him better than the exacting Pharisees who repelled him and knew not the Savior. A delicate taste distinguishes shadings which escape the chemist.

AS APPLIED to history, the critic has a well-defined duty. The object of history is to state facts. That is, the facts of the past being known to us but by documents, and the documents being the records of witnesses, more or less immediate, to the facts themselves, the critic should examine the documents, facts, and witnesses together.

Some facts are absurd; the critic discards them. Some documents are altered or suspected; the critic notices and amends. If some witnesses are unworthy of belief, he un.masks and confounds them.

In all that concerns the life of Christ, the critic has the right and the duty to inspect the documents and the witnesses we adduce. To judge the life, the antiquity, and the authenticity of one, the value as testimony of the other, they should examine the nature of the facts in the documents as reported by the witnesses.

Letters

Letter from England

In a few weeks I shall be in my ninetieth year. As I have been reading the testimonies of the missionaries in the European Mission I have been inspired to add mine. The first mission abroad was in 1837 to England. My deceased husband, William R. Armstrong, was one of the early pioneers of the church in this country. His parents were among the first converts before the apostasy took place. At one time they thought of going to Utah but were shown by vision that it would be death for them to do so.

William's mother was a courageous woman. When she was approached by John Taylor, an elder of the Brighamite Church who wanted her to go to Salt Lake City, she refused, telling him she did not intend to ruin herself body and soul. She said that polygamy was never at any time a doctrine of the church, nor was it introduced by Joseph Smith the martyr or any of his descendants.

When Charles Derry and Jason Briggs came over in 1862 with the gospel of the Reorganization, the Armstrongs were among the first to be baptized in the Manchester district. There had been many converts to the faith before the death of the prophet in 1844, but the introduction of polygamy by Brigham Young reduced its numbers very considerably. People would not believe there was any difference between the Utah Mormon Church and the Reorganized Church. Even up to the time I accepted the gospel in December, 1909, the name of the church was held in disrepute.

I did not tell my relatives and friends what I intended to do. I knew they would be horrified. Of my own free will I accepted the church, and it has been my greatest comfort. I know it is of divine origin, and I am satisfied that its ministers are called of God and ordained to preach all the truth—not part of it.

I find a vast difference between the Church of England, in which I had been christened, and the Reorganized Church of Jesus Christ, in which I was baptized by immersion.

After my baptism I met with much criticism. One person said I was mad, another told me I was going to hell. The minister of the Church of England sent me a bundle of anti-Mormon literature, as much as to tell me I had made the greatest mistake of my life. I have made many mistakes, I know, but this was not one of them.

Now we have seventeen branches of the church in the British Isles with a membership of 1600. There is a fine church building now at Meresford Road, Manchester, where I attend. Another is located at James Street, and there are others both in northern and southern England, as well as in Wales.

We are very grateful for the missionaries who came to England. Many have been brought into the church by their preaching and untiring efforts. I am thankful also for those who must earn their living yet find time to serve the Lord. Each minister I have known in this church has spoken with conviction and authority.

I was sorry to learn of President Israel A. Smith's illness. We look to him as the one God has chosen to guide this church in these latter days.

I try to use my faculties in the work of the Lord, although I'm far from being perfect. I try to remember the words of Paul, "Neglect not the gift that is within you, which was given through prophecy by the laying on of hands." If we have one gift, we should use it for the honor and glory of God. It may be the voice to be raised in song. It may be the pen, or the ability to tell the story of Jesus and his love. No effort is lost, for God works with us. We sow the seed; God gives the increase. We shall be rewarded for our works. If we have nothing to offer after the great sacrifice made by the Savior, we shall regret having allowed our opportunities for service to slip by one by one. We shall lose our reward and feel condemned and humiliated because of our

Life of Christ Slide Set

One picture tells an entire story. Here are eighty full-color reproductions of beautiful biblical paintings—all masterpieces of the famous English artist William Hole—recommended for use in all church activities by the Audio-Visual Department of the General Church.

Entire set of 80 only \$14.50—Script included

Single slides, 20¢ each; script 25¢

Herald House

Independence, Missouri

carelessness and unconcern for the souls of others.

I remember Sister F. G. Pitt who was in England in 1910. I feel she has done a marvelous work in her life. She and Brother Pitt often raised their voices in song together. He has gone to his reward, but she still remains to tell the glad story of Jesus and his love. I hope one day to be among those who surround the throne of God and sing the praises of the One who died that we might live.

MRS. ALICE M. ARMSTRONG

6 Hawthorn Road
Recar, Yorkshire, England

Invitation to Visit Mission

I have read the *Herald* for many years and always have found it helpful. We have a little mission here and just recently three new members were added to it by baptism. This makes us very happy. We have been holding meetings at my house until we could get another place. At present we have one, but we don't know how long we can use it, as it may get too cold for services in the winter. We invite anyone driving through to stop at the R. L. D. S. mission sign by the side of the road. Elders Orville Cottrill and Clyde S. Rice are our pastors from Parkersburg.

FLORENCE WILLIAMS

Greenwood, West Virginia

Meetings in Nashville, Tennessee

Members of the Nashville, Tennessee, group now hold meetings in the recreation room of the Taystee Bread Company, Seventeenth and Church Streets, each Sunday. Beginning at 10:00 a.m. they have church school classes, followed by a preaching service.

R. E. GRAVES, *Pastor*

1001 West Greenwood
Nashville 6, Tennessee
(Telephone 2-0385)

Answer to a Youth's Question

Editor's Note: The question of dancing is a perennial problem. The following is an actual letter written in response to a query from a youth who is confronted with making a decision which is of great social significance in his life. Parents and young people should give its contents serious consideration.

DEAR JERRY:

President Smith has asked me to try to answer the questions you raised in your recent letter. Perhaps he asked me because I am a little closer to your problem in my experience and in my association with young people. You have a real problem—one that our young people all over the country are running into, and one I hope I can help you solve.

Several articles have been written in the *Herald* on this subject. In fact I wrote one which appeared in its columns last year: "Why the Church Discourages Dancing." But even when you see the church's side, that does not always provide the answers on how to get along in school with your friends and how to retain some measure of popularity without engaging in dancing.

Perhaps something of my own personal experience, which seems to have been much like yours, may help. I was reared in a small branch in upstate New York, the only one of my class who was a member of our church. I was the one to whom the whole class looked when the history teacher brought up the question of Mormonism. I was also one of the few who didn't smoke or repeat dirty jokes, and everybody knew it. These were, in a way, problems; but I always considered myself fairly popular, too. I lettered in football and track, was an Eagle Scout, student body president, and seemed to have my share of honors.

Our basketball team won the state cup that year; and although I wasn't good enough to make the team, I attended every game and was an enthusiastic supporter. After every important home game, there was a dance, and I was often there helping out in some way—with the decorations, music, and what have you. If I wasn't helping, I was sitting on

the sidelines, talking with friends. Occasionally I might even be pulled out on the floor; but after one whirl, the girl would give me up because I refused to learn to dance and was therefore no "prince of the ball." When the party got dull or it got late enough, I simply walked on home, usually with another fellow or even alone, since I didn't date for dances.

I had my problems and my fears too. But I soon noticed a lot of things that bolstered me. In the first place, there were a lot of fellows who didn't like to dance, so I had company. I associated myself with the best and cleanest fellows and girls in the school. Almost all of them were active in their own churches. Sometimes I went to their youth fellowships, and sometimes they came to my church. By participating with them in religious groups, by continuing to be active in Boy Scouts, by playing in the local little symphony orchestra, and by participating in my own church services and activities, I found I was simply tied up in too many other interesting things to have time to be at many of the school dances. While most of the students were dancing, I was getting a lot of satisfaction out of other activities and achieving recognition in the things I enjoyed doing and thought were worth supporting.

I soon learned that, while I lost some popularity with the "faster" girls who preferred "faster" boys, I gained a better understanding and companionship with the nice girls who were more sympathetic with the type of activities that meant a lot to me, and who, on a date, were willing to talk about the things that were important in life, rather than about the last dance or the next dance or some other fellow or girl.

Before I completed high school I was dragged to a dance or two, but I refused to engage in the "practice of dancing." Even in the little I saw of it then, I began to appreciate some of the dynamite with which the perpetual dancers were playing.

Later, when I went to my first Graceland party, I had a better time than I'd ever had at all dances I'd ever seen or attended. There were some Gracelanders who danced, it is true, but they did it "on the side" as one might take a puff of a cigarette when he is not proud to be seen. Graceland reassured me of the things I'd been taught at home and in my branch. At the university and later these convictions were confirmed by my observations and experience.

At a Graceland banquet I met a girl whom several years later I married. We have been very happy, and when I compare her with most of the girls I might have married had I engaged with them in dancing rather than in responding to the influence to throw my time and energies into something better, I thank God for his guidance.

I hope this helps. You have a real contribution to make in your church and in your community. To most of your friends you are the church. You have the responsibility and opportunity of qualifying yourself for priesthood and leadership. If you continue to consider this problem carefully and prayerfully, you will be given the help you need to make the right decision.

Sincerely yours,
CARL MESLE
Director of Youth Activities

Let's Keep Christmas

A Sermon by Peter Marshall



One of the author's most inspiring and memorable sermons—a moving expression of gratitude that the Christ child came into the world, and a plea that we keep Christmas "in all the loveliness of its ancient tradition." The perfect gift—a book the whole family will enjoy and treasure. McGraw-Hill.

\$1.50

Herald House

Independence, Missouri

Briefs

Red River District Rally

FARGO, NORTH DAKOTA.—The annual business meeting was held in September at the Bungalow church. The following officers were elected: Elder C. R. Rotzien, branch president; Irene Rotzien, secretary and publicity; Leonard Loberg, clerk; Karl Schiebold, treasurer; C. R. Rotzien, C. F. Young, Ferne Nelson, Willis Freeman, and Ila Black, nominating committee; Leonard Loberg, Glenn Weidling, and Obert Nelson, auditing committee; Ina Peterson, music director; Virginia Freeman, organist; Kenneth Shackow, Earl Rotzien, Karl Schiebold, Otis Phelps, and Ed and Clark Christianson, building and finance committee; Glenn Weidling, church school director; Beverly Schiebold, church school secretary; Willis Freeman, adult supervisor; Drue Black, young people's supervisor; Margaret Schiebold, children's supervisor; Gladys Young, women's department president; Irene Rotzien, historian, and Vernon Phelps, book steward.

The pastor called a council meeting of the priesthood and department leaders to plan programs and projects for the year. The priesthood workshop is held regularly, and the whole branch participates in family night once a month. The Wednesday evening prayer service is growing in spirituality and interest.

Promotion day exercises were in charge of the church school director October 4. The children promoted were Judy Young, Ilene Christianson, Bruce and Terry Hagen, Wayne Christianson, Gibby Freman, Mark Hennemann, and Roger Phelps.

Soft drapes have been added to the worship center in the children's division. A new picture, "Follow Me," has been added. It was donated by Brother and Sister Fred Mollison of Independence, Missouri, formerly of Fargo.

The Zion's League has visited many of the branches of the district, and a retreat was held at Detroit Lakes in August. Missionary D. D. Smith was present for the retreat.

Visiting ministers this summer have included Apostle D. O. Chesworth, Elder Smith, Elder Cecil Ettinger of Aurora, Elder John Walker of Winnipeg, and Evangelist J. Charles May. Elder C. F. Young preached in Winnipeg recently.

The themes of recent radio talks over station WDAY by the pastor were "Miracles" and "Priesthood Authority."

Thomas Peterson, Mavis Kohler, and Sally Omans are attending Graceland College.

Ilene Christianson was baptized rally day by Elder Smith. The confirmation took place November 1.

Babies blessed by the pastor were Julie Ann, daughter of Mr. and Mrs. Glenn Weidling, and Susan Diane, daughter of Mr. and Mrs. James Hulebak. Patricia Ann, daughter of Mr. and Mrs. Michael Perpich, and Wade Luther, son of Mr. and Mrs. J. H. Luther were blessed by Elders Rotzien and Smith.

Arthur F. Rasch was baptized by Elder Cecil Ettinger, and confirmed by Elders Rotzien and Ray Shackow.

Apostle D. O. Chesworth and Missionary D. D. Smith were in charge of a two-day rally of the Red River District at Fargo on October 10-11. A priesthood class was held Saturday morning, with general classes in the afternoon, and a sermon in the evening by Apostle Chesworth. Sunday morning classes began at nine o'clock. The prayer service was in charge of the district presidency, C. F. Young, C. R. Rotzien, and Archie Peterson. Preaching by Apostle Chesworth followed. Dinner was

served by the women's department, after which Elder Smith gave a sermon and a baptismal service was held. Frank Willey of Grafton, and Ilene Christianson of Fargo were the candidates.

Many Saints from the district attended, with nearly 150 present.—Reported by IRENE ROTZIEH

Elections Held

OREGON CITY, OREGON.—The annual business meeting for the election of officers was held September 23, with district representative, Harold Carpenter, in charge. Officers elected were as follows: Elder Clark Livingston, pastor; Elder DeWayne Miller, assistant pastor and auditor; Gladys Goddard, secretary; Hugo Bauer, treasurer; Lillian Livingston, church school director; Velva Weeks, music director and women's leader; Catherine Steele, youth leader; Leah Miller, publicity and librarian; Robert Good, solicitor; Jean Wood, social leader; Leota Good, book steward; Fred Gill, historian; Clark Livingston, DeWayne Miller, Hugo Bauer, Kenneth Goddard, and Robert Good, finance committee.

An all-day meeting, with a picnic dinner, was held recently at the country home of Clark Livingston. Three young people were baptized and confirmed, bringing the total number of baptisms for the church year to six.

Dixie Wood was in charge of a rummage sale which netted \$150 for the building fund.

Sister Catherine Steele moved to the branch recently from Louisiana. She lives in West Lynn, Oregon.—Reported by LEAH MILLER

Mission Holds Business Meeting

WICHITA FALLS, TEXAS.—The Wichita Falls mission held its business meeting September 27, under the leadership of District President Ramon Carson, with W. P. Creveston assisting. Officers elected for the coming year are the following: pastor, Elder W. P. Creveston; secretary and treasurer, Dean Lamb; church school director, Floyd Goff; assistant church school director, Ronald Robey; adult teacher, C. W. Lamb; junior teacher, Ruth Johnson; women's leader, Dorothy Goff; music director, Warren Goss; publicity agent, Clyde Johnson, Jr.; historian, Mae Carrow; solicitor, Ruth Johnson.—Reported by CLYDE JOHNSON, JR.

Fall and Winter Missionary Series Scheduled

INDEPENDENCE, MISSOURI.—Each congregation in the stake has concluded a missionary series continuing over six Sundays this year. A fall and winter missionary series is now being conducted in the various congregations. Elder Eugene Theys has been the speaker at Slover Park, Spring Branch, Sugar Creek, and Eden Heights. Elder Almer Sheehy was the speaker at Blue Ridge, and Elder Howard C. Timm spoke at West College.

Elder Theys, in co-operation with Apostle Roscoe E. Davey, has scheduled Elder Arthur F. Gibbs to help with missionary work in Center Stake from November until the first of the year.

Forty cottage meetings a week are being conducted in Center Stake. It is planned to increase the number of cottage meetings to at least one hundred a week.

The number of baptisms reported so far this year is 260, just four fewer than the total number for the year 1952. Brother Theys and the stake officers have set a goal of 375 baptisms for the year.—Reported by C. V. GRAHAM

Series of Meetings

SALEM, MISSOURI.—On June 14, Children's Day, the Logan Creek congregation witnessed the baptism of little Joyce Young, daughter of Brother Elmo and Sister Lena Young, and granddaughter of the pastor,

Brother W. A. Kuntz. Branches of trees were laid across the gravel bar to form a path to the water's edge. While Brother Kuntz led Joyce down the pathway the congregation sang "A Ruler Once Came to Jesus by Night." At the water's edge they also sang "Jesus Mighty King in Zion." Joyce's grandfather and grandmother, Brother and Sister Young, were present for the baptism. She was confirmed under the hands of her grandfather, Elder Kuntz.

On August 31, Logan Creek Branch welcomed Brother William Williams who held a series of meetings. There was good attendance and interest, with a maximum attendance of sixty-two. The Saints held a special prayer service on Wednesday before the series began. Brother Williams showed slides, which told the message of the Restoration, on September 7 and 8.

On Sunday, September 13, the congregation again gathered at Logan Creek for the baptisms of Mrs. Quince (Margie) Kuntz, and Alfred and Lucy Randolph, by Brother Kuntz. They were confirmed by Brothers Williams and Kuntz.

Meetings were also held at Reynolds, where Brother Williams again presented the gospel message.

The annual business meeting was held October 11, and the following officers were appointed and elected: pastor and solicitor, W. A. Kuntz; counselors, F. O. Greenshields and Wilburn Counts; deacon, John Britt; church school director, Elmo Young; assistant, John Britt; chorister, Vida Schultz; assistant, Evelyn Greenshields; pianist, Ethel Greenshields and assistant, Wanda Britt; secretary and treasurer, Delphia Kuntz; adult teachers, F. O. Greenshields and Harry Schultz; junior class, Evelyn Greenshields and Wilburn Counts; primary class, Margie Kuntz and Wanda Britt; historian and reporter, Ethel Greenshields; women's leader, Vida Schultz; and Zion's League leaders, F. O. Greenshields and Wilburn Counts.—Reported by ETHEL GREENSHIELDS

Families Move to Kansas

LEAVENWORTH, KANSAS.—Herbert Lynn, the Kaw Valley district president, spent two weeks holding meetings and becoming acquainted with the members who recently moved to Leavenworth from Odessa, Texas, in September. These families have found homes and work, and are a real asset to the small branch. The following families have come from Odessa: the Lawrence Hickmans, the Ralph Sadlers, the Max Smiths, the Elzy Griffis, the James Hobbses, the Iral Parkers, the Norman Pimses, the Leo Moleses, the Vernon Flennikens, the Otis Parkers, the M. D. Smiths, and the Henry Moleses.

The branch business meeting was held on October 1, with Herbert Lynn in charge. The following were elected: pastor, Clyde Johnson; church school director, Lawrence Hickman; women's leader, Alma Hobbs; music, Louise Zuber; secretary, Jean Williams; treasurer, Linly Dorsey; historian, Perry Tomlinson; Zion's League leader, James Hobbs; auditors, Leo Moles and John Rea; publicity, Mildred Dorsey.

Since the first of January, the following have come into the church: William Hill, Robert Feris, Sharon Lea Hill, Robert Alan Cummings, Jack M. Jolliffe, Cecil, George, and Irvin Robertson, Elzy Griffis, Ethel Flenniken, Vernon Flenniken, and Herbert Zuber.

The Zion's League raised a large garden at the Frank Robertson farm and put the proceeds from this into the building fund. Other projects to help with this fund have been a rummage sale, a chili supper, a watermelon feed, and an ice-cream social.—Reported by MILDRED DORSEY

Conference Convenes

LOMITA, CALIFORNIA.—The last of the semiannual Southern California District conferences was held September 26-27 at San Diego Branch. The Southern California District includes the counties of San Luis Obispo, Santa Barbara, Ventura, Kern, San Bernardino, Orange, Riverside, San Diego, and Imperial. Los Angeles County is now a stake.

Officers elected were John Davis of Lomita, district president; Mrs. Louis J. Ostertag of Santa Ana, district secretary-recorder; David B. Carmichael of Orange, treasurer; Mildred A. Calkins of Santa Ana, director of religious education; Hugh A. Kensler of Santa Paula, youth leader; Mrs. Nelson M. Van Fleet of Upland, women's leader. Other officers appointed were Betty Black of Santa Ana, historian; David B. Carmichael of Orange, district bishop; Louis J. Ostertag of Santa Ana, district evangelist; M. Warren Tait, director of music; Glen Johnson, district missionary; and Lee Casey, district auditor.

This district conference saw the creation of a new appointive office on the district president's staff. The office of district pastor at large was created to minister to the spiritual needs of the many Saints in the Southern California District who reside in communities where branches have not yet been established.

Nelson M. Van Fleet was called and ordained to the office of elder on Sunday, September 27, and was immediately appointed to this newly created office of pastor at large by District President John Davis.—Reported by HOWELL P. HUGHES

Two Ordained

CHARITON, IOWA.—The annual business meeting of the Chariton Branch was held September 29, with Stake President Robert S. Farnham present.

Raymond Stiles was elected pastor, and he selected J. C. Cackler, Griff Thomas, and Frank Munch as his counselors.

Other officers elected were secretary and recorder, Mildred Reese; church school director, Mildred Donald; assistants, Mildred Reese and Mrs. Willie Adams; women's department leader, Elizabeth Johnson; assistant, Zona Foderburg; music director, Dwight Verdenburg; treasurer, Dick Monroe; publicity, Frank Munch; solicitor, Andrew Gwinn; Cub Scout leader, Dave Taylor; historian, Beverly Kent; book steward, Wayne Watkins; youth leader, Ellsworth Johnson; and auditor, Ruth Vredenburg.

In the past year two young men were ordained to the priesthood. Alvin Gwinn was ordained to the office of deacon, and Joe David Donald was ordained to the office of priest.

The women's department, through its various activities, was able to raise \$1,122.82 this year. This money was used to buy carpeting for the floor of the upper auditorium, and to carpet the center aisle and the rostrum.

A dedication for the new addition has been planned.—Reported by FRANK MUNCH

Several Baptized

BLACKGUM, OKLAHOMA.—The annual business meeting was held September 27 at the eleven o'clock hour, with Brother O. O. Dollins, the district president, in charge.

Brother Frank Schlup was sustained by the group as pastor. The following officers were elected: church school directors, Elton and Opal Abbott; church secretary and women's leader, Vera Johnson; historian, Pearl Simmons; music director, book steward, and young people's leader, Lois Johnson; reporter and treasurer, Cleo Pack; auditors, Daisy Pack, Elton Abbott, and Vera Johnson; and solicitor, Frank Schlup.

After the business meeting, Brother Dollins addressed the group.

The church is located within sight of the recently constructed Tenkiller Lake. As a result, a number of out-of-state visitors have stopped for church on Sundays.

Elder Wallace Jackson and Elder James C. Daugherty held the first series in the new church in December, 1952. Five adults were baptized. Two children were baptized in March, one in July, two in August, and one in October.

Several from the group attended the Oklahoma City District conference October 11.

District women's leader, Ruth Goodwin, of Shawnee, met with the newly elected officers of the women's group on October 17, to help them plan their work.

President F. Henry Edwards and Apostle D. Blair Jensen, were guest speakers November 4.—Reported by CLEO PACK

Purchase of Lot Approved

ROSEBURG, OREGON.—The branch held the annual business meeting September 20. The meeting was called to order by Elder Milton Petri, of Grants Pass, assisted by Elder James Davidson, of Medford.

The following officers were unanimously elected: Elder John Rodley, pastor; Brother Earl Yates, church school director and auditor; Sister Ana Laird, secretary and treasurer; Sister Barbara Rodley, music director; Sister Viola Yates, women's leader; Brother Ernie Jorgenson, youth leader and publicity; Sister Ardyth Hough, social leader; Sister Helen Goins, historian; and Elder J. F. Ruchaber, bishop's solicitor.

The group voted to purchase the lot approved by the building committee located in West Roseburg. It has also been approved by the General Church.—Reported by ERNIE JORGENSEN

Youth Camp Held

SANTA PAULA, CALIFORNIA.—The Los Angeles Stake-Southern California District youth camp was held at Camp Roosevelt near Idyllwild, California, August 30 to September 6. Under the general theme of "Qualities of a Distinctive People," a staff of seventeen carried on the week's program. Hugh Kensler, camp director, Jack Van Eaton, business manager, and Dick Anderson, program director, headed the staff with the following counselors acting in dual capacity to round out the staff: Normand and Betty Slick, Roy Phelps, Aubrey and Billie Merrill, Royce Foster, Lyle Graham, Kenny Kobes, Rene Penn, Velma Engle, Joyce Kensler, Bobby Williams, Sarah Bender, and the camp nurse, Mildred Alley. Cooks were Walt and Myra Haffencamp and Lacygne Van Eaton.

A total of ninety-nine young people attended, an all-time high.

Campers had their choice of two classes. Crafts, sports events, movies, camp paper, campfire services, candlelight services, and a final fellowship rounded out the activities.—Reported by LYLE GRAHAM

Installation Service Held for Women

NIAGARA FALLS, ONTARIO.—The branch held its annual business meeting and elected the following officers: pastor, Elder Arnold Ware; assistant pastor, Elder Martin Ware; secretary and book steward, Jeanne Stead; treasurer and chorister, Mona Cochrane; organist, Betty Stoner; Sunday school supervisor, Bill Hartford; women's leader, Sadie Hart; Zion's League leader, Gomer Farrow; Skylark leader, Margaret Conham; reporter, Audrey Ware; historian, George Towers; auditors, Arnold Ware, George Towers and Clarence Templeton; solicitor, Bill Stoner; building committee, Arnold



Golden Wedding Anniversary

Mr. and Mrs. Ray A. Frisbie of Independence, Missouri, celebrated their golden wedding anniversary on October 25 by holding open house at their home. Over two hundred friends and relatives called on them during the afternoon. They were married October 28, 1903, in Applegate, Michigan.

An elder since 1930, Brother Frisbie has served as pastor at Jackson and Ionia, Michigan, and Lee's Summit, Missouri. He was also bishop's solicitor over eight groups in Detroit, and for a while was assistant pastor at Flint. His first ministry was in New York City. In Independence, where he and his wife have lived since 1943, he served three years as elder of South Group at Spring Branch. By trade, he was a mechanical engineer for General Motors for over thirty years.

Sister Frisbie, the former Effie Cudney of Applegate, was supervisor of friendly visiting in Flint Branch; she also served as a church school teacher and women's leader in Michigan. She is still active in church work in Independence.

The Frisbies have one daughter, Olive Hicks of Detroit, Michigan, who with her husband, Carl, and son, Carl, Jr., were present for the occasion. A sister of Mrs. Frisbie, Mrs. Ada Drager of Oxford, Michigan, also attended.

Ware, Bill Hartford, Martin Ware, Gordon Garrett, and Lewis Stoner.

Bruce Harlan, Junior, son of Mr. and Mrs. Bruce Tomlinson, was blessed September 27 by his grandfather, Elder Charles Tomlinson, assisted by Elder Arnold Ware.

Brother and Sister W. J. Brown, of Port Credit, Ontario, have visited each Sunday evening in October under a special missionary plan that requires five evenings on the subject "Restoration Concepts of the Kingdom."

The executive members of the women's department met on October 13 to make plans for yearbooks.

The first meeting of the season was held at the home of the president, Sister Sadie Hart. The meeting took the form of an installation service, with lighted candles and a pledge, which was accepted by each one present.

On September 17 the women's department held their penny-a-meal party at the home of Sister Audrey Ware. Over eighty dollars was collected. Sister Alice Fligg and Sister Ware were the sponsors. The jars were used during the summer months of July and August.—Reported by AUDREY V. WARE

DIRECTORY OF CBS AFFILIATES

As of October 13, 1953

CBS Station, City, State
 WADC—Akron, Ohio
 WGPC—Albany, Georgia
 KGGM—Albuquerque, N. M.
 WHOL—Allentown, Pa.
 WVAM—Altoona, Pa.
 KLYN—Amarillo, Tex.
 WHBU—Anderson, Ind.
 WAIM—Anderson, S. C.
 WCMI—Ashland, Ky.
 WGAU—Athens, Georgia
 WAGA—Atlanta, Georgia
 WFPG—Atlantic City, N. J.
 WWNC—Asheville, N. C.
 WRDW—Augusta, Georgia
 KTBC—Austin, Texas
 KERN—Bakersfield, Calif.
 WCAO—Baltimore, Md.
 WGUY—Bangor, Maine
 WJLS—Beckley, W. Va.
 KOOK—Billings, Mont.
 WNBH—Binghamton, N. Y.
 WAPI—Birmingham, Ala.
 KDSH—Boise, Idaho
 WEEI—Boston, Mass.
 WGR—Buffalo, N. Y.
 WCAX—Burlington, Vt.
 KBOW—Butte, Montana
 KAVE—Carlsbad, N. Mex.
 KSUB—Cedar City, Utah
 WMT—Cedar Rapids, Ia.
 WDWS—Champaign, Ill.
 WCSC—Charleston, S. C.
 WCHS—Charleston, W. Va.
 WBT—Charlotte, S. C.
 WDOD—Chattanooga, Tenn.
 WBBM—Chicago, Ill.
 KHSL—Chico, Calif.
 WKRC—Cincinnati, Ohio
 WGAR—Cleveland, Ohio
 KVOR—Colorado Springs, Col.
 WMSC—Columbia, S. C.
 WRBL—Columbus, Ga.
 WBNS—Columbus, Ohio
 WKXL—Concord, Vermont
 WHUB—Cookeville, Tenn.
 KCKY—Coolidge, Ariz.
 KEYS—Corpus Christi, Texas
 WCUM—Cumberland, Md.
 KRLD—Dallas, Texas
 WDAN—Danville, Ill.
 WHIO—Dayton, O.
 WSOY—Decatur, Ill.
 KLZ—Denver, Colo.
 KRNT—Des Moines, Ia.
 WJR—Detroit, Mich.
 WCED—Du Bois, Pa.
 KDAL—Duluth, Wisc.
 WDNC—Durham, N. C.
 WELM—Elmira, N. Y.
 KROD—El Paso, Texas
 KERG—Eugene, Ore.
 KHUM—Eureka, Calif.
 WEOA—Evansville, Ind.
 WMMN—Fairmont, W. Va.
 WFAI—Fayetteville, N. C.
 WINK—Fort Myers, Fla.
 KFPW—Fort Smith, Ark.
 WANE—Fort Wayne, Ind.
 WFMD—Frederick, Md.
 KFRE—Fresno, Calif.
 WENT—Gloversville, N. Y.
 KILO—Grand Forks, N. D.
 WJEF—Grand Rapids, Mich.
 KFBB—Great Falls, Mont.
 WBAY—Green Bay, Wisc.
 WBIG—Greensboro, N. C.
 WAKE—Greenville, S. C.
 WARK—Hagerstown, Md.
 KGBS—Harlingen, Texas

CBS Station, City, State
 WHP—Harrisburg, Pa.
 WDRG—Hartford, Conn.
 WHYN—Holyoke, Mass.
 WHOP—Hopkinsville, Ky.
 KTRH—Houston, Texas
 KID—Idaho Falls, Idaho
 WDAD—Indiana, Penn.
 WFBM—Indianapolis, Ind.
 WHCU—Ithaca, N. Y.
 WJQS—Jackson, Miss.
 WMBR—Jacksonville, Fla.
 KSJB—Jamestown, N. Dak.
 WARD—Johnstown, Penn.
 KSWM—Joplin, Mo.
 WKZO—Kalamazoo, Mich.
 KMBC—Kansas City, Mo. (KFRM)
 WKNE—Keene, N. H.
 KWIE—Kennewick, Wash.
 KFLW—Klamath Falls, Ore.
 WNOX—Knoxville, Tenn.
 WIOU—Kokomo, Ind.
 KLOU—Lake Charles, La.
 KLAS—Las Vegas, Nev.
 KTHS—Little Rock, Ark.
 KNX—Los Angeles, Calif.
 WHAS—Louisville, Ky.
 WMAZ—Macon, Ga.
 WKOW—Madison, Wisc.
 WFEA—Manchester, N. H.
 WBAT—Marion, Ind.
 KGLO—Mason City, Ia.
 KYJC—Medford, Ore.
 WREC—Memphis, Tenn.
 WCOG—Meridian, Miss.
 WGBS—Miami, Fla.
 WISN—Milwaukee, Wisc.
 WCCO—Minneapolis, Minn.
 KCJB—Minot, N. Dak.
 KGVO—Missoula, Montana
 WKRG—Mobile, Ala.
 KMBY—Monterey, Calif.
 WCOV—Montgomery, Ala.
 WLBC—Muncie, Ind.
 WLAC—Nashville, Tenn.
 WWL—New Orleans, La.
 WCBS—New York, N. Y.
 KNOG—Nogales, Ariz.
 WTAR—Norfolk, Va.

CBS Station, City, State
 KFIR—North Bend, Ore.
 KOSA—Odessa, Texas
 KOMA—Oklahoma City, Okla.
 KFAB—Omaha, Nebr.
 WDBO—Orlando, Fla.
 WPAD—Paducah, Ky.
 KCMJ—Palm Springs, Calif.
 WPAR—Parkersburg, W. Va.
 WBSR—Pensacola, Fla.
 WMBD—Peoria, Ill.
 WCAU—Philadelphia, Pa.
 KOOL—Phoenix, Ariz.
 KQV—Pittsburg, Pa.
 KJRL—Pocatello, Idaho
 WGAN—Portland, Maine
 KOIN—Portland, Ore.
 WPAV—Portsmouth, Ohio
 WPRO—Providence, R. I.
 WTAD—Quincy, Ill.
 KOTA—Rapid City, S. Dak.
 WHUM—Reading, Pa.
 KVCV—Redding, Calif.
 KOLO—Reno, Nev.
 WRVA—Richmond, Va.
 WDBJ—Roanoke, Va.
 WHEC—Rochester, N. Y.
 WHBF—Rock Island, Ill.
 KRNR—Roseburg, Ore.
 WFOY—St. Augustine, Fla.
 KMOX—St. Louis, Mo.
 KROY—Sacramento, Calif.
 KSL—Salt Lake City, Utah
 K TSA—San Antonio, Texas
 KFMB—San Diego, Calif.
 KCBS—San Francisco, Calif.
 KVSF—Santa Fe, N. Mex.
 WSPB—Sarasota, Florida
 WTOG—Savannah, Ga.
 KOLT—Scotts Bluff, Nebr.
 WGBI—Scranton, Pa.
 KIRO—Seattle, Wash.
 WGWG—Selma, Ala.
 KWKH—Shreveport, La.
 KSIL—Silver City, N. Mex.
 WSBT—South Bend, Ind.
 WSPA—Spartansburg, S. C.
 KXLY—Spokane, Wash.
 WTAX—Springfield, Ill.

The Little Sewing Maid

by Grace Noel Crowell

Little Rebecca of the Inn found a beautiful way to serve the Christ child. She brought her most cherished possessions and gave them to Him gladly. This book is dedicated to all children who love to celebrate Jesus' birthday in the happiest possible way. (Ages 6-10) Augsburg Publishing House

\$1.00

Herald House

Independence, Missouri

KITS—Springfield, Mo.
 KGDM—Stockton, Calif.
 WKOK—Sunbury, Penn.
 WFBL—Syracuse, N. Y.
 WTAL—Tallahassee, Fla.
 WDAE—Tampa, Fla.
 WTHI—Terre Haute, Ind.
 WIBW—Topeka, Kans.
 WTRY—Troy, N. Y.
 KTUL—Tulsa, Okla.
 KOPO—Tucson, Ariz.
 KEEP—Twin Falls, Idaho
 WMBS—Uniontown, Pa.
 WIBX—Utica, N. Y.
 WTOP—Washington, D. C.
 WBRY—Waterbury, N. Y.
 WWNY—Watertown, N. Y.
 WJNO—West Palm Beach, Fla.
 WWVA—Wheeling, W. Va.
 KFH—Wichita, Kansas
 KWFT—Wichita Falls, Texas
 WWPA—Williamsport, Penn.
 WGTM—Wilson, N. C.
 WTOB—Winston-Salem, N. C.
 WTAG—Worcester, Mass.
 KIMA—Yakima, Wash.
 WNAX—Yankton, S. Dak.
 WKBN—Youngstown, Pa.
 KOLD—Yuma, Ariz.

STATIONS OUTSIDE OF U. S.:

Canada
 CKFI—Fort Francis, Ontario
 CFRB—Toronto, Ontario
 CJAD—Montreal, Quebec

Alaska
 KFQD—Anchorage
 KFRB—Fairbanks
 KINY—Juneau
 KTKN—Ketchikan
 KIBH—Seward
 KIFW—Sitka

Hawaii
 KHBC—Hilo
 KGMB—Honolulu

Philippine Islands
 DYBU—Cebu
 DZPI—Manila

Bulletin Board

Attention Members in Panama City Area

Members living in or near Panama City, Florida, are asked to contact Lee R. Oliver, District President, Box 5046, Pensacola, Florida, or Miss Fay Davis, 515 Williams Avenue, Panama City, Florida. It is hoped that a group can be organized soon in Panama City.

Servicemen's Addresses

Pvt. Gordon B. Wilder
 U. S. 55439852
 Co B 36 A.I.B., CCA
 3rd Armoured Div.
 Fort Knox, Kentucky

Sgt. Richard A. Ashlock
 R.A. 36915386
 Co. A 63rd Sig. Bn. Opn.
 APO 541, c/o Postmaster
 New York, New York

Sgt. Ashlock, a new member of the church, is located at the army camp in Salzburg, Austria. He would like to contact members in that area.

Change of Address

J. L. Verhei
 Rural Route 1, Box 140-A
 Yacolt, Washington
 (Telephone Battleground, Washington, Underhill 6-2323; can be dialed direct from Vancouver)

ENGAGEMENTS

White-Bryant

Mr. and Mrs. S. L. Bryant announce the engagement of their daughter, Patsy, of Marlin, Texas, to Norman Scott White, Jr., of Kiesil, Texas, son of Mr. and Mrs. N. S. White, Sr. Patsy is a senior at Marlin High School. Norman, a graduate of Baylor University, is now serving with the Army and is stationed at Ft. Bliss, Texas.

Cease-Minton

Mr. and Mrs. Carl Dorrow of San Antonio, Texas, announce the engagement of their daughter, Dorothy Minton, to Gordon Cease, son of Mr. and Mrs. Glenn M. Cease of Bu-

chanan, Michigan. Dorothy is a 1953 graduate of Graceland College. Gordon will graduate in the spring of 1954, and the wedding will take place next summer.

Sader-Morford

Mr. and Mrs. Kenneth A. Morford of Independence, Missouri, announce the engagement of their daughter, Virginia LaRena, to Ralph Sader, Jr., son of Mr. and Mrs. Ralph E. Sader of Midland, Texas. Both Virginia and Ralph attended Graceland College last year. The wedding date has not been set.

WEDDINGS

Lucas-Ballew

Mrs. Bertha Ballew of Van Nuys, California, and G. Nelson Lucas of Reseda, California, were married October 31 at the Sherman Oaks Reorganized Church, Elder Clarence Smith officiating. They are making their home in Van Nuys.

BIRTHS

Lt. and Mrs. Kent W. Bennetts of Fort Sam Houston, Texas, announce the birth of a son, Paul Stephen, born October 27 at Brooke Army Hospital. Mrs. Bennetts, the former Mary Lundgren, is a graduate of the Independence Sanitarium School of Nursing. Lt. Bennetts attended Graceland College 1949-51.

Twins, Cheryl Denise and Darryl Irwin, were born on August 17 to Mr. and Mrs. Willis Campbell of Grand Valley, Ontario. They were blessed on October 25—Cheryl by Elder R. J. Farthing and Darryl by Elder Arthur Dunn.

A son, Kenneth Joseph, was born on October 23 to Mr. and Mrs. George Goff of Ocean Springs, Mississippi, at the Biloxi Hospital, Biloxi, Mississippi.

Correction

The Sloan-Pederson wedding will take place on December 19 at Stone Church rather than on December 10 as announced in the November 16 *Herald*.

We're on the Air . . .

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.
 ARKANSAS, Searcy.—KWCB, 1300 on the dial, 4:30-4:45 p.m. (CST) Sunday.
 ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.
 COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.
 CONNECTICUT, Norwalk.—WNLK, 1350 on the dial, 8:30 a.m. each Sunday (beginning July 5).
 FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.
 IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.
 KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.
 MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m., Thursday, December 17.
 MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.
 MISSOURI, Joplin.—KFSS, 1310 on the dial, 8:45 a.m. (CST) Sunday.
 MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.
 MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.
 MONTANA, Kalispell.—KGEZ, 600 on the dial, 1:15 p.m. (MST) Saturday.
 OHIO, Ashtabula (Cleveland area)—WICA, 970 on the dial, and WICA FM, 103.7 megacycles, 9:15 to 9:30 a.m., Sunday, July 14-December 6.
 OREGON, Ontario.—KSRV, 1380 on the dial, Sunday 1:30 p.m. and 9:15 p.m.
 PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 10:00 a.m. (CST) Sunday.
 TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.
 WASHINGTON, Kennewick.—KWIE, 610 on the dial 8:45 to 9:00 a.m. Sunday.
 WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.
 WYOMING, Newcastle.—KASL, 1240 on the dial, 9:45 a.m. (MST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Joy to the World

A worship program with full-color filmstrip

Christmas is a time of joy; a joy that goes back to that first Christmas in Bethlehem as recorded in Luke 2 and Matthew 2. This Christmas joy is one that should be shared with others, and this is effectively done with the filmstrip, JOY TO THE WORLD, which features new art work and well-known "hymns-on-screen" especially created for this complete worship service. Church-Craft Pictures, Inc.

complete with program guide \$5

Herald House

Independence, Missouri

...And Finally

REVERSE PHILOSOPHY

"Sometimes when I consider the state of the nation," growled the pessimist, "I figure it would have been better if the Plymouth Rock had landed on the Pilgrims."

THE TEMPERATURE OF TEMPERAMENT

What this country needs is more people with cool heads and warm hearts, fewer with hot heads and cool hearts.

BE DIFFERENT

If you can't change your mind, change the subject.

CONTRAST

Too much slow driving to cemeteries is caused by too much fast driving past schools.

MAKE HAY WHILE THE SUN SHINES

"You can't achieve success by sitting up nights," my pappy used to warn me, "as much as you can by being awake in daytime."

—All quotes above from "Kiwaniis" magazine

MAN AND THE MACHINE

Our car mechanic has only a little shop and not so very many tools. If you were to judge his work by his shop, you would pass on and leave your car at a bigger place. But after a few experiences you learn that the man is more important than the tools. To an untrained person, the best set of auto tools in the world would be useless, and you couldn't trust him to clean a carburetor. We have learned to trust our man, and we have never been disappointed in him.

Here is a lesson it seems the Lord is always trying to teach us. The human being is always more important than material things. Jesus appealed to his followers: "Isn't life more than food; isn't the body more than a clothes rack?"

Tools are wonderful things to have and use. And yet when the man lays his tools down finally to answer the call of eternity, there is only one thing the tools can do by themselves: rust.

L. J. L.

RETURN

When you have been away
Return is sweet to well-known things,
The sameness of remembered times.
With happiness the home-heart swings
To greet you where the green vine climbs,
When you have been away.

When you have been away
From God—the simple truths still stand,
Their beauty never dimmed—and still
God waits to show you by his hand
Some need that you alone can fill
When you come home to stay.

Louise Scott Wrigley

CLIMBING

A family tree is a device for trying to trace yourself back to better people than you are.
—"The Safe Worker"

Donald S. Harvey
3012 Seneca
St. Joseph, Missouri

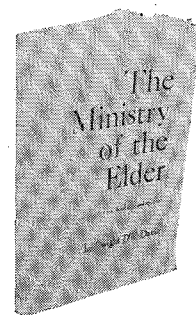
M
h

NEW!

Dwight DW Davis'

The Ministry of the Elder

manual for priesthood study and references



Recently off the press is this reference and textbook which will be of value through thorough study to individual members of the priesthood and organized classes.

Dr. F. M. McDowell, Director of Priesthood Education, states: "This study text is undoubtedly the most thorough and complete of any material yet prepared in this field. Its table of contents and physical makeup in general assures its use as a ready reference, indeed a 'must' on the bookshelf of any elder of the church and any others who would understand or direct the work of the ministry."

\$1.50

Herald House

Independence, Missouri

Contents

EDITORIAL

Our One Great Gift, by Paul A. Wellington	3
Across the Desk	4

OFFICIAL

Articles on Short Creek, by Israel A. Smith	4
Church Directory, by Charles D. Neff	4
"Messiah" Soloists, by Charles D. Neff	4

ARTICLES

Take Heed unto Thyself, by Chris B. Hartshorn	5
Togetherness, by L. E. Christy	8
Thanksgiving, by Kieta H. Finley	9
Fan Letter, by Louise Scott Wrigley	9
Faith or Fatalism, by Norma Anne Kirkendall	10
Thankful for What? by Mrs. Hale Miller	11
The Broken Date, by Ella Lambkin	11
Tribute to Christ, by Henry Didon	12
Question Time	13
With Thankful Hearts, by Geraldine Wyatt	14
The Miracle of Pine Tree Valley, by Emma M. Phillips	16
Letters	18
Answer to a Youth's Question, by Carl Mesle	19
Briefs	20
Directory of C.B.S. Affiliates	22
Bulletin Board	23

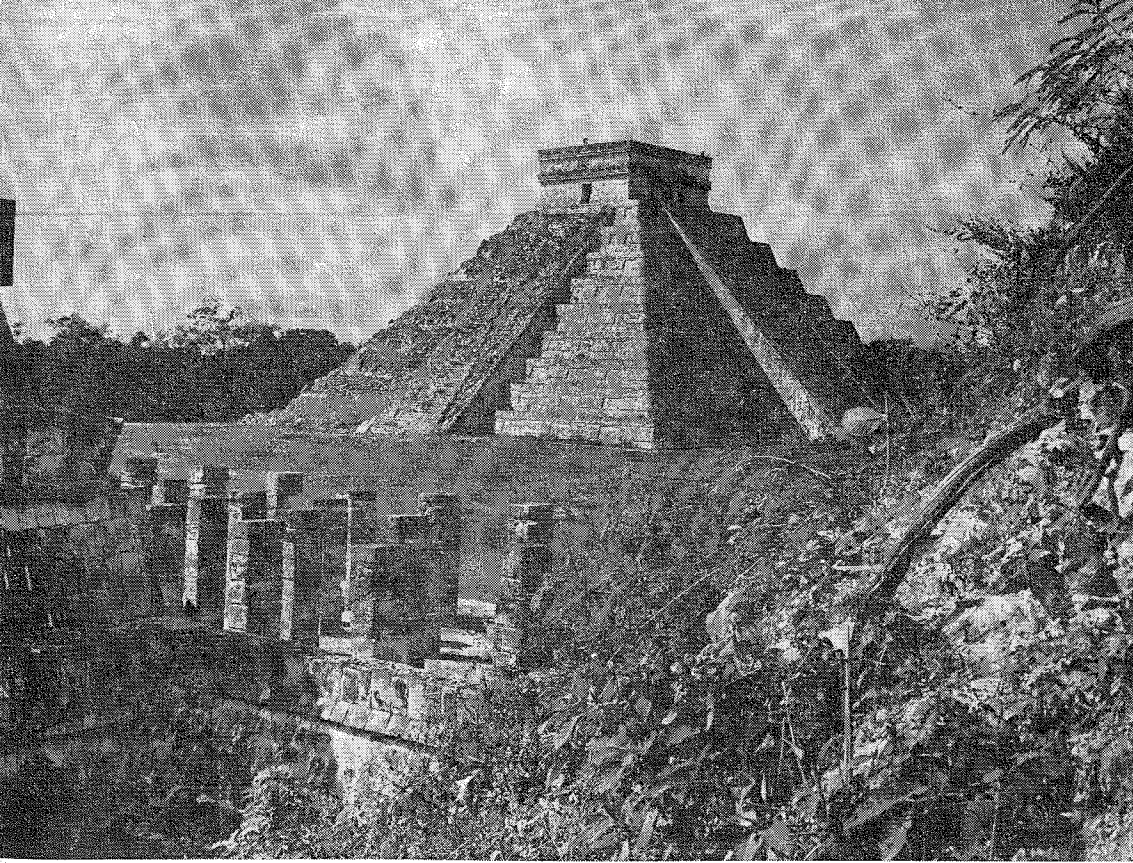


Photo by Kenneth Ravell

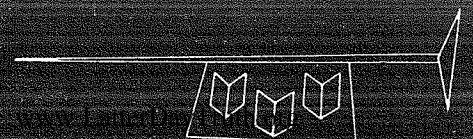
Temple of Kukulcan

(See page 2)

the Saints' Herald

November 30, 1953

Volume 100



We'd Like You
to Know . . .

G. Everett Berndt

G. EVERETT BERNDT received his first General Church appointment in 1950 to Midland, Michigan, and South Central Michigan District as pastor and district president. Since September, 1953, his appointment has been to Kansas City Stake as missionary.

He was born June 9, 1918, and was baptized in Pontiac, Michigan, on his eighth birthday. He was graduated from Pontiac High School in June, 1936, and from Graceland in 1938. He received a B. S. degree from Michigan State College in 1941 and then completed one year of graduate work.

After five years in the armed forces, he served as an instructor at Michigan State College in industrial engineering. He also has worked as a mechanical engineer, draftsman, and mechanic.

Music, public speaking, the German language, and accounting are among his special interests.

He was ordained a priest in 1938 and an elder in 1947. His work in church activities before appointment included being young people's director, district young people's director, and counselor to the district president.

Margaret Thompson Roark became Mrs. Berndt in 1941. They have one daughter, Cynthia Jane, four. Until recently they lived in Midland, but with the new appointment they are making their home in Kansas City.



News and Notes

FROM HEADQUARTERS

YOUNG PEOPLE BEGIN MISSIONARY CAMPAIGN

The "Quest for Christ" series, sponsored by the junior and senior Zion's Leagues and conducted by Apostle Reed Holmes at Stone Church November 8-15 had an average attendance of more than eight hundred, with about forty-five nonmembers present each evening. A baptismal service was witnessed by an overflow crowd on Sunday afternoon, November 15.

Dr. Roy Cheville, Graceland College faculty member, had charge of the singing, and wrote the hymn, "The Christ of Every Age," especially for the series. Irene Wolfe was at the organ throughout the week.

The purpose of the series, which was requested by the young people, was to open an evangelistic campaign in the Stone Church congregation to be carried on by means of cottage meetings and personal calls and letters, under the direction of missionary co-ordinators Eugene Theys, William F. Bolinger, and Pastor Claude A. Smith.

PRESIDENT EDWARDS AND APOSTLE JENSEN IN OKLAHOMA

President F. Henry Edwards has reported from the halfway mark of an encouraging trip with Apostle D. Blair Jensen. The week end of November 1 they were associated with Elder Alfred Yale and Oklahoma religious education workers in a well-attended institute held at Tulsa. During the week they were at Stillwater, Wilburton, Blackgum, Fanshawe, and Seminole, Oklahoma. On Saturday and Sunday, November 7-8, they were associated with Elder Alfred Yale, president of the Tulsa District, Elder O. O. Dollins, president of the Oklahoma City District, and Elder Raymon Carson, president of the Western Oklahoma and Texas Panhandle District, and Elders A. F. Gibbs and Wallace Jackson of the missionary force in a fine institute which drew a good representation of priesthood from the three districts. Elders Stewart Wight and George Fahrabel did excellent work in preparing for the institute.

APOSTLE GLEAZER IN THE NORTHWEST

Apostle E. J. Gleazer has returned from "one of the most successful trips" he has ever made in the Northwest. During his stay he organized the Southern Oregon District and attended conferences in the other four districts. He held several meetings between conference dates. Apostle Gleazer reports an excellent interest on the part of both priesthood and membership, and he is pleased with the missionary results being achieved in that part of his mission.

AT CONFERENCE IN TORONTO

Carl Mesle, General Church Youth Director, and Dr. Lawrence Brockway were in Toronto Saturday and Sunday, November 14-15, attending a conference of college and professional people arranged by a local committee under the leadership of Bill Hewitt. About forty attended the meetings, which were held at the Bathurst Street Church. "Spiritual Obligation through Study" was the general theme.

ATTEND INSTITUTE IN BUFFALO

John R. Darling and Clifford Cole represented the Religious Education Department at the institute for church school workers and leaders held November 6-8 at Buffalo, New York, under

(Continued on page 21.)

Temple of Kukulcan (Cover picture)

The Temple of Kukulcán, or, as it is often called, "El Castillo," is located at Chichén Itzá about seventy-five miles slightly southeast of Mérida, the capital of the state of Yucatán in Mexico. This temple is sacred to the Mayas, as Kukulcán is the bearded white God to whom the temple was dedicated. The base of the temple is square in form, measuring 181 feet on each side. The platform around the temple proper is reached by any one of the four stairways, there being one on each side. Ninety-one steps are found in each stairway. There is some speculation as to the significance of the number of steps, since 4×91 equals 364, which plus the one step which surrounds the whole upper platform makes 365, possibly to indicate the number of days in a year. The platform itself is about 79 feet high, which, plus the height of the temple, reaches an overall height of 98 feet. The main stairway faces the north, and the solid stone balustrade starts with large stone serpent heads. The entrance to the two main rooms of the temple is by triple doorways, formed by two serpent columns. On one side of this entrance is a portrait bas-relief of Kukulcán, carved in stone. The other three stairways lead to doors which give entrance to a U-shaped gallery. The pyramid is constructed with nine terraces.

This exterior temple is built over and upon an earlier pyramid and temple. The earlier structure can be seen by entering a tunnel dug under the north stairway. This smaller interior pyramid also has nine terraces but only one stairway which also faces the north. Each side of the buried pyramid measures 108 feet, and its platform is only 56 feet high. The interior temple, on the platform, is decorated with entwined serpents, tigers, shields, and flower rosettes. Inside the earlier, two-roomed temple was found a Chac-mool, and a red tiger-shaped altar. On the altar was found an offering in the form of a turquoise and shell disk, and a small carved head made of jade. A round stone box, with lid, was discovered while the tunnel was being dug. This box contained two very rich disks of turquoise, coral, and shell.

CHARLES R. HIELD

The Saints' Herald Vol. 100 November 30, 1953 No. 48

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; and Audrey Stubbart, Copy Editor. BUSINESS MANAGER, Kenneth L. Graham.

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

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

The Law of Constant Peril

"Let him that thinketh he standeth beware lest he fall."

—I Corinthians 10: 12.

THE MAN who was both editor and professor was talking to a class of students in journalism. He had been speaking of mistakes that occur in publication and how to avoid them.

"A newspaper is published under the law of constant peril," he said. "You are always in danger. You are in danger of making any one of a thousand mistakes. You are in danger of offending someone who can hurt you. You are in danger of inaccuracies in attempting to state the facts. You are in danger of falling short in your obligation to present to the public a full, true, clear, and intelligible record of the events of the day. And you are in danger, even if you tell the truth, of being sued for libel."

THE LAW OF CONSTANT PERIL applies in many other departments of life too. It applies to one who is attempting to live up to the standards of church membership. One is always in danger of failing in some way, of being less than he ought to be, of being less than he wishes to be. Attaining the good life is like climbing a mountain. It takes constant care and vigilance to keep going up, and one can fall at any moment, or go down in a thousand ways, or for a thousand reasons.

IN A TALK ON SAFETY in highway driving, a traffic engineer had this to say: "The moment when you think you are perfectly safe is the moment of your greatest danger."

Certainly that is true. The driver relaxes, drives with one hand on the wheel, forgets to watch the rear vision mirror to see who is coming up from behind, lets his glance wander

to the side of the road while the car is on a straight stretch. And then, a car traveling at modern highway speeds can be wrecked in ten seconds.

We were traveling into the city. Coming along the highway that early morning in the opposite direction was a young man driving alone. Momentarily, he fell asleep at the wheel. We were horrified to see his car cross the center line, aimed directly in our path. We honked the horn, put on the brake, and pulled out on the shoulder. Not a second too soon he awakened with a start, swung the car back into its own lane, and went on, with no evidence of regret at the wrong he was committing. Another five seconds and he could have wrecked us and sent us to the hospital. He thought he was safe. He thought he could keep driving when he needed sleep and rest so badly. As a result of such experiences one feels like deciding to stay home and let the rest of the world go by on its way to destruction.

The time of confidence and self-assurance is the time of danger.

FAMOUS LAST WORDS of those who live in constant peril:

"I think I can pass this fellow before he reaches the top of the hill. Anyway, I'm going to try."

"Just one drink couldn't do much harm."

"Lend me a match. I think the gas tank is empty."

"Well, it's a gamble. But nothing ventured, nothing won."

"Of course this is only gossip, but I think I'll tell it anyway. It could be true."

"I know the gun isn't loaded. See?" And pointing the gun at his friend in play, he pulled the trigger.

"It says rat poison, but I'm sure it's only cornstarch. It's okay."

"Just because you do it once doesn't mean that you have to do it again. There's a first time for everything. Go ahead. Don't be a square."

These are just samples of how people go knocking on the door to eternity, and then are surprised when it opens and they fall in.

Every one of these statements has been made many times by people who thought they were "perfectly safe."

NOTHING IS PERFECTLY SAFE in this life. We are in constant peril. The perils are created by ourselves and by others. Perils are brought on by assumptions not based on fact. They are brought on by inattention, fatigue, complacency, and other things. And there can be danger in almost anything. Every home and office harbors a number of things that could cause death, if improperly used or handled.

So the warning of St. Paul is especially wise: "Let him that thinketh he standeth beware lest he fall."

L. J. L.

We are safe only as we condition ourselves to the will and purpose of God as revealed in scientific truth.

JOHN W. RUSHTON

Each one of us is entitled to divine direction, if we will obey the eternal and everlasting laws of God.

CHARLES R. HIELD

Nothing makes God so real to the soul as the habit of considering the activities of daily life with him.

F. HENRY EDWARDS

God grant me the serenity
To accept the things I cannot change;
The courage to change the things I
can;

And the wisdom to know the
difference.

—Unknown

Editorial

Across the Desk

THE FIRST PRESIDENCY

The following excerpts are from an article which appeared in the San Rafael (California) *Independent Journal* for November 7. Dr. Herbert S. Salisbury, about whom the article was written, is a nephew of Joseph Smith and a cousin of President Israel A. Smith.

Dr. Herbert S. Salisbury of San Rafael has reconstructed a part of Indian life here in Marin through remains of the giant shell mounds built over thousands of years. He expresses regret that more mounds and skeletons have not been preserved for scientific study.

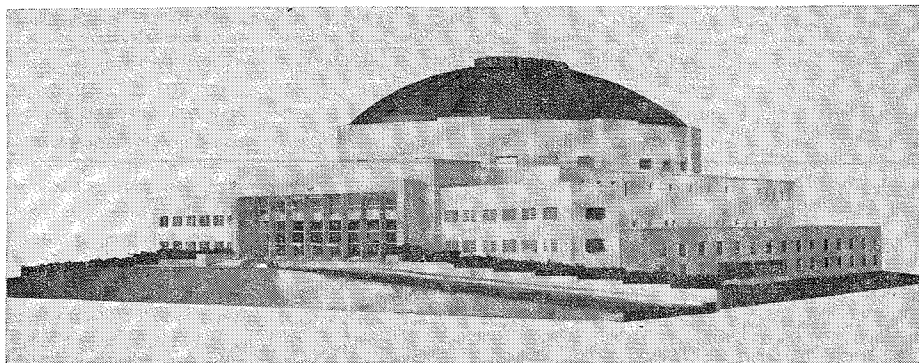
Dr. Salisbury was born in Illinois in 1870, just five years after Lincoln was assassinated. He was graduated from Carthage College and received his doctor of science degree from the University of Illinois. As president of Graceland College in Iowa he gave out diplomas, one of which he still remembers distinctly. He signed Leona Scott's diploma and then got her to sign a marriage certificate with him.

After serving as professor at Texas A. and M., surveyor for counties and cities in Illinois, historical work in Kansas City, and several years at the University of Iowa, he went into semiretirement. That was in 1930 when he came to live in Marin. Teaching language and science at Marin high schools and Marin College part time, he roamed the county and the state, digging into Indian mounds and lost gold mines of California.

Dr. Salisbury's father, Don Carlos Salisbury, enlisted with the Sixteenth Illinois Volunteer Infantry in 1860 and fought with the Northern army for three years. Then he came west . . . where he took charge of two stage stations in Nevada and lived to be seventy-seven.

Dr. and Mrs. Salisbury have two sons. Scott Salisbury is with the gas department of the Pacific Gas and Electric Company in San Rafael, and Dr. W. W. Salisbury is building cyclotron and electronic equipment for universities and firms throughout the United States. One daughter, Mrs. George Wehrheim lives in Woodacre.

Three generations of Salisburys span a century of progress from the Civil War and stage coach era to the atomic age. But to Dr. Salisbury, still active at eighty-three, that century is but a speck in a world of stone and fossil dating back thousands and even millions of years.



Now's the time for you to help finish the job.

A Crusade Against Liquor Advertising

A "crusade against liquor advertising" has been in full swing for over a year now. Sponsored by the National Temperance and Prohibition Council, the crusade has begun to have enough effect so that the liquor interests are giving some attention to methods which might suppress it.

In a recent battle of words between the Council and liquor advertisers the question was raised, "What right have you to bring the pressure of public opinion to bear upon the editors, publishers, managers or owners of newspapers, magazines, radio, television, or other media that accept liquor advertisements or on legislators, to enact legislation, to stop this advertising? The manufacture and sale of intoxicating liquors is a legal business; therefore, its

advertising is legal, and no one has any right to interfere with it."

The Temperance and Prohibition Council replied:

The answer is that there is no right—no natural, inherent, or, as we say in the Declaration of Independence, "inalienable" right to engage in the business of manufacturing or selling intoxicating liquors, and, therefore, no right—natural, inherent, inalienable right—in advertising them for the purpose of aiding in their sale.

To engage in the business of an ordinary calling, such as agriculture, mining, manufacture of goods—of any business which is not injurious to the public welfare—is a natural, inherent right in which anyone has a right to engage.

The traffic in intoxicating liquor does not belong to this class of business. It is a "special privilege" business which has no right to exist apart from a special permit by government, and in the conduct of which the government can hedge it about with all manner of restrictions, can even prohibit it altogether.

The reason for this is the inevitably dangerous and evil character of the business. Thus our courts, from the lowest to the highest, have declared for a hundred years.

Since the liquor business is special privilege business, which exists by sufferance and has no *inherent* right to exist, it follows that the business of advertising it is also a *special* privilege, and not an inherent right, business. It follows, therefore, that the advertising of alcoholic liquors can be regulated, restricted, and also prohibited without infringing upon any right of the advertisers.

The National Temperance and Prohibition Council is clearly within its rights in launching a crusade against liquor advertising. Furthermore, the Council believes it to be its *imperative duty* to arouse the American people to protest to those who are annually receiving from the liquor industry the huge sum of \$250,000,000 for the use of their facilities for advertising the industry's products to increase their sale and consumption.

Those who are interested in participating to some degree in this crusade may write for further information to Dr. R. H. Martin, Committee Against Liquor Advertising, 209 Ninth Street, Pittsburgh 22, Pennsylvania.

From Robert W. Gunlock, pastor at Grand Island, Nebraska:

I was pleasantly surprised this evening to read the excerpt from Section 59 of the Doctrine and Covenants on page 17 of the *Herald* for November 16, your comments in regard to it, and the fact that other persons have recently given attention to the revelation.

While planning for the Communion service on November 1, I was attracted to this section and used it as the basis for the service. Its contents impressed some of those present, and I felt it merited further attention. As a result, I used various parts of it for my sermon on November 8. This is the first time in my experience I have done so that I can recall.

I am wondering if all of this is coincidence, or if the Lord is directing attention of the people to certain fundamentals often ignored.

Jesus Christ, the Son of God

Part I

By Charles R. Hield

A Remarkable Affirmation

ONE OF THE MOST marvelous and remarkable things about the Restoration message of the Reorganized Church of Jesus Christ of Latter Day Saints is its affirmation of the divinity of Jesus Christ as the Son of God. In the Three Standard Books of the church—the Bible, the Book of Mormon, and the Doctrine and Covenants—we have an account of the life and accomplishments of Jesus Christ. We believe we have a more complete account of his existence from the beginning until the end of time than other churches, and it is an inspirational challenge to follow his example in godly living.

The Bible speaks clearly of the relationship between the Father and the Son:

God . . . hath in these last days spoken unto us by *his Son*, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and . . . purged our sins, sat down on the *right hand* of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a *more excellent name* than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the *first-begotten* into the world, he saith, And let all the angels of God worship him, . . . of the angels he saith, Angels are ministering spirits. But unto the Son he saith, Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom. Thou has loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.—Hebrews 1: 1-9, Inspired Version.

The biography of Jesus Christ is one of the most fascinating accounts imaginable. The passage quoted above indicates some of his *early* life. He was an “appointed heir”; by him the worlds were made; he is

in the express image of his Father; he will sit on the right hand of his Father; he is made “better than the angels”; by “inheritance” he has a more excellent name than the angels; he is the first-begotten; he is called a “God” by his Father; he loved righteousness and hated iniquity; he has been anointed above his fellows.

In the Beginning

John (I John 1: 1-3) speaks of the “Word of life” which was from the “beginning.” Doctrine and Covenants 90: 4 repeats this same truth: (Christ speaking) “I was in the beginning with the Father, and am the Firstborn.” Most interestingly, Christ says that our intelligences also were with God: “Ye were also in the beginning with the Father” (Doctrine and Covenants 90: 4). Some have thought because Christ was in the beginning with the Father, that he is in fact God the Father. It would be just as logical to say that we, too, would be the same as God the Father. Satan also would be God, for in the Inspired Version, Genesis 3: 1, we read: “And I, the Lord God, spake unto Moses, saying, That Satan whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning.”

One of the outstanding characteristics of the Son, Jesus Christ, is his humility, his teachableness, and the fact that he always recognizes his Father as the *source* of all power and the *presiding authority* in the Godhead. In the Bible Christ says:

I do nothing of myself; but as my Father hath taught me, I speak these things.—John 8: 28.

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise.



For the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel.—John 5: 19-20.

I go unto the Father: for my Father is greater than I.—John 14: 28.

Even after the Christ has completed his worldly task here with mankind, he still will recognize the authority of his Father:

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. . . . And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.—I Corinthians 15: 24, 28.

Well may man seek to follow the wonderful example of the Christ!

Such was the life of Jesus Christ that he was worthy of great things. John the Revelator writes:

And I beheld, and I heard the voice of many angels, . . . saying with a loud voice, *Worthy* is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.—Revelation 5: 11, 12.

Christ always gives credit to the Father as the *source* of all power and truth:

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.—Matthew 28: 18.

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.—John 15: 26.

This is my doctrine, and it is the doctrine which the *Father* hath given unto me.—Book of Mormon, III Nephi 5: 32, page 634.

Jesus answered them, and said, My doctrine is *not mine*, but *his* that sent me. If any man will do *his* will, he shall know of the doctrine, whether it be of God, or whether I speak of *myself*.—John 7: 16-17.

The Creator

God the Father delegated to Jesus Christ, the Son, the task of creating the physical universe and physical man. No other person has before or since been given such power, such responsibility and authority. The Bible mentions his creative power:

The firstborn of every creature: . . . by him were all things created, that are in heaven, and that are in earth, visible and invisible, . . . all things were created by him, and for him.—Colossians 1: 15, 16. (See also Hebrews 1: 1, 2; John 1: 3, 10.)

The Book of Mormon testifies, of course, to this same fact:

Jesus Christ, the Son of God, the *Father of the heavens* and of the earth, and all things that in them are.—Ether 1: 101, page 724.

(When Christ appeared personally in America)—Behold, I am Jesus Christ, the Son of God. *I created* the heavens and the earth, and all things that in them are. I was with the Father from the beginning.—III Nephi 4: 44, 45, page 628.

Modern revelation naturally bears the same testimony:

And, now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the *Only Begotten* of the Father; that by him, and through him, and of him, the worlds are and were created.—Doctrine and Covenants 76: 3. (See also Doctrine and Covenants 38: 1; 22: 21.)

Thus we see that Christ was a great contractor under God the Father (Doctrine and Covenants 22: 21), with power, knowledge, and skills that man as yet has not been fully able to fathom.

Next in this fascinating biography of Jesus Christ, the Son of God, we learn that he was involved in a war

in heaven with Lucifer (Satan). The Bible speaks of this:

And there appeared another wonder in heaven; and behold a great red dragon, . . . his tail drew the *third part* of the stars of heaven, and did cast them to the earth: . . . And *there was war in heaven*: Michael and his angels fought against the dragon; and the dragon fought and his angels, . . . and the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.—Revelation 12: 3-9.

Christ also mentions this event in modern revelation:

Listen to the voice of Jesus Christ, your Redeemer, the great I AM, . . . the Devil . . . rebelled against me, saying, Give me thine honor, which is my power, and also a third part of the hosts of heaven turned he away from me because of their agency; and they were thrust down and thus became the Devil and his angels.—Doctrine and Covenants 28: 1, 10.

An angel of God, who was *in authority* in the presence of God, who rebelled against the *only begotten Son*; whom the Father loved, and who was in the bosom of the Father; and was thrust down from the presence of God and the Son, and was called Perdition; for the heavens wept over him; he was Lucifer, a son of the morning.—Doctrine and Covenants 76: 3. (See also II Peter 2: 4.)

Head of His Church

The Son, Jesus the Christ, from the beginning of time has served under the authority of the Father, not only as the Creator of the heavens and the earth, but at the head of his church. He it is who has the responsibility (under the Father) for the building of the kingdom of God and the saving of man. The Bible is very clear on this:

And he is before all things, and by him all things consist. And he is the head of the body, the church.—Colossians 1: 17-18. Christ is the head of the church.—Ephesians 5: 23.

Rightly then do we use the name of Jesus Christ in the name of the church—*The Church of Jesus Christ*. With clear understanding we can sing the song: "The church's one foundation is Jesus Christ her Lord."

What is known about Christ and his activities from the time of the

battle in heaven until he was born as a babe in Palestine? Most churches know very little about him. What a marvelous thing it is that we of the Restoration have a record of many of the things he did. They are contained in the word of God as given to the world in the Bible, Book of Mormon, and the Doctrine and Covenants (God's word to mankind today).

Christ, under the direction of the Father, evidently had something to do with the creation of physical man. When Christ appeared to the Brother of Jared he said:

Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. . . . And never have I shewed myself unto man whom I have created, for never has man believed in me as thou hast.—Ether 1: 77, 79, page 721.

In modern revelation he says:

Listen to the voice of Jesus Christ, your Redeemer, the great I AM. . . . All things unto me are spiritual, and not at any time have I given unto you a law which was temporal, neither any man, nor the children of men; neither Adam your Father, whom I created.—Doctrine and Covenants 28: 1, 9.

Once, God the Father by his Spirit showed Moses many lands and "the inhabitants thereof" were "as numberless as the sand upon the seashore."

And the Lord God said unto Moses, For mine own purpose have I made these things. . . . And by the word of my power have I created them, which is mine *Only Begotten Son*, who is full of grace and truth. And worlds without number have I created, and I also created them for mine own purpose; and by the Son I created them, which is mine *Only Begotten*. And the first man of all men have I called Adam, which is many.—Doctrine and Covenants 22: 21.

The Book of Mormon tells of one group of people who left the tower of Babel and were led by God to America. A righteous man called the Brother of Jared was their spiritual leader. Under divine direction, this group built boats in which to travel. This was about 2,200 years B.C. In the process of constructing and lighting the boats, the Brother

of Jared went often to the Lord for direction. So great was the faith of this good man that Jesus Christ personally, in his spiritual body, appeared to the Brother of Jared:

Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, *I am Jesus Christ*. . . .

And never have I shewed myself unto man whom I have created, for never has man believed in me as thou hast.

Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning, after mine own image?

Behold *this body*, which ye now behold, is the *body of my spirit*; and man have I created after the body of my *spirit*; and even as I appear unto thee to be in the spirit, *will I* appear unto my people in the flesh.—Book of Mormon, Ether 1: 77, 79-81, pages 721-722.

Here we have a record of Jesus Christ (note full title) appearing to mankind about 2200 B.C. He appears in his spiritual body, since he had not yet taken a physical form. He said it was the *first time* that *he* had appeared to man personally, though his Father had appeared about a thousand years before to Enoch and others. Enoch, (3382-3017 B.C., the seventh from Adam, Jude 1: 14) relates in his prophecy: "I saw the Lord; he stood before my face, and he talked with me, even as a man talks one with another face to face" (Doctrine and Covenants 36: 1). Most Christians are puzzled about the activities of the Christ during the many years of the Old Testament. In our Scripture we have the truth of his ministry. Christ is the *head of the church*, and as such, we may be sure that he is always on the job. The Book of Mormon tells us his activity; he is the "God of the land," the "God of Israel, the God of Abraham, of Isaac and Jacob."

Nephi, an early prophet of the Book of Mormon, spoke to the people of his day:

Yea, even the very *God of Israel*, do men trample under their feet; . . . because of their iniquity, shall judge him to be a thing of nought; wherefore, they scourge him, . . . they smite him, . . . they spit upon him. . . .

Yea, the *God of Abraham*, and of *Isaac*, and the *God of Jacob*, yieldeth himself according to the words of the angel, as a man, into the hands of wicked men, to be lifted up, . . . to be *crucified*, . . . and to be buried in a sepulcher.—Book of Mormon, I Nephi 5: 233, 237, 240-242, page 65.

Jesus Christ, when he appeared personally in America, showed the people assembled the prints of the nails in his hands and feet and the wound in his side:

That ye may know that *I am the God of Israel*, and the *God of the whole earth*, and have been slain for the sins of the world.—Book of Mormon, III Nephi 5: 5: 14, page 632.

Speaking of America, the prophet Ether wrote:

Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, *if they will but serve the God of the land, who is Jesus Christ*.—Book of Mormon, Ether 1: 35, page 717.

We read that Enoch (3382-3017 B.C.) was translated because of his great faith (Hebrews 11: 5). More about Enoch and his righteous city is given in Doctrine and Covenants, Section 36 (see also Inspired Version of the Bible, Genesis 7). The Lord called the people of Enoch "Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them; . . . and lo! Zion, in process of time, was taken up into heaven" (Doctrine and Covenants 36: 2, 3). In a later section of the Doctrine and Covenants, Christ identifies himself as the one who dealt with this godly city:

Thus saith the Lord your God, even Jesus Christ, the great I AM, Alpha and Omega, the beginning and the end. . . . I am the *same* which spake and the *world was made*, and all things came by me: *I am the same* which have taken the *Zion of Enoch* into mine own bosom.—Doctrine and Covenants 38: 1.

In All Ages

Thus we learn that Jesus Christ was in continual contact with mankind in the Old Testament world. He it is that calls himself the God

of Israel, of Abraham, Isaac, Jacob. He it is who took the Zion of Enoch up into heaven. Not only does Christ have the task of helping the righteous, but he also has power over the wicked:

I am Christ, . . . the *residue of the wicked* [after Enoch's Zion was taken up] have I kept in chains of darkness until the judgment of the great day, which shall come at the end of the earth; and even so *will I cause* the wicked to be kept, that will not hear *my voice* but harden their hearts, and woe, woe, woe is their doom.—Doctrine and Covenants 38: 1.

It is not new teaching that Christ has control of hell; it is *his* prison house, his pit, his place of punishment for sins. The Bible states:

I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and *have the keys of hell and of death*.—Revelation 1: 18.

Many may have wondered who gave the law of Moses. The Inspired Version of the Bible makes this quite clear:

Then said the Pharisees unto him, Why will ye not receive us with our baptism, seeing we *keep the whole law*?

But Jesus said unto them, Ye keep not the law. If ye had kept the law, ye would have received me, for *I am he who gave the law*.—Matthew 9: 18, 19, Inspired Version.

This is made even clearer in the Book of Mormon (Christ himself speaking):

And he said unto them, Marvel not that I said unto you, that old things had passed away, and that all things had become new.

Behold I say unto you, that the law is fulfilled that was given unto *Moses*.

Behold, *I am he that gave the law*, and *I am he* who covenanted with *my people Israel*; therefore, the law in me is fulfilled, for I have come to fulfill the law; therefore, it hath an end.—Book of Mormon, III Nephi 7: 4-6, page 643.

Not only in the time of the Brother of Jared, of Enoch, of Abraham, and of Isaac, was Christ in contact with the world. It is not unexpected, therefore, when we learn that it was Christ who was concerned

with Moses and the exodus of the children of Israel from the domination of the pharaoh in Egypt. In modern revelation, he makes a comparison between the persecutions in Missouri and those in Egypt, saying:

I will soften the hearts of the people [in Missouri], as *I did* the heart of Pharaoh, from time to time.—Doctrine and Covenants 102: 8.

What is more natural than that Jesus Christ, the Son of God—he who created the heavens and the earth, he who is the “God of the land,” the “God of Israel”—should be the giver of laws which he passes on to us from his Father? Again the Book of Mormon sheds additional clarity on this subject, for Christ himself when in America said:

And behold *I have given you the law* and the commandments of my Father, that ye shall believe in me. . . .

For verily I say unto you, that except ye shall keep my commandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven.—Book of Mormon, III Nephi 5: 66, 68, pages 636-637. (See also II Nephi 11: 58-59, page 144.)

That Christ is our lawgiver is also plainly set forth in the Doctrine and Covenants:

Thus saith the Lord your God, even Jesus Christ, . . . hear *my voice* and follow me, and you shall be a free people, and *ye shall have no laws but my laws*, when I come, for *I am your lawgiver*, and what can stay my hand?—Doctrine and Covenants 38: 1, 5.

His Life on Earth

Most Christians know of the prophecies of the Old Testament concerning the coming of the Messiah to the earth and the story of his birth as a babe in Bethlehem. We know the story of the shepherds, of the new star, the angels singing, the birth in the manger, and the coming of the Wise Men. In America the prophets had taught the people about the coming of Christ also; and the Book of Mormon says:

We talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our

prophecies, that our children may know to what source they may look for a remission of their sins.—Book of Mormon, II Nephi 11: 48, page 143.

One of these prophets, Samuel, was a convert from the wicked Lamanites. He prophesied that after five years Christ would be born into the world, and that a sign should be given, for “the night before he cometh, there shall be no darkness” (Helaman 5: 56, page 591). Time passed, and the wicked began to threaten the righteous with death should the sign not be given by a certain day. Nephi, the son of Nephi (the grandson of Helaman), prayed mightily unto the Lord, and—

The voice of the Lord came unto him, saying, Lift up your head and be of good cheer, for behold, the time is at hand, and on this night shall the sign be given, and on the morrow *come I* into the world, to shew unto the world that *I will* fulfill all that which *I have caused* to be spoken by the mouth of *my holy prophets*.—Book of Mormon, III Nephi 1: 12, 13, page 601.

There are several significant statements in this Scripture. Christ all along has been in contact with the world. He talked with the Brother of Jared. As a lawgiver, he gave the law of Moses. He watched over the Zion of Enoch. He confines the wicked to hell. He is listening to the prayers of his people. To Nephi he said: “*On the morrow come I* into the world.” Not only this, but he stated that *it is he* who placed the words in the *mouths of his prophets*. Obviously among them is the prophecy of Samuel, as well as others of the Old Testament. Note his words again: “to shew unto the world that *I will* fulfill all that which *I have caused* to be spoken by the mouth of *my holy prophets*.” So there were signs not only in Palestine but in America at the time of his birth.

Most Christians are familiar with the story of the birth of Christ and his life for about thirty-two years in Palestine. We know how, as a lad twelve he went up to the temple to talk with the learned men. We know that he set up his *own* church organ-

ization with twelve apostles, prophets, seventy, elders, priests, teachers, deacons, etc. (see Mark 3: 14, I Corinthians 12: 28, Ephesians 4: 11) “till we all come to the unity of the faith” (Ephesians 4: 13).

All Christians are more or less familiar with his marvelous ministry in Palestine—healing of the sick, controlling the elements of the world that he had created, walking on the water, healing the lepers; cursing the fig tree that gave no fruit; feeding the multitude with the loaves and fishes; raising the dead; turning the water into wine; putting back the ear that Peter had cut off.

We know that Christ himself baptized (John 3:22, 26; 4:1), and that he ordained his priesthood (John 15: 16; Mark 3: 14). We know the story of his betrayal, his trial, his crucifixion, and how his body was placed in the tomb.

At his death also there were certain signs given in Palestine. The Bible says:

And, behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose.—Matthew 27: 51, 52.

Christ loves people of every race, color, and nation, whether they are sinners or righteous. He may be more pleased with the righteous and may grieve over the sinful, but he loves them all. It is quite in line with this divine trait that he go to labor among those who have lost the way and have been confined to the prison house or hell. The Bible states:

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also *he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah*.—I Peter 3: 18, 19. (See also I Peter 4: 6, Isaiah 24: 22, John 5: 25, Ephesians 4: 8-10.)

In America also there were signs accompanying the death of Christ. There was *darkness* for the space of
(Continued on page 13.)

A Communion Message

By William McMurray

Besides being put to death they were made to serve as objects of amusement; they were clad in the hides of beasts and torn to death by dogs; others were crucified, others set on fire to illuminate the night when daylight failed. Nero had thrown open his grounds for the display, and was putting on a show in the circus, where he mingled with the people in the dress of a charioteer or drove about in his chariot. —“The Neronian Persecution, Tacitus.”

DURING THE FIRST CENTURIES after Christ the faith of the Christians was constantly required to measure up to the heavy demands which threat of persecution made upon them. Their faith was required to endure a nagging mistrust of friends and the awful fear of betrayal. In the event of its survival, their faith developed in closest intimacy with sorrow and despair, agony and death. The faithful Christian acknowledged the impending possibility of horrible suffering, not only for himself but also for those he loved. Nevertheless, as the appointed hour approached, a force stronger than their fear impelled many people toward the secret meeting place where their brethren would assemble in worship. As they moved through the streets in the semidarkness of an early morning hour, they would glance apprehensively over their shoulders, fearful lest through carelessness they might betray their friends. An alert observer might have been attracted to the fact that each one seemed to be carrying a bundle under his cloak, but close examination would have revealed nothing out of the ordinary. Bread and wine were common fare on every table.

Arriving at the home where the meeting was to take place, the Christians would find the chairs arranged so that the elders and priests sat facing the congregation. The first service was one of instruction, similar to our preaching service or church school. Inquirers were welcome here, for it was designed to acquaint them with the gospel of Christ. When the first service was concluded, however, final preparation was made for that which followed, and a loud declaration was heard, “Let the inquirers depart.” For now the church would participate in an activity which was essentially a family experience—the Lord’s Supper.

WHEN ONLY BAPTIZED BELIEVERS remained, the worship continued with another declaration from the elder in charge: “Peace be unto you.” At this point the assembled Christians exchanged the “kiss of peace” to which Paul and other writers have referred. The Lord’s Prayer was recited; then the oblation was presented. The latter was received in two parts. First, the deacons went among the

members with baskets into which each person dropped a loaf of bread. Secondly, they held before each individual a wine cask, into which was poured the contents of the bottle of wine which, with the bread, had made up the parcel each one carried to the service. Should there be some too poor to purchase wine they were permitted to add a little water that it might represent their willingness to give. The bread and wine were then placed before the priesthood, who broke sufficient of the loaves for the service, blessed it, and distributed it to the assembly. In turn, the wine was blessed and served. When a hymn had been sung and a benediction pronounced, the service was closed and the Christians separated, a few at a time so that their meeting place might not be betrayed.

THE CIRCUMSTANCES under which we meet today, of course, are considerably altered from that day of persecution. Many changes also can be seen in the mechanics of our worship, but it is extremely significant that the church of the Restoration has retained intact each principle found in the Communion service of the first century.

For example, in the dismissal of the inquirers prior to the Communion is reflected the feeling of superiority the Jews experienced in their relations with all other nationalities. In accordance with their tradition, they did not break bread with foreigners. With the acceptance of the uncircumcized into the church, however, these ancient laws became obsolete. When, by a gradual process, Christianity was weaned away from the narrow bigotry of Hebrew tradition, the undergirding principles were revealed and retained. Thus, in our day, we welcome our friends to the Communion service, but the essential cord which binds us to our former-day brethren is maintained in the practice of close communion. In its very nature the breaking of bread is still a family experience.

The “kiss of peace” was a common practice among the Jews, particularly at the commencement of a formal feast. In all probability it actually was exchanged by the disciples at the Last Supper. It was not a custom among the Gentiles, however, nor was it a vital Christian ex-

perience. Accordingly, it has disappeared from our service. Nevertheless it must be observed that once again the substance is unprofaned since the “kiss” was to symbolize that each was at peace with his brethren. To this day the church still admonishes that each communicant should examine himself and, if he holds aught against his brother, he should first be reconciled, then partake of the Lord’s Supper.

AT FIRST GLANCE it appears that the oblation has been violated and its function altered, since it has become an offering of money for the poor while it was originally the presentation of bread and wine for the Communion supper. An interesting sidelight, however, clarifies the picture: the bread and wine which remained after the Communion had been served was distributed later to the poor. Such a method of dealing with the needy would be totally unsatisfactory in our time, but the recognition of the needs of others which is inherent in a real Communion experience is apparent in our service in the Restoration.

As Christ met with his disciples in the upper room, he said, “This is my blood, which is shed for you.” On that occasion they could not understand what he meant, but they must have meditated often on these things after the experience of the cross. No doubt they then understood more fully what was in his mind as he broke bread to symbolize the body which was to be broken for them. But they probably did not fully apprehend his meaning until, in accordance with his request, they met together to “do this” again in remembrance of him. I venture to say, however, that the deep significance of his act was not lost to them when they themselves held bread and wine in their hands, as he had done before them, and faced the amphitheatres of Rome as he had faced the cross. Doubts and misgivings crowded in upon them. Fear began to overcome human frailty. Suddenly, Jesus’ response to fear and suffering rang down through the halls of their memories, challenging them to equal his sacrifice. Unquestionably they echoed his dedication as they dropped their bread into the basket. “This is my body,” and loaves symbolized lives and were presented to the altar, consecrated, in life or in death, to the purposes for which Christ had died.

MAY THIS MOST significant principle be not forgotten in our Communion experience. We are not called upon to endure Calvary. We attend our worship without fear of the arena’s death. In our
(Continued on page 13.)

Review of Church History in a Canadian Paper

Editor's Note: The following article by Victor Lauriston appeared in the Chatham "Daily News" (Chatham, Ontario) and is used by permission. It was sent to the "Herald" by Patriarch R. J. Jones of Oklahoma City, Oklahoma, who received it from his mother. He says: "Having come up through the persecution of the Saints in Chatham, I know something of the tremendous change in the thinking of this community as evidenced by this clipping. On many nights I have shown up at the dinner table with a black eye received while defending my mother's honor. Attitudes have changed since then, and such defense is no longer necessary."

The author is a veteran newspaperman who, four years ago, was honored by fellow craftsmen at a banquet marking his fifty years in journalism. He is a columnist and editorial writer for the "News," the author of several books, and an authority on local history. Recently he published a book, "Romantic Kent," on the history of his county and city, having been commissioned by the county and city councils to do so.

Joseph Smith Never Preached Polygamy

By Victor Lauriston

SHORT CREEK recently got into the headlines and has now crept into the editorial columns, and into the "Letters to the Editor."

Short Creek is an obscure community in a remote and isolated section of Arizona. The other day a police force descended on this counterpart of Dogpatch and took into custody thirty-six men and eighty-six women.

The thirty-six were, it seems, the husbands of the eighty-six. Scattered about the landscape were herds, flocks, packs, beves, or what have you of children. The children were temporarily entrusted to welfare organizations; the women were released; and the men were charged with bigamy, trigamy, polygamy—anything in fact, except monogamy, which is contrary to their religious beliefs.

According to the news stories the defendants claimed they were "true Joseph Smith Mormons." So, not content with polygamy, they qualified as liars.

Joseph Smith was the founder of the Mormon Church. When he lived

near Fayetteville, New York, in 1823, the age of miracles had not yet ended. That year an angel appeared to him in a dream and revealed that under a near-by hill, Cumorah, were buried certain golden plates.

Not till 1827 was Smith allowed to dig up the plates. They were covered with strange characters which Smith termed "reformed Egyptian." He was unable to read them without . . . a mysterious instrument, the Urim and Thummim.

With this Smith read and translated into English the Book of Mormon, which told of the early settlement of America by refugees from Palestine. The refugees were the family of the godly Lehi. Of his descendants, one portion—the Lamanites—went into the wilderness and became the ancestors of the red Indians; the other portion, the Nephites, behaved themselves.

Eventually, about the year 400, the Lamanites destroyed the Nephites. Two Nephites, Mormon and his son Moroni, before they perished, buried the plates which told the story.

ON THE BASIS of this Book of Mormon, together with the Old and New Testaments, was organized on April 6, 1830, the Church of Jesus Christ of Latter Day Saints with Joseph Smith as its president. The disciples of the new religion, though few in numbers, were exemplary in their conduct—sober, industrious, and well behaved.

But in a community where sober industry was not too common, these qualities, plus their peculiar beliefs, aroused hostility. Seeking a peaceful Zion, they moved to Kirtland, Ohio, and then to Missouri. Eventually, in 1840 they founded Nauvoo in Illinois, a model city, whose population grew rapidly as missionaries acquired new converts.

Enmity followed the Mormons. The leaders, arrested on trumped-up charges, were thrown into jail at Carthage. On the night of June 27, 1844, a mob stormed the jail, murdered Joseph Smith and his brother Hyrum, and wounded several of their companions.

FROM THE WELTER of confusion following the loss of their prophet emerged the strong figure of Brigham Young, a Vermont glazier. Young took over the leadership and determined to seek a new Zion beyond the boundaries of the United States.

In the spring of 1847 Young set out for the West with an advance guard of 143 Mormons, and on July 27 reached Salt Lake City. The area was dry and forbidding: but here, encouraged by a revelation, Young set up the State of Deseret and founded Salt Lake City.

Deseret, later to become Utah, was then Mexican territory. Thanks to the irrigation projects of the industrious and well-disciplined Mormons, in no great time the desert blossomed

like a rose and Salt Lake City, with its Tabernacle and Temple, became a well-ordered and prosperous community.

Contrary to the recent news stories, Joseph Smith never sanctioned or practiced polygamy. It was first practiced under Brigham Young's regime about 1852. The Book of Mormon is specific on the point. It says:

"Wherefore, my brethren, hear me, and hearken to the word of the Lord: for there shall be not any man among you have save it be one wife, and concubines he shall have none."

In that same year, 1852, adherents of the faith, meeting at Beloit, Wisconsin, repudiated Young's doctrine and formed the Reorganized Church of Jesus Christ of Latter Day Saints, according to their story the true church of Joseph Smith. Jason Briggs was named president; but in 1860 the presidency passed to Joseph Smith, eldest son of the Prophet. Later, the Reorganized Church established its headquarters at Lamoni, Iowa, and thence carried on widespread missionary work.

AFTER THE MEXICAN WAR, Utah became United States territory, and the government at Washington named Brigham Young governor. His rule was efficient, patriarchal, and theocratic. But the American public, though increasingly tolerant of promiscuity, didn't like polygamy. In 1857 Young was deposed, and Alfred Cummings was named governor.

Young died in 1877, leaving nineteen widows and fifty-seven children. Polygamy continued to be practiced till 1890 when Wilford Woodruff, then head of the church, issued an edict forbidding plural marriage.

Young's colony of Utah had some singular features. It was, beyond question, the most successful and orderly settlement on the westward-moving American frontier. The Mormons were the only pioneer frontiersmen to establish and maintain amicable relations with the Indians.

Among the plural wives jealousy was almost unknown, and the women were, with few exceptions, the strongest supporters of "the institution."

Singular also is the fact that since the Short Creek raid, the Vancouver *News-Herald* and other western papers have been deluged with letters telling "the other side of the story"—that is, the Mormon side.

Mormon settlers a half century or more ago flocked into southern Alberta, settling about Cardston, and bringing with them the sugar beet industry. Many of their descendants are prominent in the Social Credit movement and helped to give it a distinctly religious tinge.

The Mormon faith has links with this part of Canada. Its missionaries a century ago and earlier made many converts in Kent and Lambton. The Nauvoo road, running south from Alvinston, still commemorates the route on which they set out for their expected Zion. Archibald Gardner, the pioneer Alvinston miller, followed the trek to Utah and became prominent in the church there.

The Latter Day Saints now in Kent belong mostly to the Reorganized Church. Industry, sobriety, and mutual helpfulness have marked both branches of the church.

Differences

We live in two worlds—a world of words, and a world of facts. It is not always possible to tell from what people say what they will do. Truth and propaganda talk about the same things, but they convey different messages. Historians of the future will read the records we have written in words. But what will they know of the ways we lived and behaved?

Before we take offense at the words people use, it would be well for us to try to learn what they intended. The word may offend; the intent may bless.

L. J. L.

NEXT WEEK'S HERALD WILL SAY . . .

"The danger which we face today is more subtle than that of active resistance. Such resistance tends to unify a group, to vitalize a movement. The danger is in toleration. Nothing will kill a cause so quickly as toleration."—"A Day for Boldness," by E. J. Gleazer, Jr.

"Jesus gave us a key [in the parable of the sower] to the understanding of the presence of evil: an enemy has been at work."—"The Works of the Enemy," by L. J. Lea.

"What a busy Godhead we have—God the Father, and Jesus Christ, the Son! . . . Most Christians have little idea how the righteous will spend their time during such a number of years [millennium]—in peace, no wars, no disease, they generally believe."—"Jesus Christ, the Son of God," Part II, by Charles R. Hield.

"There was something about him that caused me to wish that my whole life's pattern had been cast among the Indians."—"We Do Not Walk Alone in Latin America," by Albert L. Loving.

"There is one thing we can say for problems—our own or someone else's—they start us thinking, and when we start thinking we have a better chance to grow in the right direction rather than just drifting along, taking things for granted. Sooner or later, most of us meet with the necessity of knowing for ourselves what God is like. If we do not possess a reasonable portion of that knowledge, we feel no actual security in the powers attributed to him."—"My God and I," by Lucille Bacon.

"Different groups like to identify themselves and their cause by use of uniforms, badges, emblems, buttons, and other symbols. It is sometimes very popular for the members of our church to wear a small lapel pin bearing the replica of the church seal. This says the wearer is a member of our church—but not what kind of a member."—"Identification," by Marcella Schenck.

Question Time

Question:

How can we explain the phenomenal increase in numbers referred to in the first years of Nephite history wherein the book makes reference to great and terrible wars and sizable armies?

Florida

E. G. F.

Answer:

Bible prophecy indicates a prodigious increase in the posterity of Joseph under highly favorable conditions amidst fruit and vegetation in what is termed "his" land (see Deut. 33: 13-17). He is referred to as a *fruitful bough*, even a *fruitful bough* by a well, the women of whose posterity would be blessed in bearing and nourishing their children. (See Gen. 49: 22, 25; especially note the last two lines.)

Nephi attests the vigor and strength of the women of Lehi's colony (the ancestors of the Nephites and the Lamanites) in the same regard, adding, "our women . . . were strong, yea, even like unto the men" (see I Nephi 5: 57).

Before reaching America, there were already 7 families of small children besides Jacob and Joseph. Allowing an average of 8 living children to every family there would have been 64 people or 32 young couples of marriageable age within a short time of their arrival in America. At the same rate of increase, and allowing 30 years between generations, a little calculation shows that even allowing for casualties, within 268 years there could have been millions under 60 years of age.

It will be noticed that the Book of Mormon does not even mention armies during the first few hundred years. There were "wars and contentions" before 40 years had passed (II Nephi 4: 51) and again before 179 years had passed (Enos 1: 41, 42). Before the end of 238 years there were wars and contentions "much of the time." (Jarom 1: 29). After 276 years "many seasons of serious war and bloodshed" had occurred (Omni 1: 4). In 320 years the "more wicked part of the Nephites had been destroyed" (Omni 1: 7). It was over 100 years more, after a long time of peace, before armies were developed on a national scale.

HAROLD I. VELT

Question:

If a member becomes discouraged because of conditions beyond his control and should leave the church and join another, though never leaving his faith in God the Father and Jesus Christ his Son and the gospel, even living closer to them than ever before, would he lose his soul? Michigan Mrs. M. D. J.

Answer:

The church is the church of the living God, and man is drawn into its fellowship by the Holy Spirit; "And the Lord added to the church daily such as should be saved" (Acts 2: 47). Man does not bring man into the church. The idea is a fallacy. Man is required to help his fellow men by telling them of the gospel of Christ, but he can't bring them into the church. Some sow the seed, others water, but "God giveth the increase" by allowing his Holy Spirit to work with the individual seeker. Following the leadings of this Spirit, man goes to the waters of regeneration and becomes a member of the body of Christ, the church. Once he leaves the church he denies his testimony and grieves the spirit that lead him. He commits a sin, but he does not lose his soul.

The church has always taught that those who live close to Christ will be blessed even though they belong to no church or any church. However, the extent of blessing is relative to the degree of obedience, righteousness, and service they give. One's soul will be saved or lost as determined by the judgment of God. Someday each of us will be judged and rewarded (or punished) according to the works done in the flesh (Revelation 20: 12).

There is no place in the New Testament where we read of the churches of Christ. We always read of the church of Christ. Jesus frowned on divisions (Luke 11: 17), and prayed for his followers to be one (John 17: 11, 20-22). Paul manifested the same disposition toward oneness (I Corinthians 12: 12-27; Ephesians 5: 21-32), and placed himself on the side of the Lord. His remarks in Ephesians 4: 3-6 should be memorized. The brother in question evidently left the church which the Lord said "is the only true and living church upon the face of the earth" (Doctrine and Covenants 1: 5) and joined another. His act is a

sin that needs to be repented of, but he will not lose his soul.

The question states that the man left the church because of "conditions beyond his control." There is no such thing to the true follower of Christ. If the man was tempted, he allowed himself to be so led (I Corinthians 10: 13; James 1: 13-15). His action, unless repented of, places him among those who are "not valiant in their testimony;" and instead of having the celestial reward he will have the terrestrial (Doctrine and Covenants 76: 6).

GEORGE A. NJEIM

Question:

How can we justify the serving of suppers in our churches to raise funds in the light of Mark 11: 17, 18 which has to do with Christ casting out those who sold animals and birds for offerings and exchanged money in the temple? Michigan Mrs. J. K.

Answer:

The answer hinges entirely upon the motive back of such activities. Christ seemed to be dealing with a group of people who had commercialized the temple primarily for their own sakes and were selling and exchanging—not for the benefit of the kingdom but for the personal profits which accrued to them individually.

Suppers, bazaars, and such money-raising activities generally are merely a part of a total program designed by prayerful people to forward the work of the kingdom. We believe that the Master would have recognized such motives and probably would have participated just as he did on many occasions where it was a matter of saving the souls of men. It is quite possible that such activities at times do become too commercialized; if such occurs, it is most unfortunate. It does seem, however, that the dignified serving of meals and the offering of wares for sale in the proper manner and in the proper spirit of devotion and service is not in any way out of line with the Scripture quoted.

WARD A. HOUGAS

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald Editors* rather than panel members. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Jesus Christ, the Son of God

(Continued from page 8.)

three days; there were terrible tempests and earthquakes; the city of Zarahemla caught fire; the city of Moroni sank into the sea; the city of Moroni-hah was covered with earth; highways were broken up; and the whole face of the land was changed. (Read III Nephi, chapter 4.) The wicked were destroyed.

A voice spoke out of heaven:

And it said unto them, Behold, my beloved *Son*, in whom I am well pleased, in whom I have glorified my name, *hear ye him*. . . .

And behold, they saw a man descending out of heaven; and he was clothed in a white robe, and he came down and stood in the midst of them. . . .

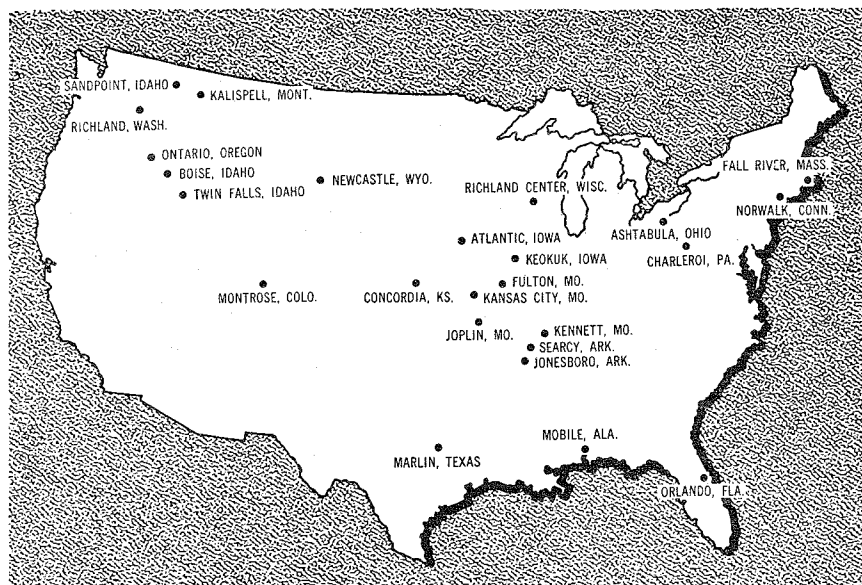
And it came to pass that he stretched forth his hand and spake unto the people, saying, Behold *I am Jesus Christ*, of whom the prophets testified should come into the world.—Book of Mormon, III Nephi 5: 8-11, page 632.

We learn in the American record that Christ preached among the people on this continent. He selected *twelve disciples* here also to lead the spiritual ministry of the church, and he remained for several days ministering to the needs of the people. (It is most interesting and confirming to learn that the ancient history and legends from Central and South America confirm this coming of a bearded white God. Read Paul M. Hanson's book, *Jesus Christ Among the Ancient Americans*, and H. I. Velt's *America's Lost Civilizations*, page 140 ff., published by the Herald Publishing House, Independence, Missouri.)

Wherever men live, God the Father and Jesus Christ the Son are interested in their welfare. It is in line with this love and concern for life everywhere that we find, not unexpectedly, Christ saying as he leaves America:

But now I go unto the Father, and also to shew myself unto the *lost tribes of Israel*, for they are not lost unto the Father, for *he knoweth* whither he hath taken them.—Book of Mormon, III Nephi 8: 4, page 648.

(To Be Continued)



Radio Stations Carrying Church Programs

Is your branch or district represented on this map?

Perhaps it should be—and could be. The Radio Department is prepared to supply without cost (except for return postage) complete radio programs recorded on tape, which the local branch or district may place on radio stations as a means of publicizing the church, building good will, and producing prospects for missionary work and cottage meetings. Space is provided on each program for local credits and announcements. Each program includes a call to worship, Scripture, sermon, prayer, and three hymns with organ accompaniment.

Nondoctrinal sermons, with each service forming a complete unit, are available; but doctrinal sermons which continue as a series for thirteen to fifty-two weeks also are available.

If free time is offered to religious broadcasters on your community's radio station, or if your branch or district can afford to purchase some broadcast time for this purpose, we suggest that you write the Radio Department, The Auditorium, Independence, Missouri, for full information or for helpful advice on any questions which you may have about how to place and use these programs locally.

FRANKLYN S. WEDDLE
Radio Director

A Communion Message

(Continued from page 9.)

day the call is not for people to die but to live, and many who would gladly die for Christ find it virtually impossible to live for him. To die is the decision of a moment, but before Jesus died for us he first lived for us and resisted the temptations which threaten to destroy us today. It was his life which made his death meaningful. We now contemplate the amphitheater of our life with its crosses and fires, its dangers and temptations. As we regard our own weaknesses, fear assails us. But memory again reflects the example of Jesus, who participated in life with the same dedication which carried him through agony and death, and we are constrained to believe that with his help we can conquer. As we have received his gift, may we equal it within the measure of our resources. This is *my* body. This is *my* blood. This is *my* life—which I now give to him.

Wait for Understanding

This has happened many times. Somebody said or did something that hurt and caused anger. The first tendency was to lash out in angry reply and reprisal. Some fortunate slowness and dullness prevented that at the time, and the only thing to do was wait.

A little later, some new facts, some different way of thinking cast a very different light on the whole episode, revealing that there was no ill will, no intent to hurt, and nothing but friendship involved.

Then what a vast relief, what a gratitude there was that nothing foolish had been said or done. A great danger had passed by, due to divine mercy and certainly not to any human credit. The best advice, when something hurts you, is this: wait until you know all the facts, and you will understand.

Set in Order Your Own House

By Lottie Clarke Diggle

CONDUCT AND ACCOMPLISHMENT are largely dependent on early training. Why does one man become a good neighbor and a desirable citizen while another grows up lacking proper community spirit although he has apparently enjoyed equal home privileges?

Last Christmas Eve a group of teen-age vandals destroyed a superbly lighted Christmas display arranged by a well-to-do citizen. I was spending Christmas Day in a beautiful home when a father, accompanied by his seven-year-old son, dropped in to extend good wishes. The wanton destruction of the previous night came under discussion.

"I can't understand," declared the young father, "why any human being could so viciously destroy anything so beautiful."

As the conversation continued the absorbed father failed to notice young Jack who proceeded to break the doll's bath belonging to the host's little daughter, violently struck a mechanical puppy repeatedly and finally knocked over a beautiful table lamp. All this brought no rebuke from the lad's father. He who condemned the crime of others neglected to teach his own child the sacredness of human rights and properties and consideration for others.

MOST MODERN CHILDREN spend more money daily on unnecessary and unhealthy confections than their grandparents were allowed in a month. Teen-agers coax or bully their parents into giving them money for smokes, for drugs, for gasoline, taxis, and liquor.

An American professor of education says that elementary school pupils in the United States now average twenty-two hours a week watching television. Without doubt television watching in moderation and under parental supervision can be both entertaining and educational, but unfortunately in many homes too great a portion of time is being spent in this way. Children also need physical activity, study, and diversified recreation; responsible parents will encourage them to participate in a better division of their time.

MANY PARENTS have an attitude of indulgence toward their children. They consider it cruel or not worth the effort to deny any of their desires. Parents themselves are unwilling to set the example by refusing the pleasures and extravagances that their income will afford. In the Victorian age the average head of a family bought only what he could afford, denying luxuries to wife and

children rather than go into debt. It was the exception to know of anyone who saw, coveted, and acquired, regardless of the reckoning day.

Following the first world war in the wild twenties the installment plan developed. It suffered relapse in the depression thirties, but since the last war it has become popular once more. The present-day attitude is to get what one wants and get it now, regardless of whether or not the budget will stretch to meet the payments. Many young couples fail to add the sum total of their installment payments and, as a result, although the family is undernourished and tithing goes unpaid, there is a fine car in the garage, a television set, and a deep freeze.

HOW IS THE CHURCH to combat this evil? Surely the answer is to be found in home training, example, and consecration of parents, if these deplorable attitudes are to be changed. Members of the church must be willing to curb their unnecessary wants, doubtful pleasures, and extravagances if the children are to be builders in the kingdom.

When the Spirit of God enters into the heart of man and is allowed to dwell there it can change his attitudes and purposes completely. He is transformed from a drone to a worker, from a dogmatic radical to a man of broad vision, from a selfish individualist to one whose love radiates to all humanity. A young man, who through heredity and environment had developed the aggravating

Home Column

and inconsiderate habit of always being late, became pastor of a thriving branch. Under the power of God's Spirit he overcame this habit and thereafter arrived at the house of worship well ahead of the hour for service.

A Swedish sister, who regarded her many daily cups of coffee as necessary to her comfort and well-being, because of a spiritual admonition made a covenant never to taste coffee again. The result was renewed health and strength.

A Saint who budgeted time and money and who was keen of intellect and capable in performance learned to lean on the Lord in all-important decisions. She found peace in submission and a new joy in sharing that transformed her former stereotyped life.

THE ATTITUDE of Jesus of Nazareth became manifest very early in his earthly career when he declared his purpose at the age of twelve. He assuredly must have consecrated himself to serious study and communion with God to be able to confound the learned men in the temple. From his purpose to build the kingdom—to establish his church and to save all men—he never deviated. For this he fasted often and for long periods, sacrificed the natural craving of a man for a home and friends, renounced popularity, fame, and power; and although he was the Son of God and joint creator of the universe, he not only consulted his Father in all things but submitted his will to God's, even to the endurance of the shame and cruelty of the cross. Jesus Christ fulfilled his mission because never once during his thirty-three years of living in a man's world with the manifold temptations common to all men did he deviate from his purpose.

Alexander the Great died at the age of thirty-three. He conquered the then known world but was still unsatisfied, deploring the fact that there were no more worlds to conquer. Christ also died at thirty-

three, having finished the work that his Father had given him to do, the redemption of mankind. Both men had purposes in life, but how different! Christ's purpose was to save; Alexander's to destroy. Christ offered freedom to mankind; Alexander enslaved his captives. Christ refused an earthly kingdom; Alexander exulted in the plaudits of men.

People talk glibly of conversion as applied to kneelers at the penitent bench. It is really a complete turn-over from worldliness to Christianity. It is a change from self-seeking to

one of doing only those things that are pleasing to God. A genuine convert to the gospel will find a new purpose. He will be about his Father's business as was Paul after his conversion on the way to Damascus and as Peter who changed his attitude toward the Gentiles after his vision of Joppa. If any Saints of the latter days be lukewarm, may they decide to turn from the things of the world to a higher purpose and declare as David of old, "I thought on my ways and turned my feet unto thy testimonies."

Remembering

By Maurice L. Draper

I REMEMBER that the church and its purposes were assumed to be the foundation of life in our family. Because of this, numerous adjustments were made to permit the family to share in church life—sometimes at great cost of effort and money to my parents.

I remember that when we were looking for a climate which was suitable for my father's health, we moved from isolation in Gallup, New Mexico, to California. One reason was to save the children from the effects of that spiritual isolation.

I remember that church attendance was so habitual we were conscience-stricken when we didn't go. One Sunday morning when I rebelled my father said, "We go to church unless we are sick. If you don't go, then stay in the house. Don't go anywhere else." I stayed in the house. What a miserable morning!

After my father died, we had a flare of tempers one day just before mealtime. In such an atmosphere prayers of thanksgiving seemed sacrilegious. I remember that Chrystal refused to eat because we hadn't offered the thanksgiving prayer. The rest of us joined her in that feeling, reconciled our differences, offered prayer, and ate a meal which did more than nourish our bodies.

Sometimes we hear people complaining about the inconvenience of caring for children in church services. But it was the practice that every child in our family went to church as soon after birth as he or she could be taken out of the house. And if anyone thinks it's too much trouble to take a family to reunion, let them take note that my widowed mother took five children, aged seventeen years down to eight years, three months after our father's death, to the Southern California Reunion, and hasn't missed a reunion any year since.

I remember the spiritual gifts, the rich fellowship, the training of mind and habits of conduct which all these experiences contributed to our lives.

I remember the gentle firmness of our father, and the faithful devotion of our mother.

In these memories, I can understand why my parents' children and their companions are all active members of the church, also rearing families whose foundations of life are in the church and its purposes.

The Call to Perfection

By Harry Black



WHAT IS PERFECTION?

The Communist sees perfection in the proletariat overcoming the capitalists—those who have not overcoming those who have—a revolutionary process which is supposed to bring equality to all, regardless of bloodshed, deceit, or greed.

The dictator looks at perfection as material power and a subservient following—one strong and mighty trusting in the arm of flesh to crush all opposition and bring riches and power to the solitary few. Blood and massacre are cheap; one soul is counted as nothing; a thousand souls are but dust.

The Christian observes perfection in attaining the measure of the stature of the fullness of Christ (Ephesians 4: 13)—a perfection which unifies, strengthens, and cares for all people. Each soul is precious and merits equal liberty and nourishment.

Dr. Norman Vincent Peale, editor of *Guideposts*, made the following observations pertaining to Christ and Marx, respective leaders of Christianity and Communism:

Christ's message: "Love the Lord thy God with all thy heart and thy neighbor as thyself, . . . the individual is sacred, . . . truth is all powerful, . . . man is immortal."

Marx's message: "Conquest through hate and violence, . . . the individual is of no account, . . . religion is for fools, . . . man comes from nowhere and death is the end."

ALONG WITH THESE observations the late Dr. Henry C. Link writes in *The Way to Security* that the story of Marx's life is one of complete and sordid failure with people. He did not get along with the members of his family. He failed in the good schools in which his father supported him. He made no friends among his classmates. He failed with his employers and associates in business. He failed miserably in supporting his wife and family. Two of his three daughters committed suicide along with his son-in-law. Dr. Link then goes on to say that Marx's teachings are a perfect reflection of his failure with people.

In contrast to Marx's doctrine are the teachings of Jesus. Dr. Link adds: "Though the multitudes followed and he fed them, he dealt with people above all as individuals. He cultivated personal friendship and loyalties. He associated with persons high and low, educated and ignorant, rich and poor, Pharisee and Sadducee, landlord and laborer, pious and sinner. For Jesus there were no classes, no proletariat or capitalists; there were only individuals with mortal souls."

Here we have two ideas of perfection, two forces governed by two lives—and what a difference!

TO ACHIEVE ANY DEGREE of excellence the musician must study basic principles and techniques; all laws have to be strictly adhered to if harmony is expected. Rules of timing cannot be disregarded, for the "when and where" of action is important to the unified whole.

To some degree Christian perfection is similar to that of music; certain basic statutes must be obeyed: repentance, faith, baptisms, laying on of hands, resurrection, and eternal judgment—each in its own time, each at the right moment.

As with music the individual must practice constantly to achieve indefectability. God's word in present-day revelation strongly emphasizes this:

See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires; cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated; and above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace; pray always, that you may not faint until I come.—Doctrine and Covenants 85: 38.

Applying the musical analogy still further, timing is also necessary for divine perfection. This is best illustrated in a revelation given to Joseph Smith at Kirtland, Ohio, in 1832:

Therefore, let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet it hath no need of the feet, for without the feet how shall the body be able to stand? Also, the body hath need of every member, that all may be edified together, that the system may be kept perfect.—Doctrine and Covenants 83: 21.

Each in its own time, each at the right moment.

A STORY is told of an old man who became interested in a nest of baby eagles and continually watched their growth, hoping to see them in full flight. He saw them flit with the sparrows, swoop with the swallows, and dive with the buzzards. He eagerly anticipated the time when they would answer the call of their creation and soar as eagles.

The day came for the time of their maturity and hopefully he looked toward the mountaintops. His heart sank when he finally observed the eagles flying far below the peaks, still with the buzzards. "They have failed," he whispered sadly. "The food of the carrion birds has satisfied their desires; now they will never know the state of perfection for which they were created."

"Not leaving behind the six principles of the gospel, let us go on unto perfection." These words of the Apostle Paul ring out today like a clarion call. Many people obey certain principles and then, for fear of losing that which they have, cease to strive for greater things. When one reaches for the mountaintops of divinity, he never levels off until he reaches the state of his calling, and with man this is becoming a son of God.

To repent is not enough; to have faith is not enough; to be baptized is not enough; to receive the Holy Ghost is not enough, unless the individual seeks to go on to perfection—a perfection which necessitates obeying all the laws of God's kingdom—paying tithes, being honest with God and with one's neighbor, being found trustworthy and diligent to membership duties and priesthood offices, offering a home for cottage meetings, putting aside a television show that a soul might receive ministry.

WE LIVE in an age of speed and power. Explosives are being boosted to destroy greater areas; automobiles are continually undergoing changes to increase their speed, but man is lagging behind in the process of perfecting his individual self.

It is time to move on to perfection. It is time to listen to the whisper of God which strives to ring interminable changes in the hearts of all who listen. May those who profess Christianity hear the call and, like Kipling's explorer, move out to perfect a new land, even Zion.

New Horizons

Graceland GAZETTE

■ Graceland students chose their class officers at assemblies held Thursday, November 5. Carl Ashbaugh, Shawnee, Ohio, and Dan Greene, Dallas, Texas, were chosen presidents of the sophomore and freshman classes respectively. Jim Weate, Worthington, Ohio, was elected vice-president of the sophomore class, and John Walden, Des Moines, Iowa, vice-president of the freshman class. Shirley Hansell, Leon, Iowa, will serve as sophomore secretary-treasurer, and Beverly Wilson, Independence, Missouri, was chosen freshman secretary-treasurer.

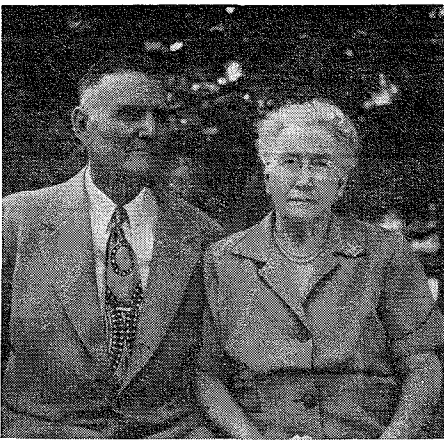
■ New furniture for Patroness Hall lounge, a gift of Mrs. Aaron Engle of Santa Ana, California, was given in memory of Mrs. C. F. Smith. Mrs. Smith, known to Graceland alums as "Mother" Smith, was the originator of the town mother program for freshman girls on the campus. The lounge at Patroness Hall is being established in recognition of Mother Smith's long-time interest and service to Graceland. Mother Smith now resides at the Saints' Home west of Lamoni and is a charter member of the Patroness Society.

■ On Friday, November 20, the Concert Choir and Orchestra presented their first "Pop Concert." The Food Service Department served refreshments during the program of familiar songs. The concert was a dress affair, and the students and faculty came looking their best.

■ On Wednesday, November 11, Graceland College was host to approximately fifty high school students attending the prospective teachers meeting on the campus. The students were from Leon, Garden Grove, and Lamoni, Iowa. They gathered in the Student Center with the Graceland student body to hear Mr. Lea Hoegh, attorney-general of the state of Iowa, speak to the assembly.

■ The pastoral groups have been meeting on Wednesday evenings for discussions on the topic, "Campus Ethics." On Wednesday, November 18, the various discussion groups talked over the problem, "Co-educational Relations on the Graceland Campus."

■ President Gleazer appointed a committee of faculty members and students to evaluate the current policy of the college in regard to student operation of automobiles. Those on the committee include Dr. Harold Condit, chairman; Roy Benson; Ward Weldon from Warrensburg, Missouri; Marjorie Bradley, San Jose, California; and Bob Anderson, Van Nuys, California. Cars driven by students must be certified as in safe mechanical condition by Iowa state police examination. All drivers are required to have an Iowa state driver's license and demonstrate financial responsibility or carry public liability insurance. Students operating automobiles are not eligible for work assignments or student loans.



Golden Wedding Anniversary

Mr. and Mrs. C. T. Sheppard of Independence, Missouri, celebrated their golden wedding anniversary on November 1. They were married November 1, 1903, at Tolar, Texas.

Brother Sheppard, oldest son of T. J. Sheppard, an early missionary for the church, was ordained a teacher in 1904 and an elder in 1907. He has served as pastor at Holdenville, Fairland, and Tulsa, Oklahoma, and Joplin, Missouri. Sister Sheppard has been a member since 1905. Both are still active in church work.

Seven of the Sheppard's nine children are living. They are Mrs. W. A. Peck of Independence; Mrs. James Daugherty of Taylorville, Illinois; Mrs. Jack Benton of Joplin; Sherman Sheppard of Tulsa; David Sheppard of Cherryvale, Kansas; Dr. Glenn Sheppard of Smith Center, Kansas; and Mrs. I. N. Bowman of Pearl Harbor, Hawaii.

Chief Rickard Leads Parade

AMERICAN INDIAN DAY was celebrated in New York City on September 26 with a parade of Iroquois Indians led by Chief Clinton Rickard of the Tuscarora Reservation at Sandborn, New York.

Chief Rickard is a member in good standing of the Niagara Falls, New York, Branch. A *Chicago Tribune* Press Service release reporting the American Indian Day parade was recently forwarded to the editors by Elder Stanley W. Johnson.

The Indians came from upper New York State and Canada in their second annual pilgrimage to Manhattan Island to publicize the plight of the American Indians. Following the parade and a private luncheon, they gathered in the sheep meadow of Central Park to powwow.

Dressed in full regalia, including feathered headdress, moccasins, and costumes of deer-skin and moose hide, the group was led by two Indians carrying an American flag. . . .

The Iroquois Confederation is made up of the Mohawks, Cayugas, Oneidas, Senecas, Onondagas, and Tuscaroras, making up the six nations. About fifteen thousand of them are left, and they live in four reservations in the eastern United States and one in Canada.

This account calls to mind the tremendous problem facing the native American in making adjustments to the present mode of living in an industrialized America. As long as the Indian is made to feel that he is different from other present-day Americans, there will be continued conflict. Reorganized Latter Day Saints should be concerned with taking the leadership in continuing the training which has been started to place the Indian in a position to compete with his white brothers in providing his living. Happy, industrious Indians are necessary for a united, prosperous America. P. A. W.

Utah-Western Colorado Youth Retreat

THE FIRST annual fall youth retreat for the young people of Utah and western Colorado was held September 25, 26, and 27. Branches represented were Durango, Delta-Montrose, and Grand Junction of Colorado; Provo, Salt Lake City, and Ogden of Utah; and Malad, Idaho (of the Utah District).

The young people of Delta-Montrose met with those of Grand Junction early Friday morning. We loaded our gear and party of thirty into a truck and three cars. District President Charles Hoschouer brought his car; Fern Hoschouer drove the district auto; Florence Ford brought her car; and I drove the truck.

We took Highway 6-50 to Cisco, Utah, on the southern Utah desert and then turned left on a dirt road for the famed Dewey Suspension Bridge over the Colorado River. This road is far from ideal, and several times we had to gear down to get through and out of dry washes. The Dewey Bridge was all we had been led to believe, with barely enough room for the truck to squeeze through. We turned right on the opposite side of the river and followed the narrow dirt road, part of which is cut through the sheer cliffs along the banks of the muddy Colorado to the bridge at Moab, Utah. We drove practically the entire distance with towering walls on both sides of us and the river placidly flowing below us or beside us, seemingly incapable of eroding such a huge channel and canyon. It continues in the intensity of its etchings to eventually form the Grand Canyon of Arizona. We were constantly amazed at the cliffs and the unique columns and statues dotting the horizon as we would break into narrow valleys stretching off in the sand. At places near the lower end of our river jaunt we found great white sand bars, distinctly out of place in the predominant buff color of the valley walls and water. Many of these were mute testimony of the height of the river in bygone seasons. On one of these sand bars we stopped and ate our sack lunches; a few of us waded along the river bank. It was sort of a game as we rode along the bank to watch the fish; we could

see quite clearly large channel catfish, trout, and carp.

Several movie sets are permanently located along this route, and we visited old adobe homes and a huge fort built for protection against Indian attacks. On its enormous logs, hewn with a broad-ax, we could see chipping marks. On closer inspection, we found the adobe to be painted celotex and the fort made from inch lumber. The ax marks were daubs of paint, the rooms were hollow, bare, or nonexistent with black cloth hung back of the windows to give the illusion of depth. The movie, "Son of Cochise," had just been filmed here, we were informed. It followed a long line of preceding western movies.

AT THE MOAB BRIDGE we turned right thirteen miles out of the city and then eight miles out across the sand desert in sagebrush and juniper to the start of the three main roads and trails of Arches National Monument. Here we met the party from Utah with Seventy and Mrs. Russell F. Ralston and their car, the Hilton Williamses and their car, Beth Maitland and her car, and Silas Egan with his panel truck. This brought our total up to fifty-one campers. We drove through Devil's Kitchen to the Fins and started one part of camp hiking to see Pine Tree Arch, Skyline Arch, and others, ending our trip within sight of the beautiful Landscape Arch. This one spans almost a city block with a delicate ribbon of sandstone. In order to wear a little excess exuberance off some of the boys we took an unscheduled hike up through one arch and over the large fin down through the other side of Landscape Arch. When we met under its span we were informed by a camper from Delta that he had found a rattlesnake. Frankly thinking him joking, I passed it off as just that. He found a sympathizer in the group and, unbeknown to me, they left the main party for a few minutes, coming back with a four-button rattler impaled on a pocketknife and telling a story of a large one back in the rocks coiled to strike. Needless to say, we believed their story this time and held a hur-

For effective VISUAL teaching use

PICT-O-GRAPH

Pict-O-Graph sets are visual applications of Bible stories to be presented on flannelboard. These large, suede-backed, full-color figures are ready to cut out and use. Manual with each set.

No. 2182—Birth and Boyhood of Christ, 12 scenes \$1.25

Herald House

Independence, Missouri

ried council, deciding we would watch where we were hiking a little better than we had thus far. In the meantime another hiker had walked from the camping ground to see Cove Arch, Double Arch, Turret Arch, and North Window and South Window Arches. The next morning a truck and car load of us drove to the starting place for a hard two-mile hike to Delicate Arch, which adorned a recent *Life* magazine cover. The time we had didn't allow us to complete the trip, so we viewed it from about a mile away and returned to break camp.

The Friday evening meal was a concoction made from contributions of both districts, but certainly it was filling. Water was at a premium on the desert as it had to be hauled in by truck, and drinking was discouraged as much as possible. Each camper was responsible for his own eating utensils and was allowed only a few squirts of cold water to clean them, with a promise that on the morrow more would be available. Evening campfire was my responsibility. Following our singing and thought for the day, we pulled our caravan into an old-fashioned circle and bedded down on the parking area. Thus with a full moon, weasels, inquisitive chipmunks, and kangaroo rats we spent the night.

WE WERE UP by six and following breakfast and our aborted trip to Delicate Arch we set off for Mesa Verde National Park and the cliff dwellings via Moab, Monticello, and Cortez. There at the park entrance we met seventeen young people from Durango who came in John Welch's truck. This brought our grand total to sixty-four campers, seven cars, and two trucks which ascended the winding road to the Mesa top and the ruins beyond. We spent the afternoon touring the ruins, following the somewhat chronologically excavated ruins of these Pueblo people and seeing the cliff dwellings from the canyon rims. Upon return to camp we had supper, marched to the park campfire area in the little amphitheater, and entertained ourselves and other park visitors with camp songs. Then we listened to a lecture on the religion of the Mesa Verde Indians. Following this we spent a half hour or so in the park museum which had been

specially opened for our benefit. We returned to the camping area for our evening campfire led by Brother Ralston. We again bedded down under the stars and the bright moon.

SUNDAY BEGAN in a hurry with almost everyone up by five forty-five. Then all were off to the camp amphitheater, which was reserved for our early morning worship. After breakfast we took a special two-hour tour of ruins at Cliff Palace and Balcony House. Cliff Palace is the largest of the ruins, and Balcony House the most picturesque and unique in its fortifications.

The Utah District young people left for home, and our group took another short tour of the museum, then drove to Durango, Colorado, for a late dinner. We took the famed Million Dollar Highway to complete our circle home. This area has been aptly named the Switzerland of North America. Two of the passes are over 10,000 feet high, and one is 11,018 feet. Most of the road is still dirt and even the paved spots belie the mental imagery conjured by the title "Million Dollar," for while a marvelous improvement over the dirt it is extremely narrow, winding, and dangerous.

We paused to look at Red Mountain, Mt. Abrams, the 225-foot Bear Creek Falls, and then took the short side trip to the Box Canyon of the Gunnison at Ouray, Colorado, where we climbed back into the channel or tunnel created by the river. At the end of the canyon is a freak waterfall running down through a natural pipe in the rock to emerge at the bottom with the roar of a thousand freight trains.

We unloaded people and cargo at Montrose and Delta, and finally parked the truck in Grand Junction at ten thirty after a wonderful three-day trip of over 625 miles of the most scenic area in the world. Our tentative plans call for next year's retreat to be spent in Bryce Canyon and Zion National Park in Utah.

Both at Arches National Monument and Mesa Verde National Park we received generous compliments on the activity, response, and general behavior of our young people, with numerous questions from strangers as to what organization we represented.

JAMES A. EVERETT



Exhibit at Community Folk Festival

Members of the Johnson City, New York, Branch have an unusual and potentially profitable opportunity for spreading the Reorganized Latter Day Saint philosophy. Each year the Shriner's Temple is commandeered for the purpose of furthering better religious and international understanding. The project is conducted on a nonprofit basis and is known as the Community Folk Festival. Any authentic religious or national group can be represented. Only minimum restrictions are imposed. This year, the exhibits were viewed by thousands of people on Saturday and Sunday, October 10 and 11. The large stage was utilized several times each day for folk dancing and for religious choral numbers.

An opportunity such as this has a number of very fine advantages for a Reorganized Latter Day Saint branch. It places the small membership on an equal basis with the largest of the religious denominations. A bit of ingenuity and willing hands will usually result in an excellent exhibit. The intended message can be effective and varied from year to year. To make a display requires the co-ordinated efforts of many persons; with such effort a spirit of unity is sure to result. Consistent and effective presentation in a public showing familiarizes the community with the church and its leaders.

This year the Johnson City Branch very effectively displayed a fundamental belief of the church: Christ in America. On a backdrop below this prominently displayed title was a set of archaeological prints surrounding Sallman's "Head of Christ." Below this was a table draped in a Peruvian fur rug on which were displayed the Three Standard Books and carefully chosen tracts. The backdrop was floodlighted. This display was flanked by those of the Protestant Council of Churches and the Roman Catholic Church.

The Johnson City Branch pastor, Stanley Hayes, has been a member of the committee each year for the last four years. This year he was also master of ceremonies. He says that the idea is catching on in other cities; they, too, are enthusiastic at the chance for such publicity. Perhaps your city would benefit by a Community Folk Festival, and you could be a ringleader in its inception.

CHARLES IRWIN

Christmas Post Cards

A thoughtful way of inviting your friends and neighbors to church is by sending them colorful and friendly post cards.

No. 1035—Picture of Manger Scene which reads: "You are cordially invited to attend our annual Christmas program."

No. 1036—Picture of steepled white church which reads: "We invite you to worship with us this Christmas Sunday and every Sunday of the year."

25¢ a dozen; \$1.50 a hundred

Herald House

Independence, Missouri

Briefs

Editor's Note to Reporters: We are trying to share these columns with several hundred branches. It is obvious that to be fair to all, you should make your reports brief (300 to 500 words) and send them in not oftener than twice a year. "Herald" readers are interested in your branch activities which have church-wide interest. If we find it necessary to further condense your report, we hope you will understand.

Building Fund Grows

SIoux FALLS, SOUTH DAKOTA.—A turkey dinner was served at the home of Sister Lillian Murray on October 25, the proceeds to be used to help enlarge the church building fund.

Contributions amounted to thirty-four dollars. Out-of-town guests included Saints from Sioux City, Iowa, and Yankton and Parker, South Dakota.

Several nonmember friends were present.—Reported by **SISTER CORA EMERSON**

New Officers for Branch

MISSOURI VALLEY, IOWA.—The annual business meeting was held September 9, with Brother Sylvester Coleman in charge. The following officers were elected: pastor, Elder George I. Hansen; associate pastors, Elders Lawrence Mead and Milton Thorpe; church school director, Joseph Marshall, Jr.; women's director, Minnie Squires; branch recorder, Charlotte Hansen; branch solicitor, Don McCurley; branch treasurer, Chester Davis; branch secretary and historian, Bernice Varns; book steward, Ruth Hansen; Zion's League leader, Thresa O'Daniels; assistant, Milton Thorpe; music director, Bonnie Mickey; assistant, Neva McCurley; pianist, Marjorie Jensen; Sunday school secretary, Grace Marshall; junior department supervisor, Edna Hunt; assistant, Neva McCurley; junior department pianist, Evelyn Marshall, and assistant, Patricia Sprague.

Two young men were ordained during the year. Milton Thorpe was ordained an elder, and Joseph Marshall, Jr., was ordained a priest.

Women's department officers for the coming year are Minnie Squires, president; Bessie Long, vice-president; Alice Jensen, secretary and cradle roll; Minnie Riley, treasurer; Charlotte Hansen, teacher and visiting supervisor; Ruth Hansen, pianist and soliciting supervisor; Sarah Adams, friendly visitor and correspondent; Katie Walls, kitchen supervisor; Thresa O'Daniels, dining room supervisor; Bernice Varns, Minnie Squires, and Bessie Long, compiling yearbooks.

The women's department held twenty-five meetings during the year, at which average attendance was thirteen members. The women made 314 visits to sick persons and shut-ins; eighteen baskets were distributed to sick and needy persons at Christmas; seventy cards were sent, and six bouquets and several potted plants were taken to shut-ins.

The first yearbooks were compiled by Minnie Squires, Hattie Gibbs, and Bessie Long.

The women's project for the year was sanding floors, installing new rostrum fixtures, and providing aisle carpets and stair treads.

A Skylark band has been organized, with nineteen members. It is called the Zibi band, meaning Zion Builders. Neva McCurley is leader, with Hattie Gibbs, Bulah Marshall and Emma Jane Loughery as assistants.

An Oriole circle was organized during the year, with five members. It is called Towasi Circle, which means friendly. Paula Swift and Wanda Thorpe are the leaders.

Sister Mariam Coffman has moved to Magnolia, and Mr. and Mrs. James Loughrey and family have moved to St. Paul, Nebraska.—Reported by **BERNICE VARNs**

Mortgage Burned

MONTEBELLO, CALIFORNIA.—East Los Angeles Saints spent Sunday, August 9, in a dedication service. The church debt was paid off under the leadership of Pastor Virgil L. Sheppard and the finance committee, composed of Sister Ann Jasper and Brothers Jess Marks and A. G. Johnson. \$3,000 has been raised since September.

Stake President Garland Tickemyer offered the invocation at the dedication service. Bishop J. S. Kelley presented the mortgage to Pastor Sheppard, who in turn gave it to Sister Ann Jasper, who had been selected to burn the mortgage. Apostle E. J. Gleazer was the speaker.

After the service, the group gathered around tables on the lawn for a buffet style fried chicken dinner.

Four of the women's clubs, under the leadership of Laceyne Van Eaton, sold cards, served dinners, and held bazaars to raise money. The men's club, with Jack Bedford as president, painted the church inside and out. Two carpenters, William Gray and Elder V. L. Lum, added a spiral to the top of the building.

A Wurlitzer electronic organ was purchased by Brother and Sister Boyd Engle to be used this year while the congregation raises money to pay for it. It is well under way to being paid for.

A new congregation has been organized at Whittier, with officers from the local congregation in charge.—Reported by **CECIL L. JOHNSON**

Business Meeting Held

ELNORA, ONTARIO.—The annual business meeting was held on September 23, and the following officers were elected: presiding elder, Arthur Dunn; secretary, Luette Heselstine; treasurer, G. H. Towers; church school director, Leonard Clark; director of music, Myrtle Rachar; children's supervisor, Evelyn Couling; women's leader, Martha Mortimer; auditors, Leonard Clark and James Tarzwell; and publicity agent and librarian, Marjorie Towers.—Reported by **MARJORIE TOWERS**

Share Church with Neighbors

COUNCIL BLUFFS, IOWA.—The annual conference of the Southwest Iowa District was held in Council Bluffs on Sunday, September 13, with Apostle R. E. Davey as guest speaker. Ten Council Bluffs men were approved for ordination to the priesthood. They were C. R. Harding, elder; Donald J. Graybill, priest; and the following eight brethren to the office of deacon: Ray Krough, Charles Rogers, Ivan Olsen, Don Hendrix, Brooks Richie, Ray Hoss, Loren Spence, and Leonard Ranney. A special ordination service was held on Sunday night, September 20, when these men were ordained.

Since moving into the new church on January 18, the branch has enjoyed one of its best years in history. On October 28, ten more people were baptized, making a total of sixty-eight baptisms this calendar year, which is the largest number of baptisms for one year for a long time.

The new church has attracted many people to attend services. The old building, in which the congregation had worshiped for nearly eighty-four years, was sold recently to a Council Bluffs businessman. At present it has not been put to use.

The group is putting forth an effort to share the new church with as many as possible. Printed invitations including a copy of the Epitome of Faith were distributed to every home within a radius of several blocks of the church, inviting people to attend services and make the new building their church home. Ten road signs were erected on highways leading into the city, giving the name and location of the church. The ladies of the congregation are constantly called upon to serve dinners and banquets for outside organizations in the spacious fellowship hall.

During October and November effort was concentrated upon raising the branch quota for the Auditorium fund, or surpassing it.

On Graceland College day the guest speaker was Dr. E. J. Gleazer, Jr., president of Graceland College. A special offering was taken for Graceland. On Sunday, October 18, President and Mrs. F. Henry Edwards were guests, and Brother Edwards brought an inspiring message at the eleven o'clock service.

The annual business meeting was held September 16. The following officers were elected to serve: pastor, V. D. Ruch; secretary and recorder, Ada S. Putnam; treasurer, Charles Rogers; church school director, A. E. Dempsey, Jr.; young people's supervisors, James and Merl Dempsey; women's supervisor, Celia Stageman; supervisor of music, C. Francis Putnam; supervisor of dramatics, Lenna Schropp; branch historian and librarian, Ardis Hansen; supervisor of flower arrangements, Lela Ranney; auditor, J. J. Hartnett; finance board, V. D. Ruch, Charles L. Thomas, Lee E. Landon, L. M. Spence, C. R. Harding, and Charles Rogers; supervisor of missionary work, O. A. Currie; book steward, Emma Spanswick; trustees, C. F. Putnam, L. M. Spence, and C. R. Harding; bishop's agent, L. M. Spence; chief usher, Ivan Olsen; chief hostess, Zella Ruch; members of prayer circle, Sadye Benson, Lucinda E. Beaty, Elizabeth Lapworth, Grace Kellogg, Lucille Landon, Ada S. Putnam, Zella Ruch, Emma Spanswick, Vesta Stageman, and Margaret Harrington.

The thirteen groups of the women's department have been busy with their election of officers and setting up their program for the year. The church school director and his associates have reorganized some of the departments. The five choirs in the music department are functioning well.

The branch was represented in the sixteen-team church softball league last summer and finished in the first division. The team just missed winning the pennant. The banquet for all of the league players was held at the Council Bluffs church.—Reported by **V. D. RUCH**

Skylarks and Orioles Have Achievement Day

NORTHWESTERN IOWA DISTRICT.—The district conference convened October 11, using the theme "Make Disciples for Christ." District officers presided over the opening session at nine fifteen, which was a prayer and testimony service. Every seat was occupied at this service. Admonition and counsel came to the Saints through Evangelist Elvin Baughman and District President Sylvester Coleman.

Elder Charles Putnam was the eleven o'clock speaker, his theme being "What Is the Purpose of This Church?"

At the noon hour a group of Saints enjoyed a basket dinner in the lower auditorium.

The Skylark and Oriole achievement day program was held in the afternoon, at which time Edna Easter, director of girls' work of the General Church, was present. She paid a high tribute to the girls in their work. Denison, Little Sioux, Logan, Magnolia, Missouri Valley, Moorhead, Pisgah, and Sioux City have a total enrollment of seventy-three Skylarks. Little Sioux, Logan, Missouri Valley, Moorhead,

and Pisgah have thirty-two Oriole circles. Little Sioux and Missouri Valley have nine of their Orioles working on the Light of Life award.

Last year Northwestern Iowa District had fifty girls organized; this year there are 105. Sister Gladys Honz of Logan is district director of the work. One hundred girls and leaders were present for the program.

At three o'clock the conference conducted a business session, presided over by the district president. Recommendations of two men to the priesthood were presented for ratification. They were Alfred L. Ballantyne of Cherokee to the office of elder, and Blair Baughman of Dow City to the office of priest.

The following district officers were elected: Sylvester Coleman, district president; W. R. Adams, bishop and treasurer; Ruby Adams, secretary; Raymond Butterworth, religious education director; Herbert Floyd, young people's director; Rhea Young, director of women; Catherine Baughman, music director; Donna June Weiss, church historian. District President Coleman selected Guy R. Johnson as one counselor, deferring selection of the other until a later date. E. L. Edwards and Cecil Burnett were selected as counselors to Bishop Adams.

Twenty-three delegates were selected to represent the district at the next General Conference.—Reported by RUBY ADAMS

Annual Stake Conference

SHERMAN OAKS, CALIFORNIA.—Elder Jack D. Winegar was elected pastor at the annual stake conference held recently. Clarence E. Smith and J. C. Ruchaber will serve as his counselors.

The following officers were sustained or elected at the recent branch business meeting: J. Clay Bender, religious education, book steward, and visiting supervisor; Mrs. David Harris, women's leader; Mrs. Floyd Kuhn, music supervisor; Mrs. Donovan R. Pitts, publicity agent; Mrs. John Woodring, recorder-secretary and historian; Mr. and Mrs. Jess Cass, custodians; Robert Shedd, auditor; J. C. Ruchaber, missionary supervisor; Martin Ahlstrom, bishop's agent; and Hilmer Severlin, Martin Ahlstrom, and Jack Davis, building committee. Reported by MRS. DONOVAN R. PITTS

New Church Dedicated

DAYTON, OHIO.—The Southern Ohio District conference was held in connection with the formal opening of the new church in Dayton October 17-18. The conference opened with a business meeting Saturday afternoon. The following district officers were elected: district president, Calvin French; secretary, Lois Rockwell; treasurer, Theo Boeckman; church school director, Ralph Brown; women's leader, Leora Brown; young people's leader, Joseph Williams, Jr.; music director, LaVon French; auditor, Marvin Reed; historian, Myrtle Weese; and bishop's agent, Franklin Rieske.

Apostle D. T. Williams was guest speaker in the evening.

Sunday services were opened with a prayer and testimony meeting, followed by an ordination service in which Floyd T. Rockwell was ordained to the office of evangelist by President W. Wallace Smith and Apostle D. T. Williams. President W. Wallace Smith was guest speaker at the eleven o'clock service.

At two o'clock, Pastor Theo Boeckman was in charge of the formal opening service of the new church building. Elder Rieske, bishop's agent, told of the efforts of the branch toward securing a permanent church home, and Robert Frost gave a summary of the work of the building committee. Apostle Williams offered a special prayer and made remarks concerning the work of the branch. President W. Wallace Smith gave the address that formally

opened the new church home. The service closed with the anthem, "Lead On, O King Eternal," under the direction of Priscilla Boeckman.

Music for the special services was under the direction of Lois Rockwell, and special numbers were given by Neil Nixon and Mr. and Mrs. Glen Coven, assisted by the district choir.

Following the special services, Missionary William Guthrie continued his series, resulting in two baptisms.—Reported by LOIS ROCKWELL

Combined Retreat Held

OAK HARBOR, OHIO.—The Northwestern Ohio and Northern Indiana Districts united for a week-end retreat at Clear Lake, Indiana, October 10-11. There were 108 young people registered, besides a staff of workers.

Norman Nichols had charge of registering and housing assignments, and David Willmorth of Toledo was in charge of campfire singing.

This retreat was a follow-up of the combined youth camp this summer. Most of Saturday was devoted to sports and games, so that the young people could meet new friends.

Clair Weldon was not able to be present to assist with Sunday services or to hold the Book of Mormon class. Dale Wismer and Eddie Robertson substituted in his place, carrying out the theme, "Serve God Today."—Reported by EDDIE ROBERTSON

Junior League Camp

MARLETTE, MICHIGAN.—The junior Zion's League held a camp this year at the Cash reunion. Tents were set up for the campers. Meals were all eaten outside.

The Leaguers made figurines during their work period. They made nativity sets and Indian campfire sets.

Afternoons were spent in playing softball or volleyball or working on the figurines. One afternoon the group took a truck ride to the beach across from the Blue Water Reunion. Evenings were spent in singing songs, roasting wieners and enjoying the campfires.

Parents and friends visited the camp. Among the guests were Apostle and Sister Mesley, District President and Sister Blackstock, Elder and Sister Muira, and Elder and Sister Hanton and their two sons.

Camp helpers included Merrill Foster, John Beltz, Curt Lambert, Floyd Lambert, Carl Volz, Raymond Lambert, and Sister Almira Smith.—Reported by ESTHER LAMBERT

Elections Held

CASTLEFORD, IDAHO.—The annual business meeting was held November 1, with pastor Lysle Gilmore in charge, assisted by Elder Charles Vreeland of Hagerman.

Officers elected were Fred Rock, church school director; Joan Nipper, secretary; Clarice Webb, women's leader; Lorene Easterday, Zion's League director; Norma Rock, junior supervisor; Bob Cooke, mission clerk; Harmon Easterday, treasurer; Wayne Easterday, auditor; LaVaun Cooke, music director; Vera Easterday, publicity agent; and Ivan Nipper, Fred Koch, and LaVern Easterday, building committee.

The women's department meets twice a month. They have raised \$150 for the building fund during the past year.

At the special meeting held November 5, the following officers were installed: Clarice Webb, president; Mary Parks, vice-president; Opal Easterday, secretary; Grace Zagata, corresponding secretary; Juanita Nipper, teacher.

On Sunday, November 8, Laura Gelene Cooke was blessed by Elder Lysle Gilmore. Laura is the daughter of Mr. and Mrs. Bob Cooke.

Castleford group meets in the Grange hall, but plans are being made for a church building.

Visiting ministers have included Apostle Hanson, G. Wayne Smith, and Luther Troyer.—Reported by VERA EASTERDAY

Apostle Mesley Visits

HOUGHTON LAKE, MICHIGAN.—The Central Michigan District conference was held in the new church building at Houghton Lake October 11. About three hundred attended at both the morning prayer service and the eleven o'clock preaching service. District President John W. Blackstock was in charge and was the morning speaker.

Sixty-eight children attended junior church. Elder Elroy Hanton was the speaker. Elder and Mrs. Robert Ball had charge of the worship service for junior church.

Officers elected were as follows: John W. Blackstock, district president; Alfred Cambridge, treasurer; Robert Ball, secretary; Herbert Rees, Leona Blackstock, Fern Asch, and Lenora Gussman, religious education council; Jay Doty, music director; Leona Blackstock, district women's leader; Robert Ball, Leo Higgins and Harold Keeley, youth council. The district president chose Elders Jay Doty and Burt Benjamin as counselors.

Apostle Mesley was in the district on Monday and Tuesday, October 12-13, and spoke to the priesthood and their wives at the Tawas City and Beaverton churches.—Reported by ROBERT BALL

News and Notes

(Continued from page 2.)

the direction of Robert Arthur, district church school director. They attended the Religious Education Association meetings held in Pittsburgh, Pennsylvania, November 7-10, and also visited at Columbus, Ohio, November 11, where they report a successful leadership training program is being carried on under the supervision of District President Elwood Smith and Sister Norma Anne Kirkendall.

SHEEHY AND WEDDLE ELECTED

Charles Neff, Assistant to the First Presidency, reports that Almer Sheehy, Chaplain of Independence Sanitarium, and Franklyn Weddle, Director of the Music and Radio Departments, were recently elected president and first vice-president respectively of the Independence Kiwanis club.

MERLE GUTHRIE BEGINS SERIES

Merle Guthrie, Church Statistician, began a missionary series at Gudgell Park in Center Stake of Zion on Sunday, November 15. The series is to continue for six consecutive Sundays.

CHARLES NEFF IS SPEAKER

Charles Neff was the speaker at the fall conference of the Missouri Valley section of the American Camping Association held in Topeka, Kansas, on Saturday, November 14. Registrations totaled 105. Others who represented the church at the conference were Stake Youth Leader Lee Hart, Edna Easter, Ray Fisher, Carol Collins, George Knotts, and Beth Fife.

ZION'S LEAGUERS PRESENT PLAY

About twenty-eight Zion's Leaguers from the Liberty Street church in Center Stake of Zion visited the branch at Harrisonville, Missouri, Sunday evening, November 15, where they presented a play, and Stake Youth Leader Lee Hart gave the sermon. Mr. and Mrs. Ceberth Young are the Zion's League leaders, and Brother Rex Rowland is pastor at Harrisonville.

Bulletin Board

West Virginia District Anniversary Services

Members of West Virginia District will hold their sixty-first anniversary services in Wellsburg on December 12 and 13. A short business session is scheduled for 7:00 p.m. Saturday for the election of General Conference delegates and other district business. Dr. Frederick Thornton of West Virginia Institute of Technology is to be the speaker on Saturday, and Apostle D. T. Williams will speak on Sunday.

MAY GRIFFIN
District Secretary

Dedication at Lexington, Missouri

The church at Lexington, Missouri, will be dedicated at 10:30 a.m., Sunday, November 29. Home-coming will also be observed on this day, and all former members of the branch are especially invited to attend. There will be a basket dinner at noon and preaching in the afternoon.

RAY W. EDDLEMAN
Pastor

Book Wanted

Mrs. Audrey Stubbart, 103 South Osage, Independence, Missouri, would like to obtain a copy of *The Economy of Human Life*. She will appreciate hearing from anyone who has the book or knows where she can purchase it.

New Address for Detroit International Stake Office

The Detroit International Stake office is located at 363 Louise Avenue, Highland Park 3, Michigan. Stake President W. Blair McClain may be reached by telephone at Superior 8 2450 and Townsend 6 0973; Stake Missionary F. Edward Butterworth at Superior 8 2450 and Webster 4 6384; and Stake Bishop L. Wayne Updike at Superior 8 2451 and Vermont 8 7675.

Changes of Address

Pvt. Joe Wellington, US 55259440
22d Signal Group
APO 2, c/o Postmaster
San Francisco, California

Pvt. and Mrs. Jack Carlson
1706 South Tenth Street
Lawton, Oklahoma

REQUEST FOR PRAYERS

Mrs. Grace Warlick of Shawnee, Oklahoma, requests prayers for the spiritual welfare of her family.

A member who prefers her name withheld requests prayers that she may be relieved of her suffering.

Mrs. Anna Thompson, Bedford, Indiana, requests prayers for her niece, Mildred Dike, who has cancer. She is not a member of the Reorganized Church but has asked for the prayers of the Saints.

ENGAGEMENTS

Larson-Brush

Mr. and Mrs. Arden L. Snyder of Grayling, Michigan, announce the engagement of their daughter, Greta Merdene Brush, to Jack R. Larson, son of Mr. and Mrs. J. Clarence Larson of Saginaw, Michigan. Greta is a graduate of the Northeastern School of Commerce in Bay City, and Jack is a student at Graceland College. The wedding date has not been set.

WEDDINGS

McBride-Bechtel

Nancy Carol Bechtel, daughter of Mr. and Mrs. Fred Bechtel of Flint, Michigan, and James McBride, Jr., son of Mr. and Mrs. James McBride, Sr., of Clio, Michigan, were married October 10 at Clio, Elder James McBride officiating. The groom is stationed in Newfoundland with the Air Force, and the bride is residing with her parents.

Austin-Waller

Laura Jane Waller, daughter of Mr. and Mrs. Merle Waller of Orchardville, Illinois, and Bill Austin, son of Mr. Clyde Austin of Keenes, Illinois, were married November 10 at the Reorganized Church near Orchardville, Elder Stanley Greathouse officiating. Following the ceremony a reception was held at the bride's home.

Reid-Nieuhueser

Betty Reid and Pfc. Marlin Nieuhueser were married October 24. They are making their home at Lawton, Oklahoma, where the groom is stationed with the army at Fort Sill.

Powell-Wojdat

Jacqueline Wojdat, daughter of Mr. and Mrs. Macy Brent of Tampa, Florida, and William Osborne Powell of McDill Air Force Base, Tampa, Florida, were married November 8 at the Reorganized Church in Tampa, Priest Rolland Aultman officiating. They are making their home temporarily with the bride's parents.

Nix-Sexton

Esther Jane Sexton, daughter of Mrs. M. G. Sexton of Independence, Missouri, and Arthur N. Nix of Kansas City, Missouri, were married at the Walnut Park Reorganized Church in Independence, Missouri, October 31, Chaplain Almer Sheehy officiating. They are making their home in Independence.

Jordison-Yuill

Beverly Orlene, daughter of Mrs. Mary Yuill of Hayward, California, and Harry William, son of Mr. and Mrs. Amos Jordison of San Lorenzo, California, were married October 18 at the Reorganized Church in San Leandro, California, Elder D. C. Holden officiating. They are making their home in San Lorenzo.

Brown-Hield

Lois Evelyn Hield, daughter of Apostle and Mrs. Charles R. Hield, and Marion L. Brown, son of Mr. and Mrs. Israel Brown, all of Independence, Missouri, were married July 5 at Stone Church, Apostle C. George Mesley officiating. Both are graduates of Graceland College, and the bride is also a graduate of the Independence Sanitarium School of Medical Technologists. The groom, who served three years in the Navy, is now a senior at the University of Kansas. They are making their home in Independence.

BIRTHS

A daughter, Deborah Ellen, was born on November 2 to Mr. and Mrs. Art Bailey of Chicago, Illinois. Mrs. Bailey is the former Rosemary McDonald.

A daughter, Pamela Jeanne, was born on August 31 at Decatur County Hospital in Leon, Iowa, to Mr. and Mrs. Lyle Driskill. She was blessed on September 25 in Minneapolis, Minnesota, by her maternal grandfather, Elder Hans Olson and her maternal uncle, Elder Hallis Olson. Mrs. Driskill, the former Ardyce Olson, attended Graceland College.

A daughter, Laura Gelene, was born on September 10 to Mr. and Mrs. Robert Cooke of Buhl, Idaho. Mrs. Cooke is the former LaVaun Easterday.

A son, James Craig, was born on September 26 to Mr. and Mrs. Dalmer A. Blankenship of Independence, Missouri. Mrs. Blankenship is the former Audene Graves.

Mr. and Mrs. Duane Birks of Boulder, Colorado, announce the birth of a son, David William, born November 11. Mrs. Birks is the former Beverly Grant of Windsor, Ontario. Both parents are graduates of Graceland College.

A daughter, Debra Lee, was born on September 10 to M/Sgt. and Mrs. Edgar Jenkins of Miami, Florida. She and her brother, Richard Terrell, were blessed on October 11 by Elders N. L. Booker, H. L. Kelley, and E. A. Chevalier. Mrs. Jenkins is the former Pauline Purvis. Sgt. Jenkins is serving with the armed forces in Pusan.

A son, Jonathan Val, was born on July 4 to Mr. and Mrs. George E. Brinkmann of Independence, Missouri. He was blessed on October 25 by Elders D. A. Sears and Myron Zerr at Gudgeon Park Church. Mrs. Brinkmann is the former Gloria Jean Vermilye, daughter of Dr. and Mrs. O. V. Vermilye.

A daughter, Jackie Jo, was born on October 11 to Mr. and Mrs. Jack Willis of Conway, Arkansas.

A son, Eric Freadolph, was born on July 1 to Mr. and Mrs. Ray Nelson of Portland, Oregon. He was blessed November 1 at Central Church by his two grandfathers, Elders Albert Nelson and J. L. Verhei.

Christmas Filmstrips

And on Earth Peace

Here is a completely planned Christmas worship service, based on scenes from the slide set "Christmas Blessings." Beautiful Christmas pictures and familiar Christmas carols. The accompanying program guide contains two programs: the one a very complete service; the other a shorter service. 30-frame color filmstrip with program guide.

\$5

The Shepherds Watch

Hymns at the open and close make this filmstrip ideal for a complete worship service at Christmas time. Adapted from the Bible story in Luke, this has been acclaimed as one of the finest visual interpretations of the Christmas story. Complete with descriptive manual. In color.

\$7.50

Herald House

Independence, Missouri

A son, Jimmie Dean, was born on October 27 to Mr. and Mrs. Robert E. Wilson of Hutchinson, Kansas.

A daughter, Barbara Ann, was born on October 3 to Mr. and Mrs. J. W. Luther of Hamilton, Missouri. Mrs. Luther, the former Virginia Mae Dunlap, is a graduate of Graceland College.

A son, Jason Howard, was born on October 23 to Mr. and Mrs. Don Emerson of Sioux Falls, South Dakota.

Deaths

GLICK.—Zora Alta, daughter of Mr. and Mrs. William H. Lowe, was born June 6, 1884, near El Dorado Springs, Missouri, and died October 25, 1953, at the home of her sister, Mildred Edsall, in Spava, Illinois. She was married on March 3, 1918 to Dennis Sylvester Glick, who preceded her in death on October 16, 1923. She had been a member of the Reorganized Church since childhood and served as secretary for Rich Hill District many years.

She is survived by a sister, Mrs. M. E. Edsall of Space, Illinois. Funeral services were held at Nafus Chapel in El Dorado Springs, Elders John Noyes and Hollis Andes officiating. Burial was in Mt. Pleasant Cemetery.

KERSEY.—Amos O., was born June 21, 1881, in Kewanna, Indiana, and died July 14, 1953, at his home in Hibbard, Indiana, where he had resided the past forty-five years. He was baptized into the Reorganized Church in November, 1930, and was ordained a deacon in January, 1934. For many years he served as branch treasurer and solicitor.

He is survived by his wife, Margaret; four sons: Noah of Hibbard; Foshen of Culver, Indiana; Dale of Plymouth, Indiana; and Clair of Burr Oak, Indiana; two daughters: Mrs. Earl Myers of South Bend, Indiana, and Mrs. Louis Roberts of Mishawaka, Indiana; a brother, Ira Kersey of Winamac, Indiana; and six grandchildren. The funeral service was held at the Reorganized Church in Hibbard, Elders Forest Myers and Glenn Cease officiating. Burial was at the Eaton IOOF Cemetery in Kewanna.

BOTHWELL.—Lola, was born April 21, 1874, at Holden, Missouri, and died April 1, 1953, at the home of her daughter, Mrs. Bonita Pearson. She had been a resident of Pittsburg, Kansas, for fifty years. On November 19, 1902, she was married to F. K. Bothwell, who preceded her in death in 1944. She was an active member of the Reorganized Church.

In addition to her daughter she leaves three brothers: Charles A. and Will V. Walker of Independence, Missouri, and Harold M. Walker of Knoxville, Tennessee; two sisters: Mrs. Edna Colby and Miss Emma S. Walker of Independence; and one grandchild. Funeral services were conducted by Seventy James C. Daugherty and Pastor T. W. Bath at the Smith Chapel.

FELS.—Fred Newton, was born September 8, 1873, in Missouri, and died October 15, 1953, at Tri-State Memorial Hospital in Clarkston, Washington. With his parents he moved to Idaho at the age of ten, living in this area until his marriage on May 18, 1895, to Sophronia Butler, who survives him. They homesteaded at Rosetta and continued to farm there for many years. He had been a member of the Reorganized Church since February 28, 1917.

Besides his wife he leaves a daughter, Mrs. Lillian Boyd of Portland, Oregon; two sons: Fay of Alberta, Canada, and Harold of Port Orchard, Washington; thirteen grandchildren; and seven great-grandchildren. Funeral services were conducted at Merchant's Chapel in Clarkston, Elder Lloyd Whiting officiating. Interment was in Vineland Cemetery, Clarkston.

REED.—Grester D., son of Ralph and Clara Stevning Reed, was born April 24, 1904, at Petersburg, Indiana, and died November 4, 1953, at Wabash General Hospital, Wabash, Indiana. He was superintendent of the Allendale Oil Company and had been a member of the Reorganized Church since last June.

He is survived by his wife, the former Pauline Shoaff; his father; a half brother, Ralph Reed, Jr.; and three half sisters: Mrs. Chester Yarbrough, Mrs. Doris Bauer, and Mrs. Raymond Bauer, all of Chicago, Illinois. Funeral services were held at Cunningham's Chapel in Mt. Carmel, Illinois, Elders Chester Metcalf and Phillip Miller officiating. Burial was in Walnut Hill Cemetery, Petersburg, Indiana.

JONES.—John Thomas, was born February 3, 1885, at Belleville, Illinois, and died October 11, 1953, at the Independence Sanitarium. He was married in 1913 to Mae C. Davies, who survives him. He was baptized into the Reorganized Church in his youth and was ordained to the office of priest. In 1922 he and his family moved to Independence, Missouri, where he was active in the Enoch Hill congregation.

Besides his wife he leaves a daughter, Myrtle H. of the home; two sons: Everett E. and Norman R. of Independence; three sisters: Jeannette and Alice Jones of Belleville, and Irene Hambleton of Roxana, Illinois; and three grandchildren. The funeral was held at Speaks Chapel in Independence, Elders Almer Sheehy and Howard Martin officiating. Interment was in Mound Grove Cemetery.

NELSON.—Esther C., was born November 25, 1882, in Nebraska City, Nebraska, and died September 26, 1953, at her home in Wichita, Kansas, where she had resided for forty years. She had been an active member of the Reorganized Church since 1894.

She is survived by her husband, Ed C. Nelson, to whom she was married in 1902; a son, Paul E. of Kansas City, Missouri; a brother, Lloyd Armstrong of Baldwin, Kansas; and a sister, Bertha Warnick of Kansas City, Missouri. Funeral services were held in Wichita, Elder Ronald E. Manuel officiating.

WHEELER.—Mary Emma, daughter of George R. and Lillie Wheeler, was born June 28, 1911, at Scammon, Kansas, and died November 6, 1953, at Rock Creek School in Independence, Missouri. She was graduated from the Bexley, Ohio, High School, after which she attended Capital University and Ohio State University at Columbus, the University of Kansas City, and Central Missouri State Teachers College, completing work for two degrees. Her first teaching position was in Marion Township near Columbus. She also taught at Eureka School in Jackson County, Missouri, and then at Rock Creek where she was a special education instructor. She had been a member of the Reorganized Church since 1919 and was an active worker in the church school. She also sang in the Stone Church Choir and the Independence "Messiah" Choir.

She is survived by her mother; four sisters: Mrs. Ruth Perkins, Mrs. Georgia Warnock, and Mrs. Alice West, all of Independence, and Miss Claramay Wheeler of the home; and a half brother, A. J. Cooper of Houston, Texas. Funeral services were conducted at Stone Church, Elders Glaude A. Smith and Charles V. Graham officiating. Interment was in the cemetery at Belton, Missouri.

We're on the Air . . .

ALABAMA, Mobile.—WKRK, 710 on the dial, 7:15 a.m. (CST) Sunday.

ARKANSAS, Searcy.—KWCB, 1800 on the dial, 4:30-4:45 p.m. (CST) Sunday.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

CONNECTICUT, Norwalk.—WNLK, 1350 on the dial, 8:30 a.m. each Sunday (beginning July 5).

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m., Thursday, December 17.

MISSOURI, Fulton.—KPAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFSE, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MONTANA, Kalispell.—KGEZ, 600 on the dial, 1:15 p.m. (MST) Saturday.

OHIO, Ashtabula (Cleveland area).—WICA, 970 on the dial, and WICA FM, 103.7 megacycles, 9:15 to 9:30 a.m., Sunday, July 14-December 6.

OREGON, Ontario.—KSRV, 1330 on the dial, Sunday 1:30 p.m. and 9:15 p.m.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 10:00 a.m. (CST) Sunday.

TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.

WASHINGTON, Kennewick.—KWIE, 610 on the dial 8:45 to 9:00 a.m. Sunday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

WYOMING, Newcastle.—KASL, 1240 on the dial, 9:45 a.m. (MST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.



Ready Now!

OUR AMERICA

Engagement Calendar for 1954

- Generous week-at-a-glance space for memorandums
- 54 color pictures; each complete with descriptive caption and inspirational quotation
- Beautifully boxed—the perfect inexpensive Christmas gift

\$1.50

Herald House

Independence, Missouri

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

M
h

THE CITY

The city is all things to all men. To the timid it is frightening, to the bold it is harmless. For sinners it is a place where evil pleasures may be bought and sold. For others it is a place of culture, providing opportunities in the arts—music, painting, sculpture, architecture; it has education, schools, and libraries. For some it is a place of commerce, bringing together merchandise from all the world, with buyers and sellers meeting. For some it holds ugliness and dirt, for others beauty and happiness. The city is one thing for the poor, another for the rich. For the worker it is toil, for the wealthy it is leisure.

All roads lead to the city, and all roads lead away. Traffic is two ways all the time. Processions of people, like rivers, flow past each other. The young come with shining eyes and golden dreams, with strong but empty hands, and hope. The old and tired go away empty, often to the country from which they came, escaping from it with relief to the quiet of the land, the refuge of the hills, the peace of the woods. Some who fail are trapped; they have nowhere else to go and remain behind, awaiting their end in its slums.

The city is all things to all men, and in some way it holds for each one what he has in mind. Let a man be warned, for it is what he has in the currency of his spirit that determines what the city will hold for him.

L. J. L

SPIRITUAL KIN

Friendship means related in spirit. That in itself is a tie. Mary and Martha of the Palestine hills were sisters though they were scarcely kindred. Their ties, however, were bonded of the flesh. But the busy exacting Martha whose pride made hers the first washing on the line, and Mary, who saw beyond the cattle upon the thousand hills to the Messiah who created them, were not kinfolk of the spirit.

Florence Simmons

SPIRITUAL WIRE

Earthly telephone lines may be made of copper or steel, but the lines of the spirit are made of desire and sincerity.

Roy Weldon

HAPPINESS RATING

Research reveals that couples who have been regular in their church attendance have higher happiness ratings than those who attend church occasionally or never. It is not church membership, but church participation that makes the difference.

Roy Cheville

WHY WORRY?

When you worry you quite deliberately insist on bringing your junk with you, to pollute and soil the new page of your book of life.

—Anonymous

FORGIVE AND FORGET

Nothing compels you to take over into the fresh new minute the debris of past failure.

—Anonymous

SPECIAL COMBINATION RATE
for subscriptions expiring in
December and January

Saints' Herald

and

Daily Bread

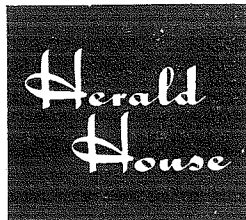
both magazines, 1 year, now just **\$4.50**
(to one address)

Canada—\$4.90

ORDER FROM:

Herald House Division
Reorganized Church of Jesus Christ
of Latter Day Saints
Box 382
Guelph, Ontario, Canada

Other Countries—\$5.85



Independence, Missouri

Contents

EDITORIAL

The Law of Constant Peril	3
Across the Desk	4

ARTICLES

Crusade Against Liquor Advertising	4
Jesus Christ, the Son of God, Part I, by Charles R. Field	5
A Communion Message, by William McMurray	9
Review of Church History in a Canadian Paper: Joseph Smith Never Taught Polygamy, by Victor Lauriston	10
Question Time	12
Radio Stations Carrying Church Programs, by Franklyn S. Weddle	13
Set in Order Your Own House, by Lottie Clarice Diggle	14
Remembering, by Maurice L. Draper	15
The Call to Perfection, by Harry Black	16
Graceland Gazette	17
Utah-Western Colorado Youth Retreat, by James A. Everett	18
Chief Rickard Leads Parade, by Paul A. Wellington	18
Exhibit at Community Folk Festival, by Charles Irwin	19
Briefs	20
Bulletin Board	22



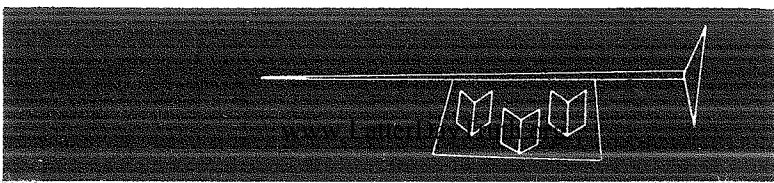
Photo submitted by J. D. Imrie

Mt. Book, South Island, New Zealand

the Saints' Herald

December 7, 1953

Volume 100



We'd Like You
to Know . . .

Wayne Emerson Simmons

WAYNE was born into an active church family at Far West in 1915. His father was pastor of the Far West Branch at the time. He spent his babyhood being transferred to his father's arms while his mother played the piano, and back to hers while his father preached. He was baptized at eight, five days after his birthday, in February; he couldn't wait until Children's Day. At seventeen he was ordained a priest. He was graduated from Cameron High School in 1932, took two years of junior college at Cameron; and then spent twenty-two months in a CCC camp as Educational Assistant, teaching illiterates. He took summer school courses at Maryville (Missouri) State Teachers College and at William Jewell College in Liberty, Missouri, after which he taught rural school for a while. In October, 1941, he laid teaching aside briefly to take a job with Standard Oil of New Jersey in Aruba, Netherlands West Indies. He was married to Verneil Newcom in 1938. She with their son, Neil, traveled via an old freighter through submarine dangers to Trinidad and then to Aruba by plane to join him. Three days after their arrival, the island was attacked by subs. The Simmons family dug in for the duration of the war and emerged to add a couple more years to Wayne's education at Kansas City University, 1945-1947. He was graduated *cum laude* and became principal of Lincoln School in San Jose, Costa Rica.

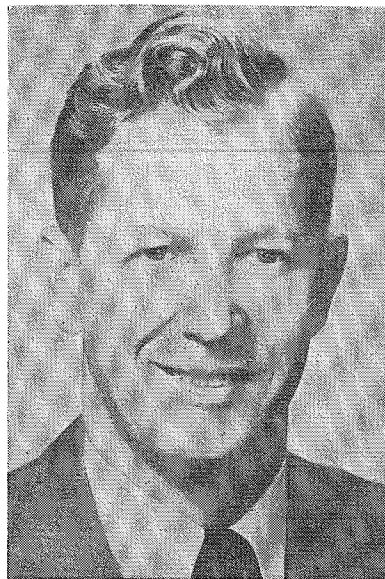
President Israel Smith sent a telegram to New Orleans where they were awaiting plane flight to San Jose to inform Wayne that he should be ordained an elder before departure. They drove to Mobile, Alabama, to meet Apostle Draper and Joseph Breshears, who performed the ordination. Excitement again followed the Simmons, for a week after arrival in San Jose a national revolution broke out. Since they were not the target of the warfare they settled down to an enjoyable stay.

In 1949 Wayne was offered a post as director of a cultural institute at Caracas, Venezuela, part of the State Department's Information Library service. In late 1950 they came back to the United States for Wayne to accept a General Conference appointment which read, "Mexico and Spanish-speaking People." In 1952 he was ordained a seventy.

Gareth, now ten, was born in Aruba and the youngest, Dana, 3, in Cameron, Missouri. Neil, 13, and Gareth both attended school in Venezuela.

Wayne was thirty when he started to learn Spanish, which should give heart to others of like ambition. He took eighteen hours of Spanish at Kansas City University. He preaches in Spanish on alternate Sunday evenings at Rio Grande Valley Branch, Alamo, Texas, and holds series of missionary meetings in Spanish.

His special interest is recruiting leaders, either Anglo or Mexican, to build a program for entry into Mexico. His hobbies are photography, tennis, and piano tuning. The family ambition is to enter Mexico to live and to minister. This awaits Mexican-born priesthood members who can go along to baptize and confirm, as required by a national law of Mexico.



News and Notes

FROM HEADQUARTERS

CHURCH DEDICATION IN TEXAS

President F. Henry Edwards and Apostle D. Blair Jensen have returned from their field trip in Oklahoma and Texas. After the close of the Oklahoma City institute, they spent the week of November 9-13 touring the Western Oklahoma and Texas Panhandle District under the guidance of District President Raymon Carson. They visited Olton, Texas; Artesia and Clovis, New Mexico; and Phillips-Borger, Texas. The notable gathering of the week was the dedication of the Olton church on November 9. November 14-15 were spent in district conference at Davidson, Oklahoma. This district is growing soundly and quickly under the direction of Brother Carson.

ATTEND DISTRICT CONFERENCES

President W. Wallace Smith and Apostle Percy Farrow attended the Alabama District conference November 14-15, at which Elder Marvin Salter was re-elected district president. Apostle Farrow also visited missions at Ocean Springs, New Orleans, and Baton Rouge, and reports good progress in each. On November 22 Brother Farrow was associated with Seventy James Renfroe at the Arkansas-Louisiana District conference, where Brother Renfroe was elected district president.

ATTEND DEDICATION OF NEW CHURCH

President F. Henry Edwards was associated with Bishop Henry L. Livingston, Stake President Harry J. Simons, and Stake Bishop W. C. Becker in the dedication of the new church building at Harrisonville, Missouri, on November 22.

ATTEND DISTRICT CONFERENCE IN IDAHO

President W. Wallace Smith and Apostle Paul M. Hanson have returned from Idaho District conference, where they were associated with President of Seventy Russell Ralston, Seventy Luther S. Troyer, and Elder G. Wayne Smith in joint youth camp and reunion committee meetings.

BISHOP DeLAPP IN TEXAS

Bishop G. Leslie DeLapp spoke at the Alamo Branch in the Rio Grande Valley on Sunday, November 15. He also looked over some prospective building sites with Pastor Wayne Jackel, and visited his son, George, who is an air cadet at Harlingen Field, Texas.

RETURNS FROM GREAT LAKES MISSION

Apostle C. George Mesley has returned from eight weeks in the Great Lakes Mission. He was accompanied two weeks by President F. Henry Edwards, who reviewed a series of surveys among the districts of the mission. Apostle Mesley spent a week at Detroit International Stake, sharing in the clinic in evangelism.

COUNCIL OF TWELVE MEETS

Sessions of the Council of Twelve began November 24, under the direction of President Paul M. Hanson. All members are present with the exception of Apostle Maurice L. Draper, who is in Australia.

THANKSGIVING SERVICE REQUESTED

A Thanksgiving service which was requested by the young people of Stone Church for the "Quest for Christ" series was held at Stone Church on Sunday evening, November 22. Apostle Reed Holmes was the speaker. The pastor, Glaude Smith, and his counselors were assisted by Ted Scott, young people's leader, Dorrance Carlile, junior League leader, and Robert W. Baker, senior League leader. Members of the Cantanina Choir sang and participated in the service.

(Continued on page 17.)

The Saints' Herald Vol. 100 December 7, 1953 No. 49

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; and Audrey Stubbart, Copy Editor. BUSINESS MANAGER, Kenneth L. Graham.

The *Saints' Herald* is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri. Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U.S.A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

The Works of the Enemy

"But when the blade was sprung up, and brought forth fruit, then appeared the tares also. . . . He said unto them, An enemy hath done this."—Matthew 13: 26, 28.

WHEN MISFORTUNE, suffering and death come to good and righteous people in spite of their prayers and in spite of the prayers of other good and faithful people, church members wonder, "Where was God when this happened? If he answers prayers, why didn't he prevent it?"

There are many answers for these questions, but none very satisfactory. The facts of life seem to be at variance with the teachings of Scripture and the principles of faith.

It seems, however, that Jesus prepared an answer for all such questions in the parable of the sower. The husbandman tilled the soil and planted his field. Then, while he slept his enemy came and sowed tares, the seeds of poisonous plants. When harvest came the tares were there growing with the good wheat. They must be allowed to grow and be separated later in the process of harvesting.

Jesus gave us a key to the understanding of the presence of evil: an enemy has been at work.

A MEMBER of the congregation, a woman who has lived righteously and done good all her life, goes to the doctor and learns that she is to die in a little while of cancer. Medicine can give her comfort but cannot save her life. Church people pray for her, but that, too, seems in vain, and though she has many blessings nothing stays the progress of the dread disease.

What is to be thought of a situation like this? Is God powerless to save his children from such things? Where is the justice in it?

First, as to the cause. An enemy—in this case, cancer—has done this. It has invaded the body of the woman, in what way we do not

know, but with what perilous effects our doctors can inform us.

We are not reconciled to the fact that the good and the innocent must die in torment. Yet God's Son died unfairly, in a torment he did not deserve. If it could happen to him, it could happen to any of us. The enemy takes no thought of sorrow or suffering.

This enemy cannot be conquered until men advance the knowledge of the disease farther than it is now and perfect new techniques for detecting it earlier and controlling it more effectively. Many may perish until that knowledge comes. We think that someday this enemy will be defeated as other disease enemies have been vanquished. But let us remember that the cancer is the work of an enemy of man.

ANOTHER CASE: a man has worked hard all his life, has saved his money and invested it wisely. In his later years, business failures wipe out his investments. Then worry sets in, his health fails, he loses his job, and things are very bad for him.

Why does this happen to him? Why doesn't God protect him from it? He and his friends ask these questions many times, but in vain, for no answer seems to come to such direct questions. However, there is an answer, and it is found in the parable.

"An enemy hath done this." The enemy in this case is the risk that exists in all economic operations today. Someday, righteous social organization and insurance will distribute responsibility for the situation, and many shoulders will share lightly the burden that would rest so heavily on one. This is an enemy to human security and welfare.

A GOOD YOUNG MAN is taken into the armed forces to fight. He has nothing to say about his going. He does not believe in war, except for defensive purposes. Unfortunately, there is an enemy that believes in war for conquest, and does not care how many families suffer sorrow, and how many young men die in their prime to achieve his purposes. This young man prays for protection, and his people pray with him. Yet he is wounded, perhaps killed, and again people ask about God, as if he did it.

The first truth to be understood is that God did not do it. "An enemy hath done this." The enemy is war. Many efforts have been made to curb and control this enemy of human life and happiness. Someday, we trust, war will be controlled and eliminated as an instrument of diplomacy in the conduct of business between nations. Until that time comes, it is a dangerous enemy, and many victims will fall before it.

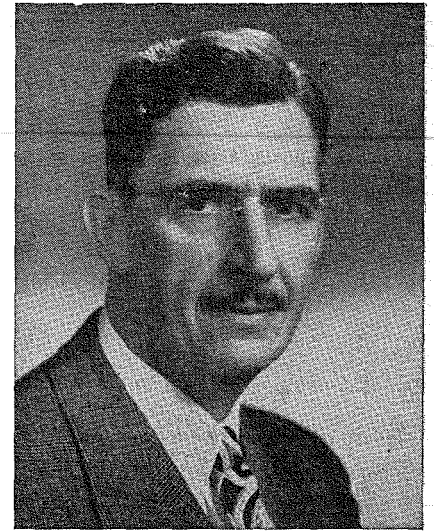
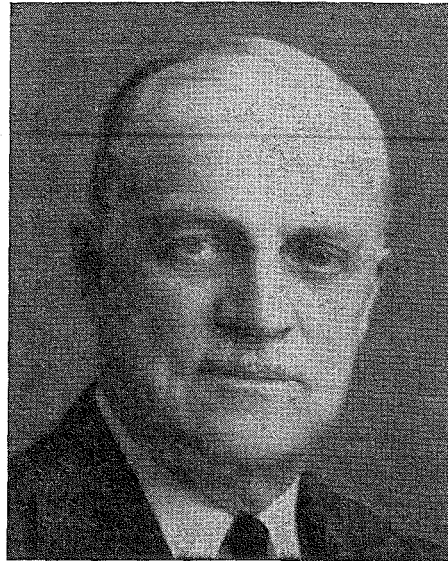
WE CANNOT understand the suffering, the tragedy, the losses, the uncertainties and difficulties of human life unless we recognize the existence of enemies. There are many sinister ones. We must be aware at all times of the dangers they create, and we must seek ways of overcoming them.

Jesus did not try to deceive his disciples with any false theory of a benevolent world, or of mercy and gentleness in life. He wasn't soft in his attitude. He was frankly realistic. He warned his disciples against an enemy, and indicated the Christian attitude and responsibility toward all enemies.

The way of overcoming each enemy is different. Someday, somehow, ways will be found and victory achieved. In the end Christ will "put all enemies under his feet." Death and hell will be conquered. The enemy will be eliminated.

L. J. L.

Editorial



The Auditorium - a Place of Fulfillment

A great copper dome above a mass of limestone, concrete, brick—striking in appearance, arousing wonder in strangers—yet an unfinished structure. Is that all? To some, yes. And to some, Church Headquarters. But to others, more—a fulfillment. In their minds run promises such as this:

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

We await in part the fulfillment of this prophecy, but also in part we watch its fulfillment being worked out beneath this copper dome.

THE FIRST PRESIDENCY

The burden of the care of the church is laid on him who is called to preside over the high priesthood of the church, and on those who are called to be his counselors; and they shall teach according to the spirit of wisdom and understanding, and as they shall be directed by revelation, from time to time.—Doctrine and Covenants 122: 2.

The law which goes out from Zion is received, interpreted, and administered by divine aid at the headquarters of the church which is the home of the presiding quorums of the church and, in particular, of the President of the high priesthood, Israel A. Smith, and his counselors, F. Henry Edwards and W. Wallace Smith, appointed by revelation and acknowledged by the voice of the church. It is their mission "to preside in council and set in order all the affairs of the church

and kingdom" (Doctrine and Covenants 87: 5a).

Here on the third level of the northeast corner of the Auditorium members of the First Presidency bear the burden of the care of the church in close touch with other quorums and departments, for a major aspect of their work is one of co-ordination that the responsibility

for kingdom growth shall be shared by quorums, departments, and ministry in harmony with their particular callings.

It is here in the newly prepared Council Chamber that the Presidency meets in Joint Council with the Twelve and Presiding Bishopric to determine church policies. And here the Presidency sits in consultation with the Standing High Council, which is the highest judiciary body of the church and also an advisory council in matters of importance.

Members of the Presidency serve as editors in chief of church publications; they are concerned with the spiritual aspects of each church institution—Graceland College, the Sanitarium, and the Publishing

House, and with the planning of General Conferences, priesthood education, and the instruction of leaders and of young people in special institutes. And to this office regularly come reports from stakes, districts, and branches on progress made and needs yet to be met.

In the many details of office work the Presidency is assisted by General Church Secretary Charles D. Neff, and a staff of four.

One of the solemn experiences of this church comes as the people in Conference assembled face a need for
(Continued on page 17.)

Other articles like this one will appear in subsequent issues of the *Herald*. They are designed to better acquaint the members and friends of the church with the important function of the Auditorium, as well as the departments housed therein, with a view toward more widespread support of the Auditorium completion campaign.

Sister Gladys Gould, secretary in the office of the First Presidency, has prepared this series under the direction of the Presiding Bishopric. She very willingly lends her experience and talent to this cause. Accordingly, the initials "G.G." will appear frequently to indicate authorship of articles in the series.

A Day for Boldness

By E. J. Gleazer, Jr.

A sermon preached August 30, 1953, at the Campus, Independence, Missouri

TONIGHT WE HAVE COME together as a mighty army of believers to worship Jesus Christ. Perhaps there are some who have come out of curiosity, some to see a congregation of this size, some to hear the preacher; but as we examine our deepest motivations, we have come to worship Him in the company of our fellows.

Our forefathers in this church were led to this place through similar impulses. Perhaps our coming tonight was somewhat easier than a perilous journey in January, 1831. However, Parley P. Pratt thought so little of the discomforts that he wrote only one paragraph about that portion of the trip from St. Louis to Independence.

In the beginning of 1831 we renewed our journey; and passing through St. Louis and St. Charles, we traveled on foot for three hundred miles through vast prairies and through trackless wilds of snow—no beaten road; houses few and far between; and the bleak north-west wind blowing in our faces with a keenness which would almost take the skin off the face. We traveled for whole days, from morning till night, without a house or fire, wading in snow to the knees at every step, and the cold so intense that the snow did not melt on the south side of the houses, even in the midday sun, for nearly six weeks. We carried on our backs our changes of clothing, several books, and corn bread, and pork. We often ate our frozen bread and pork by the way, when the bread would be so frozen that we could not bite or penetrate any part of it but the outside crust. After much fatigue and some suffering we all arrived in Independence; in the county of Jackson, on the extreme western frontiers of Missouri, and of the United States.

Here is another descriptive paragraph. The locale is at Far West, only a hundred miles or so from here. The year is 1838. Mrs. Amanda Smith, whose husband and ten-year-old son have just been killed by a mob tells the story. She has another boy, seven, who was badly wounded.

It was sunset, nothing but horror and distress, the dogs filled with rage, howling over their dead masters; the cattle caught the scent of blood and bellowed; a dozen helpless widows, thirty or forty fatherless children screaming and groaning for the loss of husbands and fathers; the groans of the wounded and dying.

These stories of hardship, bloodshed, suffering, and sacrifice can be multiplied by the thousands as we look back over the course of time at those people who have taken the name of Christ upon them—who have been his disciples and witnesses.

Stephen was stoned to death. Jesus was crucified after being subject to torture and ridicule and perhaps the cruelest disappointment of all in having followers desert him. Peter was crucified. Philip died a martyr. Thomas was run through with a lance. Apostle Matthew died a martyr in Ethiopia. Andrew was crucified. Paul was beaten many times, stoned, hunted, robbed, imprisoned, and beheaded, finally, by the soldiers of Nero outside of Rome.

The Price of Overturning Tradition

This is not a pleasant story. Surely our thoughts should be less morbid and depressing. But the story, though unpleasant, is true. Jesus made no attempt to deceive his followers. He spoke of the price that would be paid by those who followed him:

If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.—John 15: 18-20.

Yea, the time cometh, that whosoever killeth you will think that he doeth God service.—John 16: 2.

I send you forth as sheep in the midst of wolves.—Matthew 10: 14.

Jesus was explaining to his followers that the way of the disciplined, purposive life, dedication to those values not commonly accepted, the overturning of that which was wrong in the present order would meet with stubborn and sometimes violent resistance. The hard crust of habit and custom and convention, that which is, does not yield easily to change, to that which is to be, and especially to that which ought to be. There are many examples of this as we trace back through the pages of history.

The man who first opened an umbrella in Philadelphia was arrested. An iron plowshare poisoned the earth and insulted God. The man who first drove a sawmill by water power in England was mobbed; and the inventors of stoves, railroads, and the telegraph were called crazy. George III said the lightning rod was impious. Jenner who invented vaccination was scored by the medical profession; and Harvey for discovering and demonstrating the circulation of blood was called crack-brained and the doctrine branded as newfangled and dangerous.

I hesitate to say this about Boston, having just returned from there, but up to 1845 a Boston municipal ordinance made bathtubs unlawful except on medical advice; and the doctors themselves said that bathing was dangerous to health. The introduction of anesthesia in childbirth prompted a clergyman to speak of chloroform as a decoy of Satan, apparently offering itself to bless woman. But he prophesied, "In the end it will harden society and rob God of the deep, earnest cries which arise in time of trouble for help." "In sorrow shalt thou bring forth children," God had said. Painless childbirth was contrary to reli-

gion and express command of the Scriptures.

If all these inventions, and thousands more, were resisted, then we can be sure of the tremendous pressures that have opposed and will continue to fight such a dangerous concept as the kingdom of God. The kingdom of God gives life a completely different orientation.

The Thrill of Transcending Danger

There are here no simple changes in the façade of society but rather the construction of a new order built upon piers and a foundation sunk deep in the creative association of man and God. So it is no surprise that after Pilate said to the chief priests and people, "I find no fault in this man," that they brought the most serious charge of all to the Roman governor, "He stirreth up the people, teaching throughout all Jewry, beginning from Galilee, to this place" (Luke 23: 5).

Those who hear his call, seek to follow him, preach the cause of Zion, and attempt to bring people to the knowledge of the truth can expect to experience the resisting, punishing, stubborn forces of the status quo. New ideas are seldom welcomed, except by the one giving them birth. Pioneers, frontiersmen, prophets, saints, and inventors have had a life expectancy somewhat less than average. There is security in mediocrity; there is safety in anonymity; there is comfort in commonness.

But the great souls of this world, those who have contributed whatever good there is, have been interested in neither security, safety, or comfort. They have heard the call—they have felt the urge to seek, explore, inquire, build, heal, create, and go beyond that which has been. They have lived on the frontiers, probed the earth for its secrets, and pushed out the boundaries of the universe, and they have known the illuminating power of the God who invites men to the quest. In these pursuits they have paid whatever price has been necessary for the experience. It is true that they were many times misunderstood, that they felt the harsh impact of those who wished no change. It is true that they died—many of them—for their convictions, but how gloriously they lived and how nobly they died!

Religious Pioneers

Parley Pratt felt the cold of the winter winds and the snow; he was hungry and tired. But Parley Pratt knew a joy, a fulfillment and satisfaction far beyond the comprehension of most of us who sit here tonight with our stomachs filled and our muscles soft.

Stephen was stoned to death, but Stephen's face was radiant as he, "being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God."

Peter and John were described as men of boldness; "they had been with Jesus." That same John quoted the Master as saying, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world" (John 16: 33).

And Paul, the one who had seen Stephen die, the one who had seen Jesus as "born out of due time, asked,

If God be for us, who can prevail against us? Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—Romans 8: 31, 35, 37-39, Inspired Version.

Surely in the experience of these through the centuries is the validation of the promise made by Jesus, "Blessed are all they that are persecuted for my name's sake; for theirs is the kingdom of heaven" (Matthew 5: 12, Inspired Version).

But we begin to see a new truth here. Blessed are they, but not because they are persecuted. Even the greatest of them has not found persecution, pain, meanness to be sought after, welcomed, or enjoyed. But blessed are they—happy are they—because they give allegiance to a way of life that is so full, so exciting, so absorbing that the forces of persecution are transcended.

Timid Souls Pay a Price

The substitute sitting out the football game on the sidelines feels the cold winds or the rain. He nervously anticipates pain or the reaction of the crowd. But the man in the game, the player giving his all, knows only the joy of the contest. He feels an exhilaration, a power beyond the comprehension of the spectator. He is hit and hurt but knows nothing of it until the game is over. He meets resistance, but understands it as a part of the scheme of things. He matches his strength, that of his team, with the opposition. He searches for the way to the goal. How much greater is his experience, with all its discipline and training, bruises, and perhaps the jeers as well as cheers of the crowd, than the man who sits on the sidelines. Blessed are they—happy are they—who, being intent upon great goals, the kingdom of God, can overcome opposing forces.

The Master has had little respect for those of timid disposition—those who,

having heard his call, have been uncertain and wavering. "He who taketh not his cross and followeth after me, is not worthy of me. He who seeketh to save his life shall lose it; and he who loseth his life for my sake shall find it."—Matthew 10: 33-34.

Prerequisites

In words of unmistakable meaning he declared, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9: 62).

We cannot be eternally hesitating or quibbling about the price. If the way of life we choose seems to be worth it, then the price must be paid. The price is singleness of purpose, disciplined effort. The words "discipline" and "disciple" have the same root. How unfortunate it is that those who are known as religionists have so often been thought of as weak, effeminate, and uninteresting. The truth of the matter is that the Christian way of life, rather than being interpreted in terms of what not to do, ought actually to be expressed as a courageous, daring, dynamic and constructive movement.

Reorganized Latter Day Saints have had affection for the statement from James, "If any of you lack wisdom, let him ask of God." The promise is that his initiative and need will be rewarded. And this has brought great hope and satisfaction to the members of the church. But there is a sentence following that statement that modifies it and cannot be overlooked. "But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord." All of you know the expressed attitude of John toward those who were neither hot nor cold. In order that the people would understand without question, he spoke in the forthright vernacular of the day: "They would be spewed out of the mouth."

Daniel caught the spirit of the people who would follow the Lord. For him they were not those who would postpone grappling with the problems of the day to some kind of a future life. He proclaimed, "The people that do know their God shall be strong, and do exploits" (Daniel 11: 32).

And the Psalmist has words of meaning for those who would reserve their religious expressions for the meetings in the church: "in the name of our God we will set up our banners" (Psalm 20: 5).

A Dangerous Campaign Ahead

Have we hid the piercing commands of the Christ behind a smoke screen of

sacramental adoration? Have we built beautiful churches where our minds are not to be distracted by His realistic social ideals? Is the doctrine of the kingdom fading away into a vague mysticism? Where is the joy and ardor of the Christian? Are we afraid, or is it that we do not care? If it is fear, then hear the words of such men as Socrates. Surely the Master would feel akin to the spirit of this Greek philosopher expressed in the words spoken by him at his trial some three to four centuries before the advent of the Christ child:

Perhaps someone will say: "Are you not ashamed, Socrates, of following pursuits which are very likely now to cause your death?" I should answer him with justice, and say, "My friend, if you think that a man of any worth at all ought to reckon the hours of life and death when he acts, or that he ought to think of anything but whether he is acting rightly or wrongly, and as a good or a bad man would act, you are grievously mistaken." For this, Athenians, I believe to be the truth: Wherever a man's post is, whether he has chosen it of his own will or whether he has been placed at it by his commander, there it is his duty to remain and face the danger, without thinking of death, or of any other thing except dishonor.

We are all laying down our lives daily. The sands of time are running out for each of us. This day can never be lived again. What are you dying for? In latter-day revelation it was declared, "Let no man be afraid to lay down his life for my sake; for whoso layeth down his life for my sake, shall find it again." A life dedicated to the purposes of our Creator has wellsprings, resources; it is renewed and restored. It is not consumed even though it is given away. It becomes rich for now and for eternity.

And such dedication gives a new glow to life. Life is not humdrum, ordinary, insignificant, merely to be endured, to be lived out. If there is an over-all purpose to this existence and if that purpose is revealed in human plan and pattern, as we believe it to be, then there is purpose for me. Life becomes significant, rich with meaning, exciting, and rewarding. We would then accept his invitation as did the patriots who followed the Italian Garibaldi: "I promise you forced marches, short rations, bloody battles, wounds, imprisonment, and death. Let him who loves home and fatherland follow me."

Christ's Call

Christ calls to a dangerous campaign, to build a new society. He gives us work equal to the quality he sees in us, goals worthy of our relationship with him. He knows that it is precisely when the circumstances are easiest that we give the poorest account of ourselves, and that we are at our best when fighting against odds. Fame, fortune, rank, title,

office, possessions—these have little lasting satisfaction. Their value disappears as they are won, but it is in the pushing toward the goal that men achieve heroic stature.

If a man rests when goals are won, then life has no center; it disintegrates. You may ask with so many others in these days, What is the use in striving? Is there a tomorrow? What difference does it make whether there is a tomorrow? We who are akin to divinity, who have within us the nature of the Creator, are called and commissioned to strive, to venture, to build, to give, and in that daring to find ourselves. If tomorrow never came, then today would be rich and thrilling.

In the words of Peter and John, "We cannot but speak the things which we have seen and heard" (Acts 4: 20).

We are called to a way of life. That way of life, living and moving in Him, will be met by resistance. It is the testimony of history that such resistance can be overcome and that man will be blessed as he moves with singleness of purpose to seek the kingdom. The danger which we face today is more subtle than that of active resistance. Such resistance tends to unify a group, to vitalize a movement. The danger is in toleration. Nothing will kill a cause so quickly as toleration. This does not mean that we are to be eccentric, odd, difficult to get along with, a nuisance in our communities.

It ought to mean that in the way we do business, conduct an election, run a school system, manage our families, spend our money, farm the soil, and worship in our congregations, we shall stand clearly and squarely for the way of life that has been described during these summer meetings.

A Time for Boldness

This is a time for boldness, and this, the church of Jesus Christ of the latter days, ought to be proclaiming affirmations with boldness to this world, to vitalize this movement, to give it true meaning and a new courage.

Isn't it true that sometimes we become so concerned about the mechanics of our organization—just merely trying to carry on the work of the church—that we overlook our real calling? The major call we have is not to have meetings, not even to build churches. We are to seek first to build his kingdom.

We are told, "Whosoever repenteth and cometh unto me, the same is my church." If we invite people these days to share with us in our work, what is our work? What is the distinctive ministry that we are supposed to take to the two billion people on the face of this earth today? To what can we point?

It is true that individual lives have been enriched and blessed. But when this church was restored a hundred years ago, it was a revolutionary movement. Has the world so changed that there is no need for this mission today? What is there to be bold about—in Independence? in Lamoni? wherever there is a preponderance of church membership? What is there to stimulate and challenge us in our daily work? Do we talk about the restored gospel in the past tense of a hundred and twenty years ago, or is the gospel working in us today with its restoring influence? What has happened in this movement to the frontiersmen and the pioneers? Where are the men of boldness?

A Significant Task

The greatest missionary invitation we could issue would be this: "We are engaged in a significant task. It means the world to us. We find this work to be exciting, exhilarating, thrilling, self-fulfilling. Come join with us. We don't have all of the answers. We can't even find them in the books, because we believe in an open canon of Scripture. We don't believe that God has ceased to speak to people. But what we do believe is this: As we move out onto the frontiers, as we work the best we know how to work, God will endow us with his power and give the increase. We invite you to share with us in this significant, exciting work." Can't you see then, as the people of the world share with us in that work there will come to them a conviction of the presence of Christ and the worthwhileness of our fellowship.

Brother Edwards once said something that has always thrilled me: "If a man wants to find the Christ, let him give himself to a cause which ought to be Christlike, and he shall find the Christ as a working companion."

We are called upon now to reaffirm our allegiances, to declare the values for which we stand, to set up our banners in the name of God, to take his name upon us, and to live lives that will transcend ridicule, pain, and even death. For who, blazing new trails or thinking new ideas, has not known these? Moving out into such ministry as we can give, we shall find God pointing the way. The promise is that life will be full and thrilling and that our limited powers will be given expression beyond our knowledge of their human capacity, and that the ones who do so will know the peace of mind and richness of fellowship found only by those who move forward in God's cause.

Jesus Christ, the Son of God

Part II

By Charles R. Hield

A Busy Godhead Today

What a busy Godhead we have—God the Father, and Jesus Christ the Son! In the Bible, Christ tells of some of their activities:

But Jesus answered them, *My Father worketh hitherto, and I work.*—John 5: 17.

In my Father's house are many mansions; if it were not so, I would have told you. *I go to prepare a place for you.*—John 14: 2.

The words of God the Father to Moses are given to us in modern revelation:

And the Lord God spake unto Moses, saying, The heavens, they are many and they can not be numbered unto man, but they are numbered unto me, for they are mine; and as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words; for this is my work and my glory, to bring to pass the immortality, and eternal life of man.—Doctrine and Covenants 22: 23.

God is unchangeable. Of the Son, the Bible states:

Jesus Christ the *same yesterday, and today, and forever.*—Hebrews 13: 8.

What a busy individual is the Christ! He appeared and spoke to the Brother of Jared in 2200 B.C.; he is our law-giver, and gave the law of Moses; he took the righteous of the Zion of Enoch to heaven; he it is who confines the wicked in the prison house of hell; he softened the heart of Pharaoh; he spoke to Nephi, the grandson of Helaman; he went personally to the prison house to preach; he visited America and ministered to the people here. It is this Savior who has spoken by the mouths of his holy prophets through all ages. Who now dares say that *he no longer speaks* to his people today, and no longer uses prophets, as in other times, to declare his word?

How rational it is, and how in agreement with the past record of Christ, to believe and know that *he still speaks today*, contacting his prophets and followers as in former times! Both the Father and the Son appeared personally to Joseph Smith, the first prophet of our church. Joseph Smith writes of this experience:

I saw two personages (whose brightness and glory defy all description) standing above me in the air. One of them spake unto me, calling me by name, and said (pointing to the other), "This is my beloved Son, hear him."—Tract, "Joseph Smith Tells His Own Story," page 8.

Christ also talked with Joseph Smith on this occasion. Joseph Smith and Oliver Cowdery were visited by Christ in vision in Kirtland Temple on Sunday, April 3, 1836. Of this Joseph wrote:

The veil was taken from our minds, and the eyes of our understanding were opened. We saw the Lord standing upon the breastwork of the pulpit before us, and under his feet was a paved work of pure gold in color like amber. His eyes were as a flame of fire, the hair of his head was white like the pure snow, his countenance shone above the brightness of the sun, and his voice was as the sound of the rushing of great waters, even the *voice of Jehovah*, saying:

"I am the first and the last;
I am he who liveth;
I am he who was slain;
I am your advocate with the Father."

—Church History

Volume 2, pages 46-47.

At the head of the Reorganized Church of Jesus Christ of Latter Day Saints, Christ has placed a prophet, seer, and revelator. Through this prophet the Lord guides his people today as he has *always* done in times past. After prayer (and often fasting) both by the people of the church and its leader, Christ speaks through his prophet to the church. He often identifies himself as the Christ or the Spirit speaking through his servant. It is a wonderful thing to *know* that Christ still loves and speaks to his people. The following are a few examples of how he identifies himself in these revelations:

Behold, I am Jesus Christ the Son of the living God, who created the heavens and the earth.—Doctrine and Covenants 12: 5.

Listen to the words of Jesus Christ, your Lord and your Redeemer.—Doctrine and Covenants 13: 1.

Behold, I, Jesus Christ, your Lord and your God, and your Redeemer, by the power of my Spirit, have spoken it.—Doctrine and Covenants 16: 7.

Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same today as yesterday and forever. I am Jesus Christ, the Son of God, who was crucified for the sins of the world.—Doctrine and Covenants 34: 1.

Who is to say that Christ *may not* by the power of his Spirit speak today? What a thrill, and yet what a humbling experience came to the high priests of the church gathered in worship to their God (October 5-8, 1950) in Kirtland Temple, Ohio! Christ spoke to them on the last day through his servant, Presiding Evangelist Elbert A. Smith:

It is your Lord and Master who speaks through his servant. . . . I am he who was born of the Virgin Mary. . . . I am no stranger in this building. . . . Behold I have stood in your midst, not perceived of you, as I did in years gone by, when the prophet Joseph came up these aisles and spoke to the people from this pulpit. . . . Be not too greatly cast down because of your human limitations. Do not be discouraged. . . . I require only a reasonable service. Do your best, and you will be blessed.

Our Mediator and Advocate

The Bible speaks often of the Christ as *our Mediator* and *our Advocate* with the Father:

There is . . . *one mediator* between God and man, the man Christ Jesus—I Timothy 2: 5.

. . . Jesus the *mediator* of the new covenant . . . —Hebrews 12: 24.

We have an advocate with the Father, Jesus Christ the righteous.—I John 2: 1.

Christ himself repeats this truth in modern revelation:

I am in your midst, and *am your advocate* with the Father.—Doctrine and Covenants 28: 2.

Listen to him *who is the Advocate* with the Father, who is *pleading* your cause before him.—Doctrine and Covenants 45: 1.

I am Christ, and in mine own name, by virtue of the blood which I have spilt, have I *plead* before the Father.—Doctrine and Covenants 38: 1.

It is comforting to know that the "*one Mediator*" between God and man is pleading our cause. There can be no more direct contact, for all must come to God through Christ. The Apostle Peter, filled with the Holy Ghost, said to the rulers:

Be it known unto you all, and to all the people of Israel, that by *the name of Jesus Christ* of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

Neither is there salvation in any other: for there is *none other name under heaven* given among men, whereby we must be saved.—Acts 4: 10, 12.

The testimony of the Reorganized Church of Jesus Christ of Latter Day Saints is that Christ lives! He has had charge, under the Father, of the world and the salvation of its people from the beginning. He *has* spoken to the people in the past and *speaks* today. Often he has stood in our midst unperceived (yet sometimes perceived), and has spoken, sometimes reproving, sometimes encouraging his followers to great accomplishments in building the kingdom of God on earth.

Christ has directed the building of modern Zion, the New Jerusalem, in the land of Missouri. This is a great challenge for the righteous. Zion shall be. Also a holy temple will be built someday in Zion, to which Christ will come. (See Doctrine and Covenants 42: 10; 108: 1.) Enoch and his city shall return

to meet the righteous in Zion, the New Jerusalem. (See Doctrine and Covenants 36: 13.)

However, neither Christ's responsibility nor his activity ceases with this world. This is one of the outstanding truths of Christianity, that some other religions (Buddhism, etc.) do not have.

Lord of the Millennium

Concerning the end of the world and the coming of Christ, the Apostle Peter wrote:

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.—II Peter 3: 10, King James Version. (See also Doctrine and Covenants 98: 5.)

The prophet Isaiah also foretold the changes to take place at the coming of Christ and the beginning of the millennium:

For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

They shall not build, and another inhabit; they shall not plant and another eat: . . .

They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.

The wolf and the lamb shall feed together, and the lion shall eat straw. . . . They shall not hurt nor destroy in all my holy mountain, saith the Lord.—Isaiah 65: 17, 21-23, 25. (See also Isaiah 35: 1-10; 11: 1-9; Micah 4: 3-7.)

Much the same information is given to the church in modern revelation. Read Doctrine and Covenants 108: 5, 6.

At the end of the world Christ shall appear in the heavens, and the righteous saints who are living and the righteous dead shall be caught up to meet him. (See I Thessalonians 4: 15-17; read also Doctrine and Covenants 85: 27.) The Lamb shall stand on Mount Zion, and with him an hundred and forty-four thousand, having his Father's name written on their foreheads. (See Revelation 14: 1; also Doctrine and Covenants 108: 5.)

And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep. . . . And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord.—Doctrine and Covenants 108: 6.

"And the Lord even the Savior shall stand in the midst of his people, and shall reign over all flesh" (Doctrine and

Covenants 108: 5) for a thousand years. The righteous shall reign with Christ in the millennium (Revelation 20: 4-6). During this period Christ shall continue his educational process to perfect people after the pattern of his Father. In modern revelation Christ says:

In *that* day when the Lord shall *come* he shall reveal all things; things which have passed, and hidden things which no man knew; things of the earth by which it was made, and the purpose and the end thereof; things most precious, things that are above, and things that are beneath; things that are in the earth, and upon the earth, and in heaven.—Doctrine and Covenants 98: 5.

One of the great truths of the gospel of Christ is that he will not confine to endless hell the heathen who never had an opportunity to hear one of his authorized ministers or those who have died without knowing his laws. This is only reasonable and just, as would be expected of God and Christ. It has been estimated that only one billion out of about 145 billion of the total inhabitants of the earth have ever been privileged to know and accept the teachings of Christ. Who, then, is Lord of Lords? Who is the Savior, if Satan is to win 144 out of every 145? At the end of the world not only the righteous shall have part in the first resurrection and receive back their physical bodies. The book of Mormon says:

His blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died, not knowing the will of God concerning them, or who have ignorantly sinned.—Mosiah 1: 107, page 217.

Christ in modern times informs us:

And *then* shall the *heathen nations* be re-deemed, and they that *knew no law* shall have part in the *first* resurrection; and it shall be tolerable for them.—Doctrine and Covenants 45: 10.

After the righteous living and the righteous dead shall meet Christ and descend with him to the new earth (Doctrine and Covenants 85: 27), the Scriptures say:

And after this, another angel shall sound, which is the second trumpet; and then cometh the redemption of those who are Christ's *at his coming*; who *have* received their part *in that prison* which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh.—Doctrine and Covenants 85: 28.

The Book of Mormon also confirms this truth (speaking of one phase of the resurrection):

And these are those who have *part* in the *first* resurrection; and these are they that have died *before* Christ came, in their *ignorance*, *not* having salvation declared unto them.—Book of Mormon, Mosiah 8: 58, page 253.

Satan shall be bound during this thousand years, "that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season" (Revelations 20: 1-4). (See also Doctrine and Covenants 43: 7; 85: 35.)

The wicked shall not come forth at the first resurrection but shall be retained in the prison house, or hell, all during the time of the millennium—a thousand years (perhaps, for some, a second thousand years).

But the rest of the dead *lived not again until* the thousand years were finished. This is the first resurrection.

Blessed and holy is he that hath part in the *first* resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall *reign with him* a thousand years.—Revelation 20: 5, 6. (See also Doctrine and Covenants 83: 24.)

This reign of Christ with his righteous saints for a thousand years will be a most interesting period. Most Christians have little idea how the righteous will spend their time during such a number of years—in peace, no wars, no disease, they generally believe. The Utah Mormons believe that much of their time during the millennium will be spent in finding the names of their dead relatives and being baptized in hundreds of temples by proxy for them. The members of the Reorganized Church of Jesus Christ, however, look forward to this thousand years as a time of continued *growth*, and an opportunity to *work with the Christ* in the conversion of these nations with their billions of people who have not had the opportunity to hear of Christ and his laws. That these nations will be round and about Zion is made clear in the Scriptures:

And many *nations* shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.—Micah 4: 2, 3.

And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee.—Zechariah 2: 11.

Some have wondered how all of these different peoples and nations can talk to each other. Evidently the Lord will give or teach the people a universal language:

For then will I turn to the people a *pure language*, that they may all call upon the name of the Lord, to serve him with one consent.—Zephaniah 3: 9.

Financing Our Stake Building Program

By H. W. Cackler

The Center Stake building program has been developed over a period of years. It stresses the primary responsibility of the individual congregation for the raising of funds for their building, but at the same time each congregation of the stake gives some assistance (according to its ability) to the others through co-operative endeavor as represented by the stake building fund. This mutual endeavor is, of course, broadened to include all branches of the church through the use of the General Church Houses of Worship Revolving Fund. Thus there is put to use one of the basic principles of Restoration social philosophy; that is, individual initiative and responsibility, plus co-operative effort in the interests of the group as a whole.

Financing Construction

We have sixteen congregations and two missions in the Center Stake, and all of them are engaged in one way or another in a building program. Five of them now have construction projects under way, seven are gathering funds and perfecting plans to start building, and the other six are paying off debts contracted for present structures. Three of the latter six still have considerable building to do after their present debt has been paid. Estimated costs for these presently planned projects total over a million dollars.

Of the total amount needed for a project 70 per cent should be on hand before construction begins. Funds for financing the construction of the buildings come from three sources: (1) funds contributed by the congregation direct to their building fund; (2) the stake building fund; (3) loans from the General Church Houses of Worship Revolving Fund.

Congregational Building Funds

This is our most important source of funds for our building program. Each congregation has its own building fund, and its members contribute regularly to it, usually through the weekly offering envelope. All income for building purposes is credited to this fund, and all building expense is charged to it. Monthly reports are issued to each congregation from the stake bishop's office, giving the exact status of the building fund from month to month as well as the status of

the operating fund. The congregational building fund must be built up to a qualifying level before additional funds can be borrowed or before construction can begin.

The Stake Building Fund

This is a stake fund to which all congregations contribute each year on a percentage basis determined by membership. When any one congregation is in position to begin construction on a new building, the stake presidency and bishopric recommend to the stake conference that one tenth of the total estimated building cost be given the congregation as an outright grant. This is a real boost to each congregation's building program and is a demonstration of each congregation's helping the other in our vital building program. The money appropriated from this fund does not have to be paid back—it is an outright grant.

General Church Houses of Worship Revolving Fund

This is a revolving fund created by General Conference a number of years ago to assist congregations and branches

to build church edifices. It is a co-operative movement on the part of all the branches and congregations of the church to assist each other in their building programs.

The General Conference has set up \$850,000 in this fund over the past several years, and this money is loaned out to qualifying congregations at a one per cent interest rate, on a revolving basis; that is, each loan must be paid back within ten years so that other congregations may have opportunity to use it. In order for a congregation to qualify for a loan from this fund, it must have at least an amount equal to the amount to be borrowed in the local building fund and must have the ability to repay the amount borrowed within a ten-year period.

The congregations of the Center Stake have borrowed over \$280,000 from this fund over the past six years. We are proud to say that each congregation involved is on schedule, or ahead, in returning the money so that it will be available for other congregations and branches.

Our Center Stake building program is a most challenging responsibility. There is only one basic reason for it—the spiritual welfare of the people. In adequate church edifices, the gospel is promulgated. In adequate sanctuaries, moving worship experiences are to be had. In adequate classrooms, boys and girls, men and women receive, through the ministry of teaching, foundation stones for living.

Identification

DIFFERENT GROUPS like to identify themselves and their causes by use of uniforms, badges, emblems, buttons, and other outward symbols. It is sometimes very popular for the members of our church to wear a small lapel pin bearing the replica of the church seal. This says the wearer is a member of our church—but not what kind of a member.

There are other ways to identify oneself with a group. Not long ago I visited a church in which I could not follow the ritual. It was easy for those about me to see that I was not a member. I had the printed service in my hand, but I did not know when to kneel nor how to cross myself.

On the other hand, a few weeks later I visited a branch of our own faith in another city. As I left the church the hostess remarked, "There is no need asking if you are a member. No one could stand and sing those songs without looking at his book unless he was long familiar with them." I was wearing a badge I had never thought about—familiarity with the church hymns. Like the lapel pin, it identified me as a member—but not what kind of member.

Paul said to put on the whole armor of Christ. The word "armor" has a warlike sound, but the description of that Christian uniform is just the opposite. In modern language its cloth is made of truth, embroidered with an insignia of righteousness; the sandals are of matching peace. Wearing this and shielded by a faith from within, we are enabled to quench the fiery distrust the headline writers and the news commentators would have us feel. Then, with the hope of salvation lighting our countenance and with a prayer and God's Spirit assisting, we put on a uniform which identifies us as ambassadors of peace.

We Do Not Walk Alone in Latin America

By Albert L. Loving

ONLY a blind man would say we do not face great difficulties in our initial missionary efforts in the land of the *nopal* (cactus). However, these obstacles are not too great nor too difficult to overcome if we have sufficient faith and use intelligent methods. Certainly those used in the English language areas are not as yet practical here. In fact, in many cases our methods in the States need revising or adjusting to meet ever-changing local situations.

I will be bold enough to assert that the difficulties facing us here are not by any means as severe as those faced by the early missionaries in the South Sea Islands or those encountered even in New Zealand thirty years ago. The difficulties here are real, but many supposed obstacles are imaginary. In the fall of 1949 my wife and I, accompanied by our youngest daughter, Blanche, drove from Omaha to Mexico City over the then unfinished Pan-American Highway running from El Paso, Texas, to the border of Guatemala.

In New Mexico we were asked by friends which road we intended to take south, and on telling them we intended to take the new road out of Juarez, Mexico, we were solemnly advised not to do such a foolish and dangerous thing. Why? We were told it was not safe down through those deserts. The bridges on the road were not built yet; there were dangerous detours through the mountains and the people were very unfriendly. The bridges weren't constructed, and we did have to take long rough river valley detours—but we enjoyed every bit of the wild scenery, and the natives could not have been more courteous and kind. We were safer among the Indians of the mountains than we would have been on some of Kansas City's streets.

We found that "kindness begets kindness," "faith in humanity begets faith in one's fellow men." At times we pulled off the highway to build a fire and boil the billy, fry some eggs, or make an Irish stew. Invariably we would no sooner start a smoke than we would see some little eyes and brown faces peering from behind the cactus. We carried no firearms, blackjacks, or clubs. And when some child or traveling workingman approached our camp at mealtime or otherwise, we were ready to exchange friendly greetings or share our bread or bowl of honey with them. At times we were rewarded with information of archaeological locations or a native find that had been kept in their *casita* for years.

Several years ago I listened to a noted Mexican educator speak in the International Religious Education Institute at Columbus, Ohio; he pleaded earnestly for Christian literature in Latin America. Mexicans are hungry for ideas as expressed in business, industry, and education. The field is wide open for what we have to offer. Our methods must be arranged to meet the present need. A few Sundays ago I went to a missionary church near by. The guest speaker and I were the first two to enter the church. He was a young chemical engineering student from a town fifty miles away. We had no sooner introduced ourselves to each other than he invited me to speak at the noon service. I was obliged because of my limited use of the language to thank him and decline. In the church school class I was invited and pressed to take part in the discussion. I tried to and enjoyed the experience.

The pastor, the guest speaker, and I were the only men of about forty who wore neckties. The people were spotlessly clean and dressed in their work clothes. The pastor's coat was patched, the church school director's pants were patched, and his shoes were so worn that his toes inside the socks protruded through the breaks in the leather; but he was a clean, handsome young married man of about thirty. The church building was eighteen feet wide and seventy feet long. The floors were covered with blue tile; the walls were white and clean; the pulpit was a simple homemade stand covered with blue muslin. Not a single picture of the Savior, saints, or politicians was visible anywhere in the building. Meetings began at ten thirty and carried straight through until two in the afternoon. The evening service began at five and ended at eight. There was not a dull moment in the six and a half hours of religious activity during the day, and that was not a special occasion either.

The speaker's eloquence and fervor were never surpassed by any of our best preachers in the States or elsewhere. As I listened to this young engineer (an Indian) speak at both the noon and evening preaching services, I prayed to God to hasten the day when we will open the doors of the kingdom of these people.

In the next three years I lost track of Benjamin; many times I wondered what he was doing and where he was. Then, without any prearrangement, he turned up at our favorite rendezvous, smiling as usual, and as composed as a starling at night.

Greetings terminated, and he said in a quiet undertone, "I have something to tell you." There was something about him that caused me to wish that my whole life's pattern had been cast among the Indians. Without displaying any unusual emotion I said, "As you wish, and when it suits you I shall be glad to listen."

Together we started to walk slowly. He put his arm in mine and said, "I had a visitor since I last saw you." I said, "That's not unusual. We have visitors of all kinds—some we like and others we wish would not bother us." "No," he said, "this one was different; he came from the stars [heaven]." "Well," I said, "that's not strange to people who believe in the Restoration Movement, because it was Moroni who came from heaven in 1823 and again in 1827 and revealed the records of the Book of Mormon to Joseph Smith. And it was John the Baptist who came on the fifteenth of May, 1829, and conferred the Aaronic priesthood on Joseph Smith and Oliver Cowdery."

Continuing the conversation I asked him, "What did your visitor from heaven say to you? Do you know his name?" "Yes," he said, "I know his name and what he said to me; but he strictly impressed me not to commit to any man as yet the things he told me about a certain part of this land."

"Very well," I answered, "I shall not press you to reveal the nature of the message, but I would advise you to keep this matter strictly to yourself as you were commanded. But could you tell me his name? That is, if you are at liberty to do so." "Yes," replied Benjamin, "I can tell you his name; it is". Here he pronounced very slowly an Indian name. "Why," I said, "that's one of the twelve disciples that Jesus ordained when he was here among your people right after his resurrection in Jerusalem. At that time he organized his church, and the name you tell me now is the name of one of the twelve."

"Furthermore," I said, "three of those twelve men received a commission from Jesus to remain on earth until his second coming in order that they might preach the gospel to as many people as would listen to them. Evidently your visitor from heaven was one of them."

"How strange," said Benjamin. "But my fathers had many gifts of spiritual enlightenment, and I know Dios is able to give direction to those who wish to hear and understand."

My God and I

By Lucille Bacon

(See page 23)

In youth we are mad for persons. Childhood and youth see all the world in them. But the larger experience of man discovers the identical nature appearing through them all.

R. W. E.

LITTLE JONATHAN climbed up the side rail of the baby's crib. Peering straight down into her eyes, he crooned, "Little baby—whats do God look like? Little baby—when you wass in hebbin, whats did God look like?"

She smiled into his unblinking, wondering eyes and made a soft cooing sound. And I, looking down at my baby, saw a little bit of God's likeness in her physical beauty, her purity of spirit, and the godlike prophecy of her growth and development. When she gives me that look of utmost trust in my ability and willingness to provide her present needs, I am cognizant of that initial gesture in the progression of a soul toward its proper destiny and conscious affinity for its God.

Earlier in the morning, Jonathan was trying to stand on his head in the corner of the kitchen. Collapsing suddenly into a jumble of arms and legs he called, "Mama, who is I?"

"Do you mean to tell me you have forgotten your name?" I chided.

And he said, "Before I wass born, I wass Jonathan?"

"Well—no—"

"Then who is I?"

With no forethought, I answered, "You are one of God's little images."

Then in a frightened but hopeful small voice he continued, "Is that good?" And sister, scooting into the room just then on one roller skate, laughed and said, "Gooder than good!"

Jonathan, feeling that gift of God, that native hunger for knowing stirring within, was taking his first faltering step toward finding out for himself. And I, quite suddenly aware of questions ahead, began to wonder also.

LATER, during the children's nap time, a friend dropped by with a problem.

"If you loved a man so much you could not live without him and he insisted that you exchange your religion for his before marriage, would you do it?"

And I said, "Once the answer might have been a simple yes or no, but today it would take quite some telling. In the long run, you can find the answer for yourself." She shook her head, but I continued. "You just haven't discovered yourself for what you really are. If you had, you would know that because you were here before he came, you shall be here after he leaves. 'Twas God gave you the power to make it so."

"That's easily said—"

"It wasn't easily learned!"

Bringing out my little dictionary I asked her to read the definition of religion.

"Religion is the recognition of man's relation to a divine or super-human power to whom obedience and reverence are due and the outward act or practices of life by which men indicate their recognition of such relation; synonyms: devotion, faith, belief, piety, and worship."

"Now then," I proceeded, "do you consider your religious beliefs compatible with his?"

"Far from it."

"Do you truly feel that any person or group has the right to expect you to forfeit one belief for another unless that exchange is the natural result of your own personal convictions?"

She shook her head. When I asked why, she thought for a moment and then replied, "Well, to begin with, the things I *really* believe in are the things I have thought out for myself. They give me a feeling of rightness."

"Would you feel right in vowing allegiance to acts or practices of life contradicting your own convictions?"

"Well—no—"

"Why do you think God gave us the power to reason?"

After a long silence she said, ever so carefully, "It could be sort of a defense against deception—to help us make right choices—"

When I asked her what determined a right choice, she laughed and said, "Our cleaning woman would say, 'The thing that is rightest the mostest and the longest.'"

I said, "You don't really need anyone else to answer your question now." And she smiled.

Feeling a sudden glow of happiness I said, "Wasn't He good to give us the power to make right choices?"

And thinking, no doubt, of less fortunate ones of earth, she replied with sadness, "What an evil to rob us of it!"

THERE IS ONE THING we can say for problems—our own or someone else's—they start us thinking, and when we start thinking we have a better chance to grow in the right direction rather than just drifting along, taking things for granted.

Sooner or later, most of us meet with the necessity of knowing for ourselves what God is like. If we do not possess a reasonable portion of that knowledge, we feel no actual security in the powers attributed to him. So, one evening, after the sound of the day's activity finally retreated from the house, I brought the Bible to the kitchen intending to study a little. Surely we can learn what God is like from the Holy Scriptures. Where else? Thinking to read passages relating to God, I opened the Book. As I started to turn back to the concordance, one passage caught my attention.

"All power is given unto me; in heaven and in earth."

For a long time I sat there, thinking. Then I closed the Book—and thought some more.

It is not difficult to believe that we are made in the image of God,

for our Creator has surely possessed that which he has given us. It cannot be otherwise. Then to discover what he is like is to first discover what *we* are like.

The human body is the most intricate, complete mechanism in existence, but of itself without the spirit it is an inanimate, impotent, and useless symbol of the individual it was to become. So, I conclude, the Creator is more than a symbol.

ONE DAY my little girl asked, "What makes my arms and legs to move?"

Making a wild guess I said, "Your brain."

"Doesn't dead peoples has bwains?"

With the sensation of stepping off into space I replied, "Even the brain can't work unless life is there." Well, she didn't stop there—but that is another story.

God must then be a living personage.

However perfect the mechanism and miraculous the life forces setting us in motion, they are not enough. Man is a social being, interested in other men. God, likewise a social being, is interested in us out of the pure love of his heart, for the Source of all power is nowise dependent upon his dependents. If I am able to love my children, envisioning the best possible future for each, and voluntarily exert all my powers assisting them to understand how to make it so, then surely it is not too farfetched to sense the reason he endowed mankind with the potentialities to become independently godlike.

With us, the deed cannot be truly separated from the spirit of the deed—so we are, and God is, spiritual beings also. Thus we recognize the importance of the primary commandments: "Love the Lord thy God," and "Love thy neighbor as thyself. . . ." The harmony of man's interdependence is qualified by obedience or disobedience to this basic spiritual law. "Speak to his heart and the man becomes suddenly virtuous."

And now, the likeness of our Creator taking form in the mind as we recognize somewhat of our endowment in physical and spiritual properties, we focus the light of the mind upon that power from which emanates that light; which sets us apart, above and beyond all other life—the power of the intellect.

The fruits of the intellect, where exercised to high degrees, have been manifold. The various fields of the arts, science, and literature have yielded a rich harvest of knowledge and achievement. Certain things, now concrete realities, are miraculous in comparison to the achievements of yesteryear. And yet there has been from beginning of time the wherewithal for these identical accomplishments. Even now there is no proper right to declare that man has reached the finale' of his resourcefulness.

PONDERING UPON these accomplishments which exist despite the perversions of the gifts of God by way of disobedience to nature's beneficial laws, we envision tremendous possibilities with the same exercise of power in conjunction with obedience. It is near and yet so far. We waste a lifetime trying to find a short cut to the rewards which can be obtained only according to the rules.

Increasingly aware of the potentials invested in us, we commence to realize something of the majestic power embodied in the Being we know as God the Father, who breaks not the law, for he is author and finisher of law and order.

Through the prophet Joseph, this same God admonished us, "Be not weary in your well-doing, for out of that which is small proceedeth that which is great."

The nucleus of the cell, or atom, is infinitesimal in comparison to the gigantic proportions of the or-

ganic or inorganic substance developing from it as the forces of creation are brought into play. Here again we recognize a basic principle applying equally so to the physical, mental, and spiritual life of man.

Without that first impulse of discernment and reception in the infant mind, there can be no maturation of the intellectual powers. Without that small, initial victory over self, there can be no deed of heroism, no great social reform, no ultimate victory over the forces of evil, no enlargement of soul nurturing the powers of projection, releasing to us the ability to grow beyond the narrow confines of self, and no real affinity to all that is good.

All this we affirm to be representative of the principle that small things proceed into that which is great, but it is *also* the method by which great evil increases from that first tiny break in the armor of righteousness to over-all destruction.

YESTERDAY little Jonathan coming in from the garden slumped dejectedly into a chair and muttered, "Everysing topped growing, jus' everysing!"

Hastily looking out the window, wondering if a plague had struck, I was relieved to see everything as usual. "You're wrong, honey; there's something growing all the time, all over the world, else we wouldn't be here."

Then he continued, "Them big trees topped growing; they is still jus' big trees; my flowers isn't gettin' no biggah—."

I've always said I had no talent for teaching, but children have a way of converting parents into teachers whether they will it or no. Awkwardly I set about explaining that if there were no stopping point, no control of growth, everything would grow until there would be no

(Continued on page 17.)

Home Column

Rochester College Student Conference



THE BEAUTIFUL RIVER CAMPUS of the University of Rochester at Rochester, New York, provided the home for the sixth annual fall conference of college students sponsored by the General Church under the auspices of the Committee on Ministry to College People.

An unexpectedly large number of college students, graduates, business and professional people assembled over Labor Day week end—September 5, 6, and 7—to share in worship, discussion, and dedication to the common goals of the Restoration Movement. Fifty-eight students from twenty-two colleges, universities, and technical schools representing eastern states and Canada as well as the Midwest were in attendance. Eighty-six professional and business people and their companions also were present to provide a fine blending of mature experience with youthful enthusiasm.

Representing the general councils of the church were President F. Henry Edwards and Bishop Henry L. Livingston. Representing the General Church committee on Ministry to College People were Dr. Lawrence Brockway, chairman; Dr. Evan Shute; Dr. Dwight Davis, and Carl Mesle. Harley Morris, absent.

The Conference Theme

The well-considered theme of the conference, "The Professional in the Kingdom" struck an immediate responsive cord as W. Ed Ford opened the conference at the Saturday evening dinner with the keynote address on "What Is the Kingdom?" (The content of his address will appear in the *Herald* shortly.) Following the dinner and a short mixer, President Edwards delivered an informal historical address on the "Beginning in New York" to set the stage for the pilgrimage to Palmyra on Sunday.

On Sunday the question, "Who Builds the Kingdom?" became the

focal point of attention. Following a brief worship service there was a general discussion with Keith Har-der presiding. The discussion was set up by an opening statement by Don Ross, Sr., and a "reaction" from Miss Elaine Parkes. At ten o'clock, a panel session was conducted by Dr. Evan Shute with students and graduates participating. A summary of the morning session was given by Perce Judd, Sr.; Bishop Livingston was the speaker at the morning worship service.

Pilgrimage to Palmyra

In three busses the conference guests traveled to Palmyra and the scenes of the origin of the church. Splitting up into three groups and rotating, they visited and individually worshiped in the sacred grove, heard the story of the Joseph Smith home, and climbed Hill Cumorah. To climax the afternoon, they joined together at the foot of the hill for a worship service conducted by Patriarch Ben Hewitt.

In the evening the conference was treated to a series of campus reports moderated by Dr. Dwight Davis. College groups reporting included the University of Iowa, Central Missouri State College, University of Kansas, University of Michigan, University of Missouri, Michigan State, Ohio State, and Iowa State. The accounts of the activities of church college students in their campus groups were sufficient to warm the hearts of the old-timers and to demonstrate the devotion and growing skill of the students. This was followed by a session in which the "Old Hands and New Hands" swapped viewpoints under the leadership of Dr. Margaret Barker. Snacks in the cafeteria, small group discussions, and room devotions in the dormitory concluded the day.

Do I Build?

A light breakfast in the cafeteria of Todd Union on the university

campus was followed by a brief worship service in the auditorium of the Union. Dr. Brockway presided over the next general session, which opened with a statement by Sanford Fisher and "reaction" by Glen Downing to the question, "Do I Build?" A general discussion followed. At nine thirty, W. Ed Ford conducted a panel session and forum on the same subject but with emphasis on the personal aspects of the question to all those who participated on the panel.

A further high light to the conference was added in the Communion and fellowship service conducted at ten thirty by LeRoy Squire. The spirit was ever richer as the concluding hour approached.

Thy Kingdom Come

Immediately following another excellent luncheon in the cafeteria, the conference members moved their chairs close to the head table where Dr. Brockway, as master of ceremonies, drew the thinking of the group to an appropriate setting for the closing address by President F. Henry Edwards. With little time to prepare, and drawing upon the experiences of the week end, President Edwards stirred and challenged his listeners to continue seeking for the kingdom and to progress in qualifying as representative kingdom builders. (A condensation of his speech will be in the *Herald* soon also.) Following this address the conference was officially closed with a musical benediction, "The Lord's Prayer" sung by Mrs. Pauline Frisby.

The warm response received in all quarters by those in attendance at the conference was a tribute to its value to many church college students who wrestle daily in their academic studies with the place of reli-

gion in life; to them, it seemed to be encouraging and inspiring. Certainly this has been reflected in the spur given to the enthusiasm of our campus groups since the conference.

It is felt that there was also rich value in the conference for many isolated church members of the professional and business rank whose opportunities for church fellowship and worship are often limited. To the many in attendance who give leadership or participate regularly and actively in church work, it was also a rich spiritual experience. The sharing of the testimonies, convictions, and experiences of those older coupled with the enthusiastic, searching minds of the college students produced a spirit of rich accord and approximated the Zionic phrase "of one heart and one mind."

One of the less publicized but practical values of the conference was an offering of \$57.68 to be added to the \$61.04 contributed by the 1952 conference toward an art fund. This fund is regarded as the beginning of a movement toward the expression of beauty in art in some of our principal church structures.

Acknowledgments

It would be impossible to name all who contributed time and thought in preparing for this conference, but the committee wishes especially to acknowledge the works of the Rochester Saints. Pastor William Shea assisted from the beginning, and Brother Vivian Bryant served as liaison man for the committee and the Rochester Convention and Publicity Bureau as well as the University of Rochester. His efforts to work out all the details necessary to successfully arrange for the material needs of those attending the conference are greatly appreciated.

The University of Rochester displayed a keen interest in the public welfare and the progress of religious teachings in its most generous co-operation. From such co-operative effort and willing spirit will truly come the kingdom of God.

CARL MESLE



Photo by Dick Braby

Sara Davis (right) displays some of her water colors to her sisters, Lila (left) and Marion (center).

YOUNG PEOPLE IN THE NEWS—The Davis Sisters

Three unusual and likable sisters received honors this past year in three different schools and in three different areas of accomplishment. The sisters—Marion, Lila, and Sara Davis of Kansas City, each with a long record of participation and leadership in church activities—achieved their recognition respectively in dramatics, physical education, and art.

It has been said that excellence in any field stems from deep-rooted convictions in the possibility of being able to contribute to the betterment or improvement of society. These girls well illustrate that principle. Lila, for example, now women's physical education instructor at Graceland, believes that the objectives of physical education include individual enjoyment and emotional outlet, that it teaches social values, and, if presented properly, will co-ordinate the mind and body to produce sound health.

All three girls were graduated from Northeast High School in Kansas City. Marion and Lila are also graduates of Graceland, and Sara is now a student there.

Last spring, Marion was voted the best student director at Louisiana State University, where she is now completing work for her Master's degree in speech, after which she plans to teach. She was graduated from Central Missouri State College in 1952. While at Graceland, she received one of the three gold seals awarded annually for scholarship. She was active in Graceland Players and planned general all-school activities. She has been an active Zion's Leaguer in Independence and was director of dramatics for the operetta, *H.M.S. Pinafore*, produced by the Center Stake Zion's Leagues in the summer of 1952.

Lila was graduated from Central Missouri State College in May 1953, with the highest scholastic record in her class. Shortly after graduation she was signed to teach at Graceland. While a student at Graceland, she was a member of the Crescents, "K" Club, Lambda Delta Sigma, and WAA. She has had a wide experience in church and private camping.

Sara is an art student and has won the highest awards in regional exhibits for three years. Last spring she won the Strathmore Award for the western Missouri district. The picture was a transparent water color. As a result of an exhibition of works at Carnegie Institute in Pittsburgh, she won a scholarship to the Student Art Center at Los Angeles, which she turned down to enter Graceland this fall. She was also on the national scholastic honor role.

In the operetta *Eileen*, given in the summer of '53 by the Stake-wide Zion's League, Sara played the part of the French maid, as well as assisting with the art work on the background scenery. Like her sister, Lila, she has participated in several youth camps.

Marion, Lila, and Sara, daughters of Mr. and Mrs. Lyle Davis, Kansas City, Missouri, have found that choosing to do only those things which have a definite relationship to "kingdom-building" is richly rewarding and makes for a happy life.

BOB AKERS

Question Time

Question:

Have there been any of the names familiar in Book of Mormon that have been traced in the Lamanite civilizations found on this continent in recent years?
Florida E. G. F.

Answer:

Yes; though certain factors make it almost impossible, after the lapse of many centuries, to identify many with certainty. One is language change, and another is deliberate change.

1. *Language change.* Even in the time of Mosiah the Lamanites had developed a different language from that of the Nephites. (See Mosiah 11: 49.)

Many languages were spoken by the Indians at the time of the Conquest. The famed "Quetzalcoatl" of Mexican tradition, in Yucatan was called "Kulkulcan," and in Peru, "Wiracocha" or "Uiracocha." In Hawaii he was called "Lono" and in the Society Islands "Rogo" or "Rongo." Even names do not long persist except under especially favorable circumstances. Compare ancient names with modern names in any good Bible atlas and note the many changes.

2. *Deliberate changes.* The Book of Mormon informs us that it was the custom to name places after those who first possessed them (page 327). This custom is somewhat general still. Then changes are made later in favor of honored men. "Gardner's Lake" in Missouri has recently been officially named "Lake Doniphan." "Van Horn Road" in Independence has become "Truman Road."

We are informed that the wild Chichimec Indians, when they conquered the Toltecs, tried to erase everything pertaining to the memory of those more civilized people. The Spaniards took great pains to do likewise, even to the destruction of thousands of books sacred to the Indians. The Nahuas of Indian legend seem indeed to be the Nephites of Book of Mormon history, and in language change we know that "Nephi" could soon become "Nahua." Yet we have no proof that this was so except as identified by the legends. The word "Laman" persists,

and was definitely here before the Spaniards arrived. So does "Muloc" or "Muluk" which strangely enough means "reunion." "Sami" (Sam is of Egyptian origin) is the name in the Tenya clan of Indians, and also the Antelope Society at Walpi, Arizona. There is the River "Marona" in Ecuador, and the hill "Manta" which, while it has a Spanish meaning, is also of Indian origin, having a meaning connected with the sea. Elder Roy Weldon, during a recent trip to South America, ascertained this from residents there, including the exgovernor of Manabi.

There are undoubtedly many more such names, and though the question does not ask for it, I feel we should say also that there were Book of Mormon names found in Hawaii. Elder Poepoe, a Hawaiian attorney who died in 1913, an authority on Hawaiian language and customs and a member of the legislature, furnished twenty-five names in the Hawaiian Islands which he said were derived from Book of Mormon names. We mention this because of the positive relationship known to exist between Polynesian language and some of the Indian dialects.

HAROLD I. VELT

Question:

Does the church take a definite stand against hunting on Sunday? The deer season in our state opens on Sunday this year. When I speak of hunting on Sunday, I mean in the afternoon, same as a lot of people enjoy a Sunday afternoon drive.

R. S.

Answer:

No. To the best of my knowledge the church has never taken a definite stand against hunting on Sunday or, for that matter, on any other specific activity. It has rather sought to encourage those activities which tend to strengthen the influence of Sunday as a day set apart for worship, study, and other activities which contribute to one's spiritual growth, coupled with rest or relaxation from the routine of the week's work. The basic answer to your question, I believe, lies in whether or not any activity which we choose to pursue on Sunday will contribute to our spiritual growth and the growth of those whom our actions may

influence. Because of our everyday associations, we are inclined to become fairly well contaminated with un-Christian thoughts and attitudes in the six days of the week. Can we in two or three church services expect to become completely cleansed and even cleaner than the Sunday before? Are we content to stand still, or is it worth while making the regular effort to grow spiritually?

Coupled with the opportunity for spiritual growth on Sunday is the question of what constitutes rest and relaxation. If an individual were tied by economic necessity to a job involving long hours, six days a week, he might require a share of his time on Sunday to be given to physical exercise, rest, or change. Most of us today, however, can arrange or can qualify to arrange our work schedules so as to include a reasonable share of time for physical exercise and relaxation on other days.

It would seem a part of our stewardship to make the effort to so arrange our work and adjust our lives to harmonize with what we believe to be the divine plan rather than to expect God to adjust his plans to our convenience. In your particular case, there may be sufficient reason for and value in a short hunt on Sunday afternoon. Such an outing might even provide a rich spiritual experience. But if we were to make a canvas of our church membership, including many enthusiastic hunters, we would find, I believe, a general opinion that that deer will wait until some other day.

For a final thought, Sunday is also encouraged as a family day. Activities which regularly take away family members reduce the opportunities for this important fellowship of the family. There are some activities which all members of the family can do together with profit to their total association and spiritual growth on Sunday. There are others which do not. All these things must be considered as we weigh our choices of Sunday activities.

For further help in making your own decision at your next opportunity, study Section 59 in the Doctrine and Covenants.

F. CARL MESLE

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

Please keep the question short—fifty words or less should be sufficient. Address questions to *Herald Editors* rather than panel members. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

The Auditorium, a Place of Fulfillment

(Continued from page 4.)

additional instruction and, after humbly uniting in fasting, prayer, and faith, they receive direction from God through the prophet.

G. G.

Marcella Schenck Dies

The church at large will be saddened to know that "Miss Marcella" succumbed to a heart attack Sunday evening, November 22. Her human interest articles in the *Herald* and *Daily Bread* have made delightful reading. She was born in Henderson, Iowa, in 1887 and went to Lamoni in 1912. She taught school and assisted in the editorial work of the Herald Publishing House until it moved to Independence in 1921. Then she gave up teaching and worked three and a half years in the editorial department on *Herald*, *Autumn Leaves*, and *Stepping Stones* until her return to Lamoni schools in 1925. She once said, "I began writing for church publications at the age of sixteen under the encouragement of Marietta Walker and Estella Wight, mostly for the children."

Marcella Schenck had many virtues and talents. For us she exemplified the qualities of humility, kindness, and nobleness. A lovely woman with a great soul has passed on to eternal peace. C.B.H.

Herbert Scott III

Elder Herbert M. Scott, appointee pastor at Des Moines, Iowa, has been incapacitated by a severe heart condition. In this emergency, Elder Marion M. Pease has taken over the branch administration, and District President Ralph Wicker has assumed responsibility for administration of the missions in Des Moines. Brother Scott is not now suffering a great deal of pain, but it is imperative that he rest. He will appreciate an interest in the prayers of the Saints.

Appreciation for Service

W. R. Hillman of Fairview, Montana, has served the church in the work of the bishopric over a period of some twenty-five years. After this long period of service he has tendered his resignation, effective as of December 1, 1953.

We are glad to make this official record of our appreciation for the fine service he has rendered the church.

THE PRESIDING BISHOPRIC
G. L. DeLapp

My God and I

(Continued from page 13.)

room to live, and life would smother itself out. Just about the time I was groping around for proper illustrations to meet his age level he jumped up and yelled—

"Where's that dime Uncle Don gave me for ice cream?" And I smiled to myself, thinking of how God had thought of everything—even a control for a little boy's curiosity carrying him beyond his depth.

And God did think of everything—much more than one lone mortal could express in a lifetime of writing or talking. Gradually we increase in wisdom and understanding and in time see ourselves as a part of the exquisitely balanced relativity shown throughout all nature—and through the very godlike qualities with which we have been endowed we are in time able to associate the nature of our creation with the purpose in His placing us here among adverse conditions brought about not only by ourselves but all those who came before us.

This conglomeration of influences for good and for evil is the conditioning ground for the strengthening of the soul to dwell in harmony with its God as an independent godlike being. One of nature's oldest laws is that strength increases through exercise. A perfect set of muscles shrivels in uselessness unless put to work; strength of character grows by resisting temptation and by affirmative employment of all the

powers within us in ways that nurture the growth of the soul. The Son of God himself did not violate the condition by which strength comes into being but rather exposed himself to these same conditions.

We don't come to know our God in a day; but day by day, we grow toward him. The poet declared:

Heaven is not reached by a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

Just now Jonathan, the family question-box, sauntered out in his sleepers, grinning happily.

"Mama," his voice squeaked in delight, "did you know that God is a little boy?"

Our God grows up with us, and the day eventually comes when we realize he has been there all the time, but the smallness of our minds and our limited experiences have made it impossible for us to recognize him if we saw him. Although we have the capacities to know God as he really is, we may never find out, because we don't exercise those powers increasing the strength to come near him.

News and Notes

(Continued from page 2.)

LYNN SMITH AND FAMILY ARRIVE IN ZION

Evangelist Lynn Smith arrived in Independence, Missouri, with his family on November 20, to take up his assignment as a General Church appointee. He will assist as a patriarch in the central stakes, and he and his family will live with his father, Presiding Patriarch Elbert A. Smith.

NEFF IS SPEAKER

Charles Neff, Assistant to the First Presidency, was the speaker for the Blue Ridge congregation on Sunday, November 22.

LEE HART AT SKYLARK ACTIVITY

The third annual song and story hour for Center Stake Skylarks was held Saturday, November 21, at South Chrysler Church, with Lee Hart, Stake Youth Leader, in charge. Sister Geneva Cable headed a committee to plan the program. About 180 girls and leaders attended.

ATTEND COMMUNITY THANKSGIVING SERVICE

The young people of Center Stake met at Stone Church on Wednesday evening, November 25, to go in a body to the community Thanksgiving service conducted at the First Christian Church by the Reverend Donald McKay.

Briefs

Zion's League Takes Tour

SAN BERNARDINO, CALIFORNIA.—A farewell party was given during the first week of August, honoring the former branch president, Elder Herald G. Wixom and family, who recently moved to Sacramento. Brother Wixom was presented a portfolio as a token of appreciation from the branch for his five years of service to them.

San Bernardino was host to the Southern California District annual Zion's League play tournament. Santa Paula placed first. Jean Nichol of San Bernardino won the award for the outstanding performance.

Apostle Edmund Gleazer visited the branch on August 23, and delivered the evening sermon.

The women's department sponsored a fish fry at Lytle Creek Park, and the proceeds were given to the reunion ground fund.

San Bernardino was well represented at both the children's and youth camps the latter part of August.

The Zion's League held their election September 13. The following officers were elected: president, Lindy Nichol; vice-president, Elbert Green; secretary and treasurer, Margaret Holding; worship chairman, Walter Davis; study chairman, Marshall Savage; service chairman, Juanita Niggel; recreation chairman, Douglas McCauley. The League made a caravan trip to Hollywood to see the movie, "The Robe." After seeing the movie, they went to Forest Lawn Memorial Park, in Glendale, and viewed the painting, "The Crucifixion." This picture was painted by Jan Styka, and measures 190 x 45 feet. From there the group visited Chinatown, enjoyed a Chinese dinner, and toured the shops in Chinatown.

The branch business meeting was held September 23. The following were elected: branch president, James F. Cooper; counselors, Frederick M. Savage and G. Gregory Dexter; clerk, recorder, and historian, Mary E. Cooper; treasurer and book steward, May Carter; director of religious education, Lawrence McCauley; supervisor of young people and Zion's League leader, Robert Nichol, Sr.; director of music, Wilma McCauley; director of drama, Helen Nichol; leader of women's department, Mary Brinkerhoff; publicity agent and *Herald* correspondent, Mary Lynn Nichol; bishop's solicitor, Wilson Ritchie.

Seven men from the branch and two of its missions were ordained to the priesthood: from San Bernardino Branch, Robert H. Nichol, Sr., priest; Elmer Pataky, priest; Marshall Savage, deacon; Walter Davis, deacon; from West Riverside mission, Clifford Peters, elder; James Baker, deacon; and from Barstow mission, Robert Beck, priest, and William Bush, priest.—Reported by LINDY NICHOL

New Officers Chosen

LANCASTER, OHIO.—Elder George Howdyshell was elected to serve as pastor again during the coming year. Other officers elected were Howard Koontz, church school director; Betty Griffin, women's leader; Edna Smith, book steward; Ruth Howdyshell, music department.

Barry Fuller was the speaker on August 9. A number of young people attended youth camp held at Canter's Cave August 16-23. Elder Howdyshell and family attended youth camp, then visited other historic church sites in the East.

Robert Brush was the speaker August 16. Several from the branch attended Fall River District conference held at North Church in Columbus.

Recent speakers have included Elders E. H. Caldwell, H. A. Griffin, Edward L. Smith, Howard Koontz, and Kyle Reed.

Apostle D. T. Williams was the speaker October 13. On October 20, President W. Wallace Smith was guest speaker.—Reported by CORA STONEBURNER

Entire Family Baptized

PARKERSBURG, WEST VIRGINIA.—A series of missionary services were conducted at the Greenwood mission during the week of September 13-18 by District Counselor Clyde S. Rice. The mission is under the supervision of the Parkersburg Branch, of which Elder Rice is the pastor.

Elder Rice was the speaker for all the services, and the topics for the sermons were "The Mission of Christ," illustrated, "The Tragedy of the Dark Ages," illustrated, "Reformation and Restoration," "The Buried Book of the Bible," illustrated, "From Heaven or of Men," and "Our Stewardship."

Brother and Sister Ernest Cottrill and daughter, Betty, of Central Station, West Virginia, were baptized at the close of the services, Sunday, September 27. The baptisms were performed by Elder Orval Cottrill, pastor of the Greenwood mission, and confirmation followed in the hall where the Saints at Greenwood meet for their services. Those assisting in the confirmation service were Elders Clyde S. Rice, Orval Cottrill, and Harry B. Smith. The Ernest Cottrills' son, Larry, was blessed by Elder Rice.

Services were held for many years in the home of Sister Florence Williams. Brother Emerson Cottrill was called and ordained a deacon recently.—Reported by MABEL L. SMITH

Five Baptized

HOUSTON, TEXAS.—The following were baptized on October 18: Beuron Boyd, Bruce Boyd, Laird Baker, Agnes Mason, and Linda Williams.

Sue Ann Payne, Sylvia Funk, and Shirley Arnold are attending Graceland this year. A Graceland graduate of last year, James Wright, is attending the University of Texas at Austin, Texas.

Millard Payne has reported for duty in the armed forces at Fort Bliss, El Paso, Texas.

Houston appreciated the recent visit of Brother Wayne Simmons.—Reported by LUCILE CROOKER

Annual Election Held

GRAND RAPIDS, MICHIGAN.—Annual election was held in September, with the following officers elected: pastor, James C. Phillips; counselors, Alma Dieterman and A. F. Shotwell; Galewood mission pastor, Robert Harvey; treasurer, Erwin Albrecht; branch clerk, Leah Smith; junior church pastor, Delbert Dodds; recorder, William Sherwood; church school director, William Griffin; church school assistants, John Thumm, and Almer Lee Dieterman; church school secretary, Grace Fitch; youth supervisor, Keith Harvey; young adult supervisor, Jack Hodge; children's supervisor and music director, Francis Carlson; women's leader, Francis Osborne; men's club leader, John Thumm; book steward and librarian, Grace Fitch; auditor, Clifford Mottashed; finance committee, Jim Grutter, William Sherwood, Jack Hodge, and Clifford Mottashed; church reporter, Joyce Thumm; custodians, Jesse Krause and Fred Curtiss; and solicitor, Garnett Smith.

The baptism of Mr. and Mrs. Clifford Ward took place October 28, with Brother Dirk Venema officiating.

Elder John Blackstock conducted a missionary series November 8-15 on "Latter Day Saint Distinctives."

For a period of five consecutive Monday evenings a district leadership training class was held.

Four young men from the branch have been active in missionary work, led by their pastor, Brother Phillips. They held a series of services in the Belding-Greenville area October 18-November 8. They are Brothers Dirk Venema, John Thumm, Keith Harvey, and Ugene Jefferies.—Reported by JOYCE THUMM

Women's Department Active

WALLA WALLA, WASHINGTON.—

Church attendance through the busy season was better than any previous year in the history of the mission. Prayer meeting attendance held up well. Students from Graceland College who were working in the canneries at Milton, Oregon, gave the mission their support during the summer.

Easter and Children's Day programs were observed with appropriate programs. Sandra Lee, daughter of Tom and Mildred Faircloth, was blessed August 2 by Elder Orva Croft.

Family nights were discontinued during the summer, but several picnics in the park and basket dinners at the church were enjoyed.

Speakers during the past six months have included Earl Wilcox, Orva Croft, Floyd Winegar, T. A. Beck, Carlos Crownover, Matt Crownover, Guy Allen, Charles Miller, Elder Ferguson of LaGrande, Oregon, Percy Howard of Lamoni, Iowa, and Evangelist Frank Curtis.

Gifts to the church have included landscaping around the church with stock, donated by Milton Nurseries, some brass vases for flowers, and velvet draperies and table cover for the worship center.

Officers elected July 26 included John Fletcher, pastor; Lauree Miller, women's leader; Earl Henley, church school director; Vida M. Fletcher, music director; Crystal Henley, secretary and treasurer; Richard Sargent, church custodian; Joan Sargent, social leader; Emma Lou Weis, young adult leader; Pheba Miller, publicity. When it was certain that there would be an elder available, John Fletcher asked to be released, and Orva Croft was appointed pastor.

Elder Floyd Winegar and family, of Pullman, Washington, are a welcome addition to the group.

The women's department, with fifteen active members, had an enjoyable year, becoming better acquainted with tradition, laws, and institutions of the church through lessons prepared and taught by church members. Other challenging and interesting topics were presented by professional people, most of whom were not members.

The group presented flowers to all members of the church and close friends of the church who were hospitalized during the year, held three baby showers, a kitchen shower, joined forces for a cleaning day at church, sponsored two basket dinners and the mission Christmas party, arranged for a meal to be taken to a bereaved member, rented a radio for a polio patient, presented a wedding gift, and sponsored a church nursery. The sum of \$138 was turned in from luncheons, a rummage sale, and a bake sale.—Reported by LEOTA HILL

New Buildings Planned

INDEPENDENCE, MISSOURI.—The Melchisedec priesthood school began October 26 in Center Stake. The schedule of classes and instructors includes "The Work of the Elder," taught by Dwight Davis; "Worship Leadership," Glaude A. Smith; "Methods of Evangelism," Merle Guthrie; "Administration of the Kingdom-building Program," Charles Graham

and William Fetter; "Public Speaking," Arthur Rock and Evan Fry.

IN THE BLUE RIDGE CONGREGATION, Elder Almer Sheehy conducted a missionary series November 1-8.

Apostle Reed Holmes was guest speaker September 25 at the Center Stake League fellowship service on the church lawn. Elder Lee Hart was in charge of the service, assisted by Elder Ernest Rauh.

Apostle Reed Holmes and Charles Hield delivered the sermons on September 27.

Christmas candles were made October 13 by the women's department. They will be sold for the benefit of the building fund. The goal for 1953 is the liquidation of the present indebtedness of \$2,500.

AT ENGLEWOOD, the women's department elected officers for the coming year. Mrs. Virginia Henry is the leader. Assistants are Mrs. Katy Harder and Mrs. Thelma Cox. Mrs. Kathleen Jennings is secretary, Mrs. Belle Liles is treasurer, and Mrs. Fern Stribling is cradle roll supervisor. Friendly visiting supervisor is Mrs. Zella Elliott. At a recent meeting Mrs. Othelia Mengel was elected leader of the Daughters of Zion. Approximately one hundred dollars was cleared at an ice-cream social August 27.

Babies who received their blessings recently were Grace Yvonne, daughter of Mr. and Mrs. David E. Farrell, and David Aaron, son of Mr. and Mrs. Joseph Williams. Elders Kenneth Henry, Marion Bronson, and William LaGrece officiated.

The Zion's League sponsored a bake sale September 26, from which thirty dollars was realized.

The ordination of William H. Fetter to the office of elder took place October 11. Pastor William LaGrece officiated, with Elder A. E. Walters, Jr., assisting.

AT GUDGELL PARK, the Zion's League, under the leadership of Joy Harris, held their installation of officers at Adair Park.

Sunday morning, September 27, a promotion day service was held, with Mrs. Elywin Powell, children's supervisor, in charge.

Boy Scout Troop 173 was represented at the Three Trails Camporee, October 10-11, by twenty-two Scouts and seven leaders.

Mrs. Thomas Steele replaces Mrs. Robert Frazer as leader of Daughters of Zion.

The excavation work for the new church has begun. The building fund goal for the next twelve months is \$25,000.

AT STONE CHURCH, a drive began July 1 to break ground for the new religious education building. Pastor Glaude Smith reported that \$14,563 had been raised, and it is hoped that the entire amount may be on hand by next General Conference.

AT SOUTH CRYSLER, three babies received blessings on September 27. They were Vicki, daughter of Mr. and Mrs. Wilmer Peterson, blessed by her uncle, Elder Joe Baldwin, and her grandfather, Elder Elvin Seaton; Kevin Jay, son of Mr. and Mrs. Benton Paxton, blessed by Elders Orville Hiles and James Van Biber; and Cynthia Ann, daughter of Mr. and Mrs. John P. Watts, blessed by Elders James Van Biber and Orville Hiles.

A priesthood class has been organized during the church school hour. Elder Norman Cox is the teacher.

A girl's junior chorus has been organized under the direction of Mrs. Lucille Peek. They sang at church school hour October 11. With the increase in number of children coming into the chorus at the age of seven, Mrs. Peek saw a need for two groups—there are about forty children in the two groups.

IN THE SECOND CHURCH CONGREGATION, about fifty persons of all ages took a bus tour October 11. The tour was sponsored by the young adult group, whose leaders are Arthur

and Myrtle Collins. Points of interest along the way were explained by Elder Bren Sarratt, who had made an extensive study of famous church landmarks. Brother C. Ed. Miller, who accompanied the group, was also able to give interesting side lights. Richmond, Missouri, was the first stop, where the graves of David Whitmer and Oliver Cowdery were visited. The group had lunch at Gallatin, Missouri, the county seat of Caldwell County, where the Saints once had a thriving community. They saw the remains of the Nephite altar, and the few logs that still stand at Lyman Wight's home. They stood on the rock from which Joseph Smith delivered his first sermon to the people of Caldwell County. Last, they visited the old jail at Liberty, Missouri.

The new addition to Second Church is progressing steadily with volunteer labor.

On Sunday, September 27, an ordination service was held at the eleven o'clock hour. At this time Lane Bolt was ordained to the office of elder, Eldon Shakespeare to the office of teacher, Warren West to the office of priest, and Darrell Bolt to the office of deacon. Elders officiating in this ordinance were Bren Sarratt, Herman Chelline, Leroy Hunt, Everett West, Arthur Collins, and Lane Bolt.—From November *Centerstake News*

Annual Conference

MIDLAND, MICHIGAN.—The Graceland Choir presented a concert at the church on March 31.

On May 17, Ole Fouch of a Detroit radio station presented a concert on the new Baldwin organ installed in the church a few months ago.

The annual business meeting for election of officers was held June 3, with the following officers elected: G. Everett Berndt, pastor; Chester Bartlett, associate pastor; Jacqueline Brown, secretary; Hugh Martin, treasurer; James Cummins, music director; Robert Campbell, director of religious education; Esther Foster, children's supervisor; Elna Campbell, young people's supervisor; Lloyd Jones, adult supervisor; Marian Ash, women's leader.

Dale Parkinson, David Chapin, and Muriel Herendeen are attending Graceland College.

A special branch business meeting was held August 16 to approve the call of Robert Campbell to the office of elder. He was ordained Sunday, November 1. The resignation of G. Everett Berndt as pastor was accepted, since he has been transferred to Kansas City. It was recommended and approved that Chester Bartlett serve as acting pastor for the remainder of the year.

The annual conference of the South Central District was held on October 11, with Apostle C. G. Mesley presiding. Officers elected for the district were John Wiley, president; Otto Bartlett and John Wiltsie, advisors; Mrs. James Cummings, secretary; William Asck, treasurer; Mrs. John Wiley, director of women; Harry Runkle, director of music; Arthur Freeze, director of religious education; Richard Zmyslony, young people's supervisor.

Zion's League officers were elected September 13, and included Elaine Bartlett, president; Gloria Ludy, vice-president; Jacqueline Brown, secretary; and Fred Provost, treasurer.—Reported by JACQUELINE A. BROWN

Council of Churches Official Speaks

SAINT JOSEPH, MISSOURI.—First Church is located at Seventeenth and Faraon. On September 2 a business meeting was held, with Pastor Joseph Albus in charge. The following officers were approved: junior pastor, Melvin Hougas; church school director, Willard Hinderks; children's supervisor, Mrs. Chester Batsell; Zion's League, Harry Reeves; junior

League, Melvin Bohrer; women's leader, Mrs. Charles Houpp; director of music, Evan Ehlers; clerk, Mrs. Charles Beadnall; reporter, Mrs. Gordon Wood; librarian, Mrs. Harry Reeves; treasurer, William Ruoff; auditor, Jewell Hawman; solicitor, Frank Mauzey; historian, Mrs. Fritz Bohrer. The members of the finance committee are Joseph Albus, Willard Hinderks, William Ruoff, Forest Kinder, and A. J. Ruoff.

Elder E. Y. Hunker of Independence, Missouri, held a three weeks' series of meetings, beginning October 11, in Saint Joseph. He spent one week at each of the three churches. The general theme of the gospel sermons was "Jesus, the Light of the World."

The Reverend George Wilson, executive secretary of the St. Joseph Council of Churches, spoke to the congregation on October 25. At the vesper service at six, the drama group directed by Mrs. James McGee and Mrs. Carl Jensen presented a play, "Church for Sale."

The Harmony circle has completed the study course, "Women's Distinctive Stewardship," by Thelona Stevens. The lessons were taught by Mrs. Delpha Black Hawman.

The evening of November 3, the young adult group attended a housewarming at the home of Elder and Mrs. John Newhart, recently married. Mrs. Newhart was the former Ruth Loving.—Reported by MRS. GORDON WOOD

Elections Held

NEVADA, IOWA.—The following officers were elected in August: pastor, Lloyd Young; church school director, Charles Wilkinson; women's leader, Ethel Corbin; youth leader, Marlowe Ray; treasurer, Lois Furland; secretary and recorder, Fern Upchurch; music director, Joan Young; publicity, Harlan Metcalf; auditors, Chester Shalley, Marlowe Ray, Joyce Ray; book steward, Ethel Corbin; historian, Joyce Ray; counselors to the branch pastor, Charles Lehman, and Edward Shalley; assistant church school director, Harlan Metcalf.

Church school teachers are as follows: adult class, Charles Wilkinson and Charles Lehman; young adult, Lloyd Young; youth class, Ethel Corbin; children, Joan Young; nursery, Ina Metcalf.

Women's officers elected are leader, Ethel Corbin, assistant, Ina Metcalf; secretary, Arlene Musyl; treasurer, Stella Thornton; social committee, Carmen Shalley and Ina Metcalf; and publicity and teacher, Ethel Corbin.

Over \$200.00 was cleared at the Story County Centennial. This was added to the building fund for basement improvement. The building committee includes Bob Corbin and Charles Wilkinson.

A number attended the Des Moines District youth camp.

A branch Halloween party was held October 30.

Visiting ministers included Dale Paterna, Eddie Lewis, Eugene Crandal, Paul Winans, Jr., Wade Hankins, and Dave Shippy.—Reported by HARLAN METCALF

Officers Elected

BELDING, MICHIGAN.—The following officers were elected for the coming year: pastor, Elder Harvey Van Dusen; secretary, Beverly Bauman; treasurer and solicitor, Albert Hoisington; book steward, Elder Glenn Condon; publicity agent, Joice Johnson; recorder and director of women, Hazel Van Dusen; youth director, Dan Bauman; branch priest, Harry L. Johnson.

The church is located at 720 Moulton Street in Belding.



"Messiah" Choir

The broadcast of *The Messiah* on the evening of December 20 will provide a view like the above for the "live audience" who will see the presentation at the TV Playhouse of KMBC in Kansas City. Millions will hear the oratorio by the Independence "Messiah" Choir over C.B.S. radio.

Tickets for the performance may be obtained by writing the "Messiah" Publicity Director, The Auditorium, Independence, Missouri. If you plan to be in the radio audience, why not invite your friends and have a "listening party"?

Check your local C.B.S. station for time of broadcast in your area.

Slides of the Holy Land

Photographed by Mr. and Mrs. Harvey M. Hunter

These thirty-three kodachrome slides taken in the Holy Land and adjacent territory are presented under the sponsorship of the Committee on Evangelism of the Quorum of Seventy.

The information which is offered in the manual is not in sequence, thus leaving the projectionist free to present his story, or to insert the slides with other sets.

with manual, **\$6.25**

Herald House

Independence, Missouri

BRIEFS (Continued)

Annual Election

PLEASANTON, KANSAS.—The annual mission election was held October 28, with District President W. E. Williams in charge. The following officers were elected: Ralph Murdock, pastor; Orion Dennis, church school director; Anna McAlister, secretary; Alma Springer, treasurer and primary teacher; Verna Nicholson, music director; Ross DeMott, auditor; Ed Nicholson, publicity agent and adult teacher; Elmer McAlister, solicitor; Ella Richardson, intermediate class teacher; and Ed Nicholson, Orion Dennis, and Alma Springer, building project committee members.

Brother W. E. Williams conducted a ten-day series of meetings in October, with a large crowd each night.—Reported by ED NICHOLSON

Repairs Made on Joseph Smith Home

NAUVOO, ILLINOIS.—New officers for the year are Arnold J. Ourth, pastor; Mrs. Roberta Garrett, church school director; R. H. Atkinson, adult supervisor; Mrs. Madelyn Hartman, children's supervisor; Ruth Knipe, branch secretary; Ralph Tripp, branch recorder and solicitor; Harold Smith, treasurer; Vera Garrett, church school secretary; Blanche Klingelmueller, women's leader; Betty Tripp, branch historian; Mildred Smith, music supervisor; J. W. Klingelmueller, book steward; Florence Ourth, publicity; R. H. Atkinson, J. W. Klingelmueller, and Elmer Garrett, finance committee; Ralph Tripp, R. H. Atkinson, and Albert Tripp, building committee.

Extensive repairs are being made on the historic Joseph Smith homestead. The old log timbers have been replaced by new timbers. The log portion of the homestead was built in 1803. In 1839 it was sold to Joseph Smith by James White, a river captain, for \$5,000.

The Mansion House, built to accommodate travelers who came to the city, and the homestead in which the Smith family lived, are open to the public with free guide service. Fred Banta is in charge of this service. He was assisted during the summer months by Blair Bryant of Independence and Lloyd Tripp of Nauvoo. Others who assisted included Darwin Sweezer and Ralph Gunn of Fort Madison, and Hal Smith and Lee Ourth of Nauvoo.

In October there were 1,500 visitors registered; in September, more than 3,000 visited the historic buildings.

During the winter months, Brother Banta will be working among the churches in the southeast Iowa area, and the guide work will be carried on by John Williams, caretaker.—Reported by FLORENCE OURTH

Sermons Recorded

CLITHERALL, MINNESOTA.—The Red River District held a well-attended reunion the first part of June, with Apostle D. O. Chesworth present. Others who assisted in ministry were Elder Cecil Ettinger and Sister Ettinger, and Elder and Mrs. Deibert Smith. Sister Smith taught the women's class, on the "Challenge of the Restoration," featuring food and health primarily.

The Zion's League, under the leadership of Huey Black of Fargo, is active and has held two retreats during the year.

Fall conference was held in Fargo and a two-day rally October 10-11 was well attended.

Women's institute was held October 25 at Audubon, with Dr. C. F. Young of Fargo as speaker. A round-table discussion followed, directed by Mrs. Kate Rotzien, district women's leader.

During the past year the branches of the district have enjoyed the ministry of Apostle Chesworth, Seventies Ettinger and Smith, Patriarchs A. K. Dilly and J. Charles May, and

in the Clitherall Branch, Elder Mann and family of Decatur, Nebraska, and Kenneth Sherman and others of the Center Place, including the Howard Anderson family, who spent part of their time at their cottage at Clitherall.

The branch has been privileged to listen to some of the sermons delivered at the reunion, which were tape recorded by the pastor, Julius Stabnow.—Reported by ALTA KIMBER

NEXT WEEK'S HERALD WILL SAY . . .

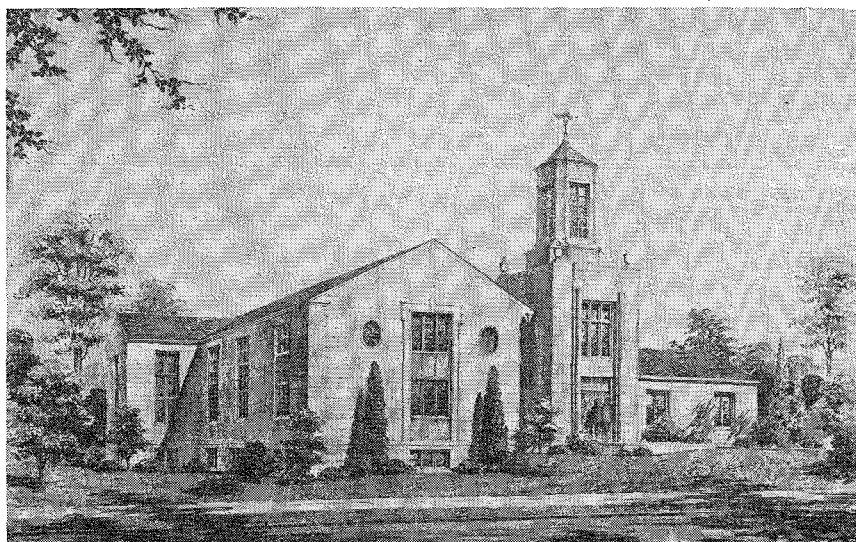
"Sometimes religion is the voice of conscience, accusing us of doing something unworthy of our principles."—"The Tests of Religion," by L. J. Lea.

"No true spiritual development can be expected in a life which views sin in a casual, indifferent, cavalier, or cynical manner. . . . 'Retaining a remission of our sins' calls for continuous striving after righteousness in a positive sense."—"Retaining a Remission of Our Sins," by Floyd Potter.

"While all men have choices to make, not often does life or death hang in the balance. . . . The secret of Daniel's greatness lies in the fact that he went upon his knees."—"Overcoming Today's Tensions," by Grant Dobson.

"Well does the Christ merit his many titles. . . . He was also a great general, a great contractor, a great humanitarian, whose prime concern was to do his Father's will and to bring to pass the immortality and eternal life of man through love and godly government."—"Jesus Christ, the Son of God," Part III, by Charles R. Hield.

"Kisuke wrote, 'I have newly established an export and import business firm, GRACELANDERS CORPORATION, and opened up its markets in both South and North American Continents. . . . By doing business with other nations I hope that I can get to know their cultural, historical, social, and religious backgrounds, so that someday I can contribute to build a healthy Zion society in every corner of the earth through the mutual understandings and assistances.'"—"Gracelanders Corporation—Japan," by Verda E. Bryant.



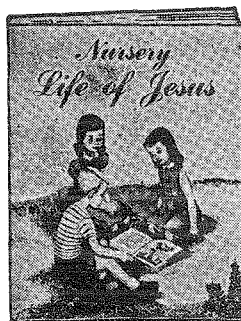
Washington, D. C., Church

ON OCTOBER 26, the Washington, D.C., Branch began to see the realization of a dream of decades when a contractor moved onto the site to commence construction of the first Reorganized Latter Day Saints church to be built in the nation's capital. Formal ground-breaking for the edifice took place on August 2, 1953, with President F. Henry Edwards and Presiding Bishop G. Leslie DeLapp representing the General Church. Other ground breakers included a venerable charter member of the Washington Branch, Elder Adolphus Edwards, Sr., and Sister Rebecca Froyd, often called "the mother of the Washington Branch."

As chairman of the current building committee, Elder Richard Wahl represented all the membership of the committee, past and present. Others who participated included Sister Myra Harder for the women's department, Priest Joseph Piedimonte for the Zion's League, Elder R. A. Bobbitt for the New York-Philadelphia District, and the Washington Branch pastor, High Priest John T. Conway.

Situated at 3526 Massachusetts Avenue, N.W., the new structure will be centrally located for the Washington congregation and will be on a section of the avenue recently called the "Street of Churches" by the *Washington Post*. Many beautiful churches, embassies, and fine residences stand along both sides of this portion of Massachusetts Avenue, and the church will have reason to be proud of the brick-faced building now going up at an estimated cost for building and furnishings of over \$150,000. The project is being jointly financed by the Washington Branch and the General Church.

Nursery Life of Jesus



A brand-new book of 23 pictures in full color that gives a new vivid translation of the life of Jesus along with a gospel story for each. Stories are written in an easy, simple style, with a vocabulary within the nursery child's understanding. There is a scriptural reference and memory verse for each illustration. Size, 6¾ x 9 inches, 48 pages. Standard Publishing Company.

\$1.25

Herald House

Independence, Missouri

Bulletin Board

Changes of Address

Pvt. Joseph W. Wellington, US 55259440
Hq Btry, 235th Field Atry. Obsr. Bn.
APO 264, c/o Postmaster
San Francisco, California

Mr. and Mrs. David K. Larmour
7916-91 Avenue
Edmonton, Alberta

Servicemen's Addresses

Pvt. James A. Christenson
US 55458928 Co. L
87th Regt. 10th Inf. Div.
Fort Riley, Kansas

Pfc. Dale E. Minkler
US 52200491
Signal Section Hdqts. KCOMZ
Company 2
APO 234, c/o Postmaster
San Francisco, California

To Whom It May Concern

We regret that it has been necessary to place Elder Joseph F. Brown of Jefferson City, Missouri, under ministerial silence as of September 23, 1953, and he will be unable to function further in any priesthood capacity.

JOHN W. GUINNEE
Pastor, Jefferson City, Missouri

Address of Church in Springfield, Illinois

Fillmore at Homewood-Jerome
Melvin L. Fowler, Pastor
Telephone 2-9117

Brooklyn Services

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

Church Addresses—Chicago, Illinois

First Chicago Branch
Austin YMCA
501 North Central Avenue
Chicago, Illinois

Chicago Brainerd Branch
8805 South Throop Street
Chicago, Illinois

West Suburban
Lombard Community House
Corner of Westmore and Division
Lombard, Illinois

Requests for Prayers

Prayers are requested for Willie J. White of Bismarck, Arkansas, who is confined to the State Hospital at Little Rock, Arkansas, and is very ill.

Mrs. Mary A. Puryear of Denver, Colorado, requests prayers for her uncle, Frank Parsons, who is a cancer patient at Matlaw Sanitarium, West 533 Sharp Avenue, Spokane, Washington. He is a nonmember.

WEDDINGS

Rachar-Lowery

Lillian George Lowery, daughter of Mr. and Mrs. George Lowery of Caldwell, Ontario, and William Herbert Rachar, son of Mr. and Mrs. Lloyd Rachar of Fergus, Ontario, were married November 7 in St. George's Church, Utopia, Ontario. A reception was held at the home of the bride's parents following the wedding. They are residing in Barrie, Ontario.

Liggett-Altman

Lucy Jane Altman, daughter of Mr. and Mrs. James E. Altman, and Ivan D. Liggett were married at the home of the bride's parents in Danville, Illinois, Elder Pershing Tousley officiating. The bride is a member of Danville mission.

Wright-Richards

Wilma Richards of Limerick, Ohio, and Charles Wright of Dayton, Ohio, were married May 1 at the home of Pastor Millard F. Weese, Pastor Weese officiating. They are residing in Dayton.

BIRTHS

Jack and Helen Pray of Mobile, Alabama, announce the birth of a daughter on November 8. She has been named Jackie Ellen.

A daughter, Kathy Ann, was born on October 29 at St. Luke's Hospital to Mr. and Mrs. J. L. Braum of Kansas City, Missouri. Mrs. Braum is the former Florene Torrance, daughter of the late W. B. Torrance and Mrs. Torrance of Guilford, Missouri.

A son, John Thomas III, was born November 16 at the Independence Sanitarium to Mr. and Mrs. John T. Regan. Mrs. Regan is the former Marilyn Cummings of Burlington, Iowa.

Mr. and Mrs. Kenneth Parker announce the birth of a daughter, Janet Ann, born October 1. She was blessed on November 1 by Elders L. R. White and Solomon Tripp at the Reorganized Church in Bellingham, Washington.

DEATHS

ANDERSON.—Benjamin M., son of Andrew K. and Enger Ormsdatter Anderson, was born on October 17, 1869, near Mission, Illinois, and died November 4, 1953, in Omaha, Nebraska. In 1872 the family settled near Lamoni. Benjamin became a member of the Reorganized Church in early youth and from 1902 served in various priesthood offices, including priest, elder, high priest, bishop's agent, and presiding elder of both Omaha and Lincoln Branches. On February 24, 1891, he was married to Mary Audentia Smith, granddaughter of Joseph Smith II and daughter of Joseph Smith III and Bertha Madison Smith. Four of the seven children born to them survive him. After high school, Brother Anderson became an employee of the Herald Publishing House and eventually was made superintendent of the printing department. In 1902 he was employed as a salesman by the Carpenter Paper Company of Omaha; after fourteen years he became sales manager and buyer. In 1930 he took charge of the branch in Lincoln for the company, retiring four years later and returning to Omaha. He had been a member of the Omaha Rotary Club since 1919, and during World War II he served as chairman of Omaha's Draft Board No. 1.

Besides his wife he leaves three daughters: Bertha A. Hulmes of Denver, Colorado; Doris Fredrick of Orlando, Florida; and Rogene Prucha of Lincoln, Nebraska; a son, Duane S. Anderson of Springfield, Ohio; a brother, David Anderson of Phoenix, Arizona; a sister, Miss Nellie Anderson of Lamoni; ten grandchildren; and eleven great-grandchildren.

McMICKEN.—Elizabeth Ann, was born October 10, 1858, in Ontario, Canada, and died October 28, 1953, in Los Angeles, California. She was baptized into the Reorganized Church on July 10, 1887, and was the oldest member of the Central Los Angeles congregation. She had attended services there the past thirty years.

Surviving are five daughters: Bertha J. Meyers, Betty G. Cusick, Ethel Hart, Ollie Callahan, and Maude Wells; and two sons: Wes and Hunter McMicken. Funeral services were conducted by Elders G. E. Tickemyer and Walter Lane at the Wee Kirk o' the Heather in Forest Lawn Cemetery.

CARNEY.—Nancy Louanna, daughter of Jarvis A. and Mary Delilah Jones, was born November 29, 1883, in Avilla, Missouri, and died August 25, 1953, in Tucson, Arizona, after a lengthy illness. On August 7, 1904, she was married to Albert Jackson Carney, who survives her. They lived at Fairland, Oklahoma; Blue Rapids, and Topeka, Kansas; Trinidad, Colorado; and Tucson, where she was active in church work. She had been a member of the Reorganized Church since she was sixteen.

Besides her husband she leaves four daughters: Nettie Bramer of Denver, Colorado; Mabelle Galardi of Montebello, California; Ruth Robino of LaVeta, Colorado; and Grace DeBella of Trinidad; a son, Floyd Carney of Monterey Park, California; five brothers: Charles Jones of Del Paso Heights, California; J. Albert and Joseph G. Jones of Fairland; Ott S. Jones of Albuquerque, New Mexico; and William A. Jones of Little Rock, Arkansas; a sister, Mrs. Cordelia Thompson of Minier, Illinois; and thirteen grandchildren. A son, Ammon, preceded her in death. Funeral services were conducted in Tucson on August 29. Elders A. E. Hartman and I. E. Turner officiating, after which the body was flown to Trinidad where services were conducted by Elder J. D. Curtis at the Campbell-Lewis Mortuary. Interment was in the Masonic Cemetery in Trinidad.

DILLON.—F. Ed., was born near Palmyra, Tennessee, on July 28, 1886, and died at his home in Oklahoma City, Oklahoma, on October 22, 1953. He was baptized into the

Paper-Craft for Christmas



Here is a book of paper-craft hand-work ideas for class and family group work. It contains many patterns for three-dimensional figures and scenes, a list of materials needed, full, easy-to-follow instructions, and actual photographs; also contains patterns for Christmas cards, favors, border, and window decorations, and three-dimensional tree ornaments. Standard Publishing Company.

only \$1.10

Herald House

Independence, Missouri

Reorganized Church in 1909, ordained an elder in 1910, a high priest in 1923, and a patriarch in 1934. For many years he served Central Oklahoma District as bishop's agent, and from 1920 until 1934 was district president. He was in the grocery business until he retired so that he could give full time to his church work; he was especially interested in ministering to the Indians. He continued to serve the church until his health failed. In 1893 he was married to Rodilla Vickrey. After her death he married Ethel B. Brooner, a teacher in the Oklahoma City public schools. Besides his wife, Ethel, he leaves a brother, S. A. Dillon of Oklahoma City, and a sister, Mrs. G. H. Nolon of Palmyra. Interment was in Memorial Park Cemetery, Oklahoma City, Oklahoma.

GROVES.—Orville Lawrence, son of John K. and Julia Ann Groves, was born October 11, 1867, near Rome, Indiana, and died November 6, 1963, after being bedfast for nearly three years (place of death not given). As a young man he taught school in Indiana, Tennessee, and Arkansas, then worked as a carpenter on the Southern Railroad and in Mt. Vernon, Illinois. On September 11, 1895, he was married to Effie Cummings; two children were born to them. A son, Damon, preceded him in death in 1928. He was baptized into the Reorganized Church on June 25, 1911, and ordained a teacher on April 5, 1931, in which office he served as long as his health permitted.

He is survived by his wife; a daughter, Zelma Henson of Xenia, Illinois; three grandchildren; and two great-grandchildren. Funeral services were held at the church, Elders Harry Henson and Brad Henson officiating. Burial was in the Henson Cemetery.

JAMES.—Albert George, was born November 19, 1882, and died October 10, 1953, at Gloucester Royal Infirmary in England. He

had been a member of the Reorganized Church for eleven years and was enrolled at Gloucester Branch. As a furniture dealer he will be remembered for his pleasing personality and warmheartedness. Many of his business associates attended his funeral, which was conducted by Bishop A. T. Trapp at the church, Number 4 Wellington Street. Interment was at Coney Hill Cemetery.

JUDD.—John Arthur, was born November 25, 1882, at Enfield, England, and died November 2, 1953, at his home in Enfield. He was baptized into the Reorganized Church in 1901. After his ordination as a priest he was elected in 1904 to serve as pastor of Enfield Branch, which position he held until 1940. In April, 1906, he was married to Elizabeth Tadgell; five sons were born to them. His wife, Elizabeth, died in 1941; later he was married to Gladys Maloney. One son, David, died in 1931. With four of his sons he founded a builders business; they assisted in the construction of the church building in Enfield. Not having any daughters, he and his wife adopted Mollie Maloney, daughter of the late Mr. and Mrs. E. Maloney.

He is survived by his wife, Gladys; four sons: Dover, John, and Frank of Enfield, and William of Taree, Australia; and his adopted daughter, Mrs. Edwin Spargo of Vancouver, British Columbia. The funeral was held in the church at Enfield, Pastor J. F. Schofield and Patriarch J. W. Worth officiating. A memorial service was held on Sunday, November 8, with Patriarch Worth giving the address. Interment was in Lavender Hill Cemetery.

LANDRUM.—Ruth White, daughter of J. J. and Vinnie Buckley White, was born September 5, 1902, at Jackson, Ohio, and died October 3, 1953, at her home near Pleasant Valley, Ohio. On June 12, 1922, she was married to Sylva E. Landrum, who survives her. She

had been a member of the Reorganized Church since July 19, 1950.

Besides her husband she leaves a daughter, Mrs. Ammon Beatty of Dayton, Ohio; her mother; a sister; two brothers; and one grandchild. Funeral services were held at the Sperry Chapel in Jackson, Elder Floyd T. Rockwell and Roy Beatty officiating. Interment was in Greenlawn Cemetery, Jackson.

SMITH.—Carrie, daughter of John A. and Mary Evans, was born July 2, 1870, near Blairstown, Iowa, and died November 9, 1953, in Hinsdale, Illinois, where she was making her home with a daughter. On October 30, 1892, she was married to Walter C. Smith, who preceded her in death on June 23, 1942. She had been a member of the Reorganized Church since March, 1919.

Surviving are three sons: Floyd E. of Miami, Florida; Clyde N. of Topeka, Kansas; and Roy E. of Fullerton, California; twin daughters: Etta Jones of Omaha, Nebraska, and Edna Schonlan of Hinsdale, Illinois; eleven grandchildren; and four great-grandchildren. Funeral services were conducted at Pfeifer Chapel in Hinsdale, Elder Marion Cooper officiating. Interment was in Greenfield, Iowa.

WOLFE.—Frances Esther, was born July 3, 1899, at Prosperity, Missouri, and died November 9, 1953, at St. Joseph Hospital in Wichita, Kansas. On July 17, 1917, she was married to James R. Wolfe, who survives her. In 1920 they moved to Wichita, Kansas, and there joined the Reorganized Church on May 23, 1922.

Besides her husband she leaves a son, Charles Richard of Monrovia, California; and two grandchildren. Funeral services were held at the Broadway Mortuary in Wichita. Elders Ronald E. Manuel and Francis H. Vickery officiating. Interment was in Wichita Park Cemetery.

We're on the Air . . .

ALABAMA, Mobile.—WKRK, 710 on the dial, 7:15 a.m. (CST) Sunday.

ARKANSAS, Searcy.—KWCB, 1300 on the dial, 4:30-4:45 p.m. (CST) Sunday.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

CONNECTICUT, Norwalk.—WNLK, 1350 on the dial, 8:30 a.m. each Sunday (beginning July 5).

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

IDAHO, Sand Point.—KSPT, 1400 on the dial, 6:15-6:30 p.m. each Sunday.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m., Thursday, December 17.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFSE, 1810 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MONTANA, Kalispell.—KGEZ, 600 on the dial, 1:15 p.m. (MST) Saturday.

OHIO, Ashtabula (Cleveland area).—WICA, 970 on the dial, and WICA FM, 103.7 megacycles, 9:15 to 9:30 a.m., Sunday, July 14-December 6.

OKLAHOMA, Poteau.—KLCO, 1280 on the dial, 9:00-9:15 a.m. Sundays, beginning Dec. 6.

OREGON, Ontario.—KSRV, 1380 on the dial, Sunday 1:30 p.m. and 9:15 p.m.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 10:00 a.m. (CST) Sunday.

TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.

WASHINGTON, Kennewick.—KWIE, 610 on the dial 8:45 to 9:00 a.m. Sunday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Introducing

LUCILLE (BARKER) BACON, Flint, Michigan (page 12), is a housewife who loves to express herself in writing. In her early life she chose the medium of music as her form of expression, but now she says, "To my surprise writing brings a more total sense of satisfaction."

Sister Bacon explains that she was baptized as a child but that her conversion came about as an adult through investigation and meditation. Step by step she came to a conviction of faith and religion.

She was married to Paul J. Bacon in July, 1942. They have four children: Roseanne Gretchen, 6; Paul Jonathan, 5; Jan Garver, 3½; and Jeannine Lucille, 1.

Sister Bacon has attended many college lectures and short courses. She is the thoughtful type and enjoys expressing the "deep down" feelings in her writings.

Christmas Filmstrips You'll Want to Use

Child of Bethlehem

Jesus is born in Bethlehem. Near-by shepherds are drawn to the scene by the message of the singing angels. One verse of "Silent Night" and "O Come, All Ye Faithful" are included. Luke 2: 1-14. Black and white.

\$2.50

Three Wise Men

The wise and unlearned men alike present themselves and their gifts at the feet of the Christ child. The wise men co-operate to divert Herod's intrigue against the new King. Matthew 2: 1-12.

\$2.50

The Boyhood of Jesus

This filmstrip combines the Nativity, the Wise Men, and the escape to Egypt. Later, we see Jesus devoted to his Father's business, conversing with the teachers in the temple. Luke 2: 41-52.

\$2.50

The Birth of Christ

(26 frames, color, guide, \$3.00) The story of Jesus' birth is illustrated with favorite pictures from the Standard Bible Story readers.

\$3

Herald House

Independence, Missouri

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

M
h

MOVING ON

The other day our neighbor moved his horses out of the old pasture where they had eaten the grass down to the roots. He had another fenced field where the grass was tall, lush, and green. The horses resisted being caught in the old pasture. They were excited as they were led away. But in the new field they were glad.

We cannot stay in one place forever without growing stale. We exhaust our ideas and people's patience. We begin to repeat ourselves and bore others. We have gleaned every last bit of our harvest in that field. It will take a new person to plant and reap new things there. It is good if we are wise enough to recognize when it is time to move on, to let the normal changes of life refresh us and others. God made all of us with a certain nomadic trait, a migratory instinct. When fall comes, the wild geese soar on their powerful wings and go south. People also sometimes need to migrate.

L. J. L.

SPEECHLESS

Gossip, they say, is a way of saying nothing in such manner as to leave nothing unsaid.

PREJUDICE?

"Any man who gives in when he is right," says the cynic, "is spineless, weak, and probably married."

TONGUE OF FIRE

Husbands and wives are like matches—when we flare up we lose our heads.

—All quotes from "Kiwanis" magazine

PLAY IT SAFE . . .

When arguing, you sometimes find
You're sorely tried in the bout.
'Tis better to appear quite dumb
Than to speak and remove all doubt.
Armour T. Irwin

NO SANTA CLAUS

One reason so few recognize opportunity is because it's usually disguised as hard work.
—"The Safe Worker"

PASSING THOUGHT

Men's clothes are in style as long as they are wearable. Women's clothes are wearable as long as they are in style.
—"The Safe Worker"

PREJUDICED:

Nobody's opinions are entirely worthless. Even a stopped clock is right twice a day.
—"The Safe Worker"

OPEN HEARTS

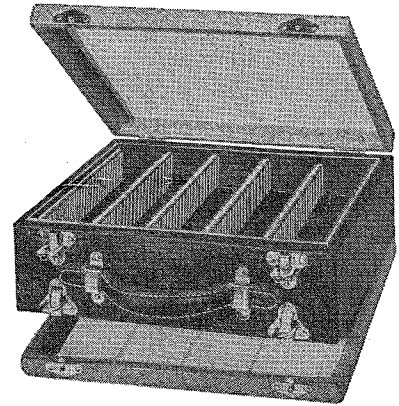
"I have always thought of Christmas time as a good time; a kind, forgiving, charitable, pleasant time; the only time I know of, in the long calendar of the year, when men and women seem by one consent to open their shut-up hearts freely. . . . And therefore, though it has never put a scrap of gold or silver in my pocket, I believe that it has done me good, and will do me good; and I say, God bless it!"
—Charles Dickens

Slide File Cases by Barnett & Jaffe

MODEL U-500

This attractive slide file case is one of the most compact made. It holds 500 glass slides or 1,500 easymounts. It is easily portable, or can be used as a storage file. Two molded unfile units protected by a handsome two-tone covered case. Space for listing of slides.

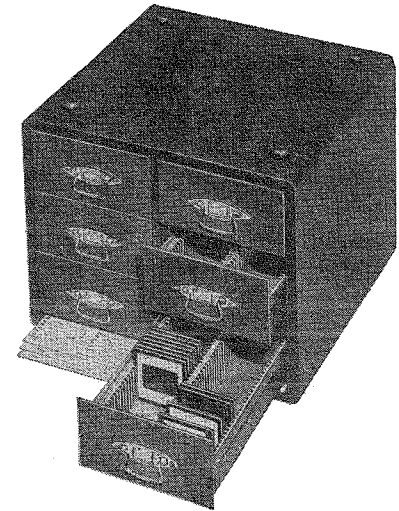
Price \$13.50



MODEL L-600

This library cabinet can nest one atop another to accommodate your growing selection of slides. Model L-600 comes with 6 unfile drawers to accommodate 600 glass slides or 1,800 easymounts. Unit drawers are interchangeable with portable models U-300 and G450. Removable index cards.

Price \$20.00



Herald House

Independence, Missouri

Contents

EDITORIAL:

The Works of the Enemy 3

ARTICLES:

The Auditorium—A Place of Fulfillment, *by Gladys Gould* 4
 A Day for Boldness, *by E. J. Gleazer, Jr.* 5
 Jesus Christ, the Son of God, Part II, *by Charles R. Hield* 8
 Financing Our Stake Building Program, *by H. W. Cackler* 10
 Identification, *by Marcella Schenck* 10
 We Do Not Walk Alone in Latin America, *by Albert L. Loving* 11
 My God and I, *by Lucille Bacon* 12
 Report on the Rochester College Student Conference, *by Carl Meste* 14
 Young People in the News—The Davis Sisters, *by Bob Akers* 15
 Question Time 16
 Marcella Schenck Dies, *by Chris B. Hartshorn* 17
 Herbert Scott III 17
 Appreciation for Service, *by G. L. DeLapp* 17
 Briefs 18
 Washington, D. C., Church 21
 Bulletin Board 22

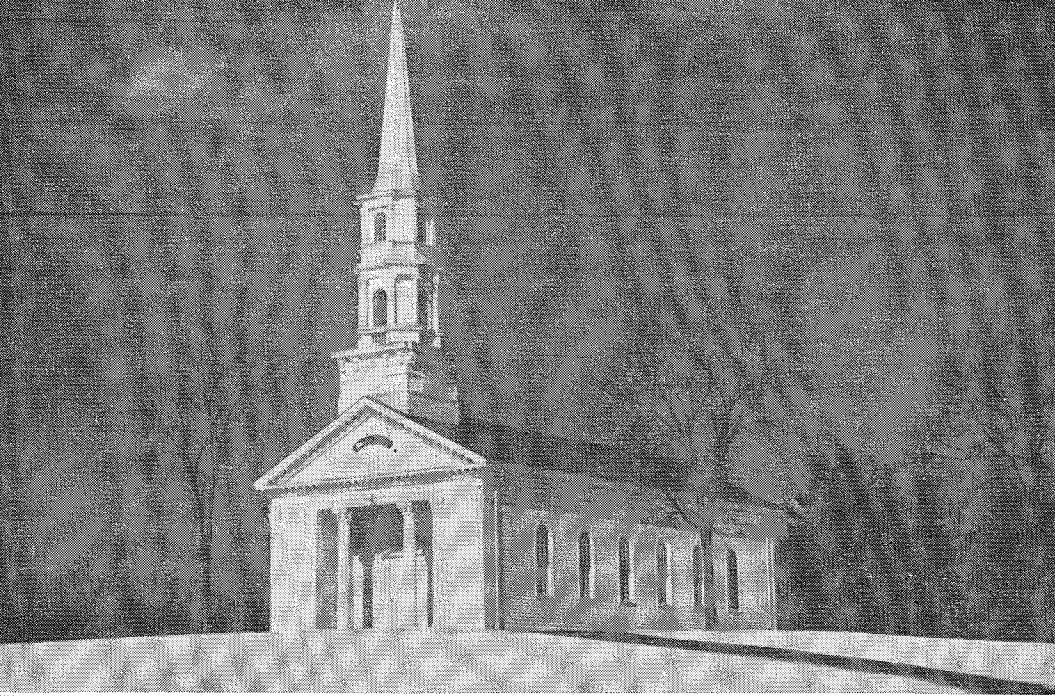


Photo by Milton P. Rumery

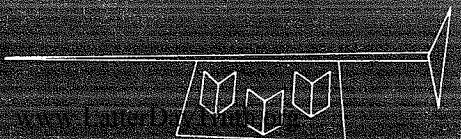
Martha Mary Chapel

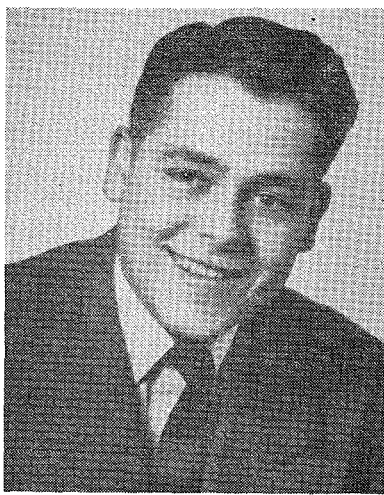
Sudbury, Massachusetts

the Saints' Herald

December 14, 1953

Volume 100





We'd Like You to Know . . .

Stanley W. Johnson

THE "W." stands for White, a reminder that Stan is the grandson of Apostle I. N. White. Stan almost became a newspaper man—and he may have been a professional baseball player. And thereon hangs the story of the choice he made to accept General Church appointment.

While at home in Spokane going to high school and in college he did advertising, then joined the editorial and reporting staff for a large city newspaper. At the end of his four years of college, he had gained some seniority in his department and was almost tempted to stay.

Also during high school and college he became active in sports. He played and refereed, and finally turned down a proposal that probably would have led to professional baseball. It was a blow to his feeling for glamour at the time, but often since then he has been glad of his decision. He says, however, that it is still difficult to go past a baseball park without feeling the urge to go in and "put on the spikes."

Stan feels that he owes much of his development in the church to his parents. They aided him in his search for truth without being restrictive. Under the subtle direction of Elder Philip Moore, who was then pastor in Spokane, he became vitally interested in full-time church work. He was ordained a priest in 1947 and an elder in 1950, just following the Conference when he received his first appointment to New York District. In 1952 he was reappointed there, and just recently his appointment has been extended to include the newly organized Scranton District. He was ordained a Seventy in 1952.

Stan was born May 17, 1928, in Spokane, Washington, and baptized there in 1937. He was graduated from North Central High School in 1946 and from Graceland in 1948. He received his B. A. degree in Bible and Christian Education from Whitworth College in Spokane in 1950 immediately following his appointment. He worked on school publications all the way through college and received several honors in this field, including the silver seal for journalism at Graceland.

In 1951 he married Jane Cook of Providence, Rhode Island. They met while serving on the staff of a church youth camp in Pennsylvania, had their first date in New Jersey, became engaged in Iowa, and were married in Massachusetts. They live in Buffalo, New York, where Stan is district missionary and president, and for the past eighteen months he has served also as pastor of the Buffalo Branch.

Stan's hobbies are sports, photography, and books. His special interest in the church is youth work.

The Saints' Herald Vol. 100 December 14, 1953 No. 50

EDITORS: *The First Presidency:* Israel A. Smith, F. Henry Edwards, W. Wallace Smith. **ASSISTANTS:** Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; and Audrey Stubbart, Copy Editor. **BUSINESS MANAGER,** Kenneth L. Graham.

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

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

News and Notes

FROM HEADQUARTERS

JOINT COUNCIL IN SESSION

President Israel A. Smith reports that Joint Council sessions began December 1.

ATTEND LEXINGTON CHURCH DEDICATION

President F. Henry Edwards, Bishop Henry Livingston, and Apostle Arthur Oakman were present at the dedication of the church at Lexington, Missouri, on Sunday, November 29. Stake President Harry J. Simons and Stake Bishop W. C. Becker also participated in the services.

AT DEDICATION OF CHURCH

President W. Wallace Smith was associated with Bishop G. Leslie DeLapp, Stake President Emery E. Jennings, and Stake Bishop Lewis E. Landsberg in the dedication of the Bedison, Missouri, church on Sunday, November 29. Orville E. Fannon is pastor at Bedison. Brother Smith reports that a number of people from the surrounding area gathered for the occasion.

IN NAUVOO DISTRICT

Apostle D. O. Chesworth was in the Nauvoo District the week end of December 5-6.

BRANCH ORGANIZED AT ALBUQUERQUE

Apostle Charles Hield has returned from a trip to New Mexico and Texas. He helped to organize the branch at Albuquerque on November 8, which has 125 members. On the same day Gerald Rose and Paul May were ordained elders, and John Shadel was ordained a priest.

Brother Hield was at Phoenix, Arizona, on November 10-13, at Tucson, November 13-16, and at Bisbee and Douglas, Arizona, on November 17-18.

He was in El Paso, Texas, November 19-20.

SPEAKER IN KANSAS CITY STAKE

Apostle Roscoe Davey spoke at Bennington Heights in Kansas City Stake and at Enoch Hill in Center Stake on Sunday, November 29.

FOUR DISTRICTS ORGANIZED

Apostle D. T. Williams has returned from the New York-Philadelphia area, where the former New York-Philadelphia District has been organized into four new districts, effective January 1, 1954. The four new districts are New York Metropolitan, Philadelphia Metropolitan, Washington, D. C., and Scranton, Pennsylvania.

Apostle Williams was assisted by Brother John Conway, pastor of the Washington, D. C., Branch, and past president of the New York-Philadelphia District.

AT THREE PRIESTHOOD INSTITUTES

Dr. F. M. McDowell has returned from three priesthood institutes held at Crestline Camp in Southern California District, Los Angeles, in Los Angeles Stake, and Berkeley, in Northern California District. He reported an excellent response on the part of administrative officers and priesthood at each institute, and estimated that three hundred ordained men were reached. Emphasis was given to the importance of sustained leadership on the part

(Continued on page 21.)

The Tests of Religion

"The Lord is a God of knowledge, and by his actions are weighed."—I Samuel 2: 3.

RELIGION is many things to many people, according to their ideas and requirements. It is good or bad for them according to its truth or error. And religion has its differences, even among the members of the church.

Sometimes religion is the voice of conscience, accusing us of doing something unworthy of our principles, not up to the standards that we ought to set for ourselves.

Sometimes religion is a star of hope on a dark night, and it shows the way through danger, temptation, and fear.

Again, religion gives encouragement when we doubt our powers, our strength, our capacities. It helps us to endure hard conditions, and not to give in to the whining voice of failure.

THE MOST OBVIOUS COMMENT on the text is the fact that no recognition is given to those for whom religion is merely a collection of talking points. No credit is allowed for those who think religion is something to be practiced exclusively at church. God weighs actions wherever they take place—with the priests and the Levite, and the good Samaritan on the road to Jericho, in shops and streets of Kansas City and St. Louis, in the Loop of Chicago, Times Square of New York City, and San Francisco's Market Street, at the little filling station on the highway across the desert, or in the all-night lunch place where truckers and workmen stop for refreshment.

Wherever you are, whatever you do, this includes you. What we need most is this realization, "God is watching me now, and I must do my best."

UNIVERSITY students have to take many tests. They study for a while, then take an examination to prove what they have learned. At the end of the course they take a final test and learn whether they have succeeded or failed. Without tests there could be no achievement, no honors, no degrees, no public recognition of professional merit and proficiency. The authority and value of the diploma rest upon a foundation of many examinations.

The special student may audit the courses and read the references. But there is something that he does not and cannot share with the regular students. There is the pressure, the study late at night, the hard cramming for examinations, the sharp lash of the whip of incentive, and the dark fear of failure. The regular student faces a stern "must." This is also true in life and religion.

A FRIEND at the university recently was awarded his Doctor's degree. This represented the culmination of some years of study and research, and the passing of very difficult examinations. At the close of the oral examination, the dean of his school said to him with a smile, "Now you will never have to take another examination!"

When the story was related to another graduate student he commented: "Yes, but he will still have to take examinations. He must examine himself every day to see whether he is doing what is right by his students, whether he is measuring up to his highest standards." There is something to think about in a great many departments of life. In our religion, too, we need to examine ourselves.

What a religion means to a person may depend far more on what he has done for God than on what God has done for him. Those who receive the showers of blessings from the open windows of heaven, those who drink the transformed wine at the wedding feast are not always themselves greatly changed. But those who go to work for God are changed in heart and spirit by miracles more marvelous than those that draw the crowds of wondering, curious, hungry people.

THIS TESTING BUSINESS works two ways, but many people do not know it. A man tests his religion, but ultimately something greater happens: the religion tests the man.

If it is a good religion—if it is a true one—it always passes the test with its people. It is in the counter-testing that many a man fails.

Religion has many tests. Among them are the test of truth, the test of service, and the test of love. Other tests are very important. But in any list of the great ones, these three are sure to be included, if the list is what it ought to be. Not whether it is exclusive, but whether it is true; not whether it is costly or wonderful, but whether it serves; not whether it is devoted to ostentatious good works, but whether it is motivated by love—these are the important things.

L. J. L.

Editorial

Gibson's Broadcast on WBBM

Some weeks ago Radio Station WBBM, Chicago, carried a program entitled the "Paul Gibson Show" in which Mr. Gibson gave a biographical broadcast on Joseph Smith. From reports reaching us, Mr. Gibson misrepresented the facts, indicating he was not advised as to the merits of the controversy about the founder of the church. We have tried unavailingly to get a copy of Mr. Gibson's script, and by latest letter from Station WBBM we learn that Mr. Gibson uses no scripts whatsoever on any of his daily programs.

We submit that Mr. Gibson's method is hardly fair to those with whom he deals, since they have no advance notice or opportunity to secure a recording of what he says. We have no doubt the station itself made and has such a record, but obviously it is not inclined to be helpful to us.

ISRAEL A. SMITH

A Question of Ethics

There are, of course, sharp differences of doctrine between the Reorganized Church and the Utah Mormon Church as well as some differences as to facts; but recently one of our appointees called our attention to a matter, asking if we could not compel the Mormons to "cease and desist."

Here is the situation: The Great Lakes Mission (Mormon) in a "fund-raising venture," as their advertising puts it, is sending out circulars advertising souvenir "underglazed dinner plates." A picture of this plate shows, as stated thereon, the "temples of the Church of Jesus Christ of Latter-day Saints." Occupying a prominent place among pictures of some thirteen temples is the Kirtland Temple. Thus it is more than implicated—indeed it is explicit—that the Church of Jesus Christ of Latter-day Saints owns the Temple at Kirtland. What can be gained by such methods is questionable, of course; but the whole matter lies without the realm of civil law. It does raise the question, however, is such procedure honest? I. A. S.

The Auditorium—

A Place of Fulfillment

Council of Twelve

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.
—Matthew 28: 18.

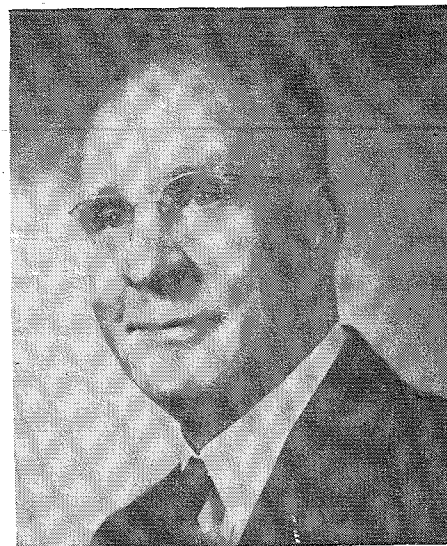
In line with this command to his first apostles, the Master continues to designate twelve special witnesses to go out from our General Conferences to teach the nations. They are assisted by the Seventies, the standing ministry, and other appointees, plus every loyal Saint who heeds the counsel that he who is warned shall warn his neighbor.

Called by revelation, these Twelve are "to preach the gospel and administer in the ordinances thereof," to act as supervisors and administrators under the direction of the First Presidency, each in the field of his appointment. They take the lead in providing missionary material and literature, the missionary kits, and missionary edition of the Book of Mormon which the Saints have helped to distribute and which have been followed up by letters and missionary visits.

The Council of Twelve occupies two suites of offices just east of the foyer, which include a council room in which its members meet to plan their missionary endeavors under the leadership of Apostle Paul M. Hanson. In this council young men are selected for appointment and others are called to function in the evangelistic office. Surveys of stakes, districts, and developmental areas are discussed. This council, in conjunction with the Presidency and Bishopric and departments concerned, has been alert to new methods of evangelizing and meeting the spiritual indifference of our modern world, with the result of cottage meeting methods and extended use of visual materials and radio.

As the first apostles were chosen from different walks of life, varied interests and experiences, so it has been in the Restoration of God's work in the latter days, and today Denmark, Australia, England, Ireland, Canada, and our Eastern, Western, and Central States are represented in the choosing of our Apostles.

G. G.



Apostle Paul M. Hanson

Across the Desk

From Apostle D. O. Chesworth:

On Sunday, November 22, we had another Missouri Development Area Day at Huntsville Branch. The attendance was by far the best we have had, being 33 per cent of the enrollment in the area. These 160 people were very enthusiastic, and the day spent with them certainly was a reward for what the church is doing in this development assignment.

Because of distance no one was there from Rolla, Trenton, nor Belle, and very few from Jefferson City and Linn. However, Linn was better represented than ever before.

Our day's activity consisted of an 8:45 class which I conducted, Communion service in charge of Brother Puckett, I preached at 11:00 and Brother Puckett presided at a testimony meeting at 1:30. We try to vary the program each time we call the members together.



Retaining Remission of Our Sins

By Floyd Potter

And as Enoch spake forth the words of God, the people trembled and could not stand in his presence. And he said unto them, Because that Adam fell, we are; and by his fall came death, and we are made partakers of misery and woe. Behold Satan hath come among the children of men, and tempteth them to worship him; and men have become carnal, sensual and devilish, and are shut out from the presence of God. But God hath made known unto our fathers, that all men must repent. And he called upon our father Adam, by his own voice, saying, I am God; I made the world, and men before they were in the flesh. . . . If thou wilt, turn unto me and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men; and ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask it shall be given you. . . . By reason of transgression cometh the fall, which fall bringeth death; and inasmuch as ye were born into the world by water and blood, and the spirit, which I have made, and so become of dust a living soul; even so ye must be born again, into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye may be sanctified from all sin; and enjoy the words of eternal life in this world, and eternal life in the world to come; even immortal glory. For, by the water ye keep the commandment; by the Spirit ye are justified; and by the blood ye are sanctified.—Genesis 6: 48-53, 61-63, Inspired Version.

ABOUT SEVENTEEN YEARS AGO I first read the Book of Mormon. I devoured it from cover to cover. A friend had advised me to approach its study by a preliminary quick reading, then to start again, reading carefully and studiously. It was not until several years later that I was able to make the second and more thorough coverage. At that time a phrase used by two of the prophetic writers stood out clearly from the text, making a certain phase of the gospel more meaningful to me.

"Retaining a remission of your sins" is a phrase entirely unique to the Book of Mormon. No other of the Standard Books use it, although the concept involved is inherent in their message. Even in the Book of Mormon it occurs only three times—twice by one writer, King Benjamin, and once by the prophet Alma.

Original Sin

Exactly what is meant by this unique phrase? First, the reality of sin is clearly implied and accepted in it. Human sin had its origin in our first parents, Adam and Eve. They sinned not only as individuals, but as forerunners of the race. Hence, the disposition to sin was transmitted to their children. Every child born into this world carries this natural "taint" of original sin. Though the idea is repugnant to many, and overlooked by some Reorganized Latter Day Saints, we have the principle

clearly stated in Genesis 6: 57, Inspired Version:

And the Lord spake unto Adam, saying, Inasmuch as thy children are conceived in sin, even so, when they begin to grow up sin conceiveth in their hearts, and they taste the bitter, that they may know how to prize the good.

Responsibility for such original guilt rests, of course, only on Adam and Eve. "We believe that men will be punished for their own sins, and not for Adam's transgression," states the Epitome of Faith, and once again this concept is soundly based in the Scriptures:

Hence came the saying abroad among the people, that the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.—Genesis 6: 56, Inspired Version.

Personal Sin

Millions of persons today deny any personal responsibility for their own sins, and even try to discount the reality of sin. They are influenced much of the time by suggestions that man, as we know him today, original-

ly emerged from a jungle existence, having developed from subhuman types of life, billions of years in the process. Sin, from this viewpoint, is often seen as "the relic of our rise." The jungle disposition is gradually being refined out of our corporate existence by the very process of long-continued growth.

But the testimony of the Spirit and of the prophets is in striking contrast with such a view. Someone has characterized the Book of Mormon message as resting upon the "two poles of sin and atonement." That definition applies with equal emphasis to the other sacred texts, and the promulgation of the gospel message generally. Sin and individual accountability for it are clearly taught by Paul: "All have sinned, and come short of the glory of God" (Romans 3: 23); and later on in the same letter he gives a very inclusive definition of sin: "Whatsoever is not of faith is sin" (14: 23). The Savior, in delineating the work of the Holy Spirit, tells us: "He will convict the world, convincing men of sin, of righteousness, and of judgment" (John 16: 8), Moffatt's Translation.

How Is Sin Remitted?

Sin is real. Man is held liable before God for his own sins. He can only finally discharge the guilt of such sins by following the way prescribed by Jesus Christ, and that way can be summarized in the one word "repentance." It was not without sufficient cause that the Lord indicated the work of his church and ministry in such a phrase when he commanded the first elders of this dispensation: "Say nothing but repentance unto this generation" (Doctrine and Covenants 6: 4b; 10: 4b).

This message is clearly in harmony with the commandments to the ministry of former generations: "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain they are retained" (John 20: 23).

The manner in which the apostles remitted sins is demonstrated in their activities on the day of Pentecost. At that time, Peter said to the sin-convicted multitude: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2: 38).

Remission was offered to them on condition of sincere repentance which would issue in the committal of the life to Christ in baptism. It is of interest to note that the retaining of sins is through the retaining or withholding of the ordinances, by the ministry, in the case of those persons whom they recognize as being not fully prepared for baptism.

Can We Lose a Remission of Sins?

Having been forgiven through repentance and baptism, how do we stay forgiven? In other words, how do we retain a remission of our sins? The very words suggest that we can possibly lose God's forgiveness. How can we lose forgiveness once received? For a moment it may be as well to pause here and clarify this matter. We may find some help in Doctrine and Covenants 81: 2:

And now, verily I say unto you, I, the Lord, will not lay any sin to your charge; go your ways and sin no more; but unto that soul who sinneth shall the former sins return, saith the Lord your God.

In his commentary on this particular passage, President Edwards says:

By failing to repent, or by returning to their sins after a brief period of repentance, the Saints not only became liable for their new disobedience to the law but also fell into the way of destruction because of the renewed strength of their earlier sins.—*Commentary on the Doctrine and Covenants*, page 257, 1946 Edition.

So, although we may never lose forgiveness of sins once repented of, it is possible for us to lose the *effects* of that forgiveness. Thus, when the prophets speak of "retaining a remission of our sins," they are saying that we can conserve the effects of forgiveness or originally secured in repentance and baptism. They are saying also that we can live always in the continuing favor of God's forgiveness of all subsequent sins.

Just as remission is obtained through repentance and the works of repentance, so remission is *retained* through repentance—day-by-day living in its spirit and practice.

How About Remission at the Lord's Table?

Some may wish to add here that the regular partaking of the Lord's Supper ensures our continuing forgiveness. There is scant evidence in any of the Standard Books which suggests that the *primary* purpose of this sacrament is for extending forgiveness. There are commandments to partake only in worthiness, and special directions about the need for harmonious relationships with one's brothers and sisters if the "love feast" is to be effectual. But, we repeat, the purpose of this sacrament is not to offer us remission of sins. If such were the case, one might well expect to find some reference to it in the noble, exalted words of the communion prayers, commanded by revelation. Review the rendition of these prayers found in two of the Standard Books, Doctrine and Covenants 17: 22, 23, and Moroni chapters 4 and 5.

Analysis of them reveals that we partake for these reasons:

- (1) In remembrance of the body (and blood) of Christ
- (2) As a witness that we (a) willingly bear the name of Christ, (b) will always remember him, (c) will keep his commandments
- (3) That we may always have his Spirit to be with us

How Do We Retain a Remission of Sins?

The Scriptures do tell us rather specifically how we may "retain the remission of our sins." Let us here examine this phrase and its context. King Benjamin is the speaker. It is his farewell address to the people he has served so long and faithfully. Part of it reads:

If ye have known of his goodness, and have tasted of his love, and have received a remission of your sins, which causeth such exceeding great joy in your souls, even so I would that ye should remember, and always retain in remembrance, the greatness of God, and your nothingness, and his goodness and long suffering towards you unworthy creatures,

and humble yourselves even in the depths of humility, calling on the name of the Lord daily, and standing steadfastly in the faith of that which is to come, which was spoken by the mouth of the angel; and behold I say unto you, that if ye do this, ye shall always rejoice, and be filled with the love of God, and always retain a remission of your sins.—Mosiah 2: 19-22.

Benjamin's list of the spiritual attitudes and practices which contribute to continuous forgiveness is by no means exhaustive. We turn to one of the remaining references on the subject in the Book of Mormon, and discover several other qualifying factors added:

Others were abasing themselves, succoring those who stood in need of their succor, such as imparting their substance to the poor and needy; feeding the hungry; and suffering all manner of afflictions, for Christ's sake, who should come according to the spirit of prophecy, looking forward to that day, thus retaining a remission of their sins.—Alma 2: 20.

Taken together, these prophetic discourses admonish us to:

- (1) Always retain in remembrance, (a) the greatness of God, (b) and our own nothingness, (c) his goodness and long suffering toward us unworthy creatures
- (2) Humble ourselves in the depths of humility
- (3) Call upon the name of the Lord daily
- (4) Stand steadfastly in the faith of that which is to come (the completed kingdom, etc.)
- (5) Succor those who stand in need of succor
- (6) Suffer whatever afflictions may come on us, for Christ's sake

Three Other Vital Factors

The foregoing considerations are excellent and indispensable. We wish to add some others by way of further clarification. If we are to retain a remission of our sins, we must do these things:

(a) *Recognize sin for what it is:* One of the indexes of our spiritual maturity is the attitude we have toward sin in general, and our own sins in particular. No true spiritual development can be expected in a life which views sin in a casual, indifferent, cavalier, or cynical manner. The prophets have all evinced an unyielding opposition to sin in all forms and under all circumstances. They deliver to us the attitude of God: "The Lord can not look upon sin with the least degree of allowance."—Alma 21: 18; Doctrine and Covenants 1: 5f.

Nephi, in his "psalm" of praise, gives us an insight into his noble yearnings for a sin-free existence:

O wretched man that I am; yea, my heart sorroweth because of my flesh. My soul grieveth because of mine iniquities. I am encompassed about because of the temptations and



"Messiah" Soloists for the 1953 Broadcast

Pictured above are the soloists who will sing with the Independence "Messiah" Choir in the nation-wide broadcast on December 20 over C.B.S. Left to right they are Donna Silsby Weddle, contralto; Ralph Nielsen, tenor; Floyd Worthington, bass; Florence Manning, soprano. All are professional artists who have sung in "The Messiah" many times. Of special interest to church members is the fact that Mrs. Weddle is a well-known musician in the church, and Mr. Worthington received part of his voice training from Paul Craig.

the sins which doth so easily beset me. And when I desire to rejoice, my heart groaneth because of my sins.—II Nephi 3: 31-34.

Wilt thou make me that I may shake at the appearance of sin?—II Nephi 3: 53.

Also, concerning certain high priests, it is recorded:

Now they, after being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, could not look upon sin, save it were with abhorrence.—Alma 10: 4.

Such exalted, idealistic sensitivity to spiritual values is typical of truly prophetic souls. To an ever-increasing degree we must identify ourselves with such a viewpoint. As we become imbued with it, we truly desire to "retain a remission of our sins," by continually securing God's forgiveness as may be required.

(b) *Be ever vigilant against sin's encroaching influence.* Returning to King Benjamin's sermon, we read:

But this much I can tell you, that if ye do not watch yourselves, and your thoughts, and your words, and your deeds, and observe to keep the commandments of God, and continue in the faith of what ye have heard concerning the coming of our Lord, even unto the end of your lives, ye must perish.—Mosiah 2: 49.

The sum total of responsible human activity is included in these three: thoughts, words, and deeds. To keep such careful check of these areas as admonished by Benjamin does not imply that we should become morbid about our sins, or yet so introspective that we

sink into despair as we view our many failings. It does imply our need to live in a state of "relaxed vigilance," determined to thwart the enticements of Satan, resist the siren calls of the world, and offset the undue demands of "the flesh." Christ's own admonition is of special interest here: "Watch and pray that ye enter not into temptation" (Matthew 26: 38, Inspired Version).

(c) *Willingly confess our sins.*

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—I John 1: 9.

Cease to do evil, learn to do well. . . . Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.—Isaiah 1: 16-18.

In such wholesome assurance we find the secret of continuous accessibility to divine forgiveness; there is no direction to wait for the sacramental emblems to obtain remission. As soon as we are aware of the intrusion of sin, that is the time to confess it and receive thereby from God the assurance of his fullest forgiveness.

Retaining a Remission from Day to Day

Toward the end of his discourse, Benjamin hints at a very practical aspect of the retaining of divine favor:

Now, for the sake of these things I have spoken unto you; that is, for the sake of retaining a remission of your sins *from day to day*, that ye may walk guiltless before God.—Mosiah 2: 42.

Benjamin would apparently divide life into a day-to-day existence of living in the spirit of repentance and forgiveness. Perhaps he had in mind the commendable plan to review the day's activities as we retire to rest each night. Offenses and omissions become apparent at that time, some of which may not have been noticed in the rush of the day's busyness. The true spirit of repentance will give us the grace to seek forgiveness, with the determination to avoid such sins in the future.

Thus it will be seen, "retaining a remission of our sins" calls for action, continuous striving after righteousness in a positive sense, and constant vigilance against the encroaching influence of sin. The phrase is synonymous with others from sacred writ. Paul defines it as being "alive in Christ," or "living in the Spirit." Retaining a remission of our sins is in direct ratio to the quality of spiritual life we lead. The soul-exalting effects of forgiveness once received in repentance and baptism can be maintained and expanded only according to our willingness to live continually for Christ.

With such a frame of mind and consistent practice of repentance we may reasonably expect to retain a remission of our sins. If we do not choose to so live, we hazard our spiritual future and effectiveness. "The former sins shall return, saith the Lord your God."

Feed My Lambs

By Floy L. Bennett

(See page 23)

WHEN THE LORD commanded Peter, "Feed my lambs," I think he was saying, "Children are very important people in my kingdom. They need and deserve your ministry as well as do the adults." So far as I have been able to discover, authorities pretty well agree that Peter was a man's man. He is thought to have been big, husky, bold—utterly lacking in those qualities usually attributed to the effeminate man; yet the Lord asked him to minister to the children.

In our present Christian society children have been taken out of the family pew at church and placed in the basement, annex, or storage room where they are expected to learn how to worship God. In relatively few instances has a priesthood member been sent with them. The work of ministering to children has been turned over to the women. Have we forgotten that children need the ministry of the ordained minister as well as adults do? What man of the priesthood today feels the same degree of pride when asked to speak at junior church in the basement as he would if asked to speak to the adults in the main auditorium? Some of them perhaps, but not many.

Priesthood ministry to children is too often thought of as a lesser ministry, arguments to the contrary notwithstanding. Look around you. See for yourself. It is not my wish to indicate that all priesthood members could, if they would, minister with equal effectiveness to children in their special church services. But is it beyond the realm of possibility to suppose that God might choose certain ones specifically for that particular ministry? Many of our able men of the priesthood have a talent for ministering to the lambs but have not been encouraged or allowed to develop this talent.

One capable junior worker, a woman, recently said, "We discover a man who likes children, one who is interested in them enough to assume responsibility for their spiritual growth, a man who studies and prays that he may be really effective; then about the time his study and prayer begins to pay dividends in increased attendance, interest, and growth among the children, someone snatches him away and makes a pastor out of him. Then the adults demand all of his time, and the children must suffer the loss." Has such a man been promoted when he is moved from the junior church pastorate to pastor of the entire congregation? Is being a junior pastor or a primary pastor to be

a mere steppingstone to something bigger and better?—What *is* bigger and better? Where can a man function with greater honor to God and, incidentally, to himself?

MANY OF US who have spent years working with children know that the height of spiritual development possible with these small ones has seldom been reached. No wonder we lose our children to the church. No wonder junior church is often "something to be endured until I'm old enough to do and go where I please." No wonder that the junior high boys and girls feel like strangers in the congregation with adults. They have not been prepared for it when they were young children by a consecrated and trained priesthood ministry. Instead they are suddenly transferred from a situation in which storytelling is the main event of the day (by personnel almost entirely made up of women) to church on an adult level. They have not been allowed to *grow* up; they are expected to jump suddenly from one environment to another for which they are not mentally, emotionally, or spiritually prepared. Is not this preparation the responsibility of priesthood?

We hear a great deal about getting *down* on the level of the child's understanding. Is it not possible we have overworked this idea? It is true that the child is more limited in vocabulary, experience, and general maturity than the adult, but one of the most common causes of lack of interest among children, especially of junior age, is that they feel they are being talked down to. An audience should always have to reach up to grasp the message a speaker gives, not stoop down. There is stimulation for growth in reaching—the kind of growth that prepares the child for happy and satisfying participation in the adult church situation.

THANK GOD for the women who have struggled with the burden when members of the priesthood, for various reasons, have not done it. Women have done a noble job and have given much. They do study to show themselves approved. They study the psychology of the age group with which they work. They buy many books on the subject of worship for children. They learn about visual aids and creative dramatics. They devote much time to preparation. As a result, these women usually do a better job with children than the priesthood members, not because they have more innate ability or adaptation for it, but be-

cause they have accepted their job as a stewardship and have worked to grow on the job. The children will always need the consecrated and trained women, but they also need trained priesthood to direct them in their worship—priesthood who believe in the importance of such a ministry and accept the challenge of such a stewardship. This is not to discredit in any way the outstanding work done for the children by a few of our ordained men, but too few are giving this type of ministry, and too few children are enjoying the blessing of such ministry.

It is the opinion of many that a priesthood institute which does not include a class to instruct those who have a particular talent for and interest in ministering to children is falling short of the possibilities inherent in a priesthood institute.

FAMILY MINISTRY, which necessarily includes children, is not enough. Priesthood members are needed in the children's religious services. I wish it might be said that our children of today look toward the ministry of the priesthood with joyous expectancy and hope. They do not. They have been disappointed too often. Too frequently they have been subjected to a tedious monologue, conveyed with hackneyed and meaningless phrases which do not touch them at all. It is just as understandable and no less interesting to them than it would be to an adult audience, but children are less tolerant and have not learned the "fine art" of thinking about incidents of another time and place while they give the appearance of rapt attention.

Children are just as frequently bored by the conscientious but unwise speaker who oversimplifies in an effort to adapt his message to them. Illustrations are fine for both children and adults, but to reduce the "preaching service" to a storytelling period every Sunday is to fail in the ultimate objective of the children's (especially juniors) worship service.

It is not my purpose to criticize unkindly the work that is being done by our divinely called and consecrated priesthood groups. As a lay member I have a real appreciation, respect, and love for them. Their ministry encourages and supports us when we are weak and rejoices with us when we are strong. In fact we value it so highly that *we want it for our children*. Feed my sheep? Yes, that must be done. But let us not forget the lambs, lest they become *lost* before they attain the status of sheep.

A very wise person has said that he who bends down to listen to the words of a child increases his own stature. Children are so receptive, so responsive, so ready to be fed. Let us remember the command of Christ—"Feed my lambs."

In Public Service

WE HAVE BEEN GRATIFIED in observing the expanding area of public service by members and officials of the church. To help in all good causes is our civic duty. It is indeed an effective way to demonstrate our way of life. At the moment of writing I am thinking of the service our able Presiding Bishop, Elder G. Leslie DeLapp, has given and is still giving the people of Independence and Jackson County, Missouri.

A few years ago the writer was instrumental in having Bishop DeLapp appointed as one of a commission of fourteen freeholders to draft a charter form of government for Jackson County. In his work he came in contact with many public-spirited and prominent citizens. This committee did its work well, but, unfortunately, the charter proposed was rejected by the voters, largely if not wholly, in my opinion, because of the resistance of reactionary influences.

I believe it is proper to consider briefly Bishop DeLapp's activities in a civic way, labors—and I mean just that—which he has carried on in addition to the specific responsibilities of his office in the church, *which have not been neglected*, to which he has been invited because of his standing in the community.

For something over ten years he has served as a member of the Board of Trustees of Blue Cross. In more recent years he has served as a member of the executive committee and is now the chairman of the Public Relations Committee of Blue Cross. His interest in this field has always been very keen, due to the fact that this nonprofit organization affords one of the best agencies through which average people can provide themselves with hospitalization when the need arises. He also has an interest in this which is definitely tied in with our hospital and the health needs of our church. Blue Cross strengthens the financial operations of all hospitals that are members, and therefore any contribution that he has made in this field has been with this two-fold interest—the need of our people and the meeting of the problems of health in the community in a broader way.

IN THE YEARS that he has served on our own hospital board he has had an interest in the work of the hospital council, which up to the present time has been largely a group representing the administrators of hospitals. The participation on the part of members of the boards of trustees of various hospitals has been quite limited. Recently the complexity of problems arising in hospital administration involving costs, personnel, etc., has

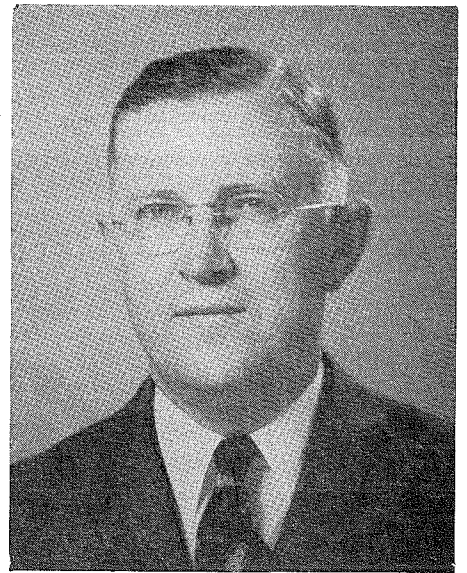
brought to the foreground the need for a more efficient organization of such a council than has been possible hitherto with limited professional personnel available and with very meager funds for the financing of the operations of the council. Five or six months ago a number of board members—most of them presidents of the boards of different hospitals in the greater Kansas City area—were called together, and Bishop DeLapp was invited to meet with them. The Sanitarium Board took action authorizing that he do so. In a recent report of activities in this regard, Bishop DeLapp says:

We have been meeting quite regularly during recent months and have given consideration to problems of the operations of hospitals from the point of view of the boards of trustees. We have been very much aware in our discussions and studies of the need for co-ordination of accounting and operational procedures, as well as consideration of capital needs for the construction of hospitals. Because of the need for assembling such data we naturally have looked toward the organization of a hospital council that would be staffed with well-trained, professional people. To do this certain funds are required, and these members with whom I have been meeting have been giving consideration to such organization and to developing sources of income that would make possible the employment of a professional staff.

From this group of trustees a committee was appointed, of which I was a member. We developed a proposal to be submitted to the Kansas City Association of Trusts and Foundations. Other problems have been discussed by this group of board members, and I have found it most interesting to note the intense interest that these businessmen have in the welfare of the community and their desire to serve it through voluntary service to and through the hospitals. They are indeed a splendid group of community-minded men, and I feel this is a most important development in hospital work in this community.

FOR A NUMBER OF YEARS Bishop DeLapp has also served on the Community Chest, one time as president, and subsequently on the executive committee of the Rural Jackson County Community Chest. This year he has done the least work of any year, due to illness and his church responsibilities.

A few weeks ago he was asked to serve on a committee of nine under the chairmanship of Mr. Ray Niles of Kansas City to make evaluations of the proposals developed by the Regional Planning Committee and the County Court for voting machines and improvements to the Court House in Kansas City and a new building to house the new Circuit Court for eastern Jackson County and to provide other needed facilities in eastern Jackson County. This committee recommended to the county court the setting of a date for an election for the approval of a bond issue for these purposes. This committee



G. Leslie DeLapp

will continue to function until this comes before the voters.

In addition to the foregoing, he has been asked to serve as a member of a committee on the school bonds for the city of Independence.

ONE GOES THROUGH a certain period of service to the community wherein he accepts certain responsibilities. Some to which Brother DeLapp has given attention in the past and in which he has served are the following:

Member Jackson County Charter Commission, 1949 (to which reference has been made); President of Kiwanis Club, 1947; President, Knife and Fork Club; member of the Board of Directors of the Chamber of Commerce, Independence; member of the Board of the American Cancer Society, Kansas City Chapter.

At the present time he has been added to the Board of Family Service, which is one of the agencies financed through the United Funds program. Family Service gives special attention and consideration to the establishment and maintaining of homes for youth, education in the field of domestic relations, etc.

I am sure our readers will be pleased to know what is being done by our Presiding Bishop to give our movement prestige. The writer, as a colleague, gives this merited recognition and congratulates him on the fine reputation accorded him by all who know him and for his splendid achievements.

There are others of our representatives who are also serving well in a civic way at the Center Place to whom we may make reference at a later time.

ISRAEL A. SMITH

Jesus Christ, the Son of God

PART III

By Charles R. Hield

After the Thousand Years

At the end of the thousand years Satan shall be freed for a "little season" and then shall come up in battle against Christ and his saints:

And when the thousand years are expired, Satan shall be loosed out of his prison,

And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them.

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."—Revelation 20: 7-10. (See also Doctrine and Covenants 85: 35; Revelations 17: 14.)

We may be sure that Christ will be busy with his Saints, helping them perfect their own lives and teaching them how to better tell the message of truth to others during that thousand years. Obviously it will be those who in this life have prepared themselves, and are experienced *here* in building kingdom of God citizenship, who will be of most assistance to Christ in the millennium. Some evidently will be given positions of authority (see Doctrine and Covenants 43: 7), and will "reign" with him in his righteous government.

Then comes the final judgment. Satan, and the other sons of perdition, will be placed in a location of no glory, that shall be "as" a lake of fire. (Read Book of Mormon, II Nephi 6: 31-74, pages 107-110; Matthew 12: 31, 32; Hebrews 10: 29; 6: 4-6.)

All must appear before God, the Father, and Christ, the Son, for judgment. All will have again obtained their physical, perfect bodies—some in the first resurrection at the coming of Christ and the beginning of the millennium, while others will not come forth until the end of the thousand years at the time of the second resurrection. Christ shall by this time have been victorious over all people and powers:

And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard

I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.—Revelation 5: 13.

Wherefore God also hath highly exalted him, and given him a name which is above every name:

That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.—Philippians 2: 9-11. (Read also Doctrine and Covenants 85: 31; 76: 7; Book of Mormon, Mosiah 11: 196-199, page 289.)

Evidently both God and Christ will have part in the final judgment:

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.—Revelation 20: 11-13.

The Book of Mormon makes a clear statement about the last judgment:

The spirit and the body shall be reunited again, in its perfect form; both limb and joint shall be restored to its proper frame, . . .

And we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt.

Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; . . .

And shall be brought and be arraigned before the bar of Christ the Son, and the Father, and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good or whether they be evil.—Book of Mormon, Alma 8: 100-102, 104, page 342.

How much of the judgment the Father will commit to the Son is not known, but evidently much of it. Some of this judgment Christ shall make *at his coming*, for there must be a determining who shall be allowed to be in the millennium and who shall not:

For the Father judgeth no man; but hath committed all judgment unto the Son.—John 5: 22.

We shall all stand before the judgment seat of Christ.—Romans 14: 10.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead *at his appearing* in his kingdom.—II Timothy 4: 1.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats.—Matthew 25: 31, 32.

For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.—Matthew 16: 27.

For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.—II Corinthians 5: 10. (See also Acts 17: 31.)

Naturally, in the Doctrine and Covenants the power in judgment of the Christ is also mentioned:

I am Alpha and Omega, Christ the Lord; yea, even I am He, the beginning and the end, the Redeemer of the world: I having accomplished and finished the will of him whose I am, even the Father, concerning me; having done this, that I might subdue all things unto myself; retaining all power, even to the destroying of Satan and his works at the end of the world, and the last great day of judgment, which I shall pass upon the inhabitants thereof, judging every man according to his works, and the deeds which he has done.—Doctrine and Covenants 18: 1.

. . . concerning them who come forth in the resurrection of the just: . . . these are they whose names are written in heaven, where God and Christ are the judge of all.—Doctrine and Covenants 76: 5.

The Glories

That the judgment will place most people in three different levels of glory is made clear in the Bible:

There are also *celestial* bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

There is *one* glory of the sun, and *another* glory of the moon, and *another* glory of the stars: for one star differeth from another star in glory.

So also is the resurrection of the dead.—I Corinthians 15: 40-42. (Read also II Corinthians 12: 2.)

Those of *celestial* glory are described in modern revelation. They are they who have received the testimony of Jesus, have been baptized, have been valiant in their testimony of him, etc. (Read Doctrine and Covenants 76: 5.)

Terrestrial glory is given to the honorable men of the earth, who were blinded by the craftiness of men—those who received not the testimony of Jesus in the flesh but *afterward* received it. They will be those who have not been valiant in the testimony of Jesus, etc. (Read Doctrine and Covenants 76: 6.)

Telesstial glory is compared to the glory of the stars (as we see them) as differentiated from the moon and the sun. Those who receive this glory—

Are they *who received not* the gospel of Christ, neither the testimony of Jesus [i.e. refused to accept it]; these are they who deny *not* the Holy Spirit; these are they who *are thrust down to hell*; these are they who shall not be redeemed from the Devil, *until the last resurrection*.—Doctrine and Covenants 76: 7.

Death and hell shall be done away with. (See Revelation 20: 14.)

While our earth shall be made over for the millennial reign, it shall again be changed and improved more for the abode of the righteous in celestial glory. After the last judgment, John the Revelator tells of the following vision:

And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, . . .

And he that sat upon the throne said, Behold I make all things new.—Revelation 21: 1, 2, 5.

When the thousand years are ended, . . . the heaven and the earth shall be consumed, and pass away, and there shall be a new heaven and a new earth.—Doctrine and Covenants 28: 6.

God the Father, and Jesus Christ the Son, shall be present personally in celestial glory and minister to its citizens. (See Doctrine and Covenants 76: 5.) Those in terrestrial glory shall receive of the *presence* of the Son, but not of the fullness of the Father (Doctrine and Covenants 76: 6). These also shall receive of the Holy Spirit through the ministrations of the celestial. Those in the celestial glory shall be as innumerable as the sands upon the seashore; and while they shall have bowed the knee and shall have confessed to Him who sits upon the throne forever and ever and shall be ministered to by the Holy Spirit through the ministrations of the terrestrial, yet "where God and Christ dwell they can not come, worlds without end" (Doctrine and Covenants 76: 7).

Summary

What a life Jesus Christ, the Son of God has lived, is living, and will live! Note, in summary, the life of Christ:

With God the Father in the beginning
Appointed heir of all things
By inheritance obtained a more excellent name
Anointed above his fellows
The Son can do nothing of himself.
His Father is greater than he.
All power given to Christ in heaven and earth
Christ's doctrine is the doctrine of the Father.
The Father will send the Comforter at the Son's request.
Firstborn of every creature
Under the Father he created the heavens and the earth.
Defeated Lucifer in the battle of heaven
Christ, the head of the church, which is named after him
Created Adam

Appeared in his spiritual body to the Brother of Jared, 2200 B.C.
The God of Israel; the God of Abraham, Isaac, and Jacob
The God of the whole earth
The God of the land
Took the city of Enoch to his bosom
Keeps the wicked in chains of darkness until the judgment
Has the keys of hell and death
Gave the law of Moses
Softened the heart of Pharaoh
Christ is our lawgiver.
Spoke by the mouths of his holy prophets
Announced his coming to the world "on the morrow"
Born as a babe in Bethlehem
Organized his church, ordained apostles, baptized, etc.
Performed many miracles in Palestine
Crucified by those he sought to save
Went to preach to the spirits in prison
Came to America, announced by his Father
Selected his twelve disciples in America
He ministered, preached, etc., to the Nephites.
Went to visit the Lost Tribes
Still busy working with his Father
An unchangeable Christ—same yesterday, today and forever
Appeared with the Father to the prophet Joseph Smith
Called "Jehovah" by Joseph Smith
Our one Advocate and Mediator with the Father
Speaks to the church and the righteous today
Puts words in the mouth of his prophets today also
The only name—Jesus Christ—by which man may be saved
Directs the building of Zion, the New Jerusalem
Enoch's Zion shall return.
Christ's temple shall be built for his return.
Those who are in the north countries shall return.
Christ will appear suddenly in the heavens.
Righteous shall be caught up to meet him
The first resurrection: first the just
The heathen, and those who knew not the law, also in the first resurrection
Christ will minister and teach in the millennium.
Christ and the righteous to reign for 1,000 years
No war, no sickness—peace, love, etc., in the millennium
The Devil confined during the 1,000 years
Many nations shall come to Zion to learn of Christ's ways.
Many shall be joined to the Lord.
The second resurrection
Satan freed for a "little season"
Final battle between the righteous and the forces of evil
Satan overcome and cast with his angels into the lake of fire
The final judgment by God and Christ
Celestial, terrestrial, and telestial glory
God and Christ personally in celestial glory
Christ and the righteous minister also to the terrestrial.
The Holy Spirit, through the terrestrial, ministers to the telestial.
God and Christ rule forever and ever.

Jesus Christ, the Son of God, what a wonderful personality he is! How faithful, how loyal, how worthy he is to receive power, wisdom, honor, riches, strength, glory, and blessings!

We should be happy that we have such a clear account of his life and ac-

complishments in the Three Standard Books: the Bible, the Book of Mormon, and the Doctrine and Covenants. Well does the Christ merit his many titles: King of Kings, Lamb of God, Prince of Peace, Lord of Lords, The God of the Earth, Counselor, Marvelous, Wonderful, The Mighty Lord, etc. Yet he also was a great general, a great contractor, a great humanitarian whose prime concern was to his Father's will, and to bring to pass the immortality and eternal life of man through love and godly government.

What a balanced perspective he has of life and its purpose! Being the Creator of the heavens and the earth, knowing where gold, platinum, and uranium are, yet being interested in wealth only as it will further the development and perfection of a godlike citizen of the kingdom of his Father. He never lets the immediate—the problems of the moment—becloud his vision of life from the beginning until the end of time. How faithful, how diligent, how valiant, how courageous he is! He is *positive* that in the long run the great and good laws of his Father will win. He knows truth shall win in the end, and error shall fail.

What a perfect example his life is for every moment of our lives! May we, too, catch the diligence, the faithfulness, and the courage of the Son of God and fashion our lives from beginning to end as he does.

Christ comes to *everyone* in the world, pleading for loyalty and faithfulness to his program. He passes on to us the same challenge which his Father gave to him: "As my Father hath sent me, even so send I you" (John 20: 21).

Some who have little knowledge about the teachings of the Reorganized Church of Jesus Christ of Latter Day Saints have asked us if we believe in Christ. The answer is most emphatically, "Yes." We believe in him perhaps *more than any other people*. We know he is the true Son of God. We talk of Christ; we rejoice in Christ; we preach of Christ. We believe he is unchangeable. We believe he spoke to his people in times past and *still does today*. We seek under his direction to give our lives to his cause and *help him build the kingdom of God*. He calls his people "friends" (Doctrine and Covenants 90: 8). We do *not* aspire to be gods as Lucifer did (Isaiah 14: 14); but we seek humbly, yet with courage and intelligence, to serve with the Christ in the world's greatest task—the building of the kingdom of God. Christ has said: ". . . if you keep my commandments you shall . . . be glorified in me, as I am in the Father" (Doctrine and Covenants 90: 3).

Overcoming Today's Tensions

By Grant Dobson

All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. . . .

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.—Daniel 6: 7, 10.

IN RECENT YEARS such words as "frustration," "sublimation," "suppression," "inhibition," and "drives" have become a rather familiar part of man's vocabulary. While these terms have taken on wider usage and are more fully recognized as important factors in human living, there is still pointed disagreement concerning the relative place each of these principles should have in the life of man.

One extreme maintains that the ego should seldom, if ever, be frustrated, and that suppression and inhibition should have only a small place in daily living. When possible, the basic drives should be satisfied. In addition to this it is also contended that, since guilt comes only after we violate some ideal which the positive superego, conscience, has set up as being the good pattern, man will be healthier mentally if he avoids the erecting of such ideals. The thesis here maintained is that guilt, as a product of the mind, can be avoided by carefully establishing ideals within the moral reach of the individual, or at least by rearranging his values.

IT IS TRUE that many have become discouraged because of the inability to reach the high goals set up, either by themselves or others. Because of this they developed conflicts, and in some cases an attitude of defeatism. Certainly they experience considerable unhappiness and wonder if it is worth the struggle. Because they usually have their eyes fastened upon what they consider as their abject failures, they do not notice the triumph in their lives. They do not consider the many things which they have overcome, nor do they see how successful they have been on many occasions. Some have stood where they are and have chosen as immediate goals that which might well, in many cases, take years to accomplish. In academic work children have often set goals which have been beyond all hope of achievement, and as a consequence, incurable discouragement has resulted. Even though a revision of values may become necessary, in the final analysis man

must aspire to greater nobility else his progress will become static.

In his better moments he realizes that what is best for the group should take precedence over personal desires, and that which is best for the greatest number should be the basis for decision and judgment. The most valuable athlete is the one who thinks first of the team instead of personal glory. Participation in an activity for the sake of personal reward at the expense of others cannot lead to the development and the enhancement of the group. If there is no alternative, the frustration of the individual is preferred to the frustration of the finest hopes of many. Distinction should be made between frustrations and barriers. While frustration might, ideally at least, be considered of value in referring only to those of misguided or evil intent, barriers on the other hand are essential in all lives, as growth is dependent upon conquest. Only as problems are met, solved, and conquered is there development. The complete absence of barriers in the life of a child would result in a maladjusted personality.

ANOTHER SCHOOL of thought insists that man must be subservient to all the taboos and restraints of society regardless of their merit. According to this view the letter of the law must be observed, with scant attention focused on the spirit behind it. Here emphasis is placed on mere abstention, satisfaction arising through prevention of self-indulgence. By this standard the value of the man is reflected according to the number of worldly pleasures he can renounce.

This type of person is so busy being negative that he has little time for the accomplishment of great affirmative achievements. He develops into a personality of gloom, always speaking against certain activities without offering adequate replacement. Should this type of person be found within the church, many fine inquiring people might look outside the church for the spiritual fellowship they seek. Quite often people steeped in negativism find themselves prey to the very forces they denounce.

Such may be subject to serious conflict, perhaps because of secret admiration for the thing denounced. The house is swept, garnished, and empty.

Negativism, however, has its place. There are times when man must have the moral courage to say, "No." Daniel could unhesitatingly refuse the food and wine of the king. This choice was not born of a desire for mere self-denial or because of a whimsical desire to be different, but because he wished to remain physically, mentally, and spiritually alert.

ONE CAN ONLY CONJECTURE about Daniel. The account of his life is lacking in detail. True, brief flashes of his splendor are recorded, but the account of the preparatory years of his life is quite meager. While he must have been subject to the temptations and worldly tugs of mankind in general, he seems to have been able to submerge whatever frustration and turmoil there may have been in devotion to a heavenly mission.

While all men have choices to make, not often does life or death hang in the balance. No one can possibly know the thinking of Daniel during this period of crisis. Might not this whisper have come? "Daniel, you can pray to God in secret and he will hear you just as he always has. After all this probation period is only for thirty days. Why risk your life by overt prayer when you can approach him while within the confines of your closet? God will understand that such sacrifice is unnecessary. After all it will be better to compromise now than to lose your life and all opportunity for future service."

Daniel must have faced innumerable temptations, for only so many temptations overcome could produce such character. No doubt the secret of this man's greatness lies in the fact that he went upon his knees and prayed, giving thanks to his God. The priests and presidents of that day admitted that the only occasion they could expect to find against Daniel would be in regard to his worship of God. Would that the only criticism of modern man were that he worshipped God!

Seldom has a man risked so much for something seemingly so little. No doubt many ridiculed him. Through it all he remained serene, poised, unruffled, confident, and at peace. For such an attitude and outlook the price was not too great. This is the quality which all men have sought, but the beckoning future has been too distant and the environment of the present too enticing. To Daniel the issues were not trifling. His God was so real and personal that he must bear testimony of values that were superior to even life itself. For the sake of his brethren and unborn generations there could be no compromise. To compromise meant

the acceptance of a stratum of living inferior to that which he already experienced. This he would not do.

A GAINST THE BACKGROUND of the recorded Scripture referred to, what is the answer to many perplexing questions of our day? In the field of recreation is the activity chosen because of its popularity or because of its inherent worth? On the other hand is it avoided merely because it is popular? In case of abstention, what activity is chosen to replace it? Does the modern Daniel drink intoxicants because it is sociable, good business, or good politics? If he doesn't drink, does he spend more time trying to understand and help those who do, rather than in criticizing them? Are memberships in social organizations used to promote selfish interests, or are they avenues of service?

In a day of sexual freedom is the modern Daniel just a little afraid to let people know that he has some high ideals? After witnessing the careless abandon of others, would he envy men who seemingly care nothing for their family ties? On the other hand if he does successfully abstain from immoral pursuits, how much better is he as a husband and father? Does he use the time to share his love with his wife and children, or is he a neutral—being neither unfaithful nor affectionate?

MODERN LIFE with its speed, uncertainties, and vicious propaganda needs people with deep convictions, but not mere negative convictions. There must be deep convictions about a cause much greater than themselves. Whole-hearted devotion to a great cause lessens the mental stress aggravated by the complexities of modern society. That devotion must be so great and the cause so noble that the main purpose of the individual must be to assist in the enhancement of this movement. He must be so positive that his ministry can be accepted by all regardless of race or social standing. Not even the rebuffs and seeming insincerity of others deter him from his mission. Furthermore, he never stoops to inferior methods even to achieve worthy ends.

As man grows in spiritual stature he comes to understand that the church is not negative but is God's finest way of lifting humanity. As he sees the beauty of positive living, frustrations and conflicts fade as he seeks to expand himself in unselfish service. His own life is swept and garnished, but it is not empty. He understands and appreciates more thoroughly the words of Jesus who said, "Take my yoke upon you and learn of me; . . . and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Forgiveness and Peace

THE OTHER AFTERNOON I was watching a demonstration of modern psychiatric techniques used with our boys as they come home from the wars. One boy was not able to hear because of a psychosis that made him shut out words or sounds that he did not want to hear or remember. The result was almost total deafness.

The Spirit seemed to be near me, opening my eyes to something I had never realized before. I had known the power of prayer in our own lives, but I had never before realized that when Christ told us to "confess our sins" he meant exactly what he said. I knew that I must be humble enough to recognize my own sins and to ask forgiveness. As a result of asking for his forgiveness and help, I then felt impelled to go to one who I thought had wronged me, and I asked him to forgive me for doing or saying anything that had offended him. In so doing, I gained a friend, and my own mind was at peace. I knew that I had not been entirely to blame for whatever misunderstanding had occurred, but I knew that I was losing something that I did not want to lose. When I had obeyed that second portion of the law I was happy.

Many of us have ambitions for service in the church. Some want to serve one way and some another. When opportunities are few there can be disappointment and resentment. Some have even left the church because of it. I have myself been terribly hurt because of man's unfairness, and it would have been easy to be so resentful that I would have left the church and all her good works.

As I watched that psychiatrist at work I realized that this is God's method of dealing with people. Christ told us to confess to God those secret resentments that darken our hearts and cause us to rebel. He wants us to tell him each joy and sorrow. As a man talks to God about his disappointments and the ambitions of his heart, the strain of living is lessened. His poise is regained by faith in the certainty that God hears and cares. When we tell him frankly of ourselves and our most secret thoughts, there can be no sense of impending doom to frighten us into actual physical illness. In the warmth of his forgiving love we begin to see and understand ourselves and others.

EUGENE CHRISTY

NEXT WEEK'S HERALD WILL SAY . . .

"Out of our common life shall go the petty jarrings, the inconsiderateness, the flubbing on our stewardships, the forgetfulness of others."—"The Kind of Christmas We Need This Year," by Roy A. Cheville.

"King Herod did not react much differently than many others in similar circumstances. I imagine we have taken steps we felt necessary to curtail the power of individuals who appear to be infringing on ours."—"One Born to Challenge," by P. A. Wellington.

"Empty bottles and an occasional sprawled reveler were the only reminders of the night's uproar. We rejoiced in the quietness and prepared our own observance of Christmas—the sacrament of the Lord's Supper."—"Christmas in Palenque," by Clair Weldon.

"A blanket folded and stored away warms no one. . . . Truth can be as comfortless as an unused blanket unless it is applied to practical uses."—"A Matter of Good Will," by Heber F. Colvin.

"If such a case should ever come to court in an endeavor to prove which of the two received the most prominence in thoughts, actions, and expenditure of time and money at this season of the year, no doubt the 'defendant' in the case would win."—"The Baby Jesus versus Santa Claus," by Ruby Troyer.

"I couldn't 'twink' very well myself. I'd left no air holes in my day . . . and I was not getting ready to give my family the best holiday gift of all—a relaxed, happy time together."—"Help Your Child to Enjoy Christmas," by Nettie Chappelow Lake.

"I think I had forgotten what Christmas really means. . . . The only way for a family to do things right is all together!"—"So Little to Give," by Louise Scott Wrigley.

The Good Part

By Lenora Nixon

MARTHA SIGHED as she sank wearily into the chair made of soft palms. She glanced over the immaculate room, searching every corner for any evidence of dirt that she had missed. She jumped up hastily and with the hem of her dress, flicked a speck of dust from the cloth on the table. Then she again sat down in her chair, leaned her head back, closed her tired eyelids, and let her hands hang limply at her sides.

She was ready to receive the ladies of the village for their weekly meeting. She would have time for this much-needed moment of relaxation, for she knew she would be busy the rest of the evening arranging the delectable foods, most of which she had prepared during the day. She quietly dozed until awakened by a call.

"Hail, Martha, may I enter?" asked Esther, who stood hesitating by the doorway.

"Welcome," quickly replied Martha, "Pray come in."

"How nice your house looks. How do you keep it so dustless?" asked Esther in her soft voice.

Before Martha could answer, laughing voices were heard. The other women were coming to the doorway.

"Enter, enter," urged Martha, and soon the room was full of chattering maidens attired in loose flowing robes, some with their long heavy hair hanging around their shoulders, and others with their locks braided.

"Ah, 'tis good to meet again in your home," said Rachel.

"I, too, am pleased to be here," said Rebecca. "Always, when one comes to the home of Mary and Martha, one finds cleanliness. Surely both of you have toiled much today to prepare your home for this visit."

Mary inclined her head a moment and murmured softly, "I did not do much. I was preparing the law and words of the kingdom for our meeting, and," she added brightly, "I do pray it proves acceptable. It is the parable of the talents."

"It can be well said that everyone knows the talent of Martha," said Elizabeth admiringly. "She possesses the art of homemaking."

Martha smiled happily and smoothed the folds of the soft cloth which hung from the long table.

THE MEETING PROGRESSED, and a sweet quietness fell over the women as Mary told the story of the talents that she had heard the Master tell so often. In her earnestness her face shone, and her voice was clear and firm as she told them again of the good things within their reach, through service. She told them of the great work to be done by all. They murmured among themselves, "How does Mary know so many things of such sacred nature?"

"How came to you words of the hidden mysteries, and how can you speak so freely of your knowledge?" asked Ruth.

"Ah," Martha replied, somewhat testily, "she spends so much time talking and listening to our friend Jesus when he visits our home. But come, I want you to try my fish cakes. I have ground some wheat and added it, and I find a good result."

"They are good," exclaimed Ruth, "very good. I shall prepare some in like manner tomorrow for my Simon. He will receive great pleasure from their taste. But look, Martha, how

did you make these colorful jars which hold your spices and breads?"

Again Martha beamed happily as she told of gathering berries in the glade and crushing them into a soft pulp. Then she stained the bulrushes with the red and blue juices and wove them into the colorful jars.

"I saw how they stained my hands with a lasting hue and decided to try the juices on other things. Wait," she continued, and left the room, returning with a delicate pink cloth. Amid the exclamations of pleasure, she told of blending the colors and material; the result was the pretty cover for the table.

"To be so talented must be very desirable, indeed," sighed Rachel.

MARY SAID NOTHING but sat quietly, her eyes thoughtful, her hands gently turning the sticks of the scroll as she perused its contents.

Soon the ladies left for their respective homes, and Mary and Martha were again alone.

Martha hurriedly tidied up the room, murmuring as she did so of her weariness and desire to retire. Mary dutifully helped Martha, and soon the two sisters returned, Martha too weary to read from the law or even to pray as she sank on her cot and restlessly slept.

The next day Mary came rushing in and exclaimed excitedly, "Martha, Jesus of Nazareth is coming. See yonder he enters the road leading to our doorway!"

Martha hastily picked up a stray cloth and straightened the bowl of wild berries in the center of the table, meanwhile lamenting her untidy home.

"Hail, Martha," softly spoke the Master from the doorway. "I trust all is well with thee?"

"Yea, I do well. Enter and rest thyself awhile, and I will prepare sustenance."

Home Column

AS JESUS ENTERED the room Martha smoothed the cloth on the divan and bade him lie down and remove his sandals. As Jesus reclined upon the low divan, he closed his weary eyes and sighed softly. At once Mary pulled forward a low stool and sat at the foot of the Master. "Tell me," she eagerly besought him, "where hast thou been; what hast thou been doing?" The Master sat up and at once seemed to be renewed in spirit and in body as with shining eyes he recounted experiences of his ministry.

"Mary," called Martha sharply from the kitchen, "will you come and take up the meal cakes?" Mary rose obediently, and as soon as she had finished her task, she sat again at the feet of Jesus and continued her questionings.

Often the Master gazed with troubled eyes in the direction of the laboring Martha. When she again called Mary, he sadly shook his downcast head and pondered.

Finally Martha burst into the room and spoke with irritation.

"Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me."

Jesus was silent a moment then he spoke pleadingly. "Martha, Martha, why art thou so careful and so troubled about so many things? Thou knowest that I do not come often into thy home. These things that concern thee so much will be taken away from thee someday. It is good to serve in the home, Martha, and there are times to do so, but Mary, thy sister, has seen the one thing which is needful and which will never be taken from her. She has chosen the good part—that which will sustain her when she can no longer serve in the home.

"And now I must depart for other fields, for there is much to be done. I trust I will soon meet again with you. Farewell." He gently touched her arm in leaving.

A very chastened Martha bade the Savior farewell. She turned to Mary and with troubled eyes asked humbly, "Wilt thou help me to learn the good part, too?"

FOR UNTO THEE IS GIVEN

TODAY when my seven-year-old girls came for their expression lessons I said—all full of the spirit of Christmas—"Now, let's write a Christmas puppet show."

My head was full of delightful characters which could be created by little hands and revolve around the idea of a toyshop or Santa's workshop. My pencil was poised above the paper, waiting to record their opinions and ideas, since this was to be their production from start to finish.

"How about starting with a clown," I said brightly, hoping to stimulate their imaginations.

Nancy's face fell. "Oh!" she said in disappointment, "why can't we do one about the baby Jesus?"

"Yes," chorused the others, "we can make angels and Mary and Joseph. We can sing 'Away in a Manger' and 'Silent Night'."

Indeed they can. I felt ashamed that I had thought they would not desire to re-create the most beautiful scene ever enacted when God gave us the hope of the world. With a great deal of satisfaction I watched the little puppet show unfold in the words of these little mouths and the ideas of these little minds.

It will be a beautiful puppet show! When the curtains part, the angels will be hovering close as Joseph and Mary watch over the babe in the age-old tradition. From behind curtain will come little-girl voices lifted in "Away in a Manger." Then, after the beautiful—if quavering—lines are spoken, and the audience is hushed, we will all sing "Silent Night."

... and I'm sure God will smile on those homemade puppets and the purity in children's hearts.

LOUISE WRIGLEY

BAPTISMAL DAY LETTER

My Son,

Today you were baptized! Not until you have a son of your own will you understand the joy and pride I felt as I watched you walk to the edge of the baptismal font.

Eight years seems such a short while to instill within one small boy the principles of our belief. There was a time when I questioned the wisdom of baptism at so early an age and wondered if, perhaps, Jesus might have made a mistake. Yet the admonition is there, "inasmuch as parents have children in Zion, . . . that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, *the sin be upon the head of the parents; . . .*"

My doubting too obviously showed how little I knew concerning the mind of a little child. Although you were just out of babyhood, I had to recognize the depth of understanding and intelligence concerning those things which had to do with the

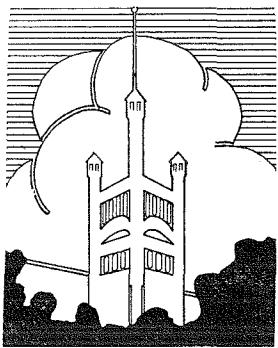
spiritual make-up of your soul. It was then I began to be frightened as to my own shortcomings and lack of wisdom and many times found myself breathing the prayer, "Please be patient with me."

I sometimes feel I am not a good parent. Because of my own selfish desires, I have not taken the time to teach when the opportunity presented itself. I have neglected to pause from my day's activities to pray with you. I have been cross and impatient and unwise in my discipline.

Eight years is a tender age—but not too tender if the parents have done their part. "O Lord, give me wisdom, understanding, intelligence, and, most of all, patience to guide this little soul which has been entrusted to my care that he shall have a fair and just opportunity to learn of thee that he might be a son of thine."

And Son, "Please be patient with me."

Your Mother



Gracelanders Corporation - Japan

By Verda E. Bryant

HOW FAR-REACHING is Graceland College, our International College?"

A letter arrived at our house that I feel will be of interest to the readers of the *Herald* and to those interested in Graceland. As it lay in a group of others on the table I saw only the printed return address. I noted the word "Graceland," but having had a son and daughter in Graceland for the last three years I knew it was not a Graceland return address. Looking closer I saw a picture of the tower and the words "Exporters and Importers," and even before I picked the letter from the group and saw the other identifying Japanese marks, I knew it must be from Kisuke Sekine, or "Seeky" as his American friends call him. He spent two and a half years at Graceland and was a good friend of our son, Blair.

As the letter was addressed to "Mr. and Mrs.," I opened it to a very interesting letterhead, which had been repeated in miniature as an envelope return address. I saw a circle indicating the world with a large "G C" within it. Within the G is a line drawing of the Graceland tower and within the C is a pine tree on a hill. A double line, as a pathway, gracefully encircles the globe and extends from one end of the paper to the other.

Then I read the letter, parts of which I quote:

I am very pleased to write this letter to inform you that I have newly established an export and import business firm, GRACELANDERS CORPORATION, which is named after Graceland College, and opened up its markets in both South and North American Continents.

He tells of the type of business he entered into, includes a personal message, and continues:

Beside my business interests my basic intention of establishing Gracelanders Corporation is to promote our friendly relationship among the nations. By doing business with other nations I hope that I can get to know their cultural, historical, social, and religious backgrounds, so that someday I can contribute to build a healthy Zionistic society in every corner of the earth through the mutual understandings and assistances.

I am, with many high hopes and ideals, looking forward to this new business venture, and shall do my utmost efforts in every possible way to make a go of it.

AFTER READING this letter, I reminisced a bit back to our acquaintance with "Seeky," the lad from Tokyo, Japan. He told us that he began learning the English language in earnest on the boat crossing the Pacific. Some former Gracelanders, whom he had met in Japan, told him about Graceland and from his first consideration of attending an American College, he thought of but one—Graceland.

"Seeky" arrived at Graceland sometime in February, 1951, and was assigned to West Hall, where our son lived. At first language was a terrific barrier, but the young Japanese lad learned quickly, and the boys all tried to help him.

He spent his first Christmas in America with us. After his first day or two with us his shyness left, and we spent hours in conversation. Sometimes he would ask us to explain a word, sometimes he would not be able to explain what he wished because he did not know the right words.

We tried to tell him about Christmas customs. We explained to him about Jesus being born in a manger. He did not know who Jesus was or what a manger was. For us, who have grown from babyhood knowing about Jesus, it seemed strange that a grown man would be hearing his first news about the baby Jesus.

He marveled at the elaborate decorations in Independence and in Kansas City, particularly the night scene of the Plaza district. Decorations and goods available in the stores were a source of wonderment. The idea of gift-giving dazzled him, and he wanted to know the connection between it and the birth of the Christ child.

SEEKY" WAS AMAZED at the constant singing of carols over the loud speakers on the square. Oh, yes, he told us, they played the Christmas carols in Japan for the benefit of the Americans who were then in occupation forces, but to the Japanese they meant nothing. He began to appreciate them as he heard the Christmas story, and remarked that he would like to take an album of carols back to Japan with him so

New Horizons

his friends might hear them. Under our Christmas tree on Christmas Eve he found the wanted album of records.

He went on part of the tour which my husband makes as Santa each year visiting the children of our part of town, colorfully bedecked as the old man from the North Pole. "Seeky" wanted to know the relationship of the comical old man in red to the birth of Jesus. We tried to explain, but so many of the words we used, particularly the seasonable ones, were totally strange to him, and we probably only puzzled him all the more.

One of the much discussed topics was food. "Seeky" always ate his bread dry. There is no butter and only a few milk products in Japan, he informed us, and he didn't want to get used to it here in America as he couldn't have it when he went back to Japan.

WE GAVE HIM an opportunity to cook us a typical Japanese meal. We let him do his own shopping, explained the workings of the electric stove, and turned him loose in the kitchen. He happily spent the afternoon there, while we wondered a little skeptically about what kind of concoctions he would produce.

There was rice, of course, though he explained it wasn't just like the Japanese rice, but he couldn't find the words to explain the difference. Over the rice was a vegetable and meat sauce, something similar to chop suey, heavily flavored with curry. Chop suey, we were told, is an American version of an Oriental food.

There was a fruit salad, made of apples, pineapples, and bananas, with dressing. Fruits are plentiful in Japan. Then there were the chestnuts! How he happened to find chestnuts I'll never know. I never saw them in our store before, and only once since. He boiled them, then peeled them, and sweetened them with some kind of a sugar sauce. There was a huge bowl of them.

Everything was good except the chestnuts. We ate them gingerly, but "Seeky" enjoyed them immensely and ate them warmed over for several meals.

When we confessed we had been concerned about whether he would feed us "bird's-nest" soup, he laughed and laughed. We never did quite understand if it was really just a joke or if there was some type of flavoring extracted from certain kinds of bird's nests.

SEKKY" showed us some of his books and the current newspapers that were forwarded to him here. We were interested in the comics which, though we couldn't read a word and the meaning escaped us, fascinated us because the drawings showed an entirely different way of life. We were amazed that their books not only began at the back, which fact we had already known, but that their lines run vertical on the page rather than horizontal.

"Seeky" also spent General Conference of 1952 with us. One thing we noticed about this Japanese lad was his eagerness to learn. In the time—almost a month—that he spent with us, we noticed that he never wasted a minute. Every spare moment he spent with his books or seeking information in other ways.

We were much interested to learn that during his second summer in America he joined our church. His recent letter to us indicates that he has caught the Graceland spirit and that the ideals of the church are uppermost in his mind.

We are most happy that we had the opportunity of becoming acquainted with this fine young man, and we know that we better understand his country through having known him. We hope with him that the outreach of his fellowship with the Saints in America will eventually be as far reaching as will the dealings of the new company, Gracelanders Corporation, managed by Kisuke Sekine, at 316 Nakayama, in Hanno Iriuma Saitama, Japan.

Graceland

GAZETTE

■ Station KGRA presented its first live show of the year, "Variety on Parade," Saturday, November 21, in the chapel. It featured Don Carter and his guitar, Philadelphia, Pennsylvania; the Four Polecats; The Sextet Without a Name; and Walt Denney on his accordion, Stockton, California. Vocalists were Jim Nelson, Wataha, Illinois; Marilyn Eidt, Bay City, Michigan; and Darlene Votava, Independence, Missouri.

■ The Graceland Yellow Jackets defeated Kemper Military Academy, November 13, with a score of 25 to 0. This was the final game of the season with Graceland winning the Conference Title.

■ Graceland College's Thanksgiving holidays began Wednesday, November 25 at 2:00, and extended through Sunday, November 29. Most of the students went home or visited the homes of friends. However, a number of students remained on the campus during this period. They were all housed in Walker and Gunsolley Halls during the four days' recess.

■ Christmas decorations on the Graceland campus were lighted on the evening of December 5. Following the trimming of the tree, a movie, "The Miracle on Thirty-fourth Street," was shown in the Student Center.

Letters

Helps Along the Way

I am just past middle age, and suddenly I realize I have probably only twenty or twenty-five years ahead of me. Looking back I wonder if I have made the best of every opportunity and if I have profited by my mistakes. I should have learned by now to meet any situation calmly and with poise, but no two situations are alike, and—human nature being what it is—I still need help. Often I have found this by praying. Sometimes, too, I have picked up a *Herald* and received inspiration from what I read in it. *Heralds*, unlike some publications, never grow old. In time of need they are good to turn to for guidance and encouragement.

TESSIE G. HAGUE

Clearwater, Nebraska

From a Colored Priesthood Member

After I joined the Reorganized Church I visited with the Saints in Pittsburg, Kansas. That is where I was ordained a priest. During the service of ordination I felt the Holy Spirit come upon me, and it remained with me from that Sunday afternoon until Monday noon.

The members in Pittsburg were good people. I remember once when I went there to attend a district conference, the temperature was near zero and the Negro rooming house where I stayed had no fire in the room. It was so cold my watch froze, and I did not get to service on time. Brother Ellis Short preached on Sunday morning, and when he had finished his sermon he came to me and said, "Brother Carson, where have you been all morning?" I told him my plight, and he said the Saints would find a better place for me to stay (Brother Short lived in Independence). Elder J. Arthur Davis took me to his home and treated me as if I were the whitest man in Pittsburg. Elder Davis was a very kind person. One morning after breakfast he said, "Brother Carson, you go in the living room with my wife and daughter, and I will wash the dishes." While I was there a man came to the front door and asked for something to eat. Mrs. Davis told him to go around to the kitchen, and her husband would feed him.

Elder Charles Fry has come to my home and stayed overnight and eaten with me. He came from Pittsburg to Chanute to lay hands on and confirm a few people that I had baptized. Once when I was sick for a week or more, Brother Howard Baltz and Brother Roy Hill came to sit with me. Brother Hill also has eaten at our table, and we have visited him in his home. While Brother Baltz was attending junior college in Chanute he asked me one day, "Brother John, would you like to take a two-year course at the college?" I said, "Yes, if they'll accept me." In a day or two he said, "Brother John, come on over to the college tomorrow morning; I think you can get in." I did get in and attended two years. It did me a world of good. Brother Baltz became a teacher at the college in Warrensburg, Missouri.

We have been helped by many people. Ray Whiting and his good wife have invited me to their home during General Conference; they also kept two colored Saints from Florida at their house.

We must love people of all races and treat them just as we would like to be treated. I am not displeased with my color or my race. In fact, if it were possible for me to change, I

would not want to do so. I would love to be free to worship with the Saints everywhere and be of one heart with them. If Zion is built, it shall be built by people such as those I have mentioned. They must be meek and humble and full of love—which is perfection. We are made perfect by and through the gospel. The Lord has said, "Ye are therefore commanded to be perfect, even as your Father who is in heaven is perfect." Some will say perfection is impossible, but surely we can reach it if God has said we should. Let us love each other, repent from dead works, and go on unto perfection.

JOHN PERRY CARSON

705 South Grant Avenue
Chanute, Kansas

A Memorable Experience

(The following is from a letter to Elbert A. Smith written by Evangelist J. Charles May.)

Recently I had the pleasure of baptizing two of my grandchildren at the Walnut Park church. These two grandchildren, Linda Lee May and Mary Catherine Closson, are both fifth-generation Latter Day Saints: Linda Lee May through her Great-grandmother Lively, and Mary Catherine Closson, through both the Livelys and the Clossons. Sunday before last, these two new members of the church were confirmed by Elder Glenn Closson, Sr., and myself, the two grandfathers.

At the baptismal service, and also at the confirmation service, I was reminded of the experience of my mother and grandmother, which took place in Ontario, Canada, in my mother's girlhood days. My grandfather, William Lively, was a section foreman on the railroad some little distance from Chatham, Ontario. One winter day in 1866, while my grandfather was at work on the railroad, my Grandmother Lively, and my mother, then a girl just past thirteen years old, heard a knock at the door. It was a stranger, who asked if there was anyone in the home who was interested in the gospel and would like to have it explained. My mother said that they were interested, and my grandmother, overhearing the conversation, invited the stranger to come in.

Neither my grandmother nor mother belonged to any church, but they had attended various churches and were religiously inclined. They had studied the Bible but had never found a church that measured up to their understanding of the Scriptures, and they had wondered about the conflicting teachings of the various churches.

This stranger began his explanation of the Scriptures by reading certain passages; then he would ask questions and give answers. He read Mark 16:14-21 concerning the great commission given by Christ to his apostles, where Christ said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe. . . ." He asked, "What was the gospel that they were commanded to preach?" Then he called their attention to Hebrews 6:1, 2, where the Apostle Paul enumerated the six fundamental principles of the gospel—faith, repentance, baptisms, the laying on of hands, the resurrection, and the eternal judgment. He then asked what kind of church they were baptized into upon hearing the gospel of Christ. In answer, he read I Corinthians 12:28 and Ephesians 4:11, which state that God set in the church apostles and prophets and other officers, and that Christ gave them for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ. He referred to the gifts of the spirit mentioned in I Corinthians 12:4-11 and the signs that

Jesus said should follow them that believe (Mark 16:16-19). After calling their attention to other passages of Scripture, he closed his talk with the statement of Paul found in Galatians 1:8, 9: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

My mother told me that as this stranger spoke it came with power, and it seemed to her as though she were taking a cool, refreshing drink from the fountain of living water. At times while listening to this message presented by the stranger, she was reminded of a verse which she had often read in the Scriptures: "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares" (Hebrews 13:2).

Before leaving them, this stranger said that he wanted to make his identity known, that he was a messenger sent to them from the courts of glory, and that in order for them to be assured that he was who he claimed to be, that he would tell them of some things that were to come to pass. He said that in the year 1870 there would be a war in Europe between two great nations, that much blood would be shed, and that a famous general would lose his power. Then turning to Grandmother Lively and pointing to her, he said, "The time will come when you and your family shall hear this gospel preached by God's servants, and you and your children, and your children's children shall obey this gospel, which has been restored to the earth in these the latter days." Then he departed.

In 1870 the Franco-Prussian war took place, and Napoleon the Third lost his power. Later, and in December, 1875, my mother heard the gospel preached by Elder J. J. Cornish at London, Ontario, and the first sermon she heard was like the message she and her mother heard from the angel nine years before. My mother was the first of the Livelys to hear and obey the angel's message. She was baptized on December 29, 1875, in the River Thames at London, Ontario, by Elder Cornish. It was about ten o'clock at night and a bright light came down from above, continuing to shine until she and Sister William Bushnell (formerly Mrs. John Taylor) were baptized. The account of this baptism is found in *Church History*, Volume 4.

When I was ordained to the office of evangelist I was told that I had a rich heritage. I am thankful to God for this heritage, for this gospel has been handed down to me through a consecrated father and mother as an angel's message. My favorite song, which I have used as my missionary campaign song throughout the forty-four years of my ministry for the church, has been and still is

What was witnessed in the heavens?
Why, an angel earthward bound.
Had he something with him bringing?
Yes—the gospel—joyful sound!
It was to be preached in power
Upon earth, the angel said—
To all men, all tongues and nations,
That upon its face are spread.

My mother has mentioned this experience to me at various times, and her testimony of it was written and sent with me to be translated and read to the native Saints when I first went to the Society Islands in 1909. There it was published in the island mission paper, *Te Orometua*, and several members of the ministry have asked me to write it up, that it might be published in the church periodicals. Some of the uncertain minor details of her experience have been left out, but that which I have written in this account is true and has been indelibly impressed upon my mind. I trust that it shall remain with me always.

J. CHARLES MAY

Independence, Missouri

Briefs

Youth Rally Held

REGINA, SASKATCHEWAN.—A youth rally was held for Saskatchewan young people, with a banquet Saturday evening, October 10, followed by a talent program. On Sunday morning, breakfast was served at the church at eight o'clock, with a youth and adult prayer service following. At the church school hour, Elder Renfroe taught the youth class, and Elder Harder taught the adult class. The children had their respective teachers.

A panel discussion was held at two in the afternoon, with Elders Renfroe and Harder in charge. The congregation was divided into five groups, with a leader selected for each group. The groups were given seven minutes to ask questions concerning the place of youth in the church. Anyone in the different groups could arise and express his opinion in answer to the questions. This was a lively and stimulating feature.

A preaching service was held in the evening, with Elder Renfroe as speaker, and Elder Harder in charge of showing slides of Graceland College.

Breakfast was served at the church Monday morning, with separate services for youth and adults following. Classes and a forum, "What's on Your Mind," were held after the early services.

A dedication service was held at two o'clock.

Elder Renfroe spoke during the week on the gospel and its principles.

The Skylarks and Junior Choir had a tea and a home-cooking sale, to raise money for the building fund. They cleared \$25.25. These children are under twelve years old.—Reported by IDA MAE BERGERSEN

Thirty-one Baptisms

FRESNO, CALIFORNIA.—Much credit goes to the young people and their leader, Flora Workman, for the number of baptisms during the year. Thirty-one people were baptized; this is a record number. The Easton mission, a part of the Fresno Branch, had ten of these baptisms. Ethan Godfrey has charge of this mission.

The women's department has raised \$1,371.13 for the building fund. Grounds for a new church have been purchased, and construction is planned for the near future.

At the recent branch election on September 27, Edward E. Workman, Sr., was re-elected pastor for the twelfth consecutive time. His counselors are Clinton K. Saxton and William Beck. Others elected include James Reynolds, director of religious education; Calvin J. Nephew, youth leader; Marguerite Eastwood, women's leader; Flora Workman, recorder; Maxine Gilleland, secretary; Alvin Woods, auditor; Ed Fugate, treasurer; Doris Bullard, publicity agent.

Apostle E. J. Gleazer recently visited the area. Brother Clinton K. Saxton, General Church appointee, has done a good work since he came to Fresno last year.—Reported by DORIS BULLARD

Missionary Series Held

SAN LEANDRO, CALIFORNIA.—Pastor Thomas Beil was in charge of the annual business meeting held August 23. The following were elected: pastor, Elder Russell H. Bessire; counselors, Elders Glenn Haviland and Lloyd Stewart; director of religious education, Lloyd Stewart; youth leader, Melba Bessire; women's department leader, Frances Stewart; music di-

rector, Jennie Jordison; drama, Jane Isola; treasurer, Robert Brown; secretary-recorder, historian, and publicity agent, Nellie MacDougall; auditors, Harold Korell and George Anderson; solicitor, Orral Hartwig; book steward, Arthur Davis; missionary supervisor, D. C. Holden; home visitor, George Anderson; custodian, William Davis; landscaping and decorating, Agnes Tooker; librarian, Alene Henry; "Clarion Call" and Sunday bulletin, Burdett Tordoff; finance committee, D. C. Holden, Audy Henry, and Agnes Tooker; building committee, D. C. Holden, Lloyd Stewart, Harold Korell, Audy Henry, and Paul Stanfield.

The members of the San Leandro Branch are working on the church, and expect it to be completed in the next few months.

Sybil Dianne, daughter of Brother and Sister Orral Hartwig, was baptized by Elder William Hall on July 26 at East Bay Church.

David Burdett, infant son of Brother and Sister E. Burdett Tordoff, was blessed by Elders Beil and Bessire at the San Leandro Church on September 27.

Elder Louis J. Ostertag of Los Angeles Stake, held a series of missionary meetings at San Leandro Branch October 4-11. These meetings were well attended by local and nearby branch members and several interested non-members. A reception was given for Brother Ostertag in the church social hall on Sunday evening, October 4. Sister Ostertag was in attendance the latter part of the series.

A dinner prepared and served by the men of the branch was given Friday evening, October 16. This was a successful project, netting over one hundred dollars, a part of which came from candy sold at the dinner by the Zion's League.—Reported by NELLIE MACDOUGALL

History of Mission and Branch

HUNTSVILLE, MISSOURI.—The mission was organized in the home of John Harris on December 4, 1949. Brother E. Jennings, assisted by Brother Moffit, of Far West Stake, was in charge. Morris Worden acted as pastor, with Ellen Kelly as secretary and Sister Worden as pianist.

On February 15, 1950, the group began meetings in the Mount Hope schoolhouse near Huntsville. In July, a church school was organized, with Fred Jackson in charge, Helen Swan acting as secretary and music director, Fred F. and Kathryn Jackson as senior class teachers, and Morris Worden as junior teacher.

On July 9, Joan Heathman, Ellen Kelly, and Richard Morgan were baptized by Carl Weeks of Bevier.

It was decided to purchase property on July 19, and Morris Worden, Lester Davis, and R. Burton acted as trustees, with John Harris arranging a loan. The present meeting place in Huntsville was purchased. Payments have been met to date, and at the present time the building is being reconditioned and a furnace has been installed. The women have helped to equip a kitchen, and in other ways.

In 1951 the mission was organized as a branch, with Apostle D. O. Chesworth and Elder John Puckett in charge. Morris Worden continued as pastor until he moved to Independence, Missouri, when he was succeeded by Clyde McCollum.

Two elders and two priests have been ordained, and about fifty persons are enrolled. Visiting priesthood members from Bevier Branch have encouraged the group.

At the business meeting held September 30, 1953, the following new officers were elected: R. Burton, pastor; Lydia Burton, women's leader; Margaret McCollum, children's leader; Dewayne Wheatly, church school director; Sister Adams, Zion's League leader; Kathryn Bales, young people's leader; Helen Swan,

secretary and music director; Clyde McCollum, treasurer; Velda Burton, flower chairman; Kathryn Jackson, historian; Brothers Adams and Comstock, auditors; Brother Wheatly, publicity.

Brother John Puckett announced the area meeting to be held November 22.—Reported by MRS. FRED F. JACKSON

Pastors Named

ST. JOSEPH, MISSOURI.—Far West Stake conference was held October 18 in the Lafayette high school auditorium, with Stake President Emery E. Jennings presiding. Robert G. Kirkwood of Osborn, Missouri, and John Henry Wittrock, of St. Joseph, Missouri, were approved for ordination to the office of priest, and Herbert Wayne Cook of Hamilton, Missouri, was approved for ordination to the office of deacon.

Thirty delegates were elected to represent Far West Stake at the General Conference in April.

Pastors for the twenty congregations were elected as follows: Atchison, Evan R. Agenstein, with Eldon McKee and Gilbert Hedrick as associates; Bedison, Orville Fannon; Bigelow, John Newhart; Cameron, David Coffman; Fanning, Samuel Twombly; Far West, Charles Mengal; Gallatin, William Rounds; Guilford, Kenneth Nelson; Hamilton, Dodge Dunlap; Liberty, Orville Binnicker; Maple Grove, Wesley Ballinger; Maryville, Charles Powell; Maysville, Arnold Adams, with Robert Delaney as associates; Osborn, Albert Millard; Sabetha, E. L. White; St. Joseph, First Church, Joseph Albus; St. Joseph, Second Church, Robert Gould; St. Joseph, Penn Street Church, Ervin L. Acord; Stewartsville, Freeman Hamann; Trimble, Manley D. Stayton.

Elder E. Y. Hunker, of Independence, Missouri, was the afternoon speaker. The stake choir, under the direction of Ruth Haden, furnished special music.

The Boy Scouts of the stake enjoyed a camp at the reunion grounds October 10-11.—Reported by MARIE AGENSTEIN

New Families in Area

SUMMERSVILLE, MISSOURI.—At the close of a series of missionary meetings held November 1-15, with Elder W. E. Williams as speaker, the branch had a business session, followed by a basket dinner.

The calling of William LeRoy Webb to the office of deacon was confirmed and approved.

Four new families have recently moved into the area of Summersville branch.—Reported by M. E. WEBB

One Ordained

ANABEL, MISSOURI.—Lloyd Clarke was ordained to the office of elder by Elders A. Wayne Hough, of Jefferson City, Missouri, and Carl Weeks of Bevier, at the Macon Church at a special service on November 11.

Elder John Puckett was in charge of the service, and delivered the opening address.

Missionary services were planned for early in December.—Reported by MRS. KATHRYN H. BAILEY

Mission Organized into Branch

ALBUQUERQUE, NEW MEXICO.—The mission was organized into a branch on Sunday, November 8, with Apostle Charles Hield presiding at the business meeting. A motion was made and carried unanimously to retain the recently elected officers of the mission as branch officers. These officers are Alvie A. Barrett, pastor; Gerald Rose, church school director; Paul May, assistant church school director; Georgia Rose, women's leader; Zelma

Schrader, secretary; Ray Ling, treasurer; Alice Catalano, publicity; and Dick Martin, building fund chairman. Until this time, Elder Barrett has served as pastor by appointment of the Apostle in charge. At this meeting Elders George Winegar and Paul May were appointed as counselors by the pastor. Seventy-seven were present for the meeting.

Preceding the business meeting, an impressive ordination service was held, at which Gerald Rose and Paul May were ordained to the office of elder by Apostle Hield, and John Shadel was ordained to the office of teacher by Elder Barrett.

On November 15, five children were blessed. They were the two sons of Roy and Gene Dobson, and the three sons of DeForest and Margaret Rushing.

Elder William Patterson held a six-day missionary meeting in September.

The women's department has an active membership of twenty-five, and are sponsoring several projects, including shellcraft, bake sales, and bazaars and rummage sales. They contributed \$585.00 to the building fund during the year.

Services will continue in the VFW hall, at 416 North Second Street, until a church building can be obtained.—Reported by ALICE CATALANO

New Members Welcomed

WEYBURN, SASKATCHEWAN.—A successful series of meetings was held September 30-October 8 by Brother Z. Z. Renfroe. The attendance was large, and the group welcomed three new members, Sister Lynne Leflar, Sister Edna Slimmons, and Sister Lillian Jahnke.

The Daughters of Zion sponsored a fowl supper in the Hostess club on November 4. Members and friends attended, and over one hundred dollars was taken in for the building fund.

The Zion's League has set up church signs on the four highways leading to the city.

A social evening was enjoyed October 23 at the Clayton Ireland home, and a Halloween party was held October 31. Brother Art Bergersen brought a carload of young people from Regina.—Reported by ALICE JANSON

Remodeling Near Completion

INDIANAPOLIS, INDIANA.—Elder J. H. Yager conducted a series of missionary meetings and cottage meetings in the branch and Centerton mission during the month of October.

The remodeling program is near completion. The limestone exterior is finished, new flooring has been put on the upper and lower auditorium, and new pews, rostrum furniture and furnishings have been added for the junior church school. The lawn has been landscaped, and new evergreens planted. Some painting and repairing still needs to be done.

New officers are Elder Wayne Smelser, pastor; Elder Robert M. Anderson, assistant pastor; Pauline Bunnell, secretary; Velma Smelser, treasurer; Robert Anderson, church school director; Pearl McIntosh, women's department leader; Gordon Rhodes, youth leader; and Tom Taylor, music director.—Reported by BETTY ANDERSON

Two New Members

CALUMET, OKLAHOMA.—Two members have been added to the church roll at Laneville as the result of the work of Elder Wallace Jackson in the community and around El Reno.

Mrs. Sophia Ward was baptized September 20 by Elder Colin Clevenger, and Mrs. Viola Walbaum was baptized October 20. Mrs. Ward was confirmed by Colvin Clevenger, and Mrs. Walbaum by Wallace Jackson.—Reported by Augusta Powell

Officers Chosen

DAVENPORT, IOWA.—The following officers were elected at the annual business meeting: pastor, Elder Charles Shippy; clerk, Mercene Howard; treasurer, George Shippy; publicity, Elder F. C. Bevan; church school director, Etta Cosner; young people's leader, Betty Thomas; adult division leader, Richard Collins; librarian, Georgia Stewart; minister of music, Marion Smith; auditor, Wayne Newport; flower committee, Dove Vance; *Herald* correspondent, Dorothy O'Leary; finance committee, the pastor and deacons, and Vern Riggs and Everett Vance; solicitor, B. A. Howard; historian, Ruth Shippy; statistician, Eul Blackledge, and *Herald* agent, W. A. Hinkle.

An ordination service was held Sunday, November 8. Elder W. J. Breshears, president of the Rock Island District, was in charge. The following men were ordained: to the office of elder, James Archibald and Wayne Newport; to the office of priest, Thomas Graham; to the office of teacher, Marvin Stewart; to the office of deacon, Vern Riggs, Richard Collins, and Everett Vance.

The women's department, under the leadership of Helen Hinkle, has been busy with various projects. The Liahona circle is a study group, with Nell Vaughn as chairman and Marion Steincke as teacher.—Reported by DOROTHY O'LEARY

Holds Rummage Sale

ST. CHARLES, MISSOURI.—On October 17 the women's department sponsored a rummage sale in the church basement which netted about \$122.

A Halloween party was enjoyed by members and friends on October 30. The party was held in the barn at the Robert Spears farm. Guests came masked, and prizes were awarded for the three best costumes. Games and refreshments were enjoyed.—Reported by FLORENCE HOLLANDER

Two Ordained

FLINT, MICHIGAN.—At a Communion service at Clio, Michigan, two men were ordained to the priesthood on November 1. Norman Bechtel was ordained to the office of teacher, and Donald DuBois was ordained to the office of deacon.

The infant son of James and Iris Lannin was blessed.—Reported by CAROL B. ROSS

Baptisms Increasing

O'NEILL, NEBRASKA.—Avery Graham was baptized and confirmed on Sunday, June 7, by Elder James Daugherty at Bonesteel.

On Sunday morning, June 28, Clarence and Beatrice Colfax and Merlyn and Earlene Schrunk, all of Clearwater, were baptized by Elder Daugherty. Elders Harold Reid and Myron LaPointe confirmed Merlyn. Elders LaPointe and Reid confirmed Earlene. Merlyn and Earlene are children of Brother and Sister Earl Schrunk. Elders LaPointe and Daugherty confirmed Beatrice Colfax, and Elders Daugherty and LaPointe confirmed Clarence Colfax. The five children of Brother and Sister Colfax were blessed, with Elders LaPointe, Daugherty, and Reid officiating.

District conference was held June 28. Elder LaPointe replaced Elder Daugherty as district president. Three delegates chosen were Tom Jones, Sister Lois Ries, and one alternate.

Elder Reid was elected to represent the district at the coming General Conference.

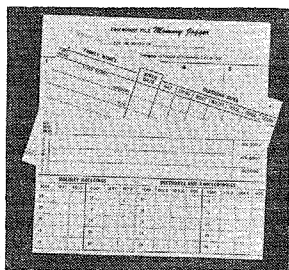
Three men were ordained to the priesthood. They were Martin Neilan of Bonesteel, South Dakota, who was ordained to the office of deacon by Elders Reid and LaPointe; Ralph Schrunk, of Atkinson, who was ordained to the office of priest by Elders LaPointe and Reid; and Willis Hague of Clearwater, who was ordained to the office of priest by Elders Daugherty and LaPointe. Brother Ralph Schrunk is now pastor of the Inman Branch, and Brother Willis Hague is pastor of the Clearwater Branch.

Elder Reid baptized Mrs. Wayne Patras and her daughter, Janice, and son, Thomas, on July 27 in the Elkhorn River. They were confirmed by Brother Reid.

Harvey Morter, of Ainsworth, was baptized in the Niobrara River by Elder Reid on August 2, and was later confirmed at his home.

Elder LaPointe conducted evangelistic services in the district during September and October. District Day was held October 11 at Inman. The program consisted of a prayer meeting and preaching service in the morning,

A Useful FRIENDSHIP FILE for You



The handy cards in this file provide a place for keeping a ten-year record of greeting cards and gifts exchanged, and a lifetime record of your friends, their family histories, births, deaths, marriages. In a colorful gift box with twelve monthly "Memory Joggers" included.

50-card set **65¢**

100-card set **\$1**

Herald House

Independence, Missouri

a basket lunch at noon, a baptismal and confirmation service and a short business meeting in the afternoon. Bonnie Banks, daughter of Mr. and Mrs. Jim Banks, and Mary Morsbach, daughter of Mr. and Mrs. David Morsbach, all of Inman, were baptized by Elder LaPointe in the Elkhorn River. They were confirmed by Elders Reid and LaPointe.

Marva and Levi Morsbach of Neligh, David Morsbach of Inman, and Charity and Raymond Conard, of Clearwater, were baptized in the Inman church font and confirmed by Elder LaPointe on Sunday morning, October 25.—Reported by MARGARET PRUSS

Preparation Day

BERRYDALE, FLORIDA.—The women of Pensacola District met on August 13 for a day of fellowship. This was designated as "Preparation Day." All leaders of each branch were requested to be present and report on the year's activities and plans for the new year.

The group assembled at nine forty-five in the morning. Sister Lula Jernigan, district leader, gave a short talk on looking for the beautiful. Reports were read from Belleview, Atmore, Dixonville, Milton, Berrydale, Brewton, and Pensacola.

Mrs. Solomon of Belleview told how their group had sponsored a banquet for the purpose of obtaining funds to purchase choir robes. Mrs. Beasley, of Atmore, told of enjoyable fellowship suppers which netted twenty-two dollars for their building fund. Mrs. Shell, of Dixonville, told of the quilt they made and sold for their project. Mrs. Hall, of Milton, told about their potluck supper which netted sixty dollars. This group also donated shrubs to the new Santa Rosa hospital. Mrs. Bob Mixon, of Berrydale, told of several ways in which their group had raised funds. The women had fish suppers, a bazaar, bake sales, concession stands, and ice-cream socials, and sold cards and made a quilt to raise money. Mrs. Beatrice Langham of Brewton stated that her group had sponsored all-night sings, concession stands, sandwich sales, rummage sales, Stanley parties, and other projects. This netted them \$1,526.30. These ladies also were active in civic and community projects such as the crippled children's clinic and bloodmobile. Mrs. Freda Rogers, of Pensacola, told of the fish, steak, and chicken dinners sponsored by the group, and also their "Sip and Sup" monthly meetings on Sunday nights. Each six weeks they take up their dime envelopes, which gives every woman an opportunity to participate. These and other activities netted the women \$1,167.55.

Elder Lee Oliver, district president, delivered the eleven o'clock sermon, on the theme, "Spiritual Growth."

Mrs. Barnes, Mrs. Mead, and Mrs. Oliver sang "Christ of the Upward Way."

At twelve the groups were dismissed for lunch and reassembled at one thirty. "A Challenge to Christian Ideals" was the theme for the evening service. At this time Sister Lula Jernigan gave a talk on "A Challenge to the Women."—Reported by MARGARET VICKREY

Six Are Baptized

XENIA, ILLINOIS.—Elder John R. Grice held a two weeks' series of meetings September 5-19. Attendance was good, and at the close of the meetings, six were baptized. They were Marilyn Shehorn, Patsy Henson, Ann Greathouse, Ernie Stubbers, Arkie Henson, and Oscar Cook. Brother Grice also held a series of meetings at Brush Creek, and baptized a number there.

Recent Sunday night speakers have included Charlie Wesner, of Centralia, and Chester Cisne, of Brush Creek.

The Zion's League had a sale November 21 to raise money for the building fund. They enjoyed a skating party at Salem three weeks earlier.

The women of the branch served lunch at an antique sale, and have done quilting to raise money for the church fund.—Reported by IONA GREATHOUSE

Two to Be Ordained

BUTLER, MISSOURI.—The branch met in business session on September 23, with Apostle Arthur Oakman in charge. Brother Oakman recommended that Elder E. E. Gamet be sustained as pastor for the coming year. This recommendation was accepted. Other officers elected were secretary, Ocie Burg; music supervisor, Sister Bertha Rogers; auditor, William Noe; director of religious education, Allen Piatt; young people's leader, Leroy Beckham; treasurer, Earl Williams; adult supervisor, Raymond Anders; book steward, Thelma Piatt; bishop's agent, Charles Sutton; women's leader, Elizabeth Deems; and children's supervisor, Mildred Ingram.

An organ fund was set aside, with C. A. Burg, Bertha Rogers, and Thelma Piatt on the committee.

Brother Franklyn Weddle was the speaker October 11.

On October 25, the Rich Hill District conference was held in Butler. Because of an injury, Apostle Oakman was not able to meet with the group, and Apostle Percy Farrow occupied in his absence.

In the business meeting, at which Brother Farrow was in charge, Elder William Williams was recommended as district president. This recommendation was accepted. Other officers were secretary, Ruth Curtis; treasurer, C. A. Burg; music supervisor, Bertha Rogers; young people's leader, Joe Anway; women's leader, Mildred Ingram; director of religious education, James McCollum.

It was approved by the conference that Brothers D. C. Allison and A. M. McCarty be ordained as priest and deacon respectively.—Reported by OCIE BURG

News and Notes

(Continued from page 2.)

of administrative officers in each area if any program of priesthood education is to be successful.

On Sunday, November 29, Brother McDowell spoke to the Grandview congregation in Kansas City, Kansas, on "The Church Program for Safeguarding Marriage." A panel discussion on that theme was held Sunday evening.

SPEAKER AT HOME-COMING SERVICES

Charles Neff, General Church Secretary, was in Belleville, Illinois, November 28-29 to attend the nineteenth annual branch home-coming. He spoke at the banquet and prayer service, and preached twice on Sunday. Evangelist C. L. Archibald also participated. The pastor at Belleville is Elder J. E. Nichol森.

IN CHARGE OF PRIESTHOOD CLASSES

Franklyn Weddle, Director of the Music and Radio Departments, and Marion Talcott, pastor of Slover Park congregation in Center Stake, were speakers on Monday night, November 23, at the priesthood classes being held in Odessa, Missouri. On Monday night, November 30, Charles Neff and Brother Talcott were the speakers.

THANKSGIVING ADDRESS TO ROTARY CLUB

Evan Fry, Radio Minister, gave a Thanksgiving address to the Independence, Missouri, Rotary Club on Monday, November 23. He spoke at the request of Phil Weeks, chairman.

SPEAKER AT YOUTH BANQUET

Carl Mesle, General Church Youth Director, was the speaker at the Kansas City Stake youth banquet held with the Van Brunt congregation on Saturday evening, November 28. Lee Hart was master of ceremonies. Ray Fisher is stake youth leader.

The Christmas Story

It's both a book and a manger set!



True to the Bible, simple and reverent, it tells of the Nativity in such a charming way that the young will never forget. The book is large and printed in type especially selected for children's reading. A sixteen-piece manger set in full color makes the Christmas story come to life. The stand-up pieces can be used in sand tables, on mantels, in the classrooms, under the Christmas tree. Warner Press

only **\$1.50** a set

Herald House

Independence, Missouri

Bulletin Board

Notice to Members in Tucson

Agnes Gamble, Atlanta, Michigan, would like members in Tucson to contact her son, Floyd Gamble, Route 7, Box 545-C, Tucson, who moved there recently with his wife and children for his health. They do not belong to the church.

Notice to Members in Louisiana

Lt. and Mrs. Omer E. Brouner, 510 Pittman Street, De Ridder, Louisiana, would like to contact members (either civilians or servicemen) in that area. He is stationed at Camp Polk.

Serviceman's Address

James C. Hollenberger
4463133
O Division
U.S.S. Chikaskia AO 54
c/o Fleet Post Office
San Francisco, California

Requests for Prayers

Prayers are requested for Deacon Bonnie Ritchie of Ontario, California, who has been unable to serve his branch because of illness.

Prayers are requested for seventy-three year old Grace Carillon, 429 North Buckey Street, Wooster, Ohio, who is afflicted with rheumatism.

ENGAGEMENTS

Simpson-Kendrick

Mr. and Mrs. John Kendrick of Holden, Missouri, announce the engagement of their daughter, Marian, to Kenneth Simpson, son of Mr. and Mrs. L. E. Simpson of Midland, Michigan. The wedding will be solemnized January 10 at the Reorganized Church in Holden. Both Marian and Kenneth are 1952 graduates of Graceland College.

Elfson-Palmer

Mrs. Rosa Palmer of Fredonia, Kansas, announces the engagement of her daughter, Chloe Deane, of Independence, Missouri, to Don O. Elfson, also of Independence. Both are graduates of Graceland College, and Don is a graduate of Missouri University. The wedding will take place in the spring.

Bainter-Webberley

Mr. and Mrs. Ernest Webberley of Camas, Washington, announce the engagement of their daughter, Marlys Joyce, to Dale Wallace Bainter, son of Mrs. Mildred Strand, also of Camas. Dale is serving in the United States Navy.

Andrews-Davis

Mr. and Mrs. Thomas A. Davis of Panama City, Florida, announce the engagement of their daughter, Fay, to Dewey Andrews, son of Mr. and Mrs. Homer D. Andrews, also of Panama City. Fay, who is a graduate of Graceland College and the Independence Sanitarium School of Nursing, is working at the Memorial Hospital in Panama City. Dewey, an airman first class, is stationed in Topeka, Kansas. No date has been set for the wedding.

Stribling-Price

Mr. and Mrs. James W. Price of Princeton, Missouri, announce the engagement of their daughter, Mary Ann, to Thomas Lloyd Stribling, son of Mr. and Mrs. Clarence L. Stribling of Independence, Missouri. No date has been set for the wedding.

WEDDINGS

Allen-Campbell

James Allen and Betty Campbell were married October 31 by Elder J. P. Miller. Mrs. Allen is the daughter of Lester A. Campbell.

Carlson-Mann

Marilyn Mann, daughter of Elder and Mrs. Harold E. Mann of Harcourt, Iowa, and Francis Carlson, Jr., also of Harcourt, were married November 8 in the Harcourt Methodist Church, the bride's father officiating. Marilyn attended Graceland College. They are making their home in Harcourt.

Andrews-Webberley

Lorraine Webberley, daughter of Mr. and Mrs. Edgar Webberley of Camas, Washington, and Alfred Andrews, son of Mr. and Mrs. Harold Andrews, also of Camas, were married in a double-ring ceremony on September 26

by Priest Clarence Webberley at the home of the bride's parents. They are residing in Vancouver, Washington.

Harper-Bryant

Mrs. Ethel G. Bryant and John F. Harper were married September 26 at the Reorganized Church in Vancouver, British Columbia.

BIRTHS

A daughter, Bonnie Carolyn, was born to Mr. and Mrs. L. D. Gilbert of Jacksonville, Florida (date not given). Mrs. Gilbert is the former Cathryn Vickrey of Mobile, Alabama.

A daughter, Karen Anita, was born on November 11 to Mr. and Mrs. Maurice Thompson of Evansville, Indiana. Mrs. Thompson is the former Mary Lou Davis of Portsmouth, Virginia.

Mr. and Mrs. James Clayton of Evansville, Indiana, announce the birth of a son, J. Andrew, born November 17.

A son, Stephan Dale, was born on October 29 to Mr. and Mrs. Lyle Graham of Ontario, California. He is the grandson of Mr. and Mrs. Clyde Graham of Ontario and Mr. and Mrs. Joe Risinger of New London, Missouri.

Mr. and Mrs. Louis C. Zonker of Hannover, Germany, announce the birth of a son, David Keith, born November 21. Mrs. Zonker is the former Betty Yoder. Both parents are graduates of Graceland College.

A daughter, Patricia May, was born on November 11 to Mr. and Mrs. Clarence A. Resch, Jr., of Independence, Missouri. Mrs. Resch, the former Elaine Stover, attended Graceland College in 1944.

A daughter, Cathy Ann, was born on November 3 at the Independence Sanitarium to Mr. and Mrs. Richard Sterrett. She was blessed by her grandfather, Elder Herbert Voltmann, and Elder L. J. Richards. Mrs. Sterrett is the former Jeanne Voltmann of Lincoln Park, Michigan.

A daughter, Mary Joe, was born on May 27 to Mr. and Mrs. Lyle Hosterman. She was blessed on August 4 by Elder J. W. Minthorn.

A daughter, Leslie Ann, was born on September 13 to Mr. and Mrs. Ralph Pedersen. Mrs. Pedersen is the former Pauline Hovey.

DEATHS

McCOMBS.—Mary, daughter of Francis and Lavina Cook, was born in Dunnville, Ontario, and died November 7 at the General Hospital in Woodstock, Ontario, at the age of eighty-five. After her marriage to Charles R. McCombs she went to live in Beachville, remaining there until 1946 when she made her home at Ayr with her son, Charles, for a year and a half. Since that time she had been residing with her daughter, Mrs. Arthur Fowler in Woodstock. She had been a member of the Reorganized Church for several years, attending services at Corinth; she also belonged to the Woodstock North Women's Institute.

Surviving are two daughters: Mrs. Fowler, and Mrs. Bert Hill of Holdens, Ontario; two sons: Archie of Ingersoll and Charles of Ayr; a brother, Roland Cook of British Columbia; seven grandchildren; and seven great-grandchildren. Funeral services were held at the M. D. Smith Chapel, Elder J. C. Stuart officiating. Interment was in the Beachville cemetery.

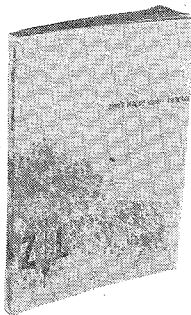
McCONNAUGHY.—Evelyn Ruth, daughter of Mr. and Mrs. Charles Moore of Meriden, Kansas, was born February 20, 1926, at Benton, Kansas, and died October 14, 1953, at St. Francis Hospital in Topeka, Kansas. She was married on December 22, 1946, to Lawrence B. McConnaughy, who survives her. She had been a member of the Reorganized Church since youth.

Besides her husband she leaves two daughters: Yolanda Kay and Myrna Ruth of the home; her parents; three brothers: Charles of Atchison, Robert of Sunflower, and Kenneth of Meriden; and a sister, Darlene of Meriden. An infant daughter, Cathy, preceded her in death by six days. Funeral services were conducted by Elder Frank G. Hedrick at Staunton Chapel in Atchison. Interment was in Mt. Vernon Cemetery.

MAEDEL.—John, was born February 13, 1873, in Casco Township, Michigan, and died November 17, 1953, at a hospital in Port Huron, Michigan, following a long illness. He had been a Great Lakes marine engineer for more than fifty years, beginning his sail-

NEW!

League Leader's Handbook



The Zion's League Leader's Handbook has been prepared and edited by the General Church Youth Office. In the words of the First Presidency, "It is an effort of the writers to gather the best of their experiences into a collection for sharing with those who meet anew those problems which others before them have met and, to a large extent, have solved." This is an attractive, paper-bound edition.

\$2

Herald House

Independence, Missouri

ing career in 1893. He had been a resident of Port Huron for twenty years, and was a member of the Reorganized Church.

He is survived by his wife, Darleen; a daughter, Mrs. Ello Fetting of Applegate, Michigan; two brothers: Robert of Detroit, Michigan, and Herman of Richmond, Michigan; two sisters: Mrs. Sophie Green of Port Huron and Mrs. Elsie Sass of Richmond; seven grandchildren; and five great-grandchildren. A son, Erwin, died twenty-two years ago. Funeral services were held at the Kipp Chapel, Elder William Rushton officiating. Burial was at the cemetery in Watertown, Michigan.

BLATT.—Archie N., son of Jacob and Phoebe Dennis Blatt, was born October 20, 1887, at Independence, Missouri, and died November 20, 1953, in Kansas City, Missouri. On May 27, 1916, he was married to Ollie May Johnson, who survives him. He had been an employee of the Railway Express Company for thirty-four years and was a member of the Reorganized Church.

Besides his wife he leaves a son, Lawrence Earl of Atchison, Kansas; two daughters: Miss Mary Kathryn Blatt of the home and Mrs. Virginia Yates of Atchison; three sisters: Mrs. Bertha Marshall, Mrs. Mabel Weckman, and Retha Barton of Des Moines, Iowa; a brother, Ollie J. Blatt of Fort Collins, Colorado; a half brother, Charlie Clemenson of Leon, Iowa; and five grandchildren. Funeral services were held at the Earp and Sons Chapel in Kansas City, Elder Glaude A. Smith officiating. Interment was at Atchison, Kansas.

JONES.—Francis Marie, was born May 16, 1953, at Nevada, Missouri, and died November 19, 1953, in the Nevada City Hospital. She is survived by her parents, Mr. and Mrs. Howard Jones of Nevada; a sister, Bobbie Lynn, of the home; maternal grandparents, Mr. and Mrs. John Lenne of Pittsburg, Kansas; paternal grandparents, Mr. and Mrs. A. J. Jones of Columbus, Kansas; and maternal great-grandparents, Mr. and Mrs. Frank Pichard of Radley, Kansas, and Mrs. Julie Lenne of Chicopee, Kansas. Funeral services were held at the Smith Chapel in Pittsburg, Amos T. Higdon and John W. Noyes officiating. Interment was in a Pittsburg cemetery.

ENSLEY.—Oscar E., was born December 25, 1858, at Drain, Oregon, and died September 15, 1953, in Modesto, California. In 1883 he was married to Olive S. Tracy; five children were born to them. His wife, three sons, and a daughter preceded him in death. He was baptized into the Reorganized Church in Oregon, moved to southern Missouri, was ordained to the office of elder, and served two years as a missionary. In 1912 he moved to California and for many years was a member of Stockton Branch.

He is survived by one daughter, Elva M. Petz of Tracy, California; ten grandchildren; and nine great-grandchildren. Funeral services were conducted by Elders David C. Elliott and Robert Colville at Modesto. Interment was in Parkview Cemetery at Stockton.

Introducing

MRS. FLOY L. (ROBERSON) BENNETT, Kansas City, Missouri (page 8), is a native of Mount Vernon, Illinois. After finishing high school there she went to Graceland, then received her bachelor degree in education from Southern Illinois University and her M.A. from the University of Illinois. Since then she has had two years' graduate study at the University of Missouri, where she also did some teaching, and at the University of Kansas and Kansas City University. At Graceland she was a member of the Crescent Club and Lambda Delta Sigma. She also belongs to the National Society of Education, Kappa Delta Pi at the University of Illinois, and Pi Lambda Theta at the University of Missouri.

She was married to William S. Bennett in 1941. They have one daughter, Martha, age 9. Her special interests are home and church, particularly the educational program of the church. She has taught in grade school, high school, and university. At the present time she is a speech correctionist in the Kansas City public schools.

BE SURE TO READ THIS!

Aleta Runkle

THE NEW MUSIC BOOK for children is just off the press—*The Book of Little Hymns and Other Songs*. There are thirty-eight songs for children, ages three to nine. The pages are beautifully illustrated. The book is appealing both in content and design.

Now don't stop here with the thought, "I'm no musician—this is not for me." That's why I didn't put the word "music" in the title. You might just have flipped the page and not looked at this.

Are you a parent of a child or children anywhere from three to nine? Then you need this in your home. Children love to have their parents share in their play. What a fine evening you can have singing around the piano. If you don't have an instrument, the songs can be sung easily without accompaniment. This can be one of the interesting Christmas gifts for your children. You just have time to order one through your book steward—or if there is no book steward in your congregation you can order directly from Herald House.

All of you teachers in the kindergarten and primary departments will want one of these books immediately. It is full of the kind of songs you have been needing—you know, the specific variety that exactly fits some thought you want to present. You have been looking for this kind of book but haven't been able to find it. I have searched, too. Imagine now having not only an excellent song to share with the children but an appealing illustration as well.

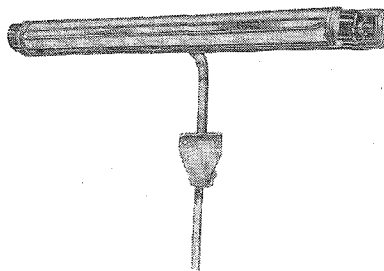
Your church school directors will want one so that you will be aware of the materials your teachers are needing. It would be well to buy individual copies for your older primary children. They will experience a great thrill in having the book in their hands.

Grandpa and Grandma, I have thought of you, too. You know how you wish you had all of the children's toys and playthings when they come to visit you. Here will be a new bit of entertainment for them. Surprise them with this book on their next visit. Keep it in your house so that it will always be available when the children come to see you. Don't worry that they will tire of it on successive visits. Children love familiar books. How many times have they asked you to read the same story from the same book?

You may not be a parent. You may not be a teacher or a church school director. You may not be a grandpa or grandma. I am sure that you are one thing—a friend. Do you have difficulty finding appropriate Christmas gifts for some of those close to you? Last year it was perfume—the year before, stationery. If your friend has young children, this book is your answer. Maybe you have some little friends you always remember at Christmas. This will be something different.

The committee has worked on this book for five years. We are proud to present it to you as we say, "Here it is. It's ready." Price \$2.50

Pulpit Light



Is your branch pulpit well illuminated? This bronze light will give style as well as light. A useful gift for you, your church school class, study group, or League to give to your local branch. It uses a 60-watt bulb (not included in purchase price).

No. 162 \$9.50

Bulb \$1.49

Herald House

Independence, Missouri

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

M
h

CHRISTMAS SETTING

When the spirit of Christmas is all through the house, don't forget the most beautiful aspect of the Christmas season—a spirit of worship. Then, let the family Bible stand open at the immortal Christmas story. Underline it in red or green if you like, and for a change from the Christmas creche, get a single stalk of glistening ivy with a few red berries, or a delicate white Christmas rose. Perhaps you will want to have ceramic angels hovering over, much as the heavenly host hovered on that holiest of days.

Do not neglect the reading of the simple passages. They are like music when read with humility. Your record player can provide a muted background of Christmas carols for your holiday meditation.

Whatever your plan, have worship in your heart so that each time you glance at or gather before your little family worship scene, your hearts will be glad and warm with your thankfulness for Christ and his church.

Louise Scott Wrigley

BASIC CREED!

Work is love made visible. And if you cannot work with love, but only with distaste, it is better that you should leave your work and sit at the gate of the temple and take alms from those who work with joy.—Author unknown

"X" FOR CHRIST?

"X" implies that we are so busy in the Christmas season that we don't have "time" to spell out the whole word, . . . that we do not have "room" to spell out "Christ" . . . that we do not know the "real meaning" of Christmas in this day and age. "X" is the mathematical symbol of an unknown quantity. —"Christian Herald"

TOO CROWDED

Is your life crowded with too many things to do? Too many places to go? Too much shopping, too much visiting, too frequent coming and going? It is time to be careful. When life becomes too crowded, the better things are often crowded out. Do you ever notice that inferior duties make the most insistent demands?

When life is too crowded for the good things, it is too crowded.

PITHY PESSIMISM

Winston Churchill's summary of theme in "Triumph and Tragedy": "How the Great Democracies triumphed, and so were able to resume the follies which had so nearly cost them their life."

IT'S NO USE

According to statistics, women live four years longer than men. So you might as well give up, fellers; the wife will get in the last word anyway.

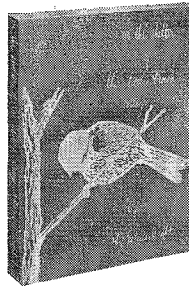
—"The District Leader"

OPPOSITION

Sin is maladjustment to progress. Cheville

Ready Now!

Reprints of Estella Wight's well-known R. L. D. S. novels



In the Shelter of the Little Brown Cottage

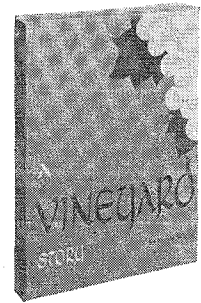
This book tells of a young girl's home life and experiences as a schoolteacher and her conversion to the church in North Dakota.

paper bound \$1

A Vineyard Story

This is a sequel to "In the Shelter of the Little Brown Cottage" in which the missionary experiences of a schoolteacher are related.

paper bound \$1



Herald House Independence, Missouri

Contents

EDITORIAL

The Tests of Religion	3
Across the Desk	4

OFFICIAL

Gibson's Broadcast on WBBM, by Israel A. Smith	4
A Question of Ethics, by Israel A. Smith	4

ARTICLES

The Auditorium—A Place of Fulfillment:	
Council of Twelve, by Gladys Gould	4
Retaining Remission of Our Sins, by Floyd Potter	5
Feed My Lambs, by Floy L. Bennett	8
In Public Service, by Israel A. Smith	9
Jesus Christ, the Son of God, Part III, by Charles R. Hield	10
Overcoming Today's Tensions, by Grant Dobson	12
The Good Part, by Lenora Nixon	14
For Unto Thee Is Given, by Louise Wrigley	15
Baptismal Day Letter	15
Gracelanders Corporation—Japan, by Verda E. Bryant	16
Graceland Gazette	17
Letters	18
Briefs	19
Bulletin Board	22
Be Sure to Read This, by Aleta Runkie	23

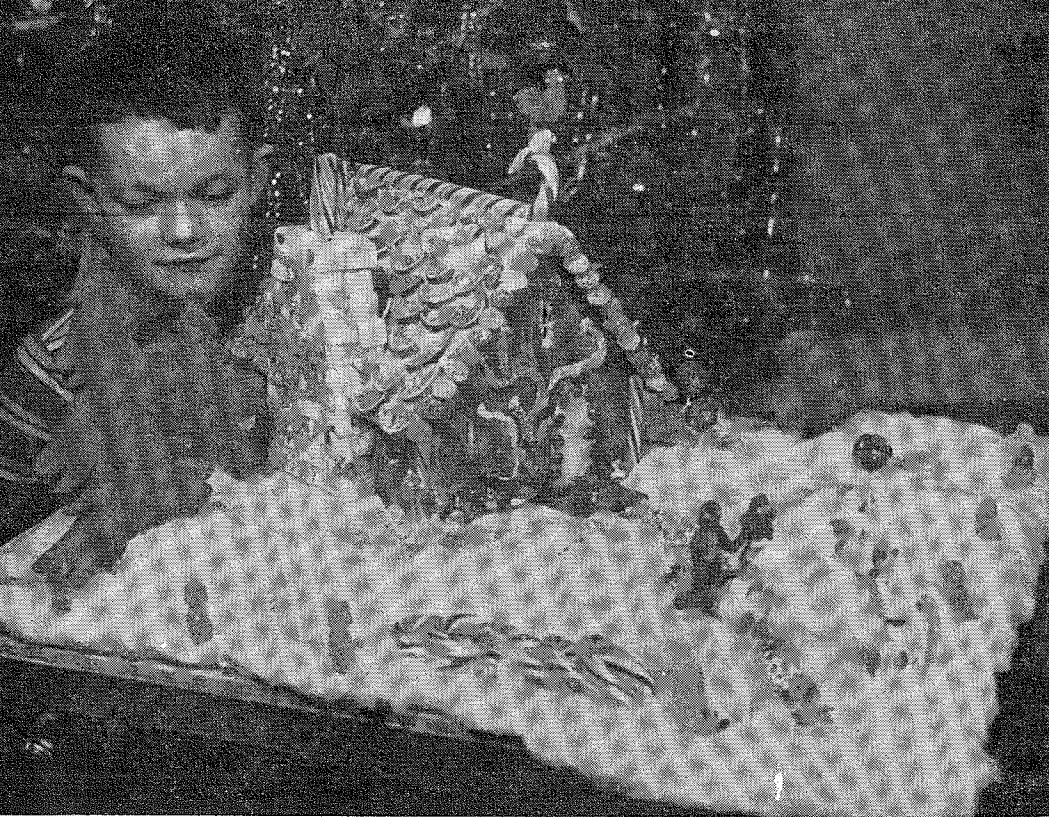


Photo by Wayne Holmes

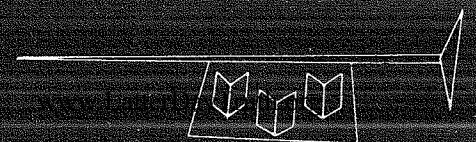
The Gingerbread House

Michael, son of Mr. and Mrs. Merrill Phillips, looks at this home scene made entirely of cookies and candy on a cotton carpet.

the Saints' Herald

December 21, 1953

Volume 100



We'd Like
You to Know . . .

Charles Alfred Davies

CHARLES DAVIES is the son of a seventy, E. H. Davies, who spent thirty-five years in the mission field. Brother Davies has been under General Church appointment since 1929, serving in all the states of the Commonwealth of Australia and also in New Zealand. He has been an appointee pastor during the whole period with the exception of the last two years. He has twice acted for a period of nine months as mission president when there has been no Apostle in Australia.

Brother Davies was born in Perth, Western Australia, and baptized in 1914. He was graduated from Unley High School in South Australia in 1922 and obtained a certificate to teach from the Victoria Training School in 1925. He taught for a period in the Victorian Education Department and later served four years as senior housemaster at the Hale School in Western Australia (a resident high school taking students up to nineteen years). From this position he resigned to accept General Church appointment.

In 1929 he married Elsa V. E. Alberts, sister of Bishop Donald A. Alberts who visited the United States in 1948.

His first appointment under General Church assignment was with Elder Harold I. Velt, whose pastorate he took when Brother Velt was transferred to the United States. His work throughout his appointment has been in missionary pastorates and in religious education.

Brother Davies instituted the annual training school in Australia known as Wandell College. This has functioned annually in January since 1946. As many as sixty students from fifteen to forty years old have been accommodated in residence for an intense training period involving approximately eighty lectures. The school has a staff of six, mainly appointees. Brother Davies has acted as principal since its inception.

To see such men as Les Gardner, Jack Imrie, and Vivien Sorensen, who at one time trained in this school and who are now full-time appointees working in fields far from him, is the source of deepest satisfaction to Brother Davies. "When viewing these men whom I once tutored all work under appointment, I receive my greatest 'kick,'" he says.

Wandell College first was held in the Davies' home. It is now conducted in the Leichhardt church. Over 300 students have taken courses.

At present there are three states included in his missionary responsibility—Victoria, South Australia, and Western Australia—2,000 miles from boundary to boundary.

Brother Davies was ordained a priest in 1928, an elder in 1929, and a high priest in 1941. He compiled the *Church Member's Manual* and is associate editor of the *Standard*, the Australian church magazine.

His wife is the director of the women's department of the Australasian Mission. They have two children: Marjorie (Mrs. James Germly) and Robin, 21. The Davies are proud of their one grandson, Michael Charles, born in February this year.



News and Notes

FROM HEADQUARTERS

PRESIDENTS OF SEVENTY MEET

President Israel A. Smith reports that the Presidents of Seventy held sessions the week of December 7-11 in Salt Lake City, with Z. Z. Renfroe in charge.

JOINT COUNCIL SESSIONS CONTINUE

Members of the First Presidency, the Presiding Bishopric, and the Council of Twelve have been meeting in joint council since December 1, to attend to routine matters and to hold discussion preparatory to the coming General Conference.

VISITS FIRST PRESIDENCY

Elder Herbert Scott of Des Moines visited the First Presidency at church headquarters on December 7.

AT AUDITORIUM FUND DINNER

Walter N. Johnson of the Presiding Bishopric was in Des Moines, Iowa, December 4, where he spoke at a dinner held to raise money for the Auditorium fund. Bishop Stephen Robinson reported that a number of branches in that district have already exceeded their Auditorium fund quotas.

On December 5, Bishop Johnson looked over church properties in the area with members of the district bishopric.

HANSONS HONORED FOR LONG SERVICE

The members of the Council of Twelve and their wives entertained President and Mrs. Paul M. Hanson at a dinner commemorating their forty years of service on Tuesday evening, December 8. A beautiful table lamp was presented to the Hansons. Apostle D. T. Williams was spokesman for the group, and good wishes from the various areas of the world where Brother Hanson has served were brought by each Council member.

AT DISTRICT PRIESTHOOD INSTITUTE

Apostle Percy Farrow and Merle Guthrie, Church Statistician, attended the Kentucky-Tennessee District priesthood institute held at Jacks Creek, Tennessee, December 5-6. They taught classes, and Brother Farrow was the Sunday morning speaker.

AT NAUVOO BRANCH AND FORT MADISON, IOWA

Apostle D. O. Chesworth was with the Nauvoo Branch Sunday, December 6, where he talked to the church school class, assisted with the Communion service, and preached. In the afternoon, he was present at the district priesthood meeting at Fort Madison, Iowa.

WORKSHOP FOR KINGDOM-BUILDING PROGRAM

A workshop on the experimental "Kingdom-building Program," through which priesthood members work to encourage every member participation, was held on Tuesday, December 8. Those who attended the workshop included Robert Farnham, president of Lamoni Stake; Charles V. Graham, president of Center Stake; Harry J. Simons, president of Central Missouri Stake; Sylvester Coleman, president of Northwestern Iowa District; Stephen Black, president of Spring River District; Alma Andrews, president of St. Louis District; William Fetter, co-ordinator of the program in Inde-

(Continued on page 20.)

The Saints' Herald Vol. 100 December 21, 1953 No. 51

EDITORS: *The First Presidency:* Israel A. Smith, F. Henry Edwards, W. Wallace Smith. **ASSISTANTS:** Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; and Audrey Stubbart, Copy Editor. **BUSINESS MANAGER,** Kenneth L. Graham.

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

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

One Born to Challenge

EVERYONE LOVES a baby—at least, *almost everyone!* Of course they do some rather annoying things at times, such as keeping us awake at night with extended crying sessions. And they cause quite a bit of work most of the time. But, all in all, they're mighty nice to have around.

Even landlords don't seem to mind little babies. It's a few months later that they begin to ask you to find new living quarters. For some reason or other, it seems that as the child grows older the number of people who adore him grows smaller. There is an increasing number who express dissatisfaction with his behavior. By the time he reaches adulthood, the circle of those who especially love him has usually narrowed to a few relatives and friends.

Well, maybe that isn't a truly scientific picture to paint of the maturing process. But most certainly the adult isn't accepted as a friend—or loved—just because he's an adult: he has to exhibit some qualities of personality that are appreciated. He can't get by with just being "cute." And if he is very aggressive in trying to achieve some goal, he will probably find many who will not agree with him and will try to hinder his achieving it.

NEARLY TWO THOUSAND YEARS ago, a baby was born. He started very early having enemies. There was one who was anxious to kill him as soon as he was born. And he was a fearful fellow—a king—who would stop at nothing to eliminate his protagonists.

It isn't often that a baby is considered a challenge to power. But this situation was unusual, for the king had been informed that a baby was to be his rival; it was to be "king of the Jews." The royalty of Herod the Great was about to be interrupted, he felt. A new prince had been born; his "star" had been seen rising over the horizon, aiming toward its zenith.

King Herod did not react much differently than many others have reacted in similar circumstances. Many people have annihilated, or tried to annihilate, threats to their power in a moment of fear. I imagine that if all of us were really honest with ourselves we'd discover many occasions when we've tried to do the same thing on a small scale.

Brother Elbert A. Smith has written, in one of his famous John Howard stories, of the time when a young preacher overheard a conversation among older ministers. One of the group seemed bitter and critical. "These young preachers will be getting ahead of us," he rasped. "We are pushed aside all the time, and these young whippersnappers are pushed forward." Others joined his lament until a dignified gentleman spoke, "We sing, 'God is calling now to battle, both the aged and the youth.' There is room in this work for all, and all are needed. As for me, I do not care how many young men get ahead of me. The more the better. And if any young man gets ahead of me I will get behind him *and push with all my might.*"

The attitude of the critical minister has probably entered most of our minds at times. And sometimes we haven't had the stabilizing influence of the encouraging word given by the "dignified gentleman." So we have allowed this resentment to grow toward the individual or thing which threatens to submerge us below the surface of popular acclaim and recognition. We become a miniature Herod, willing to destroy much to maintain status quo.

THERE ALWAYS SEEMS to be great resistance to change, no matter how good it may eventually be. A few followers can always be found when a new leader or a new fad is introduced to the world. But there are usually strong human forces resisting the change for fear they or their possessions and power will be

usurped. Even the best of changes will not be made without considerable opposition. Often it is the better ones that are held back.

THE MESSAGE of "peace, good will toward men" has been and still is struggling to gain acceptance in the world. Its originator was very aggressive in teaching and practicing this philosophy; but his words and actions presaged a change in religious, political, and economic affairs. He was crucified through the efforts of religious fanatics who felt most the effects of his powerful message as it crashed down the secure walls of their profession. Christ, at first, was just an upstart, but later a formidable "foe" to be destroyed! Control of power was at stake.

Even though Christ's crucifixion brought us victory over death and the grave, the struggle for peace and understanding in this life still continues. There are those who have not even learned to "live and *let* live," let alone "live and *help* live." Many of us have yet to learn to boost others to heights that are above us. It takes a changed life to be able to express the attitude caught up in the words of Bishop Albert Carmichael, spoken on the occasion of another man's success: "Boy, I'm not jealous of you—I'm jealous *for* you."

The babe in the manger grew to be a man—a real man, the champion of both poor and rich, of young and old. He still fosters, through people "who care," the principle of the abundant and understanding life. He continually searches for others to fill his ranks.

Other babies will be born this Christmas . . . and will grow into adulthood. They will have a pattern before them of a perfect life. Someday, some babies will change the world—by following the challenge of Christ to his disciples, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

P. A. W.

Editorial



The Auditorium - a Place of Fulfillment

The Presiding Bishopric

"... faith, if it have not works is dead."—James 2: 17.

THE PRESIDING BISHOP, G. Leslie DeLapp, and his counselors, Henry L. Livingston and Walter N. Johnson, have been given a great responsibility and a great promise:

The Bishop and his counselors, together with the other bishops of the church, and such other officers as the Bishop may call together, with whom he may confer in council, are authorized to devise the methods of procedure; and they will be guided by the spirit of wisdom and revelation to do the work intrusted to their care.—Doctrine and Covenants 128: 3.

To bishops, their agents, and the army of solicitors that reach out into each branch comes the privilege of assisting the members to match their faith by their works in rendering a true account of their stewardship over material blessings.

These material blessings when shared provide for those in need, for the care of the appointees and their families, for the support of

church institutions, for building houses of worship, for establishing the storehouse, and for laying the foundation of Zion. Unless the tithes, offerings, and consecrations of surplus come into the treasury of the church, the Bishopric cannot perform these duties.

The great program of the Gathering rests with the Bishop. Saints desiring to move to Zion and the regions around need his counsel, for he is to be a judge in Israel in divisions of heritages (Doctrine and Covenants 104: 32). And he is a judge to sit in judgment upon transgressors in case difficulties arise to necessitate bishop's courts.

In compliance with the law, the Bishop must search out and care for the poor and needy (Doctrine and Covenants 83: 23). This is done in branches, districts, and through the General Church by solicitors, bishop's agents, and bishops under the direction of the Presiding Bishopric. In the further discharge of this duty, church-sponsored homes for the aged are operated—Resthaven in Independence and the Saints' Home in Lamoni. Resthaven cares for

thirty-one guests and the Saints' Home cares for twelve.

The responsibility of the membership is given in the law as follows:

If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support . . . and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors.—Doctrine and Covenants 42: 8.

Because of the varied interests over which the Bishop in his temporal responsibilities presides, it is necessary for many departments to be organized to care for this work under his direction. The above pictured staff of thirty-seven persons is used to carry out this work, involving the following departments:

A Farm Management Department under Bishop N. Ray Carmichael gives detailed management and supervision to approximately 7,500 acres of farm land owned by the church in Jackson and adjoining counties.

(Continued on page 13.)

The Kind of Christmas We Need This Year

TEXTS:

By Roy A. Cheville

Watchman, what of the night?—
Isaiah 21: 11.

Thy watchmen shall lift up the voice; . . . together shall they sing.
—Isaiah 52: 8.

ONE JULY NOON I was standing in the tower atop the central hill fortress of old Nuremberg in Bavaria. Below was the city with remnants of medieval fortifications. Here and there were smaller wall towers. The countryside stretched out in panoramic view. I turned back the calendar several centuries. In my mind's eye I could see a sentinel where I was standing. It was his responsibility to report to the guard of the city any danger he might detect. The safety of the dwellers depended upon the accuracy of his eye.

I was there at noon on a clear day. It was not difficult to read the landscape. Some days, however, would be very cloudy. Even later in that day of mine the sun would set. When night would fall the guard would have to watch carefully. He could miss dangers lurking near or far away. He could misinterpret what he saw. He could make threatening attackers out of something insignificant. He could make a mountain out of a molehill. These very things can happen with us, today, as we look out over our countryside. We can miss some signs and misinterpret others.

Right easily I could imagine a guard in the city below calling up to the sentinel in the Nuremberg fortress, "Watchman, what of the night?" From his reply would be builded the program of action for the city. From it would come the watchword for the day. From it would be listed the priority needs. It was more than a required ritual to ask the man in the tower for the day's or night's outlook. It was a matter of survival.

We are concerned with the building of our program for Christmas, 1953. We could sit down and juggle a calendar out of the miscellany of yesterday. Rather, let us look about the countryside of our world, discover its needs that call us to action, and build accordingly. Most of us sense perplexities and problems within our times. Right fittingly we call up to ask the watchman, "What of the night?"

Isaiah at the Watchtower

Isaiah lived in troubled times. He had need to peer at the heavens for signs of each coming day. His country had been conquered and exploited. His people were divided by class distinctions. At such a time Isaiah spoke out in the name of God, "I have set watchmen upon thy walls" (62: 6). These should have been the interpreters of the times who would speak out clearly and boldly. But many of them were too concerned with themselves, too tied to a dead past. So Isaiah was forced to admit, "His watchmen are blind; they are all ignorant, . . . dumb, . . . sleeping" (56: 10). There was no hope from such as they: they would not and could not read the signs.

Today you and I have dual responsibilities. We not only call to the watchmen; we are the watchmen. We are to make the reply. This Christmas waits on our watchword, on our program of action.

The Ancients' Anxiety over Portents

The ancients were always seeking signs. They searched the heavens for a star, a wind, or a flight of birds that would indicate the disposition and intent of their gods. This was a kind of future-telling that was easy to read. It exacted little of the

watcher. No repentance was required. No personal discipline was called for. No spiritual alertness was needed to equip them for some insight. They just had to look up and see the omens. Jesus denounced this kind of sign-seeking as shallow and ineffective. He wanted the signs of the soul, not of the skies.

Stories of the first Christmas are replete with this ancient interest in sign-seeking. The Magi came from afar because they read the astrological indications of some unusual event. The planets were supposed to have a controlling interest in human lives. The mere shining of a brilliant star could call forth the curiosity of the multitudes. It could lead them with empty hearts and curious spirit to gaze at some shrine or personage.

Reading the Signs

In the investigation that followed the debacle at Pearl Harbor some military men complained that there were no signs to warn them of impending attack. If one day a hostile plane had dropped a bomb, the watchers might have been alerted. A wise investigator replied that the open-eyed person does not need such plain evidence. He can piece together bits of happenings and discover trends and meanings. It takes keen perception to do this. This holds for spiritual alertness as well.

Those of us who are comparatively immature want the less exacting, the dramatic way. We ask for a cloud or a meteor in the sky. We would like to have the star of Bethlehem light up the heavens. We would have celestial singers fill the celestial space. It would please us if God by some magic charm would change

the hearts of men to good will. Today's promises are not for this way that requires so little of us. God is searching for those who will rise to the level of insight and discovering, for those who will read the social, the spiritual signs, and piece them together with meaning.

The Oslo Youth Conference

In July, 1947, some 1,300 Christian young people and their leaders from 71 countries met in Oslo. The war had just closed. Suffering and want abounded. Hopes had been shattered. Confusion and uncertainty were everywhere. Martin Niemöller of Germany could truthfully say, "Optimism is fading away." Yet in magnificent faith he could affirm, "The future is . . . for those who belong to Christ. Keep your flame of faith burning." He was reading the signs of the times as he mounted the watchtower. Yes, he sensed the setbacks, the meanness, the hatreds, the cynicism, the hungers. Yet he could see farther than others were seeing. With the eye of dynamic faith he could see signs of promise.

This was a time that tried men's souls. Many lost faith. The stronghearted youth wrote in three languages on the front wall of their meeting place, "Jesus Christ Is Lord." The simplicity of the watchword was eloquent. Its tone was affirmative. Others might elevate arms, governments, and superficial victory. Here Jesus Christ was made the center of reference. He was the world's greatest creed, its one hope.

Watchmen for Today

Today in our observance of the Christmas season, we can become very busy doing the conventional things. We can hang wreaths of holly and evergreens. We can decorate our Christmas trees. We can sing our carols. We can string our bright Christmas lights. We can wrap our packages with tinsel papers. We can send out our yuletide cards. We can light candles in our vesper services. We can pile high our tables in Christmas feasts. Yet all of this can miss the mark.

What are the needs of the times? What of our branches, our families, our communities, our nation, our world, our church? What do we watchmen of today see and say?

Watchword of the First Christmas

The Bethlehem watchwords were heralded to a world that desperately needed them: "Peace on earth, good will to men!" The Greco-Roman world was a weary one. I doubt that there has

been a more spiritually bankrupt period in our history. There was a surface appearance of wealth and peace. Underneath was spiritual impoverishment. The masses held to the old gods superstitiously. Wiser men either poked fun at them or tolerated them for the populace. Moral qualities were not associated with them. There was little or no foundation for or motivation toward inner or social peace. To such a sensuous, shallow world watchmen called, "Peace!" and "Good will!"

Yet this was more than a watchword. The "word became flesh and dwelt among men, full of grace and truth." Jesus, whom disciples hailed as Christ, became the very embodiment of this Christmas message. He was the Prince of Peace; he was the Shepherd of Love. The Father knew that men needed to see a revelation of this watchword in the life of the watchman himself.

Watchwords for 1954

As I look over our world today I bring you four watchwords: "holiness," "helpfulness," "home," and "hope." I speak them to a world that needs them. I ask you as watchmen to sound them. I call upon you to carry them into whatever place you go. I charge you to make them incarnate in your lives. We have yet a few days in which to practice them among ourselves. Then we shall carry them far. No angel chorus is going to sing them for us. We are to be the heralds. This year I entreat you to lift your observance of Christmas above the commonplace. I plead that you do not drift into the observance of the Christmastide. Think well what you as watchmen are going to be saying.

A Day for Holiness

It may sound trite to say we need a holy day, but it must be said. That is the basic quality of a holiday. Centuries ago God enjoined his chosen people to be holy. The directive still stands. During these centuries we have often stereotyped the idea of holiness. Sometimes it has suggested oddities and strange peculiarities, such as wearing whiskers, garbing in identifying clothes, abstaining from food, employing a "holy" tone in speaking, spending hours in vigils and prayers, and denying one's self comforts and enjoyments. Here again the signs were external. It would be quite easy to ascribe holiness to any one of us if this quality could be identified by some pin or coat or accessory.

Holiness is an inner quality that can be detected only through association, only through discovering the qualities of the soul. A holy person is dedicated to God. Only those can be dedicated to Him who

share his nature. Only those can truly celebrate Christmas who carry the spirit of Christ in his anniversaries.

Our times need this righteousness. We have programs and more programs for social reform. Most of them are doomed to fall apart; they are leaving out this basic quality of holiness. Not long ago Dr. W. A. Vesser 't Hooft commented, "Churches and movements have too often tried to have the kingdom without righteousness." From my watchtower I see a world desperately in need of personal and social righteousness.

This kind of righteousness that characterizes the Christ of Christmas is not a refraining, passive goodness; it is an active, adventurous saintliness. It is in the midst of things, making the kingdom come true. Such a view also conceives of sinfulness as aggressive and assertive. I have never been much concerned about the Devil, but I can join in a bit of rhyme from childhood:

The Devil is voted not to be
And of course the Devil is gone,
But simple folk would like to know
Who carries the business on.

Devilish business is going to be abroad in our land. We can wink our eye and say, "That's just merrymaking at holiday time. We can expect that." Or we can spend our time lamenting the evils of the day. There is another possibility: we can be busy with attractive goodness and crowd out the sordid and ungodly.

There can be drinking, gambling, loose sex indulgence, jealousy, backbiting, debts, and hangovers. But there can also be clean, happy, wholesome observances of the holiday. This will come if such as you put your influence and creativeness to the work of making them happen.

Let's come close home with this. In these remaining days before Christmas let's be a holy people. Let's come clean before the Lord. Out of our common life shall go the petty jarrings, the smutty stories, the inconsiderateness, the flubbing on our academic, social, and industrial stewardships, the forgetfulness of others. Let's be a holy people unto the Lord. Let's make Christmas a holy day.

A Holiday of Helpfulness

There can be no holiness without helpfulness. Once Jesus said that the mere giving of a cup of cold water in his name was service to him. It is implied that the giving was in his spirit. There is something striking in the narrative of the first Christmas: As soon as people caught the spirit of the message they went to Bethlehem to give. With each gift something of the giver went, too.

I am lifted each Christmas season as I see the multiple expressions of kindly helpfulness. I find ever so much potential for goodness inside every one of us. We repair and paint toys for poor children. We send baskets of food to needy families. We drop our coins in kettles along the street for social service. We greet one another a bit kindlier. Even a Scrooge is touched by the spirit of the season. Our faith in human nature is lifted.

Let us not be content with a general diffused feeling of helpfulness. Let us now begin singling out some specific expressions. Is there some shut-in in your home town who would enjoy a visit from you? Is there a congregation that would be happy as you help to decorate the place of worship? Is there a mother whose heart would be happy as you share in the odd jobs around the house? Is there some youngster who would be thrilled if you stopped to chat for a moment? Let's make it a holiday of helpfulness.

A Home Festival

Third, let us speak out the watchword, "Home!" Christmas began with a family around a manger. Let us give priority to home observance! To this immediate family circle we add the church. We refer to it as "the household of faith." We greet the members as "brother" and "sister." We are growing into world-around pictures of familial brotherhood.

To Graceland Students

We hear ever so much lamenting these days about the disintegrating of the modern family. This Christmas let's declare a moratorium on these lamentations. Rather let us devote our energies to achieving good Christmas experiences in our own families. Some of you come from homes that are not in very healthy conditions: some of them are torn with disharmony or are weak with indifference. Some are wobbling in confusion. You can be the leaven of Christmas spirit as you return home with fresh expectations and buoyant cheer. Plan simple things that the family can do together. Some of you will be visitors in homes. You hold a significant role. Those who come from distant places can carry the greetings of your homeland and further the universal outlook for Christ's anniversary. Make this Christmas significant in your family. Lead out in some devotional experience, simple yet suited to the situation.

You will be going back to your home congregation. By the time you leave the campus you will have participated in many a Christmas party, serenade, and

worship service. Let these be the take-off for a co-operative participation in the life of the branch at home. Tell them of the good Christmas activities of the college, but do not parade them. It is well to remember that persons of gentility do not indulge in comparisons in some areas of life.

Well do I remember how the friendly folk of my small branch in central Iowa were anxious about my return from college that first Christmas. They were frank enough to tell me that they had been wondering if I would come back putting on airs and parading collegiate ways. Would I come back decked out in college boy clothes? Would I decline to participate in the simple Christmas Eve program? Would I shake hands with the Saints as I had always done? Would I sit on the back seat as an observer? Or, most of all, would I stay away from the meetings? Likewise your home branch will be wondering about you. If you go back with aloofness or superiority there will be doubt about the place of our college, and there will be disappointment over you. I charge you to go back with a friendly handshake, a word of greeting, and a readiness to participate.

In all the busyness of the vacation time, it will be likely that you will find yourself in a round of activities. If you are in Independence, there will be gatherings of Gracelanders. You will plan parties and socials; you will be going to meetings and conferences. Save an evening or two for the family. Go with your people to the house of the Lord. Keep the home hearth fire the center of your Christmas observance.

A Time for Hope

Christmas, 1953, must carry a message of hope. It can be convincing only by the people who are convinced that there is a future for those who work with God. Nihilism, existentialism, and communism build their interpretations upon human life without any upward pulls of divine empowerment. We shall do well to be honest and acknowledge that communism is speaking out as a system of human optimism. We shall need to look beneath its surface and discover the eventual disillusionment. We detect a hopelessness abroad in our world, especially in Europe, as many turn from expectancy for today toward fulfillment in the hereafter. It is an unhealthy time for religion when it postpones all its hopes until future life. This Christmas, let us speak out boldly that there is hope—that there is hope for our world, for our church, for ourselves.

A Christian refuses to haul down the banner of hope and surrender to the forces of despair. He may be somewhat

pessimistic about immediate conditions, but he must be expectant about the long-time victory of righteousness. In Goethe's *Faust*, when the angels and the Devil are struggling over the hero's fate, the angels say,

Whoever keeps always striving,
Him we are able to save.

That is the affirmation of the Christian gospel. As long as any person and any people genuinely want to rise above where they are, the angels will come to support them in uplifting activities.

One night in Jerusalem the Man of Galilee talked to twelve men in his farewell conversation. He knew that in a short while he would be arrested, jeered, insulted, abandoned by disciples, and crucified. His faith rose in magnificent triumph as he looked down the centuries and testified, "I have overcome the world." He knew that no satanic forces could block the eventual achievement of peace and good will. We who honor him this Christmastide must carry this hope.

Do You Believe This Matters?

It is going to be comparatively easy for us to go on as if we had never been taught. We can even repeat the four needed watchwords for this year's Christmas: "holiness," "helpfulness," "home," and "hope." When the watchman calls this to us can we go back and be as we were before? Dr. Elton Trueblood has spoken of "the fellowship of the concerned." By this he meant those who joined in "the exciting venture of faith in which we bet that God really is, that this is his world, and that he is like Jesus Christ." This Christmas needs those who together are genuinely committed to such a daring belief.

A few years ago a representative of a great oil company met on an ocean liner a missionary returning from China. This missionary was so well informed about that land that the oilman wanted him to work for his company in the opening of their business in China. At first \$10,000 a year was offered. Then \$20,000. Then \$25,000. Then he was asked to name his own figure; the businessman did not understand. At last the missionary replied: "The salary you offered first is large enough. I am making only \$1,200 a year. It is not your salary that is too small; it is your job. I have a bigger job than you can possibly offer." Would that every one of us could feel the pull of such a job! I can think of no bigger one.

(Continued on page 20.)

Christmas in Palenque

By Clair Weldon

Photographs by Kenneth Raveill

LUSH TROPICAL JUNGLES stretch across part of southern Mexico. The humid lowland region, bounded by the Isthmus of Tehuantepec, Yucatan's brush country, British Honduras' Caribbean coast, and the mountains of Chiapas and Guatemala, forms one of Mexico's most isolated and underdeveloped areas. The few inhabitants—among Mexico's most backward—eke out a difficult existence. Encrusted with tall, vine-entangled trees, dense underbrush, stagnant swamps, and rampaging mud-sworled rivers, infested with insect hordes, feverish tropical diseases, and sweltering under a continually humid climate, this region resists the advance of modern civilization.

But long before the white men came, this same area was the home of one of the world's most highly advanced ancient civilizations—the early Mayan Empire, with a population numbering hundreds of thousands. They built many cities and villages, erected imposing public buildings of stone, carried on prosperous commerce and agriculture, and developed arts and sciences. The early Mayan Empire disintegrated abruptly and mysteriously over 1,000 years ago. Cities, homes, and farms were abandoned. Stone buildings crumbled under the attacks of time and the jungle and were soon hidden under soil and dense vegetation. There they lay for many centuries. Mainly in the last 75 years modern scientists have "discovered" these ancient cities. Men are slowly digging out their

buildings, bones, tools, pottery. A few of the buildings are being restored.

MUTE EVIDENCES of a great civilization which once existed in a region which defies modern man's civilization, these ancient stone cities (and their mysterious builders) are an intriguing paradox. Especially perplexing are indications of similarities of ancient American civilization to early Near East cultures and to Christianity. These include Jewish customs and religious beliefs, Egyptian architecture and writing, and legends of a bearded white god worshiped by the ancients—a god born of a virgin and crucified upon a cross. Who were these ancient peoples? From where did they come? How do they fit into the pattern of history? Scientists puzzle these questions and disagree in their answers. But none can dispute that the stone cities of southern Mexico's jungles, and other ancient cities found in Central and South America, are striking monuments to cultured people and superlative early civilizations.

Scientists hope they may someday stumble across historical writings explaining the mystery of these ancient American civilizations. One such historical record does exist today. It was not found by scientists, and most scientists are either ignorant of it or are prejudiced against it by the unusual circumstances of its discovery. But anyone acquainted with Christ's church restored in the latter times



has access to this divinely preserved religious history of the ancient Americans—the Book of Mormon. Its pages reveal the origin of these people, their civilized development, knowledge of Christ, and the corrupting and eventual downfall of their nation. Sponsored by the church as valuable divine Scripture, the Book of Mormon's historical accuracy is verified by scientific discoveries of the remains of the ancient civilizations.

Color pictures of these remains are occasionally useful as one of many aids in forwarding Christ's church today. Four church members—Page Bruch, Kenneth Raveill, Ward Weldon, and I—recently traveled into southern Mexico's jungles to photograph ancient ruined cities in these Book of Mormon lands. Our experiences in visiting the ruined city of Palenque, and the present-day native village near by (also called Palenque), suggested this article.

TRAVEL into this great jungle region is difficult. Few automobile roads exist, and none are extensive. Natives walk or ride burros along vine-hung trails or ply their dugout canoes on rain-swollen rivers. Small airplanes skip down onto a few bumpy little airstrips cleared in the jungle. One lone railroad pokes its way hesitantly through the encroaching vegetation, connecting Mexico proper with its Yucatan peninsula. Fortunately this railroad passes near Palenque. We met the train at its northern terminal, Coatzacoalcos.

Train travel in Mexico is a unique experience, much different than the plush, streamlined system in the United States. Every mile from Coatzacoalcos to Palenque tested our perseverance. Movement is miserably slow. Every cluster of jungle huts becomes a stopover. Torrential rains periodically wash out bridges and whole sections of track. Many stretches of soggy roadbed delayed progress, the train edging along at five miles an hour, ties and rails oozing up and

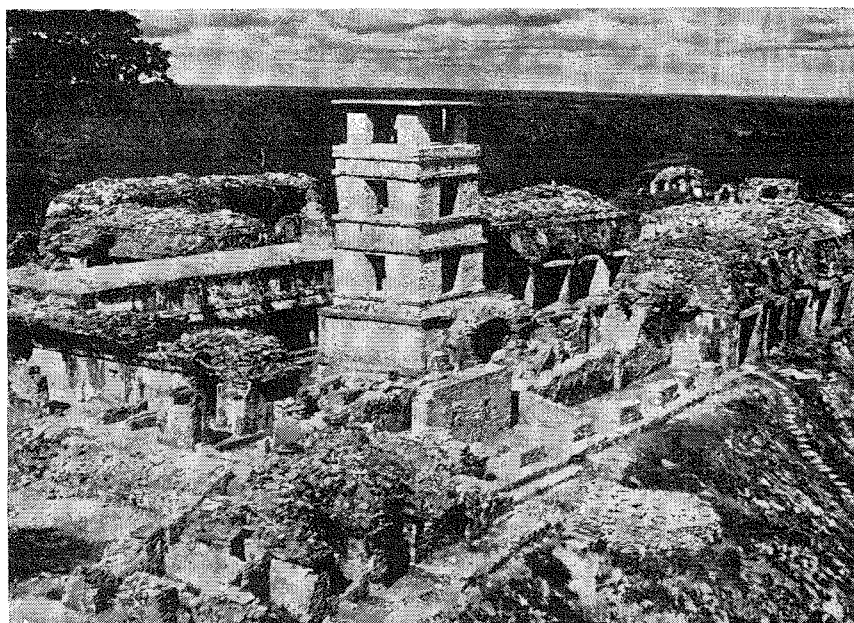


Native hut in Palenque area

down under the weight of the passing train. The cars, of 1900 vintage, had been made and apparently worn out in the U.S. before being purchased by the Mexican railroad. They sagged and weaved in every possible direction. Railroad engineers start and stop the train in rail-grinding lurches, sometimes sending people and belongings sprawling through the cars. Second-class cars, where we and the natives traveled for financial reasons, offered the scant comfort of straight-backed wooden benches. We spent several days and nights aboard this train before alighting at Palenque. The nights were a particularly unique experience. Hurling through the jungle night in a crowded, creaking, dimly lit coach, holding down valuable camera equipment under our intertwined legs, constantly shifting aching spinal columns against wooden bench slats, and being leaned on by heavy-breathing Indian fellow travelers, we feigned sleep but got little.

WE REACHED PALENQUE about eight thirty on a rainy morning two days before Christmas. It was the first day that a heavy cloud mantle had threatened our picture-taking. In other ruined cities we had enjoyed intense sunlight with fluffy white clouds floating across the sky—perfect conditions for color pictures. Our relief in getting off the train was tempered by disappointment in the weather. Palenque village lies a few miles from the train station, and the ancient ruins a few miles beyond the village. A road of sorts connects them. We chugged off to the village aboard a battered U.S. army surplus station wagon, its gas and tires freighted in by train. The village is on a stretch of rolling ground cleared from the jungle near a small, muddy river. A few hundred inhabitants live in homes of saplings or rough-hewn planks, some with thatched roofs and dirt floors. Others have corrugated metal roofs to fend off the region's eighty inch annual rainfall.

We stowed our belongings in one shack proclaiming itself a "hotel" and inquired how to reach the ruins. A second truck (the village boasted two of them) was waiting to take visitors to the ruins, seven miles away. We asked their price—40 pesos (about \$5.00 in U.S. money). In no great hurry because of the heavy-hanging clouds, and in a bargaining mood, we stalled and haggled over the price. To our small surprise three other visitors got aboard and the truck left without us. "Well, who cares?" we said. The truck would be back later, or we could hunt up the other truck and get a cheaper price. The clouds over the ruins still blotted out necessary sunlight. We could wait awhile. And we still had our 40 pesos!



Palace in Palenque

Hours passed, and the clouds began to show signs of breaking. Still no truck. Then natives told us it remained at the ruins all day! We found that the other truck traveled only between the railroad and the village and did not usually take visitors to the ruins, and that its driver had disappeared into Palenque's back alleys. Now we became concerned. The sun's rays were streaking through the clouds here and there. We were losing valuable time for pictures of those important ruins. We would hike it afoot! But the natives said, "Too far, too long time." Sizing up our load of six cameras and accessory equipment, we had to agree. Concern became frantic worry. We made a desperate search for the driver of the first truck, and finally found him. After some time and a sharp exchange in Spanish, we talked him into taking us. The price: 40 pesos! We paid it meekly. Because of our indecision and unwillingness to pay the price originally, we had wasted nearly four hours of valuable time and had almost missed seeing the ruins at all that day. After seeing and photographing spectacular Palenque, we realized that the privilege was worth many times the price we paid.

ANCIENT PALENQUE's stone buildings are perched part way up the side of a low range of jungle mountains. A recently built roadway, showing occasional traces of asphalt, winds through the jungle from the present village to the ancient ruined city. Rounding the final uphill bend of the road, we saw our goal above us. Through towering trees we beheld Palenque, its crumbling ruins barely raising themselves out of their green mantle. The sun, conquering the last heavy cloud masses, glistened on

numberless moist plant surfaces and evoked rising mists. In wonderment we gazed upon the sacred city of the ancient Mayas. We felt in the presence of something very old and very important. Several temples elevated on pyramids and a great sprawling palace topped by a four-story tower bespoke the splendor of earlier days. Surrounding them had once been private dwellings (probably of wood) and beyond were farm lands. The stone edifices left standing were just the public buildings, ancient Palenque's "downtown."

Palenque's ruins are indeed quite old. The accumulation of muted time hangs over them like a pall. The Nephites may have built the structures originally, and the Lamanites may have occupied and added to them after the Nephites were destroyed. Palenque's ruins are important in archaeological support of the Book of Mormon. Though fallen into decay, they reveal a high degree of culture in art and architecture. Several pyramids suggest relationship with ancient Egypt. The cross of Christ was carved in several places in the ruins, supporting the Book of Mormon's record of our Lord's visiting and establishing his gospel there. Two temples display the cross prominently. One, set high on a steep-sloped pyramid, is named "Temple of the Cross." Inside this vaulted sanctuary excavators found a large stone tablet inscribed with hieroglyphics and featuring in its center an ornamented cross worshiped by two priests. A plaster replica of this tablet is in the foyer of our Auditorium in Independence. The original tablet is now displayed in Mexico City's National Museum.

We quickly dispersed in our photographic endeavors, clambering through tangled underbrush and over crumbling, slippery stone ramparts for vantage points to record the wonders of Palenque for home congregations. For two days we enjoyed clear weather; then, on the morning we left Palenque, the gray drizzle again curtailed off the sun, and it rained all that day.

NEW DISCOVERIES are continually made in the search for the remains of ancient America's civilizations. They further verify the record of the Book of Mormon. A very important discovery about pyramids was made in Palenque during the summer of 1952. The peculiar parallel between pyramids in Egypt and pyramids in Central America is explained by the Book of Mormon record that the ancient inhabitants of America were Israelites from Palestine who migrated here, bringing with them a knowledge of Egyptian culture and architecture. But scientists, unwilling to accept this historical record, claim that the pyramids just happened to develop among the ancient Mayas without any direct relationship to Egypt. Besides, they say, Egypt's pyramids were built to memorialize nobility buried in inner chambers, whereas America's pyramids are solid pedestals elevating places of worship built on top.

Such a pyramid at Palenque does elevate a temple, and was once thought to be a solid pedestal. But when scientists probed into its interior, they made one of the most astounding discoveries in American archaeology in recent years. The pyramid, they found, was not just a solid mass of rubble inside. It contained a large inner chamber in the form of a cross. There, in a magnificent hewn-stone sarcophagus, lay the remains of one of Palenque's ancient rulers, surrounded with evidences of regal splendor. Carved on a large stone slab forming the lid of the sarcophagus was another ornamented cross. Here, in America, was a pyramid built for precisely the same purpose as those in Egypt—for the burial of kings! We were thrilled to be among the first visitors to be permitted to go inside this pyramid and view its burial chamber.

WE EMERGED from inside the pyramid to survey Palenque again in the warm light of late afternoon. All about us lay the remains of a once splendid city, part of a prosperous ancient civilization. Scientists say the city was suddenly deserted over 1,000 years ago, due to some unknown but overwhelming catastrophe. The people migrated or were destroyed, the wooden homes disintegrated, and stone buildings and farm lands were

covered with jungle vegetation. The broken stone buildings that remained were pitiful reminders of a fallen nation. *Why?*

The Book of Mormon records that the ancient civilization declined because of disobedience to God's laws; it flouted Christ's church and gospel and became swamped in the morass of moral and political corruption. Refusing to repent and "ripening in iniquity," the ancient nation plunged willfully into the abyss of divine retribution and was destroyed. Desolate Palenque is a memento to the high civilization and subsequent low degradation and rebellious downfall of one group of God's creatures.

Visiting the ancient ruins of Book of Mormon lands is not necessarily an elating, uplifting experience. It may be for pleasure-bent tourists, but, knowing of the Book of Mormon, we felt the sobering realization of how low men could sink after having once basked in the love of Christ, of how precisely the Lord's words are fulfilled, and of how utterly overpowering his righteous judgments are. Mormon writes that some among the Gentiles will "sorrow for the destruction of this people; they will sorrow that this people had not repented, that they might have been clasped in the arms of Jesus." We felt a degree of this sorrow.

WE COMPLETED our photographic work and returned to Palenque village. It was Christmas Eve, and we would spend the night in the village before continuing our journey by train the next day. Far from home and loved ones, we longed for church worship and family gatherings in observing our Lord's birth. We resolved to observe how Palenque village celebrated Christmas Eve. The celebration was less religious than we had expected.

Latin America's dominant religion has long kept these peoples in spiritual bondage. The rising forces of democracy and human rights, plus apathy and disinterest, are spelling the doom of the church's complete control. We saw dramatic evidence of its waning power on that Christmas Eve in Palenque.

Indians dressed in freshly laundered white cotton best had been gathering in the village throughout the day. They stood in small groups, exchanging news, expectantly awaiting the fiesta activities of the evening. Two kinds of preparations were going forward. In the metal-roofed shack which served as the church, the visiting priest was preparing for the special Mass. In two places about fifty yards from the church, one on either side, preparations not of a worshipful character were going on. One was a private dwelling, the other was what served as a public fiesta hall. In both places three-

or four-piece marimba bands were warming up. Stacked near by were many cases of beer and a few of more concentrated potency. What was now quietly occupying its corked bottles would soon enliven the dancing feet of Palenque's celebrants and eventually rage and pound in their reeling brains. Fortunately, the religious service began first. Had the jag-tuned marimba bands sounded off first, the divine service would have been lost in the shuffle.

Twenty or thirty women and as many children had filed slowly into the church. We four, making ourselves as inconspicuous as possible, mingled with a few men drifting toward the makeshift church. We stood quietly in the shadows and peered in through the door. At the front was a statue of the town's patron saint, flanked by a few inexpensive items of ritualistic regalia that the parish owned. Those inside sat down on rough plank benches. Counting those outside, there were perhaps sixty in all. Inside, the women held lighted candles, and the children fingered little clay whistles. The order to strike up the band had not yet been given, but most of Palenque's men and a good share of its women and children were noisily awaiting it at the neighboring buildings. We few at church worship were definitely in the minority.

THE PUDGY priest entered the chapel, clad in purple robes. His eyes and lips glistened in the flickering candlelight, he began the Mass in a rapid singsong. Intermittently the worshipers shared in the memorized chant. The women and older children sang their part in heavy-voiced disharmony, accompanied by the younger children puffing their shrill clay whistles. Then the priest began his ritual again. We could not help comparing this with the quiet, orderly devotion of mind and soul which Christ requires of his followers. The Mass had continued perhaps halfway when the two marimba dances broke out, all but drowning out the service. A candlelit procession followed the chapel ritual. Some of the "faithful," their superficial duty done, deserted the procession and joined the ranks of the celebrants. The noisy night soon enveloped the small procession of worshipers.

We looked in on one of the gay spots before retiring for the night. The hour was early yet, but festivities were in full swing and increasing in tempo. We felt the prevailing spirit of sensuality and realized that God's moral laws would probably be broken many times that night. We thought of the ancient ruins shrouded in jungle darkness a few miles away, and of the abominations which contributed to its inhabitants' downfall. Satan still

walked in the land, ensnaring the hearts of many, leading them to seek happiness in sin. Dissonant, brassy marimbas, heavily pounded drums, tinny trumpets and clarinets, methodically pounding feet, rakish shouts and laughter, people enlivened by cheap liquor and goaded by pleasure and desire—such was Palenque on Christmas Eve. It was a hollow mockery of a celebration meant to honor Christ. The uproar continued into the night. Our sleep was fitful, broken by outbursts of revelry. As if darkness best suited them and they feared the revealing light of day, the celebrants ceased only as dawn's first rays streaked the sky.

WHEN WE AROSE early on Christmas morning, the air seemed very peaceful. Empty bottles and an occasional sprawled reveler whose befuddled mind couldn't direct his feet homeward were the only reminders of the night's uproar. We rejoiced in the quietness and prepared our own observance of Christmas—the sacrament of the Lord's Supper. Somewhere in this land of America, many centuries before, the resurrected Christ had placed bread and wine—the emblems of his atonement—before his Nephite disciples. Before departing for our train journey on this Christmas Day, we wished to worship our Lord together in this memorial sacrament. We lacked the customary emblems, but remembered Doctrine and Covenants 26: 1: "It mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory." Our bread was a small hard loaf, product of Palenque's native bakers. Purified water in a common canteen cup served as our wine. Lacking the precise printed words of the prayers of blessing, we wrote them from memory. A priest, a teacher, and two elders of the restored church of Jesus Christ shared together in this beautiful sacrament. In a land whose ancient inhabitants had forgotten and whose present inhabitants did not know how to remember the Lord, we cherished the privilege of partaking of these blessed emblems in memory of Christ. We then shared in a brief service of prayer and testimony. The Holy Spirit blessed us, verifying the scriptural promise: "where two or three are met together in my name, there am I in the midst of them."

Shortly we boarded the waiting truck and bounced off to the railroad station. The priest of the previous night's Mass was also awaiting the train. He recognized us, and we greeted him in Spanish. We told him we were believers in Christ, trying also to serve the Lord. We asked why so many chose the marimba celebrations, neglecting the worship of the Mass. He replied sorrowfully, "No son

de La Fe"—"They are not of The Faith." In this priest, representing the declining power of a form of godliness, and in the drunken revelry which eclipsed his efforts on the previous night, we saw the preparation of the field for the planting of the seed of the fullness of Christ's gospel. We felt the need for laborers to declare repentance to these people, exhorting them to worship Christ not just halfway on set occasions but always in full purpose of heart.

THE RUINED BUILDINGS and archaeological remains are interesting, but they are not really our main concern. Our interest in the ancients, and the moldering stone cities they left behind, is only passing and insignificant. Their souls rest in the hands of God, and their ruined buildings in the care of earth and time. We can do little to improve the lot of either. But *the present-day descendants of these people—souls now in the bondage of darkness and sin—are our great concern.* The people of Palenque, and many of their kind throughout the Americas, are of Lamanite and Nephite descent. Their forefathers' wickedness, God's earthly judgment, and their own actions have brought them to their present condition of bondage in ignorance, poverty, disease, sin, and spiritual darkness. Though they have dwindled in unbelief for these many generations, they are still part of God's covenant people, and divine love and mercy are still extended to them. The Lord promised to the disobedient Adam: "As thou hast fallen, thou mayest be redeemed, even all mankind, even as many as will." The Lord has made definite promises to the fallen descendants of the house of Israel in America. If they will repent and obey when the fullness of the gospel is preached among them, they will "blossom as the rose," and "become again a white and delightful people." Scriptural blessings upon these people, now dark-skinned and in spiritual darkness, include the promise that they will have a major share in building the New Jerusalem. The Lord is greatly concerned about these people and their spiritual needs today. We should also be concerned, and show our concern in action. The keys to their eternal welfare have been entrusted to the Gentiles, members of the restored church of Jesus Christ. These keys are the fullness of the gospel and the Book of Mormon, designed by divine power to call these remnant peoples of the Lamanites and Nephites to the Lord of their salvation. We are called to be valiant soldiers in a great battle for the souls of these Lamanite remnants against Satan, the enemy of all righteousness.

The spiritual blessings of eternity are promised to all who receive the gospel

of Christ and obey faithfully to the end. The open door of eternal salvation is set before the Jews, the Lamanite remnant, the Gentiles, and all the world. We have been given a knowledge of that door. We have been commanded to make known to all men the way of life and how to walk therein. We have been entrusted with a most serious responsibility, and we cannot attain the celestial kingdom unless we are valiant in the testimony of Christ. By our selfish refusal to consecrate ourselves fully and declare this gospel of the kingdom to all men everywhere, we mock God, bring ourselves under condemnation, and withhold the light of Christ from many who would follow him if they only knew. Among those many are the people of Palenque and their Lamanite kindred in other countries. As we left Palenque on that Christmas morning, we earnestly desired that the day would soon come when these people would be gathered to Christ, their Redeemer, and become perfected in him.

NEXT WEEK'S HERALD WILL SAY . . .

"Scholars long ago discovered that the arts of civilization have not contributed materially to spiritual development, and that where civilizations have reached their highest peaks, spirituality was then on the decline."—"Divine Revelation," by President Israel A. Smith.

"To make peace is to do more than abolish strife. . . . There are many types of peace. . . . There is a peace in the hearts of enemies who lie. . . . on the battlefield."—"Blessed Are the Peacemakers," by Z. Z. Renfroe.

"Congregational singing is the pulse that tells the spiritual heartbeat of the group that is singing."—"Congregational Singing," by Marcella Schenck.

"There is definitely in existence a religious plateau—a time when individuals feel an inertia due to discouragements, physical or mental fatigue, or actual personal persecution. . . . Common symptoms are not attending church regularly, seeing more faults among church friends, feeling that prayer is useless and that life is hard and monotonous."—"Plateaus," by Norma Anne Kirkendall.

A Matter of Good Will

By Heber F. Colvin

And there were in the same country, shepherds abiding in the field, keeping watch over their flocks by night. And lo, an angel of the Lord appeared unto them, and the glory of the Lord shone round about them; and they were sore afraid. But the angel said unto them, Fear not, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, who is Christ the Lord. And this is the way you shall find the babe, he is wrapped in swaddling clothes, and is lying in a manger. And suddenly there was with the angel, a multitude of the heavenly host, praising God, and saying, Glory to God in the highest; and on earth, peace; good will to men.—Luke 2: 8-14.

HOW SHOULD MEN regard the Christmas story—as a beautiful myth conveniently traded upon as one of the most effective merchandising aids of modern times; a divinely sponsored play, staged for no other purpose than that of a birth announcement; or as the dawning of a bright star of hope for the human race?

The angel announced good tidings of great joy which should be to all people. Each person was to be comforted by hope and find joy in the thing that this Child would do. It was to mean peace and good will to men.

In his adult years at the close of his earthly life, Jesus made this statement to Pontius Pilate, the Roman who sentenced him to death: "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." In his earlier ministry he had said, "Ye shall know the truth, and the truth shall make you free." His mission, then, was not concerned with gaining world dominion but was to reveal important truths.

A blanket folded and stored away warms no one. Before it can bestow any comfort, it must be put to use. Truth can be as comfortless as an unused blanket unless it is applied to practical uses.

THERE IS AN ENDLESS ARRAY of truths. We have discovered many facts concerning biology, metallurgy, engineering, medical science, and psychology, to name only a few of our areas of knowledge. Jesus did not comment on these subjects, yet he had the most profound understanding of all the sciences, for by him the worlds were made and "without him was not anything made which was made." These fields he left to us that we might find happiness in creating, pleasure in exploring, satisfaction in aiding one another, and understanding in thinking God's thoughts after him. By this method, some have found God who could not see him in any other way. What we have not been able to do for ourselves, Jesus came to do; he set an example and tried to teach us how to prepare for eternal life in the fullest degree possible.

We feel that our delving into science has released those who utilize our findings from much drudgery and many discomforts. Disease and pain are slowly being vanquished. Frontiers of time and space are gradually being pushed back. We are beginning to realize dreams that once seemed impossible of fulfillment. With all of this, the master secret of life and perfect contentment escapes us, and human behavior trails far behind our other gains. Complete destruction threatens unless we are able to mend this mortal flaw.

JESUS TAUGHT that we must become new creatures before we can ever enjoy a life superior to the one we now have. "You must be born again," he told one who inquired after the facts of eternal life. An ancient prophet, Isaiah, speaking by the will of God, stated:

The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left.

This is part of the indictment against mankind.

The great black plague is a centuries-old account of death during the Dark Ages that almost decimated the human race; the Spanish influenza epidemic of recent years is more readily recalled. Surely these indicate a "burning" of earth's inhabitants. The curse is indicated in other manners also. Our prisons are overflowing, in a supposedly enlightened age. Mental institutions cannot adequately care for their patients. The incidence of such cases is so alarming the problem may develop into a national one. Of greater concern in the minds of some is the more spectacular type of violence perpetuated in the memory of ruined Berlin, Coventry, Nagasaki, and Hiroshima. Americans remember Pearl Harbor with sorrow. The madness continues to grow. Korea is the latest in the long list of crimes against humanity. Communism, Iran, Iraq, Egypt, Kenya Colony, and the Jewish-Arab problem threaten to engulf the entire globe in flames.

WHY MUST THE HISTORY of our world be written in blood and tears? Do not intolerance, hatred, lust, greed, and inordinate ambition breed the distrust that blazes into anger, causing people and nations to commit evil against each other?

If we are to be free from these ills, we must gain our freedom by changing our thinking and practices. To do this, we must place our faith in a higher power than our own. Each of us, as a law unto himself, goes his own selfish way serving his own ends. In this way we destroy one another, and society perishes as a result. Jesus taught, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." The second commandment is like the first. "Thou shalt love thy neighbor as thyself."

The rebirth and the everlasting covenant spoken of by the Christ and Isaiah are the same. The baptism by immersion, fire, and the Holy Ghost—which both John the Baptist and Jesus taught—is the everlasting covenant. The person so baptized, in effect, covenants that he will submit himself to a program of education which Christ has to teach. He is truly born again, for the Spirit of God dwells within him; as long as he keeps himself worthy, he continues to impart to his learning greater powers of understanding than he himself possesses. His thinking and his conduct are given a moral hue. Yet self-discipline is necessary, for God makes a right way of life possible, but he forces no one. Our development must be made by our own efforts, not by God. He will lend us aid, but we must do our share of the work.

THE STUDENT LEARNS in time that kindness is a universal language understood by all intelligent persons. He finds that love tends to beget love and desires that nothing but what is kind and just shall be done to all men as well as to himself. This type of living creates an atmosphere which banishes fear and brings to thinking a new perspective. People who trust in God find solutions to their problems in proportion to their faith and the earnestness of their personal application in working out their problems.

To the world we would say: Jesus Christ + you = salvation. Christ could never "do it all" without assuming control of the human will. In that event, the personality would be his, not ours, and we would be slaves subject to his control. Jesus will never permit that to happen. The love of God is not selfish nor coercive. God is love, but he is also wise and just. When we have a proper regard for God and others, we find a proper respect for ourselves

and thus are made whole. Christ made salvation possible. The rest is up to us.

When we follow the laws God has given and obey the direction of his Spirit, the answer to all problems will be correct solutions. Happiness is the inevitable result. John, the apostle of love, said:

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.—1 John 1: 5-10.

TO PEOPLE OF GOOD WILL, these are good tidings of great joy. A more abundant life here and unending life in the eternal world are possible only when we are willing to practice right principles of living. Referring to his approaching departure from this world to go to his Father's house, Jesus said, "And whither I go ye know, and the way ye know." Thomas said to him, "Lord, we know not whither thou goest; and how can we know the way?" Jesus replied: "I am the way, the truth, and the life; no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also."

Basically the plan for peace, prosperity, and happiness is in existence. To learn the plan we must know Christ, but we cannot know him unless we know his program. Only when there are enough men of good will available to carry out this program can these blessings be obtained permanently. As a race we should be able to see the truth of the proverb: "There is a way which seemeth right unto a man; but the end thereof are the ways of death."

To men of God comes the clear vision to see that God has not failed in his purposes. Men have failed to respond to his call for them to repent and be born again. Only men of good will can enjoy the peace and happiness that comes from the possession of a clean heart and hands. *This is essentially a matter of good will.*

For the believing, practicing segment of Christian society, the star of hope never ceases to shine. Because of these people, the kingdoms of this world will become the kingdom of our God and of his Christ. These, by their faith and their works, pray with the Psalmist, "Lead me in the way everlasting."

The Baby Jesus vs. Santa Claus

By Ruby Troyer

IF SUCH a case should ever come to court in an endeavor to prove which of the two received the most prominence in thoughts, actions, and expenditure of time and money at this season of the year, no doubt the "defendant" in the case would win. As we mingle with the crowds and hear the din of Christmas carols, excited voices, and cash registers—we wonder just whose fault it is.

In my opinion the true meaning and feeling of Christmas should and must come through the church and home. Indeed, Santa Claus is a delightful fellow. The expression on our son's face, caught by a photographer in a large Chicago store as he sat on Santa's lap, is a joy to behold. Wonderment, rapture, and complete childlike faith in Santa's power are written there. But do we bring Santa into our Christmas church program too much?

It was my privilege to attend a Christmas program at a school in which my son was a student at the time. The children were dressed in native costumes of many countries. Their part was to enter quietly and pay silent homage to the Christ child and the holy family. The only speaker was, appropriately, a "boy angel" dressed in white robes, who spoke clearly and distinctly, telling the story of the scenes. The older children sang the carols clearly and sweetly from the balcony. All was quietness and reverence during the program, and not one mention was made of Santa Claus. As the parents left that auditorium their quietness denoted the fact that they, too, had felt the real Christmas spirit.

A FEW DAYS LATER I attended the program in our own church. The Christmas tree held a prominent place, a great deal of the program centered on Santa Claus, and at the end Santa entered and confusion reigned! Children were running and handing out presents; they unwrapped the presents and scattered the paper and tinsel all over the church; they played noisily in the aisles with their new toys; there was loud talk and laughter as presents were shown, and some sat quietly in disappointment as they hadn't received more than one or two gifts compared to the several received by others. My husband and I left the church that evening feeling that it had been desecrated.

Am I wrong in wishing to see the Christmas tree banished from the church auditorium, to see Santa Claus banished from the church program? The children would not be deprived of any need or pleasure, as we would continue to have the celebration in our homes, in the schoolrooms, and in the downtown stores. If Christ held the prominent place in our Christmas church programs, they may even get a better understanding of the mission of the Baby Jesus.

As I have witnessed, year after year, the same type of program in our church buildings—sometimes as a spectator, sometimes helping to produce those programs—I have had a growing feeling that Christ is not pleased with our interpretation of his birth by honoring Santa Claus more in His church than we do Him. Am I wrong?

The Presiding Bishopric

(Continued from page 4.)

The Legal Department, under the direction of C. L. Olson, handles all General Church legal matters, including houses of worship and General Church property. In addition, he cares for the income tax returns of appointees.

The work of the general office is supervised by W. E. Timms, who is also manager of the building. The work is channeled through the following departments:

The Accounting Department handles all cash, checks, and ledgers, and deals with the bishop's agents' reports.

The Tithepayer's Service is the department which keeps a confidential record of contributors, contributions, and files on annual tithing statements and inventories.

The I.B.M. Department is a mechanized system of posting the statements of General Church contributions which are mailed annually to all contributors. It also acts as a service department to the Tithepayer's Service and Statistical Departments.

The Insurance Department handles the insurance on all General Church properties and

records the coverage on local churches. Its services are available in an advisory capacity to any congregation on these matters. All church-owned automobiles are also insured through this department.

A Storeroom Department serves the offices in the distribution of stationery and provides a mimeograph service, distributing duplex envelopes and other materials on a church-wide basis. A Maintenance Supplies System is also incorporated within this department. All incoming and outgoing materials used in construction work as well as all the office supplies are received and inventoried here.

The Maintenance Department, with W. O. Ihde as superintendent, keeps the Auditorium and other church property in order and repair.

A combined Telephone Exchange and Information Bureau opens off the foyer, and the operator, together with the guides in the adjoining guide offices, assist the many tourists and visitors who stop at this interesting building.

The Presiding Bishopric's office is on the third level of the northwest side of the building.

G. G.

The Best Gifts

By Margaret Gibson

IT IS STRANGE about Christmas. We have had many to remember, of course. When we were little we were up before daylight tearing into the parlor for our stockings. In the dim, frosty light the tree was mysterious and glowing.

Mother would bring our bathrobes, and we'd put them on over our pajamas, then start in on our presents. There would be shrieks of delight—and tissue paper all over the place. The kitten would dive for the papers and ribbons, and we would laugh at him.

The Christmas that meant the most to our family, I think, was during the depression. Father had been out of work for weeks. He had walked the streets of New York looking for something to do until his suit was thin and his shoe soles were almost worn through. My brother was earning six dollars a week as an office boy, and he spent most of it to keep the rest of us fed. Grandmother was with us at Christmas as usual. We loved to have her. She was fun, and we were all the family she had.

We were going to have hamburger for Christmas—it was twelve cents a pound that year—but the day before Christmas Grandmother called my brother, Gilbert, to her. They whispered awhile and then the two of them went out. Together they went into a little store under the Third Avenue elevated tracks, and there Grandmother bought a turkey. I think it was the smallest, thinnest turkey I have ever seen. As I recall it, it was not much bigger than a crow. But there was something special about this turkey—it was a gift of love. We praised it. We appreciated it. We made a point of going to the oven and sniffing at it with anticipation—when Grandmother was where she could see and hear us.

Our only platter was broken, so the turkey was served in our wooden chopping bowl. But how we enjoyed it!

OUR GIFTS were few and simple, but dearer to us than any we ever received. The handkerchief I gave my brother was exactly the kind he liked, he told me earnestly, and *just* what he needed. Mother was delighted with the calendar I gave her. It was the one thing she wanted for her kitchen more than anything else. The hair ribbon my brother gave me was just right for Sunday, and red was my favorite color!

We all helped with the dishes, and then we went into the living room. The piano was out of tune, but we never noticed that, as Father played the beloved Christmas carols. We sang and hummed as the music flowed into the room.

It grew dark as we sat there, and Mother lighted the Christmas candles, left over from the year before, and set them on the mantel. The light flickered over the room, on Grandmother's gray head, on Father's hands as they glided over the keys, and it glowed in Mother's beautiful dark eyes.

As Father's music faded away, we began to talk. The same spirit seemed to possess us all, for each of us in turn

spoke of some occasion in the past when we had been especially close together as a family. Moments were recalled when our parents had helped us more than they had realized, or when we children had made them happy; or when Grandmother had been particularly thoughtful of us all. There was nothing studied about our talking; we pointed no morals; we were not sentimental—but all of our hearts were aglow as we listened.

It began to get cold in the room. The landlord was cutting down the heat. It must have been cold for nearly a half hour before we noticed it. Then Grandmother yawned politely and said it had been such a lovely, full day that she was tired and if we'd excuse her, she'd go to bed. We all said "good night," and she trotted down the hall, drawing her little shawl closely about her.

The rest of us stayed up a little longer. The chimes were playing in a near-by church, the candles were still burning on our mantel, and there was "peace on earth and good will to men."

The First American Christmas Tree

A YOUNG GERMAN IMMIGRANT, August Imgard, introduced the Christmas tree to America. Born in Bavaria, he came to America and joined other members of his family who made their home in Wooster, Ohio. Christmas drew near and to young Imgard it proved a season of dismal anticipation. He missed the expectation of the fund of entertainment and observance which marked the day in his homeland. So he decided to have a Christmas tree, just as he had done before he sailed to America. Young Imgard went into the woods outside of Wooster and chopped down a spruce tree. From the village tinsmith, he obtained a star fashioned of tin. Paper decorations were made, and America's first Christmas tree blossomed out in all its glory in the Imgard home on December 24, 1847.

The novelty appealed to the good people of Wooster. Children and grownups alike flocked to look upon it. It was not long before the whole village was gathered about the home.

Another year came. This time, however, the little village was bright with Christmas trees in every home. The tinsmith found himself occupied in contriving stars and other symbols to add to the decorations. Paper was fashioned into festoons. Popcorn was strung, as were cranberries, to bedeck the green branches. In those pioneer days it was difficult to secure the many knickknacks and novelties which have since come into being. But pioneer children were quite satisfied with the home-made decorations.

Out of Wooster the custom spread. Before long, all Ohio had adopted the Christmas tree; and, from this spot, it spread throughout the States.

The tomb of August Imgard stands on Madison Hill in Wooster. A lighted Christmas tree stands at its door—a tribute to the man who first brought to America the symbol of peace and love and hope that is Christmas.

Home Column

Help Your Child to Enjoy Christmas

By Nettie Chappelow Lake

I'M SCISSORING AIR HOLES around this star so it can twink better!" The four-year-old with the blunt scissors wasn't wondering what in the world to give Aunt Kate. She hadn't elbowed other tired shoppers trying to find the one perfect doll in a take-off-able dress. She hadn't decided at the last minute to make orange marmalade for a dozen people by a pet family recipe. She wasn't in a dither about clearing up a messy closet in the guest room, or making gingerbread men for the tree, or doing something about the stair carpet before the company came.

I couldn't "twink" very well myself. I'd left no air holes in my day. Her sweet, calm absorption suddenly made me realize that I was not getting ready to give my family the best holiday gift of all—a relaxed, happy time together.

At Christmas we adults think about bright-colored balls and pretty lights, gay candles in the window, and packages holding surprises. Mailbox and kitchen are stuffed full of good things. As parents we start out simply by wanting to make our children very, very happy. Then we build up excitement and tensions. Sometimes we just can't resist driving a bargain: "You certainly aren't going to get that wonderful so-an-so if you can't behave better than this!" Hints of the exciting surprises, or promises that a long-looked-for toy is actually already hidden in the house, may make the waiting almost too much for some youngsters to bear.

Then comes the great day itself. I remember how we looked forward to the first Christmas that we would really understand toys. All the lovely things were for the first child. My parents couldn't wait to unload the tree into her arms. But as they watched her she became more and more bewildered. The bright blur of toys around her wasn't making her the happiest girl in the world after all. Finally the too-muchness broke into words: "I don't like this new doll, I want my old doll."

THROUGH THE YEARS that children have been growing up in our home, we've changed our Christmas celebration a lot. It started that Christmas with the first child's confusion over so many things. Once on a holiday visit I had seen a child do a charming thing. The family tree had been on Christmas Eve after an early supper. The next evening

after supper Terry had Christmas treats over again. "Now I have nice presents for you good people," he announced, standing on tiptoe beside the tree. Toys and books were still stacked there. Solemnly he distributed them, giving his toys to the grownups with accompanying speeches. Each evening when supper was over, he repeated the ceremony.

We tried out Terry's plan. Now we stretch our family Christmas over several days. On Christmas Day we all choose from the tree certain gifts we want to open—say three gifts each. If there are guests, we always open their gifts while they are present. We see that each youngster has a book and perhaps some gift for outdoor play like skates or sled. There can be outdoor play and quiet reading to relieve the tension of indoor excitement. The youngsters have time to enjoy the few things they do get. They are glad to help make Christmas last as long as possible. Sometimes by paring the daily allowance of presents down after Christmas to a package a day, we can still have a package to open on January 1.

MAYBE ANOTHER THING about us will surprise you. We actually get the tree lights plugged in around mid-December. Not on the tree, of course. They may be arranged in the doll house, or they may light up several little houses on the children's desks. We get out the tree ornaments early, too, and arrange them in a big bowl on the coffee table. If a child picks one up and it breaks, he'll be very careful next time.

We think enjoying the round, shining prettiness is worth a little breakage. We agree with James L. Hymes, the noted child authority, who says in his booklet *Enjoy Your Child*:

Your one-year-old or your two-year-old or three-year-old is going to break some of your nice things. . . . Decide for yourself what breakage you can take with a smile and what would simply break your heart. In making your decision remember that children cost money. It costs money to give birth to them, it costs money to clothe and feed them, it costs money to send them to college. It costs money for them to be explorers and investigators too. Don't try to get too much of a bargain during these few years. You will get what you paid for. And you have to be willing to spend some money if you want to build a sense of independence, curiosity, and a vigorous investigating spirit.

By the time our tree is trimmed, the youngsters are familiar with these wondrous lights and ornaments and they aren't so tempted to finger them.

We've found that letting the children help trim the tree also helps them to leave it trimmed, once the job is finished. True, we did have one Christmas when they had different ideas of how the tree should be dressed; I had to give each of them a side to trim. In this way Christmas becomes the merriest occasion for all the family. It pays dividends in happiness. Let Christmas be a day to be remembered, and also let the Christ child enter into the family fold.

"A Little Child Shall Lead Them"

We often hear the quotation, "*A little child shall lead them.*"

Hester's mother had taught her to sing "Away in a manger." She was only two years old, so of course she did not have an extensive vocabulary. But she liked to sing in her own childish way and could carry a tune well for her age.

Hester greatly enjoyed Christmas with its beautiful tree and all the gifts. The morning after Christmas, she teased to go to the barn with her daddy. The weather was quite cold, but her mother dressed her warmly. When she was ready to go, Hester ran to her nursery and took her own little pillow from her bed and tucked it under her arm. As she started to walk out the door her mother said, "No, Hester, you cannot take your little pillow to the barn. That's no place for a pillow."

Hester burst into tears and cried so hard her mother took her in her arms to comfort her. Then she asked, "Why do you want to take your pillow to the barn?"

Hester lisped through tears and sobs, "Poo little Lord Jesus in a manger all cold, no pillow for his little head."

Her heart was full of love and sympathy. She wanted to give her own pillow for the little baby Jesus. Her mother told her that the baby had grown up and was not in the manger now.

What a challenge comes to each of us as we plan our Christmas gifts. We so love to give to our friends and family. Many often give beyond their means, and little if any, is left to give to the building up of the kingdom that Christ gave to the world. Let us pause and think this year at Christmas of the whole world groaning with war and trouble. It needs the gospel that Jesus Christ taught and gave his life for.

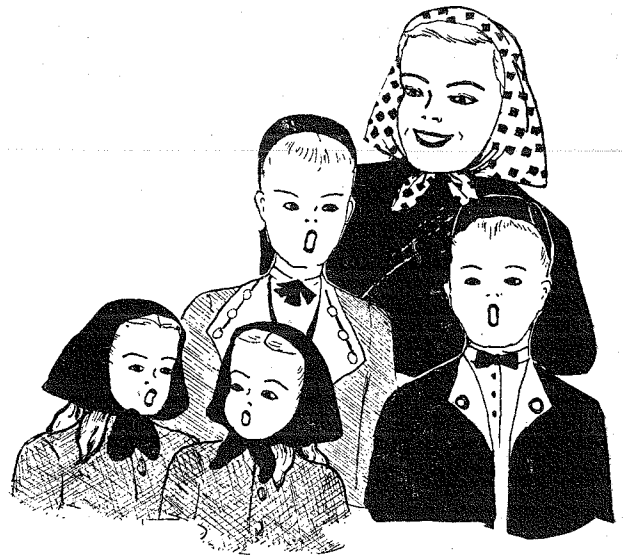
When we celebrate his birth, ought we not to give to the cause that he brought to the world by dying on the cross? Let us prove more worthy this Christmas.

MRS. EFFIE HIELD

So Little to Give

By Louise Scott Wrigley

Illustration by Alice Crossan



MAMA LOOKED around her big kitchen for the tenth time that evening. "Ah, what a wonderful place to be," she breathed, deftly pulling a sheet of Christmas cookies out of the modern oven. What a change from the black years of famine and war and terror she could remember. Impulsively she whirled into the other room where Hulda sat looking in six-year-old wonder at the small Christmas tree they had just finished decorating. She swept Hulda right off her feet.

"I love you, I love you," Mama whispered. Hulda looked only mildly surprised since Mama was given to these sudden bursts of love ever since they all came to America. Somehow, America had done something very special for Mama.

Perhaps it was that Mama had found a job right away in a bakery which paid more than Mama had dreamed possible. Perhaps it had been this little house that Mr. Jenkins, the baker, and his wife had helped them find. Or maybe it had been the paper route brother Hans had been able to get so that there were extra nickels jingling in the sugar bowl for an American ice-cream cone for Hulda and Anna, who was eight, and even Tjark who, at ten, was almost too big for such foolishness. Anyway, Hulda shrugged, something had come over Mama. She sang as she baked Christmas surprises right now in the kitchen. She sang as she dusted. She sang as she walked back and forth to work at the bakery. Oh, how Hulda loved to visit Mama at the bakery, and especially now at Christmas when she was making so many old-country goodies to tempt the Christmas appetites of these Americans who came into the little shop just to buy her wares.

"You have brought me prosperity, Mama Schroeder," the fat baker would boom.

"Ah, Mr. Jenkins," Mama would say, "it could not compare with what you have brought all of us. We are together, well and happy and ——" And then the tears would come to Mama's eyes. In the excitement of school and new friends and a strange country, it was hard for Hulda to recall all the things that Mama remembered that made her cry.

AND NOW here was their first Christmas among their new friends. Christmas here was quite unlike the old-world Christmas. For one thing, Kris Kringle waited on every corner with his little pot and was in the department stores as well. This confused Hulda and Anna and Tjark who were used to having Kris Kringle stomp through their door in a flurry of snow, once and only once each year.

Now Mama was back in the living room.

"Ah, Hans," she was saying, "what shall I give for Christmas to all these lovely people who have done so much for me? How can we give gifts when we have so little money? It is Christmas Eve and I am empty-handed," and she rocked back and forth, her head in her hands.

"Mama," soothed Hans, patting her head awkwardly. "Mama, Christmas is for gladness, not tears. They surely wouldn't want you to cry over them," he joked lamely.

"Of course not," Mama brightened. "How foolish I am. Tears will not help. Tears never help anything," she added softly, getting that faraway look in her eyes that Hans didn't like her to have. It meant that Mama, in her mind, was cold and hungry once again. It meant Mama was missing Papa and was perhaps even remembering how she had sat on the floor with his head in her lap, moaning, "Papa, speak to me. Don't leave me now, Papa," on that dreadful gray morning when a firebomb gutted their house in Würzburg.

"Mama, Mama," cried Anna eagerly, wanting to bring Mama back to the happy present. Mama's face softened in the light of the Christmas tree. Yes, she was back from her terrible memories. Hulda squeezed against her mother. "Mama," she echoed, "let's sing 'Oh Tannenbaum.' It is such a lovely tune."

"Ja," smiled Mama. "Come, children, let us sing the old carols together. That is much the best way to spend this evening. We will think of the Christ child as we sing."

The clear strains filled the little house with love. Hans's voice was deep against Mama's lead as she held the younger voices true and sweet.

WELL, THAT WAS PRETTY," exclaimed Mama, pleased at the harmony her small singers had produced. Then she jumped up from her chair. "Why, little ones, I have just thought of a Christmas gift for our friends!"

"What, Mama, what?" Anna jumped up and down with excitement. She loved surprises almost better than any of the other little Schroeders.

"You shall see," said Mama, nodding mysteriously. From under her collar she pulled the thin, gold chain she always wore. At the end hung a small key.

"Oh, the trunk," breathed Hulda. "We are going to open the trunk!"

The children all gathered around. Even Hans stood close beside Tjark. He loved to look into the trunk—the one thing which held some of the happiness he could remember in Germany.

A friend had given them this sturdy trunk for their few belongings after the house was destroyed. Mama had insisted on bringing it to America and had put away their old life in it, so to speak.

The lid fell back. The children shrieked with delight. Here, carefully folded, were the bright costumes of their native Ger-

many. Here were the woolen skirts, the heavy jackets they had worn when they arrived.

"My," mused Mama, "you have all grown. Let's see what will fit." By much trading and trying the children were soon outfitted.

"How do we look?" chortled Anna, dancing around for Mama to see.

"Hold still," Mama laughed, "until I can see whether you are all together. Yes, you are, and now we are going calling on our good neighbors to bring them a gift of song. It is so little to give, but we have little save love. We shall go first to Baker Jenkins' house."

OUTSIDE the little brown house where the Jenkinses lived, the world was sheathed in a night-before-Christmas snow. The peace which lay upon the world did not come inside, for the Jenkinses were quarreling. It was over a silly thing—whether Mr. Jenkins should read the evening paper and doze by the fire as he usually did or whether he should help Mrs. Jenkins finish decorating the Christmas tree she had been working on all afternoon. Mr. Jenkins was frowning. Mrs. Jenkins was frowning. Hot words were swimming in both heads when on the night broke the sound of caroling. Mr. Jenkins rubbed a clear spot in the steamy windowpane. Mrs. Jenkins stood close beside Mr. Jenkins.

"Why, they're dressed in old-country costumes," exclaimed Mrs. Jenkins. "How appropriate for Christmas carols and Christmas Eve." Somehow, the hot words had been forgotten. The carolers waved and turned up the street. Mr. Jenkins put his arm around Mrs. Jenkins, drawing her over to the fire. The evening paper lay forgotten where he had dropped it.

UP THE STREET lived the Carters. Mr. Carter was a lawyer who had helped Mama get settled in her adopted country. Mrs. Carter had done many nice things for the Schroeders. She had brought clothing. She had sent customers to Mr. Jenkins' shop for Mama's goodies. She had been a kind friend. But Christmas shopping had been hard on Mrs. Carter. Right this minute she was trying to think if she had missed anyone or had overlooked anything for Jimmie. She did love her son, and she wanted everything to be just right.

"Oh, Jimmie," she snapped, "can't you leave those silly cranberry chains off the tree? You know I have all new decorations this year, and cranberry chains simply don't go with blue and gold ornaments."

Jimmie Carter flushed and pulled his cranberry chain off the limb where he had laid it. He had had fun stringing it. Maybe that was fun enough, without actually using it on the tree. Dad had slipped him the cranberries and had even sat on the edge of his bed telling about the fun he and his brothers used to have on the farm at Christmas when Grandmother and Grandfather let them decorate the whole tree with cranberries and popcorn.

Jimmie turned to leave the room. Christmas was kind of a lonesome time. You couldn't wrap packages because you didn't get the corners right. Mother was always so cross around Christmas. She was just tired, Jimmie guessed, with all the charity work she did, the parties she gave, the people she remembered. For a moment he wished savagely that he could have his own mother instead of sharing her all the time.

"Mildred. Jimmie. Come to the window." That was Dad calling from the study. When they joined him, he had the French windows open.

"The snow is blowing in, Frank," chided Mrs. Carter.

"Sshhh," replied Mr. Carter. Through the windows whispered the gentle strains of "Silent Night."

"They are singing it in German," said Mrs. Carter, leaning out to peer at the carolers. "It's a woman and four children. Do bring them in for hot chocolate, Frank," she smiled, as the carol faded into the night. But the carolers had slipped away. Mrs. Carter leaned out to take a deep breath as she closed the French windows. When she turned around, her face was serene.

"Jimmie," she said slowly, "I think I had forgotten what Christmas really means. Run and get your cranberry chain and the needle. I have some more cranberries in the kitchen, and we'll all string some. The only way for a family to do things right is all together!"

ON THE HILL far above the bakery shop and the Christmas trees lining every window along the street stood a large house, alone. In the window shone a solitary light. Nowhere could be seen the bright Christmas lights that winked from other windows. The house was sad and silent.

Inside the darkened living room sat Lynn and Henry Jameson. Lynn had taught school and helped Mama's children with their faltering English. Many times her sweet voice had patiently repeated the elusive sounds over and over. With love in her eyes she had helped them. Lynn had loved everyone then because she was filled with love, waiting for the baby soon to be born. But now, the baby was dead. What a cold, hard word! What a time to have it happen—just six weeks before Christmas.

The closet still held the packages she and Henry had shopped for—a brown teddy bear, a roly-poly clown, a jack-in-the-box. Lynn buried her head in her hands as she remembered over and over again.

"Let's have a Christmas tree at least," Henry had urged.

"Oh, I just couldn't!" she had cried.

Into the cold house seeped the warm strains of a lullaby of love.

*Away in a manger, no crib for his bed,
The little Lord Jesus lay down his sweet head.
The stars in the sky looked down where he lay,
The little Lord Jesus, asleep on the hay.*

Lynn and Henry sprang to their feet and rushed to the window. This was too much to bear. But the opened window revealed a sweet-faced mother and her four children. This heart could mean no harm nor hurt. Why, it was Mrs. Schroeder, who had known so much of heartbreak herself.

The tears which Lynn had held for so many icy weeks spilled from her in a rush. They washed her clean, and purged her of a stony grief.

"Henry," she lifted her head from her husband's shoulder. "It isn't too late to find a baby we can share with on this Christmas Eve. I'll bet the orphanage is still having its Christmas party. Let's hurry!"

They ran for their coats and gathered up the gifts that had been purchased in love. They would be given in love.

Back home Mama and the children were pulling off snowy woolens and stamping the wet whiteness from their boots.

"Oh, Mama, that was fun," said Anna. "The singing really made it seem like Christmas."

"Yes, it was fun," murmured Mama, and shook her head, "but it was so little to give."

New Horizons

Proof for Nathan

By Lillie Jennings

cave stable in the hill and see for ourselves."

JOEL AND NATHAN lay stretched out full length on the grass which covered the hillside above the valley where the little town of Bethlehem was built. Climbing the steep trail under the hot rays of the afternoon sun had been hard work, and both boys were ready to rest by the time they had reached the top.

"And you say the sheep were stirring about all evening?" questioned Nathan as a starter to his friend's story of what had happened the night before.

"Yes," answered Joel. "They kept moving, although they made no baaing sounds. The air was still—very still. Not a leaf on a bush was rustling. And the night was black—a soft, velvety blackness that I could almost feel. The stars above seemed so high and so small, like candles set too far away to give light to earth."

Nathan sat up. He untied the straps of his sandals. Taking them off, he shook out the sharp bits of stone which had edged in on his trip. "And when did you see this light that was brighter than the sun at noonday?" he queried. His voice sounded doubting.

"Oh, it must have been about midnight," replied Joel. "I was half asleep by my father's side when suddenly I heard beautiful music. I remember opening my eyes quickly and then putting my arm over them at first. There was a dazzling light all around us. The sheep were no longer moving about but lying quietly."

"Hm-m-m," mused Nathan, putting his sandals back on and tying the straps. "You might still have been asleep and dreamed it all, you know."

"I couldn't have been!" Joel said strongly. "When I could see for the brightness all around, I saw angels—many, many of them—in the air above us. They were singing: 'Glory to God in the highest; and on earth, peace; good will to men.'"

"And when the angels had disappeared, my father said to the other shepherds, 'Let's go to Bethlehem and see what has happened. We can leave our sons to care for the sheep.' After Father and the other shepherds had gone, I saw that the night was no longer black. It was lighted by one huge star over Bethlehem."

NATHAN STOOD UP and looked down into the valley. He tapped on the ground with the stick he had used for a cane on his walk. "Now where is this

stable, the one your father said held the baby?" he asked.

Joel was up with a bound. Laying one hand lightly on the shoulder of his friend's striped robe, he pointed down into the valley with the other. "There, beyond the rows of olive trees. See that rounded hill behind the inn? In that hill is the cave stable where the baby is—the baby who was born to be our Savior, Father says."

"Well, if I had been watching the sheep with you last night and had seen the strange happenings for myself, perhaps I could believe such a story," Nathan said slowly. He added, "We'd better be starting toward home. The sun is down, and it will be hard to keep on the trail after dark."

Down the rocky path the two boys walked, saying very little as they went, but stepping along quickly. They were almost to the valley when Nathan said, "Surely it ought to be dark by now."

"Look!" cried Joel, grabbing his friend's arm and pointing upward.

In the sky a huge star shone brightly, its radiance outlining the inn and the rounded hill which held the stable.

"See," said Joel, shaking Nathan's arm gently, "the sign of our Savior's birth."

Nathan muttered something under his breath—something Joel couldn't understand. Aloud he said, "Let's go to this

IN THE VALLEY others must have had the same idea as Nathan. Little groups of people were scurrying along through the brightly lighted streets of Bethlehem.

"Never saw starlight as bright as this," muttered Nathan. This time Joel understood him.

It was some time before the two boys could edge their way through the crowd around the stable door. And when they did, they stared in amazement. Upon a manger bed of clean, fresh hay slept a little one tightly wrapped in swaddling bands, as was the Jewish custom. Bending fondly over him was a beautiful young woman, and standing protectively near was a sturdy man whose hands bore the marks of his trade—carpentry.

The crowd stood in awed silence. For a long time Nathan and Joel stared without saying a word. Finally Nathan whispered, "Let's go."

Back through the quiet crowd the two boys pushed their way to the street. Slowly walking along toward home, Nathan turned his head to say, "I believe your story. I'm sorry I ever doubted." There was a note of shame in his voice.

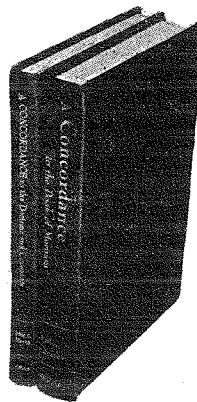
"What makes you believe now?" asked Joel.

"To see Him is to know and believe. Even brighter than the star is the light shining from the baby's face," replied Nathan. "And his name is ———?"

"Jesus." The word came from Joel's lips softly and reverently.

★ Christmas Special -- Both for \$7.50

(Through December 31)



CONCORDANCE TO THE BOOK OF MORMON by Arthur E. Starks

Have you ever had trouble finding that passage you wanted... or the story you had in mind in your Book of Mormon? Here is your solution, a concordance. A book of inestimable help to the student and minister. **regularly \$5.50**

CONCORDANCE TO THE DOCTRINE AND COVENANTS by Arthur E. Starks

A permanent reference volume for every church home. Over 25,000 references to topics and passages you will sometime want to know. Handsomely and durably bound in heavy blue buckram to match the Concordance to the Book of Mormon. **regularly \$4.00**

Herald House

Independence, Missouri

Christmas Gifts

By G. Everett Berndt

Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him; and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.—Matthew 2: 7-11.

THE CHRISTMAS SEASON is upon us, and very soon Christmas as a holiday will be here. This means different things to different people. To most, it means they must hurry to get those last few gifts that were forgotten or that were hard to decide on. To many children the suspense of wondering what they will get becomes almost too much to stand, and they redouble their efforts to peek in the closet or to trick Mommy into telling. Merchants are wondering if they will sell all that they ordered or if they will end up with a stack of surplus merchandise that will have to be placed on sale or carried over until next year. Fathers are concerned with finding just the right tree to fit into the living room without paying for an acre of land that doesn't come with it. Some will be reminded that on Sunday the church also will commemorate the birth of Jesus, and they will have to remember to get up and go to services. A few—far too few—are busily engaged in preparing for a devout observance of worship at home or at church.

It is not my intention to rave about a commercialized Christmas. I have no fight with the idea of gift-giving at this time of the year. In fact, I think our Heavenly Father set the example when he "gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." Along with the gift he also exemplified the only real reason for giving, for it was because he so loved the world that he gave his Son. God so loved us that he was not content to see us isolated from him by sin and ignorance. So he gave to us his Son that through his ministry, his life, and his church we might be reconciled to him, redeemed from darkness to eternal life.

THE WISE MEN seem to have furnished us with a precedent for giving gifts at the commemoration of the Savior's birth. We know very little about these men, even though many have attempted to name them and give them attributes not found in Matthew's account.

They may have come out of courtesy to pay homage to a new king and out of custom brought gifts with them. Yet because the account tells us that they fell down and worshiped him, it seems evident that the experience became something more than a social call. They must have realized that he was not just king of the Jews—that his presence had significance for all people. With this conviction their costly gifts must have seemed humble and inadequate.

The gospel of Luke tells us that some shepherds also visited the child Jesus. Although later writers suggest that these visitors would certainly have brought gifts also, Luke does not record it. While it matters very little whether they did or not, it seems logical that these shepherds who left their fields in the night, upon seeing and hearing the heavenly host and going with haste to see the child, would not have much with them that they could give as a gift to a baby. Yet they had something to give that was infinitely more precious to Christ and to God than the most costly of presents. They apparently gave themselves—at least for a while—for the account says that the "shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them." That kind of gift can be given only out of love and devotion.

I SUPPOSE all parents have to face the innocently selfish attitude of their children around Christmas or their birthdays. Most small children are primarily interested in what they are going to get and even at times rebel at the thought of giving to their friends or family gifts bought for that specific purpose. As children get older, they learn what love is and how they can express it to others by giving, but the desire to get is still there. They have merely found out that it isn't proper to express their own desires too often. We adults are not too far removed from this attitude. It may be true that the receiving of gifts has lost much of its allure for many of us. We

say we get our satisfaction out of giving to our children and spend lavishly on them with the feeling of being great givers. Yet this, too, is selfish. While our giving rises out of our love for our children and a desire to make them happy, we are selfish if it remains within the family circle.

Christmas ought to be at least the one time in the year when we look outside of our family and even outside of our circle of friends for objects of our giving. Jesus cannot possibly fulfill his purpose of reconciling us to God if we are not reconciled to one another. We can't love God without loving our fellow men. This love for our neighbors is not always best expressed by a Christmas basket or some gift purchased in a store. It is often best shown by an act of kindness or a friendly visit. So far as we know, the shepherds just came to see the Messiah and perhaps talk to his parents. Still I think this was appreciated as much as were the gifts of the Wise Men.

WITH ALL of this giving of gifts we are apt to forget whose birthday it really is that we are celebrating. The first one on our Christmas list each year ought to be Christ himself. We may have already planned to remember him in some way this year, but if we haven't, it is not too late. Of course, it is not possible to hand him a gift or some money to buy himself something, but to most of us Jesus is represented by some church or religious body, and I feel sure that a worth-while gift given to his church will be recognized by God as a gift to his Son.

The best gift that we can offer, however, is the gift of our lives. First, in order for it to be a worthy gift, it must be a righteous life. This does not imply that we must be perfect, but rather that we recognize our sins and are striving, with God's help, to overcome them. Second, in order for it to be a gift at all, it must be a life of service. Here again, there are many ways that we can give service to God by serving his people. Numerous organizations and agencies are striving to bring benefits of various kinds to our community, state, and country. The church needs our help to enable it to accomplish the manifold tasks before it. To seek out one of these movements and volunteer our help would be a gift similar to that brought by the shepherds.

We have been the recipients of bountiful gifts from God, many of which we have taken for granted. The greatest of all—the gift of eternal life made possible through his Son—can be ours only if we are willing to give our lives first.

"The Messiah"

By Kleta H. Finley

CHRISTMAS IN AMERICA is not like Christmas in any other land—for it is like Christmas in many lands.

As children of other countries became children of America they brought with them to their new homes and churches rich treasures of custom and tradition; and into the pattern that is now America's Christmas have been woven the colorful threads of Christmas everywhere.

We have carols from England, the Christmas tree from Saxony, the yule log from France, the Christmas crib from Poland, and the bird's Christmas tree from Norway.

These and many other delightful traditions are a part of Christmas in America.

And though we don't know when or how it started, one of the most relevant and inspiring traditions is the presentation of *The Messiah* by various choral groups during the Christmas season.

We are happy that our church participates in this manner in the celebration of Christ's birth, witnessing our faith in and appreciation for the prophecy and the principles of legitimate prophecy, revelation, repentance, resurrection, and atonement today as basic to life, without which there could be little faith, hope, or love.

Of all the thousands of words in the Bible Handel seems to have selected the most potent historically and personally. While the text clearly tells the historical facts of (1) the dejection of Israel, (2) her consolation and hope in the prophecies fortelling the coming of a Messiah or Savior, (3) her joy at his entrance into this life, (4) his wonderful example of living, (5) the tragedy of her rejection of him, (6) his triumph over all sin and death itself (spiritual and physical), and (7) the thanksgiving of those who believed and understood that the atonement had been achieved through him, we sense also within our personal lives this same sequence of growth and development.

THE MESSIAH" has a personal as well as a historical message.

We follow the same pattern personally as we cast here and there seeking the satisfaction needed in daily well-being, receiving a bit of hope as we begin to

seek his way in faith. This faith is rewarded with joy at the advent of the "Messiah" into our lives. As we go along in life, we are prone to stray like sheep, trying our own way rather than our Master's. Then, realizing our situation, we seek his help for power to overcome selfishness and again return to him. Our thanksgiving is real when we recognize the meaning from the experience of being submissive to his will or "at one" with him.

The Messiah dramatizes not only the experiences of a great people and a great Person—the son of God—with these principles of life but also the experience of each one of us today as we seek to find and walk in his way.

The same fears and confusions are evident in our personal and social living today until we begin to admit more of the Messiah, the Savior, with his qualities of love, concern for others, and willingness to be used as God chooses.

The words are wise and beautiful, the choicest from the Scriptures.

The music shows a wonderful understanding of the significance of the words. Handel senses with the Hebrew people their confusion, pain, joy, triumph, and thanks. He no doubt sensed this same sequence of growth in his attempt to live like the Master. *The Messiah* is the work of a master of music, appreciating in a very real sense the significance of the birth, life, death, and resurrection of the Master of Men.

The Kind of Christmas We Need This Year

(Continued from page 7.)

Signs of Promise

Look about you at your world! Yes, there is orneriness, misery, bribery, exploitation, graft, hatred, licentiousness. There is irresponsibility, indifference, self-centeredness. Look beyond all these and you find spiritual hungers, loneliness, unrest with undesirable conditions. Look further and you will see decency, social service, happy homes, clean friendship, and honest industry. Look even further and you will discover prophetic insights, visions of world fellowship, and

ministries of love. You will meet lives made worthy through repentance to good deeds, evangelism for the good of others, and search for light and truth.

Only the spiritually alert go beyond the surface. Only they detect the things which, pieced together, give clues to our tomorrow. We ask a watchman of limited vision about what he sees. "Nothing much, nothing I care to see," may be his reply. Ask one who sees beneath our veneers, and he will report our frailties, our weaknesses, our shortcomings. But he will also see the slowly moving spiritual forces at work that the casual looker fails to detect.

Watchmen, tall us of the night,
What its signs of promise are.
Traveler, o'er yon mountain height
See that glory-beaming star.

It is the star of Bethlehem. It is sending forth beams that lead us to holy living, to helpful friendliness, to godly homes, to eternal hope. Our Christmas needs this light. Go forth to reflect its luminance to all the world.

News and Notes

(Continued from page 2.)

pendence, and Dr. F. M. McDowell, Director of Priesthood Education.

Sentiment was unanimous as to the need and value of this program. As a result, the "workbook" will be perfected in harmony with suggestions given at the meeting, and will be printed and made available for General Church use.

Others who have experimented with the program but who were unable to attend were J. W. Breshears, president of the Rock Island District; Ralph Wicker, president of Des Moines District; Lyle Woodstock, president of Chicago District; and Emery E. Jennings, president of Far West Stake.

WOMEN'S COUNCIL ACTIVITIES

An all-day council meeting was held on Monday, December 7, with Mrs. W. Wallace Smith attending. Plans for the women's reception to be held at General Conference were discussed.

Four members of the Council attended a one-day conference on marriage and family relations held in Kansas City on December 8 by Dr. Paul Popenoe. They were Mrs. George Mesley, Mrs. S. A. Burgess, Mrs. J. Harry Paxton, and Mrs. S. S. Arnson.

Mrs. Burgess has been guest teacher during the past month at three institutes for women held at Richmond, Missouri, for Central Missouri Stake, at Lawrence, Kansas, for the Kaw Valley District, and at Fort Madison, Iowa, for the Nauvoo District.

"MESSIAH" CHORUS PROMISING

Franklyn Weddle, Director of the Music and Radio Departments, reports that "this particular 'Messiah' Chorus is in better shape at this time than ever before, and prospects are good for an excellent radio performance."

Briefs

Successful 1953 Reunion

ROCK ISLAND DISTRICT.—The most unusual reunion of the Rock Island District was held August 1 to 9, at Camp Milan, south of Milan, Illinois. From the first registration and orientation meeting held Saturday, August 1, to its close, the reunion was characterized by a remarkable spirit of peace, love, unity, and co-operation. As a "venture in Zion's living" those in attendance had a taste of what unity can do.

The general classes, on the "Challenge of the Restoration," with Dr. F. M. McDowell as monitor, were above the ordinary in participation and attendance. Each day's class was presented in a different manner and included panels, roundtables, skits, dramatizations, use of hidden microphones, and short talks. The priesthood, young people, and women's department participated in the various presentations. A skit on stewardship written by Winifred Stiegel starred John Stiegel as a bishop, Mr. and Mrs. Jim Angell who wanted to go to Zion and had made no preparation, and Mr. and Mrs. John Harrington, who had fulfilled the requirements. The young people dramatized how a revelation becomes a part of the Doctrine and Covenants. The priesthood dramatized the last service of the General Conference.

With the general classes setting a fine background, the prayer services following were above the average, and real testimonies were borne. The spirit of admonition was present on several occasions to bless and rebuke, to strengthen and encourage for the task ahead. During the last prayer service, in charge of District President W. J. Breshears, prayers were given by C. S. Shippy representing the elders, James Archibald, the priests, George Waddell, Sr., the teachers, and George C. Shippy, the deacons. Dr. F. M. McDowell gave the summons to serve, followed by responses from Elder H. P. Jones representing pastors, Clarence M. Beil, the priesthood, Ruth Shippy, the women, H. L. Braun, the young people, Etta Cosner, the children's department, Jack Waddell for the senior Zion's League, Myron Krueger, junior Zion's League, and C. H. McKee, children.

Dr. F. M. McDowell, assisted by Apostle R. E. Davey, preached the first Sunday morning, using as his subject "What Seek Ye Here?" Special music was rendered by the Moline Choir under the direction of Sr. Ruth Shock.

About four hundred attended the Communion service held Sunday afternoon in charge of Brother Breshears.

The Moline Choir presented a vesper service. The evening services from Sunday through Friday nights were evangelistic in nature with illustrated sermons on prophecy given by Apostle R. E. Davey. This was an outstanding contribution to the reunion.

The priesthood class met daily with Dr. McDowell, who used "The Kingdom-building Program" as a guide. Approximately thirty were in attendance including pastors from Davenport, Rock Island, Moline, Waterloo, Muscatine, Clinton, and Oelwein. This was a workshop in nature; demonstrations were given and actual priesthood visits were made on the grounds.

The women's department, under the direction of Sr. Ruth Shippy, also carried on a workshop, electing a leader for the week, with Elder Leonard Stiegel acting as pastor for the "branch election." The leader called the meeting together and other officers were elected who

met and selected committees. An installation service was carried out to show "how." The programs were varied each day. On Tuesday, Sr. Thelona Stevens taught "Women Accept the Challenge of the Restoration;" on Wednesday, Sr. Aleta Runkle gave a talk, "Preparing our children for music service in the church." On Thursday, Zion's Daughters of Muscatine presented the playlet, "A New Neighbor," and the Davenport women presented a cradle roll playlet, "Calling All Babies." Discussion followed, and the afternoon was spent in registering all cradle roll children, and in friendly visiting. On Friday, Apostle R. E. Davey talked on "Zion's Homes and Juvenile Delinquency." On Friday afternoon the annual tea was held, in charge of the social and program committees selected earlier in the week. The ways and means committee had earned the money to pay for the refreshments. On Saturday ways and means were discussed with a summary and challenge given by Sr. Shippy.

The Zion's League was divided into Senior and Junior Leagues under the direction of Harold L. Braun and Sr. Margaret Braun, respectively. They were assisted by William Gardner and Jim Archibald. The commissions were organized and set to work, and each young person had a job to do. They had study classes, prayer services, recreation, and campfires. They also enjoyed the ministry of Sisters Stevens and Runkle and Brothers McDowell and Davey. Roller skating, swimming, baseball, and volleyball were most enjoyed. A moonlight hike was held, followed by a watermelon feast in the dining hall.

At 4:00 P.M. Monday through Saturday, Sister Thelona Stevens headed a teacher training class, using "Ways of Teaching" as her text. About 50 attended this class. She was assisted by Sr. Winifred Stiegel, Director of Religious Education for the district.

Sister Etta Cosner was in charge of the children's division at Reunion with approximately 111 boys and girls in attendance. On Saturday evening the children's department put on the pageant "Jesus Speaks" as the culmination of their week's work, and displayed the finished handcraft.

The adult campfire, held after services on Wednesday evening, was in the charge of Dr. F. M. McDowell. A combined campfire for adults and youth was held Friday evening.

Elder C. M. Beil was in charge of the dining hall, assisted by Rose Bowen, Emma Lindley, Verna Giles, and Brother and Sister George Waddell, Sr. The women of the various local women's departments took their turns assisting at appointed times. About 600 meals were served daily.

George Waddell, Sr., had charge of the concession stand, which was open only during recreational hours and after services.

Elder Leonard L. Stiegel was in charge of registration and reported 171 permanent campers, 124 non-campers, and more who did not register but attended daily. Helen Stiegel was book steward for Herald House.

Ruth Sharrar was camp nurse.

Orville Short, reunion treasurer, was on the job day and night, providing accommodations, and helping all things to run smoothly.—Reported by RUTH I. SHIPPY

Eight Called to Priesthood

GRAND VALLEY, ONTARIO.—The Owen Sound District conference was held at Grand Valley, Ontario, October 25, with Elder Gordon Farrow and his counselors in charge.

The theme for the morning worship service was "The Need of Study."

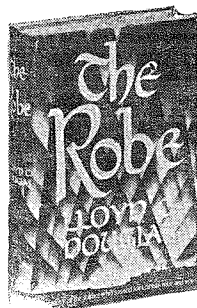
Missionary Les Gardner spoke at the eleven o'clock hour on the subject of sharing.

A dinner was served at noon in the lower auditorium by the women's department of the branch.

At the afternoon business session, Gordon Farrow was unanimously re-elected district president, and he selected Fred McLean of Guelph, and Arthur Dunn, of Fergus, as his counselors.

Other officers elected were Mrs. Benson Belrose, of Owen Sound, secretary; George T. Furness, of Owen Sound, treasurer; Mr. and Mrs. Harry Davis, directors of religious education, children's supervisor, and pastor; Mrs. Gordon Farrow, of Wiarton, music director; Alma Leeder, of Shallow Lake, youth leader;

Special Holiday Offer through Dec. 31



THE ROBE

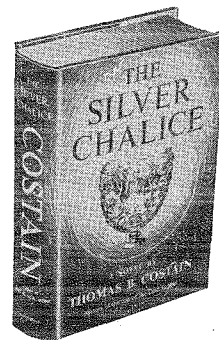
by Lloyd C. Douglas

The story of the soldier who tossed for Christ's robe and won. A lifetime of thought, research, and planning has made this the author's longest and by far his most important book. It is a distinguished, disturbing, and exciting novel about another terrible era in history not unlike our own. An ideal and inexpensive gift which adults will enjoy. Houghton-Mifflin Company. **\$1.98**

THE SILVER CHALICE

by Thomas B. Costain

Distinguished historian and past master of fiction, the author has turned his prodigious talent to biblical times to weave an exciting and inspirational story about the cup used by Christ at the Last Supper with his disciples. This is a story of spectacular beauty, power, and spiritual insight. **\$1.98**



Herald House

Independence, Missouri

Ruby Taylor, of Grand Valley, women's leader; R. J. Farthing, of Grand Valley, auditor; Mrs. Alvin Dobson, of Port Elgin, historian; Alex Cadwell, of Guelph, bishop's agent; Mrs. Alvin Dobson and Sid Smith, of Port Elgin, reunion committee.

Delegates were chosen to attend the 1954 General Conference.

The following calls to the priesthood were approved by the conference: Ed Bachelor, of Proton, to the office of elder; Earl Snell, of Redickville, to the office of elder; Joseph Stoutenberg, of Ravenna, to the office of priest; Ralph Farrett, of Wiarton, to the office of priest; Sam Robinson, of Wiarton, to the office of priest; Edgar Botting, of Wiarton, to the office of deacon; Barry Belrose, of Owen Sound, to the office of deacon; and George Cameron, of Owen Sound, to the office of deacon.

District President Farrow reported increased interest throughout the district during the year.

The bishop's agent reported a marked improvement over last year. Thirty-nine more financial statements were filed during the first nine months of the year.—Reported by ELIZABETH BELROSE

Fall Conference Held

PORTLAND, OREGON.—The Northern Oregon and Southern Washington District held its fall conference October 16-18.

The first service of the conference was held at Central Church in Portland. A sermon was given by Apostle E. J. Gleazer, with Elder Harold Carpenter in charge, assisted by Elders William Brewster and Gordon Lampard. Following this service a barbecue was held in the lower auditorium, with Keith Kinart, Lloyd Shannon, and Clinton Dobson as chefs. Honorary chefs were Apostle Gleazer, Bishop Monte E. Lasater, and District President J. L. Verhei. Hostesses were Reata Kinart, Verl Rogers, and Leona Carpenter.

On Saturday the meetings were held at the Masonic hall. A worship service began at 8:30 a.m., followed by a prayer and fellowship service with Apostle Gleazer in charge, assisted by Elders Verhei, Landon, Whiting, and Lasater.

Classes were held at ten o'clock. The teachers for this period were Elder Verhei, men's class; Sister Effie Verhei, women's class; Brother and Sister Robert Taylor, children's class.

At the eleven o'clock hour, classes were taught by Apostle Gleazer, who had the men's class, Brother Lasater, who taught the women's class, and Brother and Sister Herbert Hawley, who taught the children's class.

Lunch was served in the basement with Sister Reata Kinart in charge.

At two o'clock, the business meeting was held, with Apostle Gleazer in charge. The following officers were elected: district president, J. L. Verhei; church school director, Harold Carpenter; women's leader, Reata Kinart; music leader, James Kemp; Zion's League leader; Keith Kinart; secretary, Roy D. Keiser; treasurer, Milton Becker; auditor, Leonard Hoisington; historian, Lillian Livingston; drama and publicity, Leona Carpenter; bishop, Monte E. Lasater; associates to the district president, Elders Miles Whiting, F. E. Chapman, Harold Carpenter, Lloyd Shannon, Roy Keiser, Keith Kinart, Clinton Dobson, Earnest Webberley, Cleo Thompson, Raymond Huggett, and Herbert Hawley.

Elder James Kemp taught the evening class for adults, and Elders Keith Kinart and Robert Dixon taught the young people's class. A song service followed, with Elder Lloyd Shannon in charge, followed by a sermon by Brother Lasater. Elder Paul Fishel was in charge of this service, assisted by Elders Albert Nelson and Lester Comer.

On Sunday a worship of music was presented, followed by a prayer and fellowship meeting, with Apostle Gleazer in charge, assisted by Brothers Verhei, Lasater, Kemp, Orman Salisbury, and members of the district presidency.

Apostle Gleazer spoke at the eleven o'clock hour. Brother Verhei was in charge of the service, assisted by Brothers Mark Yoeman and George Speed. Children's classes were held between the hours of eleven and twelve. Brother and Sister Ray Rogers were in charge.

After lunch, a dedication and ordination service was held. The following men were ordained to the priesthood: Reginald Clark to

the office of elder by Elder Kinart; Arthur Minor to the office of elder by Elder Albert Nelson; Farrell Quick to the office of priest by Elder Verhei; John Henderson to the office of priest by Elder Whiting; Jack French to the office of deacon by Elder Carpenter; and Dean Coburn to the office of deacon by Elder F. E. Chapman.

The closing service was a sermon by Brother Landon. Brother Chapman was in charge of this service, assisted by Brothers Livingston and Webberley.

Those in charge of housing were Sisters Verhei, Comer, and Aileen Hartley.

Elders Albert Nelson and Wayne Lapworth were in charge of administrations. Roy Keiser was in charge of registrations, assisted by Kathleen Lawler. Brother Reginald Clark was in charge of flower arrangement. Music for the conference was under the direction of Elder Lloyd Shannon. Solos were sung by Elder James Kemp and Sisters Della Dobson, Freda Moore, and Blanche Wirick.—Reported by LEONA CARPENTER

Business Meeting Held

NAMPA, IDAHO.—The women's department met November 5 at the home of Sister Leola Cram in Melba. A worship period and lesson study were held. Refreshments were served by the hostess.

On November 19, the women's department met at the home of Sister Ada Dennis, in Nampa. The lesson period was used to make table ornaments which were used at the Idaho District conference in Boise on November 21. A worship period closed the meeting, after which refreshments were served. Several women were in Boise on Saturday, November 21, to decorate the tables at Columbian Hall for the conference banquet held that evening. A Thanksgiving theme was used in decorating. The main centerpieces were gold horns of plenty filled with fruits and vegetables.

Girls from the Nampa Zion's League served the banquet.

Church services were not held in Nampa mission on Sunday, November 22, since Idaho District conference was in session, and many Saints from Nampa attended.

A business meeting was held at the church on November 17. The new finance committee members appointed were Brothers Jesse Talish, Carl Newton, and Floyd Suttle.

Two business meetings of the Zion's League were held during November, with Brother Carl Newton, League supervisor, in charge.

Private and Mrs. Harold Shaffer arrived in Nampa, November 12, from Camp Leonard Wood, Missouri, to visit their parents, Mr. and Mrs. Leroy Shaffer of Homedale, and Mr. and Mrs. Alfred Reeves of Nampa. Private Shaffer will report for overseas duty on November 27, at Camp Kilmer, New Jersey. Mrs. Shaffer will remain in Nampa while her husband is away.

Brother and Sister Howard Sheldon and son, David, arrived in Nampa, October 15, from Great Lakes, Illinois, to visit relatives and friends. Brother Sheldon, who is a hospital corpsman in the Navy, left, October 23, for San Francisco and an overseas assignment in the Marianas Islands. Sister Sheldon and David will make their home at 2119 Second Street in Nampa.

The Wednesday evening prayer service which has been previously held at the Nampa church has been changed to cottage meetings for the winter months. The first cottage meeting was held November 11 at the home of Brother and Sister J. C. Ford.

There was a special Thanksgiving service on Wednesday evening at the church.

Brother Carl Newton is music director instead of Sister Dallas Newton, as was reported.—Reported by NELLIE REEVES

1953 - 1954

PASTOR'S HANDBOOK

Theme: Our Spiritual Obligation

This handbook is designed to be a helpful tool in the hands of the busy pastor who will use it, and offers an overall theme for each month, with suggested prayer meeting themes, hymns, Scripture references, and Communion and oblation themes. All Bible references are to the Inspired Version unless otherwise indicated. Pastors can use the book in setting their goals and planning to meet them, keeping in mind the goals of the General Church and the needs and capacities of their local groups.

75c

HERALD HOUSE Independence, Missouri

Bulletin Board

Graceland Radio Program

Graceland College will present a program over KMA, 960 kilocycles, Shenandoah, Iowa, from 12:30 to 1:00 p.m. on December 20. The program, known as "College Spotlight," will feature Christmas music by the Concert Choir under the direction of Henry Anderson.

Books Wanted

A/2C Lawrence A. Watson, AF 17319721, 51 Comm. Sq., Pope A.F.B., Ft. Bragg, North Carolina, would like to obtain the following books that are out of print: *A Marvelous Work and a Wonder* by Daniel Macgregor, *Joseph Smith and His Progenitors* by Lucy Smith, *Stories of Our Hymns* by Carlyle Kueffer, and *The Temple Lot Suit*.

John O. Dowd, Box 668, Houston, Texas, would like to obtain a copy of the *Bradley-Kelley Debate*.

Frances A. Walberg, Box 385, Dillard, Oregon, would like to obtain a copy of *Luff's Old Jerusalem Gospel*.

Notice to Members in New Mexico

Anyone in the Albuquerque area who is interested in attending services is urged to contact the pastor, Alvie Barrett, Route 3, Box 3502, Albuquerque. A branch was organized recently in Albuquerque.

Serviceman's Address

Pvt. Richard L. Larson
US 55394621
Btry. E 1st G.M. Grp.
Fort Bliss, Texas

Requests for Prayers

Mrs. Josie Trim, Andrews, Texas, requests prayers for the health of her daughter (name not given).

Mr. and Mrs. Henry Walls of Vinalhaven, Maine, ask to be remembered in the prayers of the Saints. Their daughter, Ruthie, died on November 6.

ENGAGEMENTS

Smithson-Aures

Mrs. A. Aures of Calumet City, Illinois, announces the engagement of her daughter, Carole, to Marvin Smithson, son of Mr. and Mrs. O. L. Smithson of Lansing, Illinois. No date has been set for the wedding.

Badder-Barker

Mr. and Mrs. Nathaniel E. Barker of Lansing, Illinois, announce the engagement of their daughter, Marilyn Ruth, to John Carlyle Badder, son of Mr. and Mrs. Robert Badder of Thamesville, Ontario. John is a graduate of Graceland College, and Marilyn is a student at Graceland. No date has been set for the wedding.

Shippy-Shank

Mr. and Mrs. J. O. Shank of Independence, Missouri, announce the engagement of their daughter, Phyllis Ann, to David J. Shippy, son of Mr. and Mrs. Charles S. Shippy of Davenport, Iowa. Both Phyllis and David attended Graceland and are now senior students at Iowa State College in Ames. The wedding will take place in June.

Sherman-Fry

Mr. and Mrs. Evan A. Fry of Independence, Missouri, announce the engagement of their daughter, Celia Louise, to Russell Jerome (Jerry) Sherman, son of Mr. and Mrs. Ronald Sherman, also of Independence. Celia is a sophomore at Graceland and Jerry is a junior at Central Missouri State College in Warrensburg. Both are graduates of William Christian High School. The wedding is planned for August, 1954.

WEDDINGS

Badder-Crosby

Elmora Crosby and Nelson Badder were married November 14 at Midland, Michigan.

Curtis-Gartin

Joan Gartin, daughter of Mr. and Mrs. Keith Gartin of Chariton, Iowa, and Jack Curtis, son of Mr. and Mrs. J. O. Curtis of Corydon, Iowa, were married November 21 at the home of the bride's parents by Elder Raymond Stiles, pastor of the Reorganized Church at Chariton. They are making their home in Yankton, South Dakota.

Collins-Storm

Phyllis Storm, daughter of Mrs. Edna Storm of Chariton, Iowa, and Jack Collins of Corydon, Iowa, were married November 17 at the Reorganized Church by Elder J. C. Cackler. They are making their home in Corydon.

Jones-Jahn

Bonnie Lou Jahn, daughter of Mr. and Mrs. Clarence Jahn of Ecorse, Michigan, and Robert Duane Jones, son of Mr. and Mrs. Asa L. Jones of Wyandotte, Michigan, were married November 26 at River Rouge, Michigan, Elder George N. McIntosh officiating. The bride is a graduate of Graceland College, class of 1952. They are making their home in Ecorse.

BIRTHS

A daughter, Susan Margaret, was born on November 12 to Mr. and Mrs. James Gregg of Dayton, Ohio. Mrs. Gregg is the former Elinor Jones of Denver, Colorado.

A daughter, Judy Lynn, was born October 4 to Mr. and Mrs. Neal Bainer of Gary, Indiana. She was blessed on November 29 by Elders La Mont Mair and Perry Mair at the Reorganized Church in Hammond, Indiana. Mrs. Bainer is the former Irma Ingram.

A daughter, Sylvia Lynn, was born on September 20 to Mr. and Mrs. Richard Gilbertson of Hammond, Indiana. Mrs. Gilbertson is the former Ella Georgeff. Mr. Gilbertson is a graduate of Graceland College.

A son, Lawrence Frederick, was born on September 22 to Mr. and Mrs. Robert L. Miller of Hammond, Indiana. Mrs. Miller is the former Margie McWilliams.

A daughter, Ellen Kathleen, was born on November 24 to Mr. and Mrs. Basil Higginbotham of Phoenix, Arizona. Mrs. Higginbotham is the former Wilma Carlson.

We're on the Air . . .

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

ARKANSAS, Searcy.—KWCB, 1300 on the dial, 4:30-4:45 p.m. (CST) Sunday.

ARKANSAS, Jonesboro.—KNEA, 970 on the dial, 8:45-9:00 a.m. (CST) Sunday.

COLORADO, Montrose.—KUBC, 1260 on the dial, 1:15-1:30 p.m. (MST) Sunday.

CONNECTICUT, Norwalk.—WNLK, 1350 on the dial, 8:30 a.m. each Sunday (beginning July 5).

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

IDAHO, Sand Point.—KSPT, 1400 on the dial, 6:15-6:30 p.m. each Sunday.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

KANSAS, Concordia.—KFRM, 550 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m., Thursday, December 17.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

MISSOURI, Joplin.—KFSB, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Kansas City.—KMBC, 980 on the dial, 8:30-9:00 a.m. (CST) Sunday.

MISSOURI, Kennett.—KBOA, 830 on the dial, 1:15-1:30 p.m. (CST) Sunday.

MONTANA, Kalispell.—KGEZ, 600 on the dial, 1:15 p.m. (MST) Saturday.

OHIO, Ashtabula (Cleveland area).—WICA, 970 on the dial, and WICA FM, 103.7 megacycles, 9:15 to 9:30 a.m., Sunday, July 14-December 6.

OKLAHOMA, Poteau.—KLCO, 1280 on the dial, 9:00-9:15 a.m. Sundays, beginning Dec. 6.

OREGON, Ontario.—KSRV, 1380 on the dial, Sunday 1:30 p.m. and 9:15 p.m.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 10:00 a.m. (CST) Sunday.

TEXAS, Marlin.—KMLW, 1010 on the dial, Sunday, 8:00 a.m.

WASHINGTON, Kennewick.—KWIE, 610 on the dial 8:45 to 9:00 a.m. Sunday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Order Your Stewardship Book Today!

Your financial record can be kept accurately by using a church income and expense record book. Three different books have been prepared for use by various age groups.

MY STEWARDSHIP (a record book for children)

YOUTH INCOME AND EXPENSE RECORD BOOK

FAMILY INCOME AND EXPENSE RECORD BOOK

only 25¢ each

Herald House

Independence, Missouri

...And Finally

Donald E. Harvey
3012 Seneca
St. Joseph, Missouri

VOICE OF EXPERIENCE

There was once a dear old lady in straightened circumstances, yet she was full of the spirit of thankfulness and was always helping others whenever and wherever she could. She often took part in newspaper and magazine contests, being lucky enough occasionally to add a few dollars to her scanty income. One day a certain magazine offered prizes for the best definitions of "poverty." Surely here was a subject she was well qualified to write about! So—she went to work with the idea and sent in her entry, then patiently awaited the returns.

In due time she received a letter from the magazine publishers. She opened it with trembling fingers, hoping it might contain a check for at least a few dollars. Imagine her amazement and joy when she found a check for the grand award, an amount sufficient to keep her nicely for the rest of her days! In the letter accompanying the check the judges expressed their pleasure and satisfaction in awarding the first prize to her for her definition:

"Poverty is a state of being helpless to help the helpless."

—E. Roy Glomstad, Seattle District
"Legionaire"

SPIRITUAL DEATH . . .

Best way to murder Christmas is to act bored or "sophisticated" about it.

GIFT WRAPPINGS

If you truly want your Christmas gifts packaged prettily this year, tie them with heart strings.

A CITIZEN'S GIFT!

Uncle Sam—the world's Santa Claus!—himself deserves a gift. Of gold—our militant loyalty. Of frankincense—our intelligent guidance. Of myrrh—our devout prayers.

CHANGING TIMES

"One of America's troubles," says soft-spoken Howard Pyle, governor of Arizona, "is that too many adults and not enough children believe in Santa Claus."

CONVINCED NOW?

Christmas isn't important? You'll just ignore it? All the armies that ever marched, all the navies ever built, all the parliaments that ever sat have never affected the world as the one solitary Life!

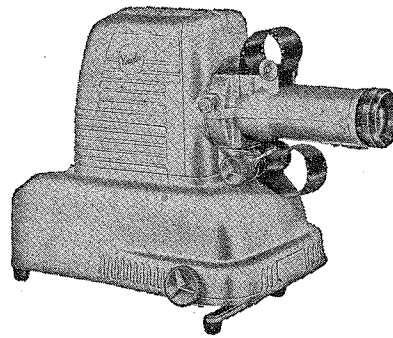
—Above quotes from "Kiwanis" magazine

SHOCKINGLY IRREGULAR!

A musical notation above one of the Christmas carols in our hymn book reads, "Irregular." I should say so! The whole thing was highly irregular! A Baby in a barn. What could be more irregular? A thought comes from this notation: We have in Christianity a most irregular religion; we worship a most irregular God. His ways are now past finding out. Anything can happen. The worst enemies of vital Christianity are those who have tried to regularize it, to take out its fantastic, peculiar qualities and leave it no different from anything else.

—"Christian Century"

A Saving of \$13.60 through December 31

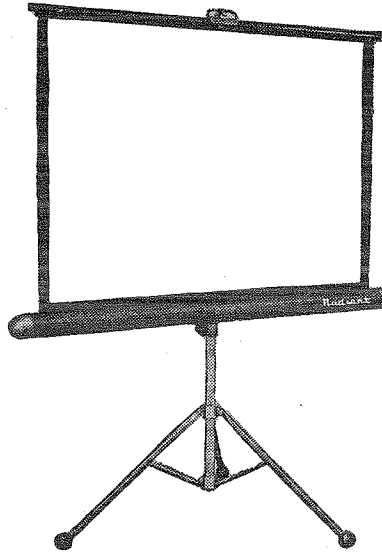


VIEWLEX PROJECTOR MODEL V-22CL

Do you need a combination slide and film-strip projector? This is it! This one takes 2" x 2" slides—cardboard and glass mounted; single and double frame filmstrips in both vertical and horizontal positions. 300-watt; motor fan cooled. 5" Luxtar lens. Weighs only 14 lbs. with the scuff-proof case. Guaranteed for a lifetime (except glass). Recommended by the General Church Audio-Visual Department.

Regularly \$96.65

Both for \$105



AURORA SUPER DE LUXE SCREEN 40" x 40"

The screen is made of good glass-beaded material, is adjustable for use with slides, filmstrips, and movies. The stands are made of square tubing for steadiness. The tripod legs are easily adjustable and have skidproof rubber tips. Equipped with a shake-proof screen hanger.

Regularly \$21.95

A saving of \$16.10 for the same limited time only is the combination sale of the 500-watt V25C projector with a 40 x 40 Aurora screen for \$122.50

Herald House

Independence, Missouri

Contents

EDITORIAL

One Born to Challenge, by Paul A. Wellington 3

ARTICLES

The Auditorium—A Place of Fulfillment: the Presiding Bishopric, by Gladys Gould	4
The Kind of Christmas We Need This Year, by Roy A. Chevillie	5
Christmas in Palenque, by Clair Weldon	8
A Matter of Good Will, by Heber F. Colvin	12
The Baby Jesus vs. Santa Claus, by Ruby Troyer	13
The Best Gifts, by Margaret Gibson	14
The First American Christmas Tree	14
Help Your Child to Enjoy Christmas, by Nettie Chappelow Lake	15
"A Little Child Shall Lead Them," by Mrs. Effie Hield	15
So Little to Give, by Louise Scott Wrigley	16
Proof for Nathan, by Lillie Jennings	18
Christmas Gifts, by G. Everett Berndt	19
"The Messiah," by Kleta H. Finley	20
Briefs	21
Bulletin Board	23

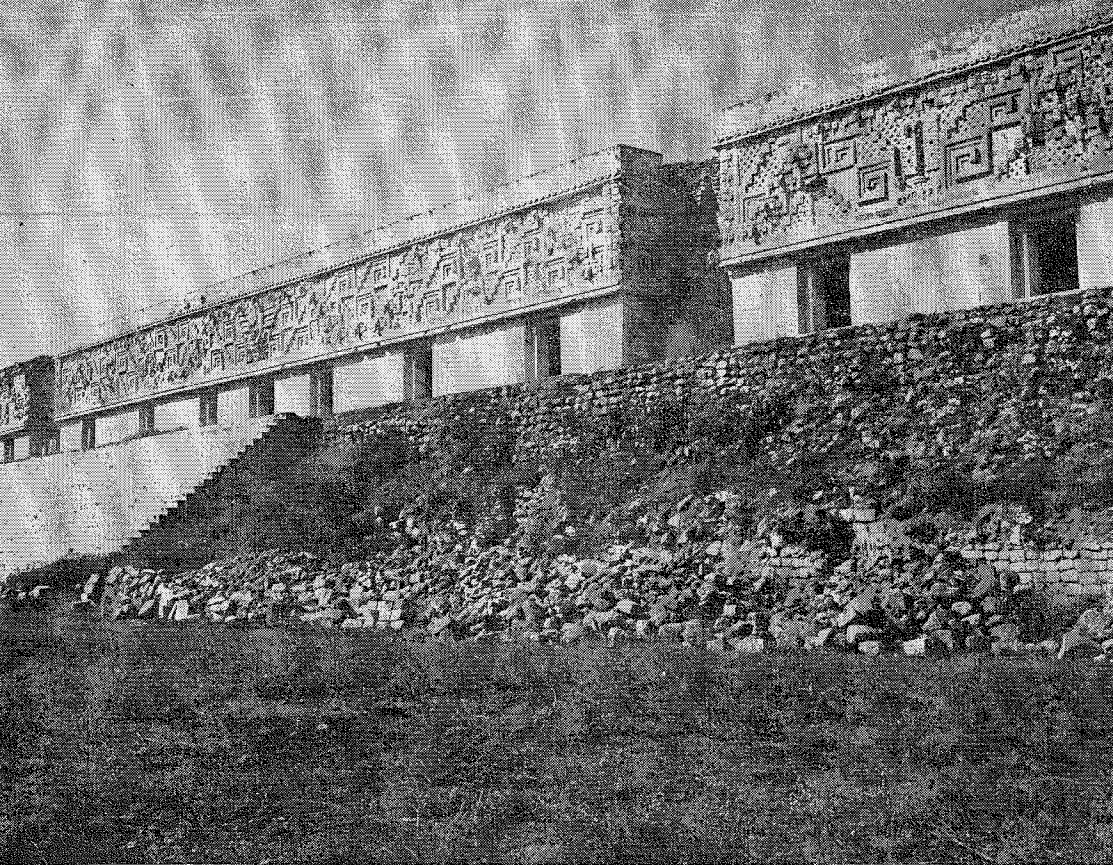


Photo by Kenneth Raveill

Palace of the Governor

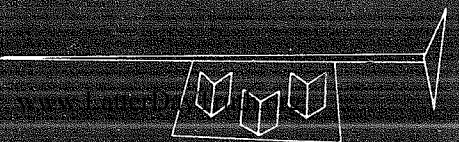
Uxmal, Mexico

(See page 2)

the Saints' Herald

December 28, 1953

Volume 100





We'd like you to know . . .

Arthur Leslie Gardner

ARTHUR LESLIE GARDNER spent the first twenty years of his life in Australia. He was born in Wallsend, New South Wales, on August 24, 1929, and was baptized into the Reorganized Church ten years later.

Les set his goal to attend Graceland early. Prior to his coming to the States, following his graduation from Newcastle Boys High School, he worked four years to save money for his trip abroad. "I went to bed one evening quite unsuspecting and woke up the next morning with only half the value of my money left—devaluation had set in." His final arrival in the States and attendance at Graceland is a story of perseverance and conviction. In 1950 he enrolled

at Graceland where he was a member of the Student Council, a student group pastor, and member of the Lambda Delta Sigma. He was ordained a deacon in 1948 and an elder in 1952. He accepted church appointment and was sent to Nebraska immediately following graduation from Graceland.

Les has found many experiences to strengthen his testimony of the Restoration as he has worked in various areas. "My testimony of the church is a growing one. The assurance of the actuality of the kingdom has come as I have worked and given myself to it." Currently he is serving in the Owen Sound, Manitoulin Island, and Sault Ste Marie areas.

Palace of the Governor (COVER PICTURE)

THE PALACE of the Governor is at Uxmal, in the State of Yucatán, Mexico. It is located on the Mérida-Campache highway about 77 kilometers south of Mérida.

This building rests upon the topmost terrace of three large platforms. The first is about 594 by 503 feet and 39 feet high; the second is about 392 by 89 feet and 23 feet high; while the last surrounds the place rather closely and is only 31 inches high. The palace proper is 322 feet long, 39 wide, and 23 high, with its stairway facing the southeast.

Sylvanus Morely, eminent archaeologist, says of this building:

The Governor's Palace at Uxmal is, in my opinion, the most magnificent, the most spectacular single building ever erected in the Americas in pre-Columbian times. The elaborate and rich mosaics decorating its four facades are composed of some twenty thousand specially cut and fitted stone elements. The edges of these intricately shaped elements are sharply cut, their surfaces smoothly dressed, and the elements themselves exactly fitted one to another in the exceedingly intricate patterns of the mosaics. The individual elements of these great mosaic facades are enormous, single stones frequently measuring a yard in length and weighing up to several hundred pounds.

The Governor's Palace probably was the administrative center of the area. The structure was originally divided into three sections with two huge corbeled-stone roof-vaulting arcades. These passageways have by later construction been walled up and made into two rooms each. There are twenty-four rooms in the palace, ten rooms in the larger central section, and five in each end section, plus the four new rooms made in the arcades. Each of the corners have large stone decorative masks, five masks high. Along the top is found the undulating body of a serpent. Over the central door is the carving of a throne, upon which are remains of what was once evidently a human figure with huge feathered headdress.

What we may properly call the true Mayan architectural renaissance, the neoclassic period of Mayan architecture, is to be found at Uxmal. The Mexican influence so strongly noticed at Chichén Itzá is almost nonexistent at Uxmal.

CHARLES R. FIELD

The Saints' Herald Vol. 100 December 28, 1953 No. 52

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Naomi Russell, Assistant Editor; Paul A. Wellington, Assistant Editor; and Audrey Stubbart, Copy Editor. BUSINESS MANAGER, Kenneth L. Graham.

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

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

News and Notes

FROM HEADQUARTERS

PRESIDENT ISRAEL SMITH IS SPEAKER

Center Stake of Zion Conference was held at the Auditorium on Sunday, December 13, with Charles V. Graham, Glaude Smith, and Herbert Lively, members of the stake presidency, in charge of arrangements.

At the morning business session, eighteen pastors were approved for the eighteen congregations, and thirty-three men were recommended for and accepted calls to the priesthood.

A 200-voice choir directed by Fred Weddle sang at the nine o'clock service, and a 200-voice children's choir directed by Aleta Runkle sang at the worship service. President Israel A. Smith addressed the conference at eleven o'clock. This is the first time he has spoken to the church since his illness last summer.

PRESIDENT EDWARDS ADDRESSES WOMEN OF CENTER STAKE

Activities for the calendar year for Center Stake of Zion women closed on December 4 with a candlelighting service, followed by a reception at Stone Church honoring stake officials. President F. Henry Edwards delivered an address entitled "Worship the Father in His Name." In the traditional manner, little children gathered around the English lampost to sing carols, under the direction of program chairman, Mrs. John R. Darling. The candlelighting service was by Mrs. W. Wallace Smith, stake women's leader, and her assistant, Mrs. E. Hale Haas. Stake President C. V. Graham, with congregational leaders and Daughters of Zion representatives, also participated in the service.

GUESTS AT LUNCHEON FOR TRUMAN

Truman Road was officially opened here on Wednesday, December 16, with a speech by former president Harry S. Truman, followed by a luncheon for state, county, and city officials who have worked on the recent road improvements. President Israel A. Smith and Bishop G. Leslie DeLapp were guests at the luncheon.

ATTENDS DISTRICT ANNIVERSARY OBSERVANCE

Apostle D. T. Williams was at Wellsburg, West Virginia, the week end of December 12-13 to attend the district anniversary celebration there. Brother Samuel Zonker is district president.

COMPLETES MISSIONARY SERIES

Apostle Roscoe Davey concluded a missionary series at South Chrysler Church in Center Stake of Zion on December 13. A good attendance was reported. Brother Davey used slides to illustrate his sermons on the practical application of the gospel in the church. Orville Hiles is pastor at South Chrysler.

FINAL REHEARSALS HELD

Final "Messiah" chorus rehearsal was held Friday evening, December 18, with rehearsal for the soloists the following evening.

Rehearsals for "The Nativity" by Dr. Wallace Shute are also being held, with Arthur Rock directing the play, Franklyn Weddle directing the incidental music written for the play by Myron McTavish, and Fred Weddle conducting. "The Nativity" will be presented December 23 at Stone Church.

**THE REORGANIZED
CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS**

WORLD HEADQUARTERS
INDEPENDENCE, MISSOURI

OFFICE OF
THE FIRST PRESIDENCY

December 22, 1953

New Year's Greetings:


The first issue of the Herald for 1954 will be Number 1 of Volume 101, and as we write, the closing days of 1953 are passing quickly.

The task of editing and printing a weekly of twenty-four pages is indeed not an easy one. No one who has not had firsthand knowledge of the work entailed can have an adequate idea of what is required. The present editorial staff of the Herald, however, does realize what is involved, since one of the First Presidency was engaged as managing editor for some years (1903-1913), and another member was editor of Zion's Ensign for a similar period (1928-1932), and now for several years we have again carried editorial responsibility.

Elder Isaac Sheen was sole editor when the True Latter Day Saints' Herald appeared in 1860. A little later Joseph Smith III was placed in charge, and ever since one or more--and for many years now--all the members of the First Presidency have acted as editors in chief. The editorial staff necessarily has been enlarged, and in addition to the First Presidency, we note the following present members: Leonard J. Lea, Chris B. Hartshorn, Naomi Russell, Paul A. Wellington, and Audrey Stubbart. Our Business Manager is Kenneth L. Graham.

On behalf of the entire editorial and managerial force, we send greetings to the church and pledge our best efforts to keep up a standard of excellence that will merit the continued approval of our subscribers and readers. And may all succeeding volumes of this official organ carry a message to the people that will enhance and bless the lives of all who patronize it.

And since the editors in chief constitute the First Presidency, we accept this occasion to express gratitude for the help given us by others of the staff and wish for them and for all the priesthood and church departments and councils and members everywhere our very best wishes for a prosperous new year.


W. Wallace Smith

Across the Desk

The First Presidency

From Emery Jennings, president of Far West Stake:

I have just received a fine report from Grace Salisbury, stake director of women. Three years ago the women agreed to raise money by personal offerings for the stake missionary mission fund as an annual objective for a period of five years. We thought they would probably raise about a thousand each year; however, Sister Salisbury reports that she turned in \$2,277.48, which now makes us a total of \$4,700.32 in our missionary reserve fund, all of which has been raised by the women of our stake. This money will be available to promote missionary work in the starting of new missions, the purchase of equipment, etc.

If the women continue to do as well in the next two years as they have in the past two, they will have raised \$10,000 in the five-year period.

From a letter of Apostle D. T. Williams, dated November 3, 1953:

In keeping with your authorization, I officiated in the ordination of Brother Perce R. Judd to the office of high priest at the conference in Norwalk, Connecticut, last Sunday. There was a beautiful spirit present.

I wish also to report the organization of the new New York Metropolitan District. Brother Judd was elected district president. His address is 73-03 Little Neck Parkway, Floral Park, New York. I think he is an excellent man for this place. The new district seems to be off to a good start.

From Apostle D. O. Chesworth, Nauvoo District:

We are moving forward with considerable rapidity in Nauvoo District. On brief notice that I would be available last Sunday, forty-six men of the priesthood gathered at Fort Madison, Iowa, and we had an excellent meeting.

During the past three years in Nauvoo District we have baptized 122 persons, or

forty-one a year. During the previous twelve years only 141 were baptized, or twenty a year. We have been able to open missions at Mount Pleasant, Iowa, and Carthage, Illinois, and have observed a revival in Keokuk, Iowa.

The new highway signs made available by the church have been set up on both sides of Montrose, Iowa. They are very attractive.

Our missionary appointment in this district allows only five months for missionary endeavor; the other seven months are used for guide service. If a full-time appointee were made available for Nauvoo District we could expect a speeding up of our missionary achievement.

From Sgt. J. M. Sparkes, Whitehorse, Yukon Territory:

Attached is the report of the baptism of Cecile Leschinski, which I have withheld to this date pending a permanent address of the candidate.

I might add that I was ordained to the priesthood just before leaving Vancouver, British Columbia, for this northern posting with the Canadian Army. Although we do not have a church here, when we first arrived two years ago there were two other church families here—the Barnetts and the Paynes. We had our meetings together whenever possible and held Sunday school for our children. Since these members have “departed for the outside,” as we call going back to civilization, we are left alone—my wife, three children, and myself. However, we do keep the church alive in our home and never miss Communion on the first Sunday of each month.

During my stay here I have had many problems, since I am new in the work; one was a triple funeral. I do not hesitate to say that the spiritual help I have received when I needed it most has carried me far. God has always been at my side when I have reached for his helping hand. For this I give my humble thanks and rededicate my life to serving him at every possible opportunity.

We ask the prayers of the Saints that our efforts may be effective. For the last two years I have been superintendent in the army church school of 125 children, and both my wife and I teach classes.

The baptism I have reported, which is the first for our church in the Yukon, was performed in a natural hot springs pool a few miles from town. I pray it will not be the last.

In the pamphlet, “The State of Iowa Welcomes You,” a one-page feature appears on “The Mormon Trail.” President Israel A. Smith deserves credit for getting a change made in the original copy which failed to discriminate between the Mormon Church and the Reorganized Church. The feature is as follows:

In a rural community in the state of New York in 1827 Joseph Smith, Jr., announced he had some gold plates bearing inscriptions which he claimed contained the religious and civil history of the early inhabitants of America. The plates were translated and published as the Book of Mormon. Smith established a church in New York. His followers moved into Ohio, then into Missouri, then into Illinois where they built a city of 20,000 members at Nauvoo.

In 1844, because of political influences and religious differences, bitter persecution culminated in the killing of the leader of the church and his brother, Hyrum Smith, by a mob at Carthage, Illinois. The Nauvoo church broke into factions.

Brigham Young, leader of the larger faction, set out for Utah to establish a church home, defining the course through Iowa as the “Mormon Trail.” The exodus began in February, 1846, and by the middle of May 16,000 had crossed into Iowa.

They established eight camps or stations in Iowa. Among them were Sugar Creek, Richardson’s Point, Garden Grove of Decatur County, Mount Pisgah in Union County, Miller’s Hollow in Pottawattamie County, later named Kaneshville and then Council Bluffs. The Mormon Trail across Iowa traversed eleven counties: Lee, Van Buren, David, Appanoose, Wayne, Decatur, Lucas, Clarke, Union, Cass, and Pottawattamie.

Before completing the journey through Iowa, evidence revealed that polygamy was being practiced secretly by the leaders. Opposition arose. Some turned back to Wisconsin and others scattered in western Iowa. They sent a Mormon battalion to the Mexican War. In 1852-60 they established the Reorganized Church of Jesus Christ of Latter Day Saints, which in 1881 made its headquarters in Lamoni, Iowa. There they established Graceland College. The headquarters of this organization moved to Independence, Missouri, in 1907. Israel A. Smith, grandson of the founder, is now president of the church.

Blessed Are the Peacemakers

By Z. Z. Renfroe

But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever. In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted.—Micah 4: 1-6.

And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever.—Isaiah 32: 17.

Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee.—Isaiah 26: 2, 3.

IN FORMING the universe, the Great Creator held the planets like plastic clay between his fingers. He could look into the future and see the destiny of each nation, each community, and each individual. For it is indeed true that not only each nation and community has its own place in the universal scheme but each individual citizen has been placed in his own particular niche for a distinct purpose of the Creator and has his own work to perform in God's infinite plan.

We believe that each nation and community, as well as each individual, has a God-given task. Every normal man has been given a yearning to step out into this great universe and find himself. Our rendering obedience to God's laws and keeping his commandments will be the realization of his plan.

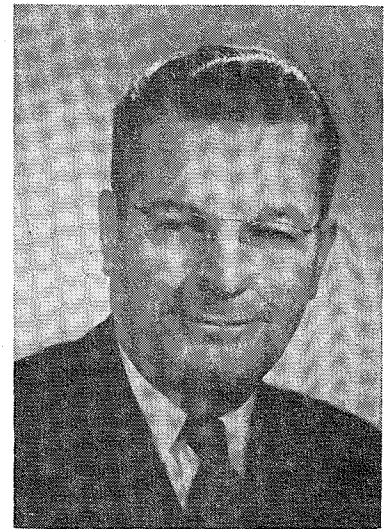
The all-seeing eye looked down through the ages to the period in which we live. He saw the place that only a great nation could fill. So out of the things not seen, he created the land of America for the working out of his infinite plan of the latter days. The Creator could see the need for a particular people to populate this land, so out of every nation came immigrants to North

America. These people are not of one nationality, but they are of all nations—they are Americans. This has come through the intermingling of the peoples of all nations.

It was of this land and of these people that the prophets spoke when foretelling the Restoration of the gospel in the latter day:

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

The Lord proclaimed through his prophet that some time after the year of ninety-six an angel would come and restore the everlasting gospel to the earth. This was to be the same unchangeable gospel preached by the apostles on the day of Pentecost, where the Spirit of God brought such a spirit of unity that the various nationalities present heard the marvelous words of God in their own tongues. It was to be felt again in the early days of the Restoration also.



That same spirit of unity must come again! Then beneath the influence of a mightier love we shall have a nobler people. It must prevail before we can have peace, for it is impossible to have peace on earth without unity.

WHAT IS PEACE? It is the opposite of selfish passion, toil, labor, and effort. Peace dwells in the soul in which there is no desire demanding an impossible gratification, a state in which there is no misery, no sting, no remorse. There are but two things that can break this peace: first, the discord between the mind of man and the lot which he is called to inherit; and, second, the discord between the affections or powers of the soul and the injustice and degradation which he sees in this world. Where these things do not exist, and where a man is content with his lot, where the flesh is subdued to the spirit, and where he believes with all his heart that all is right, there is peace. To this the apostle said, "Ye are called to the service of the church." Jesus said:

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

And again:

Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you.

This peace of God supplies the deepest cravings of the soul. The deepest desire of man is not for exaltation or gratification of his every desire; it is a craving for peace with God. If I were to give you a slip of paper and ask you to write what the world needs more than anything else, I am sure that most of you would write "peace." Church membership does not guarantee us happiness, but obedience to the divine law of God will bring peace to our souls. But there are many kinds of peace that are advanced by the people of the world that are not godlike.

There is a peace in the hearts of enemies who lie close together on the battlefield. They are dead; they no longer grasp the weapons of war. The animosity of their hearts is silenced. That is the peace of death.

There are many other types of peace advanced by individuals and nations. They say that universal peace may be had if we follow their terms. The Communists say that we may have peace if we liquidate capitalism, democracy, freedom of speech, and freedom of religion. They say this is the way to bring about peace.

The western nations, in order to offset this school of thought, entered into a military alliance known as NATO where they would meet force with force. They would use the law advanced by Moses—"an eye for an eye, and a tooth for a tooth." In that way they would keep the peace.

Then there is another ideology advanced by the conscientious objector, who says that he does not believe in war, that it is against God's law to register for military duty. In order to offset this, military men have succeeded in passing a law known as the draft act. This put these people into two years of nonmilitary service, and that division flourished during World War II.

TO MAKE PEACE is to do more than abolish strife or to make people and nations be peaceable. We may keep the peace without having peace. We may bring about a cessation of hostilities without being peacemakers.

The Roman Empire brought about peace within her borders, but according to the meaning of Jesus she was not a peacemaker. Her enemies within lost the will to fight; they kept the peace by fear, which was a weakness.

There may be peace through weakness,

where the individual feels that he isn't strong enough to fight his enemies. As an illustration, I was in a small town in Texas where there were two vicious bulldogs. I had been told that nearly every time they met they fought. One day I was on the street when they began a fight which I thought would not end. But finally the fighting ceased when the dogs were completely exhausted. They were lying under a tree, glowering at each other; they seemed to wish they had the strength to resume the fight. As we look at the nations of the earth, we see that the reason some of them are not fighting now is because they have not the strength to fight. They have been bled white; they are not fighting because of weakness—and that is a temporary peace.

Then there is the peace of indifference. This may be illustrated by the story of Rip Van Winkle. It was said that he and his wife had some very stormy sessions, but one day there seemed to be peace in the home. This was not because Rip and his wife had reached an understanding of their problems; it was because one morning old Rip arose early, took his shotgun, walked into the woods, and took a twenty-year nap. There was peace, but it was the peace of indifference.

THE PEACEMAKER to whom Jesus speaks does a constructive and a positive work. He renders obedience to the divine law and the will of God, and his life bears the fruits of the Spirit—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." The nations or the individuals who possess these fruits of the Spirit will crowd out all the destroying forces of hate and war. This spirit drives out suspicion by confidence, enmity and misunderstanding by understanding and good will. The Spirit of Jesus Christ puts love instead of hate.

Those who possess the fruits of the Spirit will no longer fear or fight each other. They will be at peace, for peace is a gift of Christ: "The fruits of righteousness are sown in peace" (James 3: 18). "Mark the perfect man, and behold the upright; for the end of that man is peace" (Psalm 37: 37).

Peace means molding into one. As war divides families and individuals, so peace restores them to the state of unity giving them one object and one interest—that of being their brother's keeper. A peacemaker labors for the public good and feels his own interest promoted as he works for the interest of others. Each for all and all for Christ is the true objective of the peacemaker.

We need peacemakers because there are so few of them as nations and individuals. As we look about us today,

we see strife and discord on every hand. This I say, not minimizing the marvelous advancement that has been made. We cannot look at the nations of the earth with open eyes and fail to see that there has been encouraging progress. The very fact that there is a United Nations organization proves we are progressing. Yet with all that has been done and all that is being done, world peace has not been realized. We are far from a community of men and a world federation.

Think first of the strife of man against his maker. This is as old as human history. Adam caused strife in the beginning by disobedience. He was created by God and commanded not to eat of the forbidden fruit, but he disobeyed. When God came into the garden, Adam and Eve ran and hid from him, and God had to cry out to Adam, "Where art thou?" After breaking the law, instead of running to God and saying, "Where art thou, God? I need Thee," Adam hid and God had to call to him. Man today is still breaking the law and then trying to hide from God, but God continues to seek after him. I am sure we are aware that there is a chasm between humanity and God, but for some this breach has been healed. The supreme tragedy is that there are not a sufficient number in our world who are on friendly terms with God, and the man who is at war with God is at civil war with his own soul.

ISAAH WRITES, "There is no peace, saith my God, to the wicked." This statement is true, for the wicked have not the peace of God. If we shut God out of our lives, there may be a certain kind of peace, but not the peace of God. The hog was content in a pigsty, but the prodigal son was made for something better. He sought for a better place to live. Let us paraphrase the story of the prodigal son. I would like to bring two parallels: the attitude of the prodigal and that of his elder brother.

The prodigal son asked his father for his portion of the goods that he might make a journey into a foreign country. His father divided his goods, and this younger son went into a foreign country and spent all his substance in riotous living. When he came to want, he hired himself to a citizen of the country. He was without food so he ate husks with the swine, and when he came to himself, he said, "How many hired servants in my father's house have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say, 'Father, I have sinned against heaven, and before thee; and am no more worthy to be called thy son; make me a hired servant.'" Then he went to his father, and when he was yet a great way off, his father saw him and ran to kiss him.

The kiss was a seal of forgiveness. Then the father said to the servants, "Go and bring the best robe and place it on him." The robe had significance. Isaiah says, "For he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." Here it is revealed that the prodigal put on the robe as a symbol of righteousness—after he confessed his faults by saying he was no longer worthy to be called his father's son.

The father said, "Put a ring on his finger and shoes on his feet." The ring had significance also. The prodigal was not going to be made a servant but was to be restored to his father's household: that is, he was to have the authority to represent the father's house. The ring designated the authority. As a parallel, you will remember that when Joseph was sold into Egypt and the king made him the chief ruler, he placed a signet ring upon his finger. This designated the king's authority. Here the prodigal was restored with full authority into his father's house.

The shoes also have meaning, for Paul said to the Ephesians, "You have your feet shod with the preparation of the gospel of peace."

Then there was the love feast. This may be illustrated by the Saints coming together to partake of the emblems of the Lord's Supper. They do it in remembrance of Jesus Christ, and to be in complete fellowship with all the church. This parable brings to our attention the steps of complete conversion of the sinner as he becomes a child of God.

THE SECOND PARALLEL of the parable is the attitude of the older brother. When he came home and saw that all were celebrating, he called a servant and asked what it meant. The servant said, "Thy younger brother has returned, and thy father has killed for him the fatted calf." The elder brother would not go in. Why did he stay on the outside? Because there was envy in his heart. So his father came out to entreat him. The father asked the elder son what was the trouble. He said, "Lo, these many years do I serve thee, neither transgressed at any time thy commandment and thou never gavest me a kid, but as soon as this thy son was come which hath devoured thy living with harlots, thou hast killed for him the fatted calf." His father said unto him, "All that I have is thine; it is right that I should make merry and rejoice, for this thy brother was dead and is alive again and was lost and is found."

In this parable Jesus shows that some people are outside the kingdom of God because of hate and envy and that those who commit grosser sins and are conscious of them can, by repenting, return to the Father's house.

We need peacemakers because enmity and strife are so costly. I am sure you will agree that the most expensive thing in all the world is hate. Animosity between man and man, and between man and God, is the source of all wretchedness. Each one should examine his own life. He should not look into the lives of others to try to find their weaker points but should examine himself to see if he harbors hate, enmity, and jealousy in his own life. If so, he must repent of it and seek the higher laws of the kingdom of God. Hate is costly. Think of its cost to those who hate and those who are hated. There is nothing more harmful.

Many organizations have been disrupted because of hate. Branches of the church have had their usefulness and their spiritual strength impaired by it. When given right of way it turns homes into hell and lives into disfavor with both God and man. Hate between nations causes war, which is certainly a curse to the world. Hate is the most deadly foe of mankind. It kills bodies and destroys souls. It robs the poor of their physical needs, causes famines, lowers the moral standards of nations, and brings untold grief and suffering. If you would like to know something of the suffering war causes, visit the veterans' hospitals from east to west and north to south in the United States alone. War takes the best of our young men and women.

Finally, we need peacemakers because peace will not come of itself. Peace must be made. We may drift into war, but if peace is to be realized, it must come through persistent effort. We must do more than dream about it and pray for it; we must *make* peace by being obedient to the law of God, and everyone must become a peacemaker.

HOW CAN PEACE be made? It will not be through hate, that is certain. A nation cannot bring about peace by war. As individuals we have learned that we cannot get along with our neighbors by carrying a six-shooter or mounting a machine gun on our front porch and defying them to pass on the front street. But nations have not learned this.

We are agreed that one Saint cannot hate another and still be in good fellowship with Christ, but how slow we have been in recognizing that one nation cannot hate another. How slow we have been in learning we cannot be Saints individually and pagans nationally. How slow we have been in recognizing that we cannot be good Samaritans individually and highwaymen, priests, or Levites nationally. We are aware of the fact that love cannot be born of hate. Job says, "Who can bring a clean thing out of an unclean? Not one."

That which is born of love is love, and that which is born of hate is hate. Hate can only be killed by love. How are we to become peacemakers? By bringing ourselves into a right relationship with Jesus Christ. He is the supreme peacemaker; he is the Prince of Peace! He came to teach us to say, "Our Father." In so saying, we will recognize in every man a brother. The mission of Jesus Christ was to teach men to seek for the spirit of unity. For in the prayer recorded by John, Jesus prayed that "they might be one, even as we are one." There must be the spirit of unity prevailing if there is to be a brotherhood of men and a fatherhood of God.

Jesus said, "He that is not for me is against me; and he that gathereth not with me, scattereth abroad." Here he places men in two positions, and two positions only. There are those who are for him, and those who are against him. Those who are for him make his plans their plans, his work their work, and his purposes real in their lives. Those who oppose his plans fight against his church and in so doing prolong the gathering of his people to Zion. Jesus made it clear that all who create strife and discord are arrayed against God. Whosoever cherishes hate in his heart and makes it easier for men and women to mistrust or to mistreat each other, whosoever is hard to live with in the home, regardless of his church affiliation, is fighting against God. Jesus said, "Ye cannot serve God and Mammon." We need to serve God. Our need tonight in the community and in the nation is to become peacemakers.

A PEACEMAKER will not be a promoter of strife and contention. He will help support the spirit of unity and peace and good will. Peacemakers are partakers of divine blessings and are called the children of God. It is the Father's nature to make peace. He is called the God of Peace; Jesus is the Prince of Peace; and his message is the gospel of Peace. Then, what is peacemaking? We may not be sure of its full meaning, but we have the supreme example of a peacemaker in Jesus Christ. He stressed that through obedience to the gospel law we may have that peace of God which passes all understanding and shall keep our hearts and minds through Jesus Christ.

This gospel law is clearly defined by Jesus: "My doctrine is not mine, but his that sent me. If any man shall do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7: 16, 17). According to Jesus, if any man desires a knowledge of the divinity of

God and Christ, he must obey the doctrine; for He promises a knowledge to all those who render obedience to the principles of the doctrine of Christ.

I was discussing these principles with a man not so many years ago, and he said, "Mr. Renfroe, I believe that as far as the Bible is concerned, the church you represent is in harmony with Christ's church. The reason I have not been baptized is that I would like for God to strike me down as he struck Paul down." I said, "God didn't promise he was going to strike people down in order for them to sense the need of obeying his laws. You say you believe the gospel; if you believe it, why don't you obey it?" After we prayed together, he asked for some time to think this through, and finally he made his decision. At the baptismal service there was a marvelous spirit present, and that same spirit attended the confirmation. After the service he came to me with tears and said, "Brother Renfroe, the power of the Spirit was much greater than I had anticipated; this is the greatest thing I have ever had in my life."

Jesus knew it would be, and that is why he said, "He that doeth the will of the Father shall know." This Spirit will bring to our hearts and souls the peace of God that will cast out fear. We must not be a fearful people; we must be peace loving. Jesus said, "Fear not even unto death, for in this life your joy is not full, but your joy is filled in me." We must cast fear out of our lives and obey the principles of the gospel.

WHAT ARE THESE principles? Paul in Hebrews 6: 1, 2 says, "Therefore not leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, of laying on of hands, and of the resurrection of the dead, and of eternal judgment." Paul enumerates six principles that he calls the principles of the doctrine of Christ. These principles can be found in the teaching of Jesus Christ and are recorded in the Four Gospels. It is clearly stated by Paul that if we want to go on to perfection we must comply with these doctrinal teachings of Christ; or, in other words, if we desire to obtain the celestial glory in the kingdom we must obey the principles of the doctrine of Christ. The first four principles have to do with our salvation here and now. That is, we must repent from dead works, have faith toward God, and obey the doctrines of the baptisms and laying on of hands. These, I say, must be obeyed; and the way we apply these first four

principles to our lives will determine the judgment and the resurrection in which we shall come forth.

I have heard people ask, "Why do you continue to stress these first principles? It seems when you comply with them once, that would be sufficient." My friends, we never get away from repentance. As long as we are here in this life, and as long as we yield to temptation, it will be necessary for us to repent. Paul says, "We all have come short of the glory of God." There are not many days in our lives when we don't need to repent. That is why the Lord spoke to the latter-day prophet and said, "Preach nothing but repentance to this generation." When Jesus came down the coast of Galilee he said, "Repent ye, for the kingdom of heaven is at hand."

THIS DOCTRINE was a "call to the kingdom." We know the kingdom of God tarries; but *why*? Because of the false views of the purposes of life! Our present social troubles are only outward symptoms of a deep-seated disease, a false view of the ends of living. Man's chief aim should be to glorify God and enjoy him forever, but the pagan idea is pleasure. The scientist, the dramatist, the novelist are all seeking to give man a world of play. Paul says that in the last days people will be "lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof."

One of the great problems of our world today is that we have advanced more rapidly scientifically than we have spiritually. We are living in the machine age, but we are not living in a religious age. Knowledge has increased as Daniel prophesied. "Many shall run to and fro, and knowledge shall be increased." I am sure he was pointing to the present age, for knowledge *has* increased and men *are* traveling with great speed.

With all that has been done and is being done scientifically, it is to be doubted that we who live in this great mechanical age are better men and women than those who rode in oxcarts and sent messages by runners. Why then all this material progress unless men and women grow up morally and spiritually in their world? Our most desperate need today is not more machinery but better people to operate the machinery we already have; not finer homes and furnishings but better men and women to put into the homes we already have built. This is not a problem that the scientist can solve. Character cannot be produced in a test tube; only by reaching the soul can we solve our problems.

In some way we must reach the heart of man. He does not need a change of scenery; he needs a cure. He does not

need a revolution; he needs a re-creation. Give him a new heart, a new mind, a new will, and a new motive for personal living as Jesus offered, and you will turn these troubled times into the golden age. The trouble is not in the setting of the stage but in the actors. Salvation is a personal matter. Sin is personal. When we sin, we pay personally. Society will never be better than those who comprise it. There have been those who have felt that the kingdom of God could be ushered in in some mass movement by political and social reform, but the golden age will not arrive in that way.

You may unite men in certain temporal purposes, but you cannot forcefully unite souls. This is an individual matter. Love is the force that will bring the kingdom—the love of God and the love for people. The love of God comes through obedience to the law of God. By obeying his laws we may have personal testimonies that will awaken our souls to a greater responsibility to the kingdom ideas. There will also come a personal testimony as to the divinity of Christ and his love for us. We must be so in touch with Christ that he can reveal his love to us. In return for his mercy, we will go out and witness for him. As a result of our rich experiences with him, we can say to all men everywhere, "We love Christ, for he has done so much for us." We then will work for him by letting his love shine through us.

I HAD AN EXPERIENCE recently that I brought the love of Christ into my soul as I had never felt it before. I was traveling to Canada by train. As I boarded the train in Kansas City, I noticed a young man sitting on the front seat who had had a terrible accident. One eye and the flesh had been torn from the side of his face.

After we had traveled some distance, I noticed the young man move to the lounge, feeling his way along. I said to the lady sitting across from him, "That young man must be blind." She replied, "Yes, he is blind. He is my husband, and has just returned from Korea where he received those wounds."

When the young man came back, I began talking to him and told him I was a missionary for the church. He seemed very happy and came back to sit with me. He appeared to be very interested in religion. I found that he was very intelligent and well educated, having a master's degree. He asked me many questions about the church and said he was earnestly seeking for the right one. He said that before he was injured, he had never thought much about religion. Then he told me of his accident. He said that as he was leading his men up near the front lines, a shell burst near

him and tore away a part of his face. He was carried back and a bandage was placed over his face and his eye for a long time. The morning the doctor removed the bandage, there was still hope that he might have vision, but on looking, the doctor said, "John, I have bad news for you. You will never see the light of day again. You are blind." The young man said, "No one can ever know the feeling that came over me. I wept and I thought, How can I stand this? What can I do? How will my wife accept this? I was afraid she might leave me, and my soul was filled with anguish. As the doctor did plastic surgery, I suffered much. One day while I was tossing on the bed, a soldier near me said, 'John, if you would do one thing, I am sure you would get relief.' I asked, 'What is that?' He replied, 'Why don't you pray? Every time I pray I have received relief.' From that time I began to pray and every time I prayed I received help. The suffering was more endurable and the grace of God came to me to such an extent that I knew my wife and family would accept me. On my return home, and since, my wife has been just grand. God has been good to me—and this Christ, oh, I love him!"

Certainly my heart was touched and my soul stirred to the depths of humility by this testimony. Here was a young man who had gone through so much and still he could say, "God has been good—and this Christ, he means so much to me!"

I HOPE that each of us can carry a testimony in our heart of that love which Christ can give only to those who are obedient. I hope we will leave the places of complacency and go out into the world that is before us and win men to him that they may say, "I love him, for he has meant so much to me." Even in sorrow and suffering, Jesus can give us the peace that passes all understanding. When we are obedient to his laws, the works of the flesh will be turned into the fruits of the Spirit. Then when we have enough of those whose lives are motivated by the fruits of the Spirit and who are willing to sacrifice their time and talents carrying the message of Christ into all the world, we *can* have peace on earth and good will toward men. When from the Occident to the Orient people will say, "We want to keep the gospel law, for we love this Christ; he means so much to us," then and then only can we beat our swords into plowshares and our spears into pruning-hooks. Then only can we convert the implements of war into instruments of service by making man the master of his own heart and a servant of society.

This is our task. Are we willing to pledge our allegiance anew to the church to conserve her strength in its purity and make her chief among those that serve mankind, serving with justice and right?

I feel almost like King Benjamin in the Book of Mormon times when he stood before the great multitude which had assembled and said that all who were desirous of keeping his commandments (and that would mean for all those who have been warned to warn their neighbors) should enter into a covenant. And the record says that they all, but the little children, did so. We need laborers in the vineyard if there is to be peace on earth. We should pledge our support to a great revival—not merely a revival of the home or society, but of individuals, that each may be stirred to active service in spreading the gospel of peace. I plead with you to give yourself to this task.

IF YOU DESIRE to become a member or if you would like to have someone explain further the laws of the kingdom, then contact one of the elders of the congregation where you worship. He will be happy to come to your home and talk about the good things of the kingdom.

That the peace of God may shine upon your faces and that each of you may be stirred to a greater sphere of usefulness in the work of the kingdom of God is my prayer.

NEXT WEEK'S HERALD WILL SAY . . .

"The church encourages its members to recognize their citizenship by sharing in the democratic processes in ways that not only give immediate benefit to the entire group but tend to guarantee benefits and privileges for succeeding generations." — "The Church's Place in Community Life," by Robert S. Farnham.

"When God gives strength, the most mighty of enemies can be conquered. When God gives strength, the greatest of temptations can be overcome or subdued." — "My Favorite Psalm," by Verda E. Bryant.

"If these were the days of famine in America and we had just enough food for one meal for ourselves and one child, would we willingly give that small amount to a prophet who requested it of us?" — "The Kingdom Is within You," by Aleta Runkle.

"We cannot get behind the times or God will select a group to carry on his work that can keep ahead." — "The Business of Selling the Kingdom," by Jim Christenson.

CONGREGATIONAL SINGING

ONCE HEARD someone say, "Congregational singing is the pulse that tells the spiritual heartbeat of the group that is singing."

Last summer I worshiped with the Saints in St. Louis one Sunday. It was a beautiful day and we especially enjoyed it, because there had come a break in the heat of the Midwest. We felt like going to the house of the Lord with thankful hearts. A very friendly hostess greeted me and asked that I sign among the visitors. I noticed at the end of the line a place for remarks. I had nothing as yet to remark, having just entered the vestibule.

The church was nice within, making me want to worship. One of the windows contained a picture of a young lad looking up the gospel ladder. The speaker that morning called our attention to the window and asked that its message not become commonplace to us. There was no choir. Summer vacations were responsible. A notice in the bulletin said the choir would resume services in September. We did not miss the choir too much because the congregation filled in. Even though I was informed that half the congregation was at the Brush Creek Reunion, the Saints remaining certainly gave their best to the Master in the music of that day. I made use of the remark column as I left the church, saying that if congregational singing were a spiritual pulse, then St. Louis is a healthy group.

Sometimes the elderly and afflicted cannot help in the singing part of a service but the "young men with voices strong yet tender, and maids with clear, sweet tones of youth" may lift their voices in the Maker's praise. It is an avenue of service for all.

What impression are you leaving a visitor of the healthiness of your group? While you are singing next Sunday, listen also. See if you can judge the spirituality of your branch. If it does not meet your expectations ask yourself if you are not partly to blame.

MARCELLA SCHENCK

(1233) 9

The Law of Surplus Is Basic

By Fred Immer

IN READING the *Herald* I am amazed at how many things have been written under the heading of "debatable topics" regarding the hereafter and our pre-existence in the spirit world and so little regarding our earthly existence and the complexities of our temporal life. It seems that today when people are so confused with the social problems that confront civilization we should give a little more thought to what the revelations of God have been to us as a church; then possibly we could arrive at a saner solution than we can by reading the headlines in our papers and the articles in our magazines.

From the beginning of time our Creator has been trying to instruct us in the way we should go, even in our temporalities, so that we might bring about a more equitable way of life among ourselves as members of his church. This would enable us to bring Zion into being, the "city set upon a hill" that will demonstrate to the nations of the earth a proper way of life. I believe that the correct use of surplus which is accumulated above man's needs and just wants is the answer to the economic ills of the world and can remove the fundamental causes of war.

THE HISTORY of the surplus property in the Scriptures goes back to the days of Abram.

In Genesis 14 we find an account of Abram's going on a raid with his men to rescue Lot, his brother's son, who had been abducted. When he returned he gave to Melchizedek, king of Salem, tithes of all the booty he had taken. Melchizedek was the high priest, and the keeper of the storehouse, "him whom God had appointed to receive tithes for the poor" (verses 37, 38). Verse 39 gives an account of what we presume was a tithing of Abram's surplus: "Wherefore, Abraham paid unto him tithes of all that he had, of all the riches which he possessed, which God had given him more than that which he had need." It was about the same theory as our "needs and just wants" in latter-day revelation.

After Abram's time there wasn't much more written about tithing until in the days of Moses, except that Jacob made a promise that he would give a tenth unto God (28: 22). Then the law of Moses was given which was a schoolmaster to guide them until Christ should come.

In the New Testament we find even less regarding the financial law. Christ mentioned the Pharisees' paying tithes of mint, and anise, and cummin. There were also a few words by the Apostle Paul in his letter to the Hebrews (Hebrews 7: 5), and the account of Ananias and Sapphira (Acts 5: 1-10).

IN OUR PRESENT DISPENSATION God has given us some very clear instructions by way of revelation. Back in the early 1830's, the Saints were told to move to Ohio and there the financial law would be given. After moving they received not only a law comparable to the Ten Commandments but also some instructions regarding industriousness, humility, and faith. The financial law dealt principally with the consecration of property and moneys for the benefit of the poor—or, in other words, the surplus for the storehouse that was to be established. Still there were no details as to tithing.

Then in 1831 at Kirtland, Section 64 was given. Verse 5 mentioned that it was a day for the tithing "of my people," but it gave no instruction as to procedure.

In April, 1832, a revelation was received regarding the rights of children whose parents did not have the means to give them inheritances. They were to be provided for through the storehouse, which storehouse was to be kept by the consecrations of the church, or by the consecration of surplus.

FROM THERE we move on to September, 1832, when Section 83 was given. In verse 23 Bishop Newel K. Whitney was instructed "to travel round about among all the churches, searching after the poor, to administer to their needs by humbling the rich and the proud."

After this, there were no more revelations regarding the financial law for some time. The Saints had settled around Independence, Missouri. After being driven out of there, and while trying to establish themselves at Far West, they reached a point where it seemed they could go no farther without more divine guidance. Then they called upon the Lord, desiring to know what was required of them by way of tithing. It was at this time that Section 106 was received. Of all the revelations man has ever received from the days of Adam down to our present time, there never was anything so concise and yet in such detail as this section received July 8, 1838:

In answer to the question, O Lord, show unto thy servants how much thou requirest of the properties of thy people for tithing?

1. Verily, thus saith the Lord, I require all their surplus property to put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law unto them for ever, for my holy priesthood, saith the Lord.

2. Verily I say unto you, It shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, If my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, It shall not be a land of Zion unto you; and this shall be an ensample unto all the stakes of Zion. Even so. Amen.

All their surplus property was required as "the beginning of the tithing of my people; and after that those who have been thus tithed, shall pay one tenth of all their interest [increase] annually." A reading of verse 2 would lead one to the conclusion that this law was given for those who gather; it seems to be very positive in saying that they "shall observe this or not be found worthy to abide among you." It states further that unless this law is observed "it shall not be a land of Zion unto you." Also it shall be an ensample unto all the stakes of Zion.

Notice that the revelation says they *shall* do this thing—a very positive statement—and if they do not they *shall not* "abide among you." Some will contend that this would take away man's agency, but I hardly think so; for no one is *compelled* to go to Zion. To those who gather properly there must be rules governing; without rules there can be no Zion.

THE LAW OF SURPLUS is basic. Without it there can be no storehouse worthy of the name; without the storehouse there can be no Zion. If we lose our ideal of Zion we are in danger of "being just another church" instead of *the church*.

Surely with all the confusion of communism, capitalism, fascism, etc., and the need of real security in this world, we should be solving the problems of our generation to truly fulfill our mission.

Section 106 is plain and simple; it should be used as a guidepost to the highway that is to be cast up which will lead to the "city set upon a hill." The time seems opportune for Zion to become a reality—an ensign to the nations of the earth—before men in their ignorance and greed for power destroy all that is worth while.

Plateaus

By Norma Anne Kirkendall

*Lord, lift me up and let me stand,
By faith, on heaven's tableland;
A higher plane than I have found,
Lord, plant my feet on higher ground.*

DURING MY JUNIOR YEAR in college I had a rather unusual experience in a teacher-training class in which we conscientiously practiced the skills we later would teach. For a period of about a month I had been passing typing speed tests at the rate of 75 words per minute, seemingly no more or no less regardless of how much effort I exerted. I had reached a typing plateau.

About this time the world champion typist was a Negro, Cortez Peters, and a tour of the larger cities was being sponsored by a typewriter firm, so Mr. Peters came to our classroom to demonstrate his skill and show shortcuts to rapidity in typing. He typed 200 words per minute with only one error, occasioned by someone's touching the typewriter as he typed. He gave his usual talk, but what he said added little to our actual knowledge about the fundamentals of typing.

After this typing champion had left, we settled down to the routine of the classroom and prepared to take another speed test; my own expectation was for the same old rating at the end of fifteen minutes. But this was not the case! When the score was computed, my teacher and I were both pleasantly surprised to find that my speed had jumped ten words per minute, and on subsequent speed tests I crept slowly upward.

Why did this occur? Nothing that Mr. Peters had said added to my ability. The only explanation we could find was that I had unconsciously watched his hand position and changed my own accordingly. Or possibly the fact that I realized such high accomplishments were possible spurred me on to greater effort and, in the end, greater achievement. In later years, after having had teaching experience, I found that such plateaus of learning are frequent and occur in a somewhat regular cycle, varying with the temperament and abilities of the individual concerned. When this occurs the teacher is challenged to find the needed impetus to break the plateau and send the student upward.

THERE IS DEFINITELY in existence a religious plateau—a time when individuals feel an inertia due to discouragements, physical or mental fatigue, actual personal persecution, or any number of other factors. When this time arrives, the man or woman begins to evidence the common symptoms, not attending church

so regularly, seeing more faults among church friends, feeling that prayer is useless and that life is hard and monotonous. You know what I mean, for undoubtedly you have experienced the same thing more than once.

If the church member will go back into his own history he will often be able to cure his own religious disease, for he will realize that this situation is only a repetition of experiences of former days. He will recognize that with an added exertion on his own part, a change in emphasis to a new phase of religious life, or making new friends, he will be back up to his former religious level and gain new ground. Luckily, the majority of church members do just this, although they may not be conscious of the fact that this situation is common.

Yearly the church loses many churchgoers because they are not able to overcome their religious plateaus. Teen-agers stop their church school attendance because they're tired of hearing the "same old Bible stories." The old-faithful of the men's class becomes an attendance backslider because he's "sick and tired of the same old discussions." The preaching services dwindle because "Brother So-and-So puts up the same old speakers, and they preach on the same old subjects." The prayer meeting loses attendance because the "testimonies never seem to contain a new thought." You've heard these excuses, and you may have given them yourself.

THERE ARE TWO THINGS which must be realized when this condition exists in the life of an individual or the whole congregation. First of all, the branch must realize that its entire program must continuously vary in approach and interest-getting in order that some phase of it will reach each person. Priesthood members are challenged to keep their ministry on an ever-growing basis in order to present an ever-increasing spiritual foundation for the group and its membership. The officers of the branch should feel the need for change, modification, elimination, and new blood in the organization so that every individual layman feels himself an essential part of the whole. The teachers of the church school, supervisors of departments, and the participants in the weekly programs must bear in mind that the only reason for their existence is to change the lives of those people to whom they minister.

But what of the individual himself who is on this plateau? He feels that he is accomplishing nothing, that somehow the

whole church program is adding nothing to his reason for living, that his associates are neglecting or ignoring his existence, and that he might just as well resign, retire, and retract. This is a religious disease, and stern medicine will bring prompt relief if administered with understanding. The identical medicine is not effective in all cases.

WHAT IS IT that gave you your last lift in the church? Maybe you attended reunion this year. That made you realize there is a real *spirit of Zion* in the church and you may share. Possibly your district or branch held a religious education institute. Here, in the midst of classwork, you realized that there is so much to learn and so much to be done that it is really a privilege to be a member of a group which is working at such a great task.

In all probability a General Church representative has visited your local branch recently. He brought with him the news of accomplishments in similar branches, a report of increased baptismal rate, climbing tithing contributions, and "just imagine, with an extra effort, we can finish the Auditorium." Or a member of your local priesthood came to visit in your home. He talked with you about the problems and the family, and when you knelt in prayer at his departure, you realized that it was good to be a Latter Day Saint.

Perhaps you felt an increased inspiration during a Communion service. Or you went to visit in another group and found yourself taken into the hearts of the Saints in that locality. Or you read a fine new book. I could go on endlessly listing little things which can change an individual's life. The one which may lift you from a plateau might go unnoticed by your neighbor. His inspiration might not be potent enough to carry into your life. The cure for this religious affliction must be personal, based upon the causes of fatigue and the personal outlook of the one concerned.

THE MOST IMPORTANT THING about religious plateaus is that they be recognized. If they are falsely diagnosed as some other disease, the church member may be lost; he may even lose his soul. The person who has been active and spiritually moved, if cut from church associations through his own or others' actions, becomes so much more sour than the casual attendant who drops by the wayside. It would appear that even the Devil is on the outlook for those in the midst of plateaus to wean them away from the path of good to the highway of evil and discontent.

Briefs

Newly Formed District

HADDONFIELD, NEW JERSEY.—The first annual conference of the newly formed Philadelphia Metropolitan District was held at First Church, Howard and Ontario Streets, in Philadelphia, November 7-8. Apostle D. T. Williams was in charge. Because of bad weather and road conditions, Saints from Allentown Branch were unable to attend.

The following officers were elected: Ralph Bobbitt, district president; Elizabeth Teal, secretary; Evangeline Mays, women's department; Robert Matthews, church school director; Samuel Worrell, bishop's agent; Louise Herman, historian; Rena Matthews, music; Ellis Butterworth, treasurer; A. Haines Troth, publicity; Henry Beers, youth leader.

After a name for the district was chosen, a budget was adopted. The conference approved the following men for ordination: Finis Easter to the office of elder, and A. Haines Troth to the office of priest. These men are from the Haddonfield Branch. Adolphus Edwards III, of Allentown, was approved for the office of deacon. He is attending Graceland College. The meeting was concluded with the election of delegates to the General Conference in April.

Brother John T. Conway brought the message at the Sunday morning prayer service, and Apostle Williams preached at the morning and evening services to conclude the activities.—Reported by FLORENCE DONNELLY

Branch and Mission Growing

McDERMOTT, OHIO.—The members of the branch met September 25 for the annual business meeting, with District President Floyd Rockwell in charge. The following officers were elected: pastor, Harry Byars; branch secretary, Marie Crabtree; treasurer, Mabelle Byars; church school director, Everett Orin; women's leader, Ruth Shope; young people's leader, Margaret Guilkey; music director, Marie Crabtree.

Several Saints attended district conference at Dayton, Ohio.

On November 8, Brother George F. Coburn was ordained to the office of priest by Elders Calvin French and Harry Byars.

Several of the young people attended youth camp at Canter's Cave in Jackson, Ohio, August 16-23.

The infant daughter of Jack and Emma Martin was blessed at the evening worship service on September 20 by Pastor Byars.

Carl Mesle, Director of Youth Activities, met with the Zion's League on Saturday, August 15. Missionary Calvin French held a series of meetings using the Book of Mormon slides. Much interest was shown in these activities. Several nonmembers attended. Music was furnished for the series by the choir. Sister LaVonne French, district music director, was present four nights and contributed much to the music department.

On October 30 twenty-four members of the young adult class met at the home of Sister Ruth Eichenlaub for a Halloween party.

The Zion's League meets on Tuesday of each week for a study and recreation period.

The women's department meets each Wednesday night for a study on the *Commentary on the Doctrine and Covenants*. They are also trying to raise money to put into the building fund.

New members who have recently moved to McDermott are the David Klukas family from Mt. Vernon, Ohio.

The Rarden mission of the McDermont Branch is in the care of Brother M. Copas. Church school and Sunday preaching services are being held each week.

On August 23, seven new members were added to the group by baptism.—Reported by MARIE CRABTREE

Attend Stake Conference

PASADENA, CALIFORNIA.—At the stake conference held at Central Church in Los Angeles on Sunday, September 13, Elder Harry K. Waylett was again elected pastor of the Pasadena congregation. He named Elders Warren K. McElwain and Lawrence Emerson as his counselors.

The following officers were elected for the coming year: church school director, Elder Ray Bridenbecker; music director, June Cheresch; youth leader, Bruce Bridenbecker; women's leader, Mrs. Ottilla Bridenbecker; book steward, Harvey Smith; secretary, Ruth Derk; treasurer, Joseph Weaver; recorder, Earlita Inslee; librarian, Gertrude Kirkpatrick; historian, Bertha Tave; director of drama, Anna Crum; custodian, Alan Ingamells.

On May 7 a box social was sponsored by the Zion's League to raise funds toward black topping the parking area. The black topping has been done, and is a great improvement.

An early morning priesthood breakfast was held at the home of Brother and Sister G. C. McKee in Los Angeles on May 17, with eighteen present. The breakfast was prepared by Brothers Joseph Roby and McKee.

At the stake conference Brother McKee was called to the office of priest and ordained in Pasadena on October 4, under the hands of Harry K. Waylett and Lewis Scott.

A mother and daughter banquet was served in the annex on the evening of May 15, at which time the cooking and serving was done by the men of the congregation in a very professional manner. Brother Cecil Walton was in charge. At the conclusion of the dinner the "Thursdays" staged a style show of mothers' fashions down through the ages, with June Cheresch as narrator.

At an impressive service at Central Church on June 7, five children from the Pasadena congregation were baptized by Elders Evan Inslee and Lawrence Emerson. They were Sally Hutchcroft, Michael Thompson, Joseph Hughes, Jack Shafer, and Jimmy Hamel. They were confirmed on Children's Day in Pasadena by Elders Harry Waylett, Evan Inslee, and Lawrence Emerson.

On July 5 at East Los Angeles, Sharon Dennis was baptized by Elder Warren K. McElwain and confirmed on July 12 at Pasadena by Elders Inslee and Charles E. Skinner. On August 30, Cheryl Walker and Betty Briggs were baptized by Brother Reese Walker at East Los Angeles, and confirmed on September 6 by Elders Waylett and Skinner.

The second annual vacation church school was held from June 22 to July 3, with thirty children and eleven staff members present, two of the staff being nonmembers. June Cheresch was in charge. Activities were culminated in an achievement night, when the children displayed what they had learned and done.

The eighth birthday of the Pasadena Branch was celebrated on the evening of June 26, with a dinner. Mrs. Anna Crum was in charge.

A father and son breakfast was held in the park at Alhambra on the morning of Father's Day, June 21, with thirty fathers and sons present. Brother Joseph Roby was in charge, with Sister Roby baking biscuits for all.

A number of men of the congregation attended the Aaronic priesthood retreat at Idyllwild on the week end of July 18-19, at which time work on the grounds was accomplished as well as spiritual work.

Ottilla Bridenbecker, Vie Frcka, and Connie Ingamells did the cooking for those who spent Labor Day week end at the reunion grounds.

A breakfast for the men of the congregation was held in the annex on the morning of November 9, with twenty-five present.

Two rummage sales were sponsored by the "Thursdays," which netted \$160 for the building fund.

The dinner and bazaar held by the women's department on the afternoon and evening of November 20 was one of the most successful ever held, adding over \$350 to the treasury.

The third annual early morning prayer service and breakfast took place at the church on Thanksgiving morning, at which there was a good attendance and a good spirit prevailing.—Reported by EDNAH M. STRONG

Southern Oregon District Organized

VANCOUVER, WASHINGTON.—Apostle E. J. Gleazer and the Oregon District officers met in Eugene, Oregon, with the Saints of southern Oregon to organize a new district to be known as the Southern Oregon District.

This meeting was held in the church in Eugene at Third and Monroe Streets on Saturday, October 10. Bishop M. E. Lasater taught a class at eight in the evening, followed by a song fest led by Pastor Thomas Coffman of Myrtle Point. Refreshments were served by the women's department of Eugene.

The business meeting for the organization of the district and election of officers was called for ten the next morning, with Apostle Gleazer and Elder J. L. Verhei, president of the Oregon District, in charge. The invocation was by Bishop Lasater. Roy D. Keiser, Oregon District secretary, was appointed to serve as secretary pro tem.

To be included in Southern Oregon District are the branches of Eugene, Roseburg, Myrtle Point, and Bend, and the missions of Klamath Falls, Medford, Grants Pass, Bandon, and Cottage Grove, and all Saints living throughout that area in Oregon. Also to be ministered to by Southern Oregon District are the missions of Lakeview and Burns, Oregon, and Crescent City, Eureka, and Alturas, California.

Officers elected for the Southern Oregon District were district president, Don Landon; secretary, Joseph Ruchaber; treasurer, Thomas Coffman; bishop, Monte E. Lasater; auditor, James Wood; church school director, Milton Petrie; women's leader, Rena Whittington; young people's leader, Noel King, and church historian, Gueld Barnhart.

Counselors to the district president will be submitted for approval at the spring conference. Recommended to the conference for ordination were H. R. Watts of Madras, Oregon, to the office of elder; Earl Petrie of Grants Pass, Oregon, to the office of elder; Richard Petrie of Bend, Oregon, to the office of elder; Harry F. Ruchaber of Roseburg, Oregon, to the office of elder; Kenneth Moye of Bend, Oregon, to the office of priest; Duane Coop of Eugene, Oregon, to the office of priest; Laverne Moye of Bend, Oregon, to the office of deacon; Cecil Barnhart of Eugene, Oregon, to the office of deacon; William C. Buckbee of Eugene, Oregon, to the office of deacon.

All men were approved by the conference.

Apostle Gleazer preached at the eleven o'clock hour, with about 311 members in attendance from the newly organized district, and the newly elected district president, Elder Don Landon, in charge.

Sister Reata Kinart, women's leader for the Oregon District, was in charge of the noon lunch served in the basement of the church.

Missionary James Kemp preached the closing sermon.—Reported by LEONA CARPENTER

Pre-Thanksgiving Festivities

LAMONI, IOWA.—Brother Jerry Runkle presided at the annual Oland Branch business meeting in September, at which time Eugene Tabor was chosen as pastor of the Oland Branch.

On Sunday, October 25, Deborah Sue, daughter of Mr. and Mrs. R. Lee Heaviland, was blessed by Elders Tabor and Roy Kopp.

After the service on Sunday morning, November 22, the members of the branch and their guests enjoyed a pre-Thanksgiving basket dinner in the church. In the afternoon M. G. Brooks showed slides of their trip through New Mexico, after which the priesthood members attended a meeting of instruction for the coming year's work, at Lamoni.

The women's department is studying the book *The Life and Ministry of Jesus*, by F. Henry Edwards. Meetings include worship, study, and recreation.—Reported by VERA E. BLAIR.

District Conference Held

HOT SPRINGS, ARKANSAS.—The Arkansas-Louisiana District conference was held November 22 with Apostle Percy E. Farrow in charge.

New district officers elected are as follows: district president, James E. Renfro; counselors, R. L. Morrison and Harry Larsh; secretary, R. L. Morrison; treasurer, Charles Freeman; auditors, Dale Edwards and Frank Owens; women's leader, Mrs. Frank Owens; young people's leader, Gillen Emde; music director, Lela Owens; religious education director, C. C. Fuller; nonresident pastor, T. B. Sharp; recorder, William Carr; reporter, Lela Owens; historian, Mrs. Norma Edwards; bishop's agent, Dale Edwards.

Committee members elected were as follows: priesthood education committee, C. C. Fuller, E. C. Nuckles, and Paul Booth; reunion committee, R. L. Morrison and Delmar Cook; finance committee, James E. Renfro, Charles Freeman, and Marion Huntsman.

The over-all theme for the conference was "The Field is White and Ready to Harvest." Two discussion classes were led by Apostle Farrow on Saturday afternoon.

The business meeting began Saturday evening, with reports from district officers. Business conducted included election of officers, presentation and approval of the district budget, election of delegates to General Conference, acceptance of the Kentucky-Tennessee District's invitation to hold a joint reunion at Memphis (subject to change by district and General Church officials) and approval of the following calls to the priesthood: Carrol Donathan to the office of elder, Charles Freeman to the office of priest, William Carr to the office of priest, Edward Wilson to the office of teacher, and James Nicks to the office of deacon.

Discussion groups for the men, women, and young people were held Sunday morning. The theme for the discussion was "How We Can Contribute."

Apostle Farrow's sermon, "Reap While the Day Lasts," and a dedication service concluded the conference.—Reported by LELA OWENS

Officers Held Over for New Year

SALEM, OREGON.—A young mother was baptized on Sunday, November 1, and her infant daughter was blessed the same day. Elder George W. Speed officiated at the baptism, and Elders Speed and William C. Swain blessed the baby. The confirmation took place November 8, under the hands of Elders Swain and Willard L. Hartnell.

Reginald G. Clark was ordained to the office of elder and Dean Coburn to the office of deacon at the district conference. Brother Clark is taking the pastorship of the Albany-Corvallis mission over which he has had charge for some time. Dean Coburn will serve at Salem.

Recently the women's department was able to assist a family that had lost all its possessions by fire. Although not members, this family by means of publicity and much support by members of the church and other citizens, received clothing, furniture, food, and money enough to resume housekeeping.

The women's department has also planned a parcel auction for after the holidays, with parcels coming by mail from all over the United States and Canada. The money from the auction will be used for the church building fund.

Salem Branch had its annual business meeting recently. Almost all officers were retained from the previous term. They were George W. Speed, pastor; William C. Swain and Willard L. Hartnell, counselors; William N. Swain, church school director; Irene Speed, women's leader; Mary Lou Swain, music director; Olive Penrod, social chairman; Willard Hartnell, Edith Bechtol, and Irene Speed, building committee members; Clara Coburn, Zion's League supervisor; Caleb Clark, branch solicitor and treasurer; Jessie Penrod, librarian; Nellie Ann Currier, book steward; Benjamin O. Longsdorf, historian; and William C. Swain, branch clerk and publicity agent.

The young women have organized into a group called the Maneca Circle, with Clara Coburn as their president. They sponsor the nursery and are doing missionary work.

Elder Don Landon has been actively engaged in missionary work in and around Salem.—Reported by WILLIAM C. SWAIN

District Conference

SEATTLE, WASHINGTON.—"All Are Called" was the theme of the Saturday morning prayer service of the Seattle District conference held October 24. Apostle E. J. Gleazer gave the opening remarks.

Classes followed throughout the day. Elder Aleah Koury taught the eleven o'clock class. Bishop Monte Lasater spoke on financial obligations during the first class period on Saturday afternoon. While Brother Lasater continued his class for the women, the men, particularly the priesthood members, met with Elder Howard Sheehy. Following the afternoon classes, Brother Ray Sowers showed slides taken at Camp Kintah in 1953.

On Saturday evening, Apostle Gleazer spoke on the third commandment, "Thou shalt not take the name of the Lord thy God in vain." His sermon referred to taking the name of Jesus Christ upon us at baptism.

The Sunday services of the conference were held at the Scottish Rite Temple, 1115 Broadway. Brother Gleazer was the morning speaker.

At the afternoon business session, the following men were recommended for ordination: from Yakima, Gary Brown, priest, and Darrell Day, priest; from Tacoma, Bob Logan, deacon; from Everett, Harold Johnson, elder, Roy Knight, priest, Gayle Scafe, priest, Kenneth Scafe, deacon, and Richard Gilberts, deacon; from Seattle First, Byron Insee, elder, Loren McDole, elder, and Roy Glomstad, elder; from Seattle Second, Franz Winegar, elder, Kenneth Nelson, elder, and Harvey Coleman, priest.

The following officers were elected: Charles Powers, district president; Alma Johnson and Ray Sowers, counselors; Mary Jane Johnson, secretary; Paul Duvic, treasurer; Roy Earl, pastor to isolated Saints; Esther Braman, religious education; Clarence Johnson, young peo-

ple's director; Grace Nichols, music; Ruth Selzer, women's leader. The following were sustained: Monte Lasater, bishop; Adolph Lundeen, evangelist, and Florence Merriman, historian. Paul Anderson is to be missionary supervisor to Wenatchee-Yakima territory.—Reported by MILDRED SHEEHY

Interesting Book Review

NAUVOO, ILLINOIS.—A district meeting of the women's department was held at the church in Fort Madison on Thursday, November 19, under the supervision of District Leader B. A. Galbraith. A fellowship service was held at ten o'clock, with Elder Fred Banta in charge. Sister Alice Burgess, of Independence, Missouri, gave an inspirational talk on prayer.

A potluck dinner was served at noon. In the afternoon, Sister Burgess reviewed the book *Joseph Smith III*. This was of particular interest to the Nauvoo delegation, since much of Joseph Smith's life was spent at Nauvoo. Many interesting details of the old city were related, as well as stories of his father and mother. In his manhood, Joseph III had served Nauvoo as alderman, school director, and justice of the peace. It gave everyone a greater appreciation for the leaders of our church.—Reported by FLORENCE OURTH

Church Building Improved

SALT LAKE CITY, UTAH.—The branch business meeting was held September 23. Improvements to the church include hardwood floors for the chapel, new carpeting for the chapel aisles and the rostrum as well as the front classroom, new wiring in the church building, a new lighted sign for the church lawn, new lawn between the porch of the church and the parsonage, further work on the refinishing of the church pews, and wrought-iron handrails installed beside the church porch steps.

The following officers were elected: Russell F. Ralston, branch president; Silas Egan, Jr., religious education leader; Ardis Everett, women's leader; Lura Louise Jones, children's supervisor; Alice Fredenberg, secretary and recorder; Robert Fredenberg, Zion's League sponsor; Florence Ralston, music supervisor; Betty Wardle, treasurer; Arlis Joy, custodian. James Wardle will continue as branch solicitor. Counselors to the branch president are Gustav Gerwien, Silas Egan, and James Wardle. Lura Louise Jones will continue as branch historian.

Ann Land and Audrey Hamilton were re-elected to serve as auditors. Named on the improvement committee were Robert Fredenberg, chairman, Ardis Everett, and James Wardle. The finance committee consists of Henry Eggen, chairman, Ann Land, and Silas Egan, Jr.—Reported by LURA LOUISE JONES

Pastor's Grandchildren Blessed

LAS VEGAS, NEVADA.—At a meeting of the mission at the home of Pastor Robert Hampton on November 18, the two grandchildren of Brother Hampton were blessed. Louanne Denise Hampton was blessed by Apostle Paul M. Hanson and Elder Robert Hampton. She is the daughter of Paul and Mary Hampton. Stanley Van Hampton was blessed by Seventy Russell F. Ralston and Elder Robert Hampton. He is the son of Mr. and Mrs. Roy Eugene Hampton.

Brother Hanson spoke on his travels to Palestine, the Holy Land, and Brother Ralston was the speaker on November 18.—Reported by GENEVIEVE DEXTER

Bulletin Board

Services at Tallahassee

Church services are held at 633 West Pensacola, Apartment 4, Tallahassee, Florida, each Sunday morning at 10:00. Members in that area are invited to attend.

Northern Indiana District Institute

An institute for members in Northern Indiana District will be held January 16 and 17, beginning at 1:00 p.m., Saturday, in the high school at Fremont, Indiana. Classes will be provided for the Melchisedec and Aaronic priesthoods, young people, and church school workers, as well as a general class on "Methods of Evangelism." Seventy Cecil Ettinger will speak at 7:30 Saturday night, and Apostle D. O. Chesworth at 10:45 Sunday morning. Seventy James Daugherty and Missionary Elder Clair Weldon are to be in attendance also. Meals will be served in the school cafeteria, and housing will be provided by local members or in the school if necessary (out-of-town members should bring cots and bedding if they have them). Those planning to attend are requested to send a card as their registration to Claude Smith, Coldwater, Michigan.

ARTHUR MIDDLETON
District President

Pomona, California, Mission

The Los Angeles Stake officers announce the opening of a new mission of the church in Pomona, California. Services are being held in the Women's Club building at 172 Monterey Street. Members outside the stake having relatives or friends who might like to have mission officers contact them are invited to send their names to Norman Gurwell, 143 North Conlon, West Covina, California (telephone EDgewood 7-4416).

GARLAND TICKEMYER
Stake President

New Missions in Oregon District

The following new missions and church schools are being organized. Members having friends or relatives in these areas who might be interested in attending meetings are urged to write, giving as much information as possible, to either the district secretary, Elder Roy Kieser, 3207-K Street, Vancouver, Washington, or the district president, Elder J. L. Verhei, Route 1, Box 140-a, Zacolt, Washington.

Dalles Port, Washington
The Dalles, Oregon
Astoria-Seaside, Oregon
Tillamook, Oregon
New Port-Toledo, Oregon
Vernonia-Mist, Oregon
Multnomah, Oregon
Stevenson, Washington
North Bonneville, Washington
Lewis River, Washington (which includes Amboy, Zacolt, Battle Ground, and vicinity)
McMinnville, Oregon
Gresham, Oregon
Portland, Oregon-St John's District (any address in Portland with north only attached to its number)

Formal Opening of New Portland Church

The formal opening of the new Portland First Church is scheduled for Sunday, January 10. High Priest Robert Bishop of Santa Rosa, California, is to be the morning speaker. Sev-

enty George A. Njeim will give the evening address. All former members, pastors, and district officers and their companions are invited to attend. Brother Bishop is to address members of the district priesthood and their wives at 7:45 Monday evening.

J. L. VERHEI, District President
GORDEN LAMPARD, Pastor

Books Wanted

Floyd Potter, 35 Wrights Road, Drummoyne, N.S.W., Australia, would like to get copies of *Das Buch Mormon* (German) and *Mormon's Bog* (Danish) which are out of print.

Requests for Prayers

Mrs. Lucy Cose of Deloit, Iowa, requests prayers for her seven-year-old great nephew who can neither talk nor walk.

Jay W. Driskell, Box 75, Ft. Madison, Iowa, requests prayers for a nonmember friend in the service who prefers to remain anonymous.

Mrs. Lila Simmons, Black Gun, Oklahoma, requests prayers for her brother-in-law, Elton Abbott, who is a patient at the veterans hospital in Muskogee, Oklahoma. He was operated on December 16. She also asks prayers for her mother who is in poor health.

Prayers are requested for Clem Curtis, Route 3, Oblong, Illinois, who was baptized recently. He would like to serve in the church but ill health prevents him from doing so.

BIRTHS

A daughter was born on November 12 to Samuel and Lucille Anderson of Flora, Illinois. She has been named Celia Ann.

A son, Dana Lew, was born on August 14 to Mr. and Mrs. Dennis A. Sturgill of Dunlap, Iowa. He was blessed on October 3 by Elder Raymond Butterworth. Mrs. Sturgill is the former Doris Hotze. Both parents attended Graceland.

A daughter, Catherine Maureen, was born on July 23 to Mr. and Mrs. John K. Weiss of Dunlap, Iowa. She was blessed by Elders Paul Argotsinger and George Smith on October 3.

A son, Timothy Jay, was born on January 2, 1953, to Mr. and Mrs. Claude Black of Dunlap, Iowa. He was blessed on October 3 by Elders George Smith and Paul Argotsinger.

A daughter, Patricia Ann, was born October 22 to Capt. and Mrs. Kenneth Walker at the Air Force Hospital, Parks Air Base, California. Capt. Walker is in Okinawa, and Mrs. Walker and children are living in Oakland.

A son, James William, was born August 28 at St. Luke's Hospital to Mr. and Mrs. Alfred V. St. Clair of Saginaw, Michigan. He was blessed on October 25 by Elders Stanley Horton and James McBride at the Reorganized Church in Clio, Michigan.

A daughter, Cecilia Joy, was born December 4 to Mr. and Mrs. Clarence E. Troyer of Independence, Missouri. Mrs. Troyer is the former Dorothy Sumption. Both parents are graduates of Graceland College.

A son, Malcolm Edward, was born November 20 to Mr. and Mrs. R. E. McLean of Vancouver, British Columbia. Mrs. McLean is the former Peggy Cobb of Calgary, Alberta, and Independence, Missouri.

Mr. and Mrs. Clair Weldon of Fort Wayne, Indiana, announce the birth of a daughter, Meurial Dawn, born December 5. Mrs. Weldon is the former Jessie Bruch of Cameron, Missouri.

A son, Reed Harrison, was born on September 5 to Mr. and Mrs. Thor K. Oltvedt of Minneapolis, Minnesota. He was blessed on October 4 by his grandfather, Elder R. C. Zuelsdorf and Elder Roger Lundeen.

A son, Darrel Wayne, was born on November 14 at the Independence Sanitarium to Mr. and Mrs. Warren D. Wheatley of Lee's Summit, Missouri. He was blessed on November 29 by Elders Dean Adams and A. G. Hougas at the Reorganized Church in Lee's Summit.

DEATHS

DOWNEY.—Abigail Rose, daughter of Gilbert and Cynthia Watson, was born April 28, 1869, in Binghamton, Wisconsin, and died December 1, 1953, in Independence, Missouri. She moved to Nebraska at the age of seventeen where she taught school for four years. She was married on March 6, 1890, to John Henry Logeman, who died June 12, 1933. With her husband and four children she moved to Independence, in 1908, where she was superintendent of the junior department at Stone Church for four years. In 1935 she was married to Charles Downey; they made their home in Michigan for thirteen years, then returned to Independence because of her poor health. She had been a member of the Reorganized Church since 1892.

She is survived by her husband; a daughter, Cynthia DeLong of Lamoni, Iowa; and three sons: Arden of Riverside, California; Ammon and Jerard of Independence. Funeral services were conducted by Elder Glaude A. Smith and Evangelist Arthur E. Stoff at the Roland Speaks Chapel. Interment was in Mound Grove Cemetery.

HOWE.—Erma Acker, was born January 3, 1882, in Reed City, Michigan, and died November 11, 1953, at her home in Horton, Michigan. She was married on June 24, 1903, to Fred N. Howe, who preceded her in death. She had been a member of the Reorganized Church since April 5, 1896.

Surviving are three daughters: Mrs. Winnifred Causie of Litchfield, Michigan; Mrs. Ione Ebert of Pigeon, Michigan; and Phyllis Bernice of Horton; a son, William A. of Horton; a sister, Mrs. Joseph Johnson of Rapid River, Michigan; a brother, William V. Acker of Chatham, Michigan; and six grandchildren. A daughter, Mary Irena, died on June 20, 1952. Funeral services were held at Hanover, Michigan, Elder E. J. Grigg officiating. Interment was in Horton cemetery.

HAYTON.—Thomas H., Sr., son of Thomas S. and Mary Hayton, was born July 16, 1890, at Lehigh, Missouri, and died November 3, 1953, at Oklahoma City, Oklahoma. He spent most of his early life in or near Joplin, Missouri, where he was baptized into the Reorganized Church and in 1915 was married to Harriet Renick, who survives him. In 1927 they moved to Oklahoma where he managed a dairy farm at Ardmore; three years later he became manager of the Gaylord Guernsey Farm in Oklahoma City and continued to work in that position until his death.

Besides his wife he leaves a son, Thomas H., Jr., of Oklahoma City; five sisters: Mrs. Pearl Elrick of Kansas City, Missouri; Mrs. Marie Fuller of Independence, Missouri; Mrs. Frances Dunham, Mrs. Ethel Amick, and Mrs. Donna Winters of Roscoe, Missouri; three brothers: Victor of Parma, Idaho; Randolph of Independence, Missouri; and George of Roscoe; and three grandchildren. Funeral services were conducted by Elder G. Stewart Wight at the Sherman Chapel in Oklahoma City. Interment was in Memorial Park Cemetery.

PFANMILLER.—Alvin Michael, son of William and Mabel Pfanmiller, was born June 21, 1898, at Rosedale, Kansas, and died November 8, 1953, in Lincoln, Nebraska, after several months of illness. On September 26, 1925, he was married to Celia Ruth Smith and moved to Lincoln where for twenty-eight years he was employed by the Van Sickle Glass and Paint Company. He was baptized into the Reorganized Church on February 24, 1930, and on January 4, 1931, was ordained a deacon. He served faithfully in this capacity until his death. During World War I he saw service on six fronts and received the French *Croix de Guerre*, the Silver Star, and the Divisional Four *Regaire*. He was a member of the American Legion and the Second Division Association.

He is survived by his wife; a son, Alvin W. of El Segundo, California; two sisters: Mabel Bender of Kansas City, Kansas, and Ruth Williams of Baldwin Park, California; and three grandchildren.

COATNEY.—Zeralda Ann, daughter of P. F. and Missouri L. Lunday, was born August 13, 1870, near Fortescue, Missouri, and died November 26, 1953, at her son's home in Fortescue. On December 24, 1885, she was married to William Coatney who died on August 18, 1942. Six of their eight children also preceded her in death. She had been a member of the Reorganized Church since 1924.

She is survived by one son, Harry Coatney of Fortescue; a daughter, Mrs. Grace Brown of Bigelow, Missouri; a brother, George Lunday; four grandchildren; and six great-grandchildren. The funeral service was conducted by Evangelist O. Salisbury at Mound City, Missouri.

Index to Saints' Herald, Volume 100, 1953

Editorial and General

- Abraham, The Book of, 1089
Adams, George—Reorganization Pioneer, 490
Akers, Bob: Young People in the News—Stanley Leonard, 185; Steve Robinson, 281; Clair Shepherdson, 761; George and Sequoyah England, 953; J. Frank Daugherty, 977; The Davis Sisters, 1167
Alcoholics Sick People, Are? 928
Alcoholic, You Can Help an, 1042
Aldredge, Dennis S.: Why This Church? 780
Alkire, Dave: A Problem in Ethics, 832
All Are Called, 173
Amsberry, Rolla L.: Report from Iran, 969
And His Name Shall Be Called Counselor, 867
Anderson, Dorothy Eastwood: The Restoration Festival in Northwestern Illinois, 495
Andes, J. E.: Poliomyelitis, 562
Andrews, Alma C.: More Power for Your Church (book review), 660
Angels in Your House, 485
Ankney, Dick: A Letter to Mom, 424
Answer to a Youth's Question, 1123
Anthony, Joseph H.: In Memoriam, 34
Apostasy, I Doubted the, 782
Apostolic Witness, 315
Apostolic Council, History of the, 317
April, Restoration Festival Month, 280
Are We Keeping Pace? 200
Armeson, Kathryn: Improving Worship Services in the Women's Department, 492
Arnson, Mrs. S. S.: The Relay Race, 153; Grandmothers Are the Nicest People, 686
As in Days of Old, 856
Auditorium—a Place of Fulfillment I, 1156; II, 1180; III, 1204
Australia, New Church in, 497
Australasian Young People Are Serious in Their Leadership Training Studies, 714; Australasian Report, 945
Autobiography Titles, 135

Babylon, The Jewels of, 1011
Bacon, A. Lucille: The Power of Emotion, 804; My God and I, 1164
Baldwin, Joseph: How Do You Follow Christ? 297
Baptismal Day Letter, 1191
Bargains, 707
Barrington, George: Forever—Obedience, 833
Be Not Afraid, 584
Beggs, Edith G.: Success, 874
Bell, Franz: The Fountain of Life, 780
Bell, Tom: Interesting Personalities—Elizabeth McMicken, 426; Godly Leadership and Common Consent, 440; With God in Red China (book review), 727
Being Dead Yet Speaketh, 675, 699, 1068
Benner, Mrs. Melvin: I Want Zion, 831
Bennett, Floy L.: Serve the Lord with Gladness, 974; Feed My Lambs, 1184
Berndt, G. Everett: Christmas Gifts, 1219
Berry, Mrs. Theodore: My Religion, 909
Bethel Dayle: Higher Education and the Principles of the Kingdom, 1072
Bible, Influence of the, 77
Bible in the Lives of Great Americans, The 545
Bickle, Mrs. Frank: The Last Closet, 758
Black, Harry: The House of the Lord, 224; The Call to Perfection, 1144
Blackmore, John: An Old Concordance, 78; A Valuable Gift, 129; History of the Seventies, 341
Blair, W. W.—The Testimony of, 467
Blessed Are They That Mourn, 941
Blessing Others Today, 732
Blue Pencil Notes, 156, 350, 487
Blood, Of One, 416
Bogue, Gertrude: The Second Mile, 875
Boldness, A Day for, 1157
Books: When God Moves In, 84; The Autograph of God, 113; Ways of Teaching, 113; What Modern Theologians Are Thinking, 156; Together With God, 514; The Better Church School, 514; Making Good as Young Couples, 514; More Prayer Meeting Topics, 514; Your Teen-Ager and You, 534; Angel Unaware, 609; Opening the Doors of Faith, 660; More Power for your Church, 660; Ways Youth Learn, 692; Topics for the Youth Fellowship, 692; Workshop Services for Life Planning, 693; Arranging Church Flowers, 708; Special Programs for the Sunday School, 708; Report from Christian Europe, 708; Guiding Workers in Christian Education, 708; Programs for the Junior High Fellowship, 727; With God in Red China, 727; Whom God Hath Joined, 800; Training for Parenthood, 828; Making Your Marriage Succeed, 828; The World and the West, 828; The Resurrection and the Life, 852; Paul, 852; Understanding My Congregation, 884; Projects That Pay, 884; In Favor with God and Man, 884; The Unfolding Drama of the Bible, 885; Handbook of Skits and Stunts, 885; Expository Preaching for Today, 900; The Bible and You, 900; Heralds of the Gospel, 900; They Stand Tall, 925; Stories to Grow By, 925; Practical Church Publicity, 971; The Recreation Leader, 971; Our Church Plans for Children, 971; Stewardship in the Bible, 971; The Minister's Personal Guide, 985; A History of Christianity, 1015; " . . . And Be Baptized" 1015
Book of Mormon Points the Way to Zion, Part I, 632; Part II, 704; Part III, 728; Part IV, 754
Book of Mormon Story, 762
Bosshardt, Mrs. Herbert: A Mother's Day Offering, 422
Boy Scouts Honor the Whole Family, 84
Braby, Lois: The Miracle of Creation, 303
Briggs, E. C.—The First Missionary to Utah, 612
Briggs, G. N. (Tribute to), 59; Funeral sermon, 79
British Isles Mission, Greetings from, 775
Broken Date, The, 1115
Brotherhood Will Come, 564
Bryant, Barbara: God Does Belong in a Marriage, 355
Bryant, Stele A.: Trial and Crucifixion of Jesus, 307; This Do in Remembrance, 923; The Widow's Mite, 1026
Bryant, Verda E.: Gracelanders Corporation—Japan, 1192
Building Spiritual Reserves Through Prayer, Faith, and Study, 614
Burden, The, 75
Burgess, Alice M.: Let Nothing Separate You from Each Other, 182; Peace at Home, 398; Training for Parenthood (book review), 828
Burgess, Samuel A.: The Book of Abraham, 1089
By These Things, 326

Cackler, H. W.: Financing Our Stake Building Program, 1162
Calico Pancakes, 103
California State Fair, Church Booth at the, 1049
Calling, How Great Is Thy, 14
Camp Song, 254
Case, Alice Montague: A Missionary of the Church, Part I, 10; Part II, 36; Part III, 60; Part IV, 82; Part V, 106; Part VI, 130; Part VII, 152; Part VIII, 178; Part IX, 204; Part X, 228; Part XI, 250; Part XII, 370; Part XIII, 394; Part XIV, 420; Part XV, 442; Part XVI, 468; Part XVII, 491
Celestial Glory, Who Is Entitled to, 507
Chambers, Hazel: The Pattern, 618; A Woman's Prayer, 759
Chatburn, Alberta: Meeting the Needs Around Us, 540
Chatburn, Letha H.: I Remember, 714
Chesworth, D. O.: Four Decades of General Church Ministry, 12; I Count It a Joy, 324
Cheville, Roy A.: An Enduring Heritage, 79; These Things I Offer You, 372; Be Not Afraid, 584; We Make Things Come True, 1000; The Kind of Christ-ians We Need This Year, 1205
Children, Our Responsibility to, 533; Children Are in Danger, 604
Child's Prayer, A, 537
Child Shall Lead Them, A Little, 1215
Choices, A Career in, 330
Christ, A Testimony of the, 321
Christ, Joint Heirs with, 917
Christ, Tribute to, 1116
Christmas We Need This Year, The Kind of, 1205
Christmas in Palenque, 1208
Christmas Tree, The First American, 1214
Christmas, Help Your Child to Enjoy, 1215
Christmas Gifts, 1219
Christian Concept of Property, A, 498
Christy, L. E.: Togetherness, 1112; Forgiveness and Peace, 1139
Church Helps in Leadership Training, 393
Church Press Editors Meet in Washington, D. C., 556
Church, Why This? 780
Church Men in the News: E. P. Darnell, 93; R. L. Amsberry, 162; Roy D. Johnston, 450; Raymond Booker, 474; H. W. Burwell, 496; Dr. Floyd Skelton, 544; Jesse Cady, 644; Linden E. Wheeler, 859; William A. Fetter, 904; Dr. William E. Phillips, 981; C. G. E. Downing, 1050
Church Women in the News: Ruth Briggs, 905; Alma Power, 1093
Cigarette Advertising, Misleading, 643
Clark, William H.: Truth, 947
Closet, The Last, 758
Coincidence? 711
Cole, Clifford A.: Our Church Plans for Children (book review), 971
Collins, Camilla: In Favor With God and Man (book review), 834
Colvin, Heber F.: And When Thou Prayest, 952; A Matter of Good Will, 1212
Come Up Higher, 806
Compler, Anton D.: The Church in Holland, 776
Communion, Serving the, 850
Communion Message, A, 1137
Community Asset, A Real, 1096
Concordance, An Old, 78
Congregational Singing, 1223
Conspicuously Christian, 592
Constance, Marguerite: The Fine Art of Receiving, 734
Continental European Mission, The, 774
Conversion of Jerry Sutton, 446
Conway, John T.: The Resurrection and the Life (book review), 852
Cooper, Mary: Young People in the News: Russell Hampton, 67; Roger Yarrington, 255; Needed: A More Adequate Program, 617
Co-operation, 679
Copeland, Miss Gertrude Retires, 13
Corbett, A. J.: The Symbol of the Eagle, 557
Council Bluffs Church, Opening of the New, 210
Courage, A File on, 459
Created to Share, 876
Creston—A Story of Consecration, 549

Crippen, C.: Getting Work Done, 825
Criticisms Answered, 247
Criticism, The Dangers of, 411
Crossan, Alice: John Brown's Spirit, 568
Crownover, A. Orlin: Waller Memorial Chapel, 396
Crum, Melva: When God Intervened, 413; Praise for Tokyo Army Hospital, 827
Cultural Enjoyment, Conditioning a Child to, 663
Curry, Myron M.: Philosophy for a Gadget, 206

Darling, John R.: The Autograph of God (book review), 113; Ways of Teaching (book review), 113; Church Helps in Leadership Training, 393; Into All the World—Through Study! 493; Guiding Workers in Christian Education, 708; Australasian Young People Are Serious in their Leadership Training Studies, 714
Daugherty, James C.: A Growing Testimony, 345
Davies, Fred O.: The Positive Fruitage of Eternal Judgment, 365; Blessed Are They That Mourn, 941
Davis, J. Arthur (Autobiography) 570
Davey, R. E.: The Kingdom of God, 53; Tangible Evidences, 327
DeBarthe, Enid Stubbart: Musings of a Housewife, 352
Decentralize, Time to, 1035
De Folo, Keith: You Can Help an Alcoholic, 1042
DeLapp, Mrs. G. Leslie: How Great Is Thy Calling, 14
Democracy vs. Communism, 707
Derry, Charles: Letter to the Herald (featured under "Being Dead Yet Speaketh"), 1068
Deserters, Be Not, 825
Didon, Henry: Tribute to Christ, 1116
Diggle, Lottie Clarke: Parents in Partnership with God, 64; Set in Order Your Own House, 1142
Directory of Colleges in Church Towns, 110
Discipleship, The Cost of, 629
Divine Paradox, 689
Divine Authority of Joseph Smith, The, 872
Dobson, Grant: Overcoming Today's Tensions, 1188
Doctrine and Covenants, Corrections for the New, 680
Does It Make Any Difference Which Church I Attend? 922
Don't Make Our Missionaries III, 109
Downs, Sanford: Heirs of the Kingdom, 821
Drama as a Devotional Art, 639
Draper, M. L.: By These Things, 326; Australasian Report, 945; Remembering, 1143
Dream Dreams, 543
Dream Come True, A, 976

Eagle, The Symbol of the, 557
Easter, Edna: Young People in the News—Mirla Jewett, 377; George Knotts, 521
Easter Service Suggestions, An, 293
Easter—1953, 296
Easter the Year Around, 297
Eastham, Rous: Latin-American Wedding, 692
Eastwood, Alice: The Tower View, 713
Easy to Identify, 784
Economic Justice, For, 843
Editor Expresses Regret, 56
Edwards, F. Henry: To What Purpose, 171; Stability in Marriage, 267; Apostolic Witness, 315; A Good Influence, 723; Missions Abroad, 771; The Necessity of Prethoed, 915
Ellswick, Marion and Marilla (biographical sketch), 32
Elsner, Ruth: It Can Be Done, 136
Emotion, The Purpose of, 159
Emotion, The Power of, 804
Enduring Heritage, An, 79

- Enns, The Works of the, 1155
Ernsberger, Lois: Mary the Mother, 302
Error, The Seven League Boots of, 488
Eternal Judgment, The Positive Fruitage of, 365
Eternity, The Solemnities of, 608
Ethics, A Problem in, 832
Ettinger, C. R.: The Cost of Discipleship, 629; Paul (book review), 852
Everett, James A.: Utah-Western Colorado Youth Retreat, 1146
Every Man Is Accountable, 518
Every Member Evangelism, 1016
Exhibit at Community Folk Festival, 1147
- Faith that Functions, A, 149
Faith, He Kept the, 537
Faith, Lectures on, 579
Faith, A Short Essay on, 759
Faith or Fatalism, 1114
Falling in Love, 99
False Doctrine, The Consequences of, 893
Fan Letter, 1113
Farnum, George R.: The Bible in the Lives of Great Americans, 545
Farrow, P. E.: God's Witness to Us, 324; Every Member Evangelism, 1016
Father's Prayer on Father's Day, A, 560
Feed My Lambs, 1184
Ferris, Deam H.: Sainly Microscopist, 201
Financial Law Compliance, Record, 1040
Financing Our Stake Building Program, 1162
Finley, Kleta H.: Thanksgivings, 1113; The Messiah, 1220
Fisher, Agnes A.: If I Had Time to Read, 951
Fisher, M. Virginia: Inspiration, 252
Five Wise and Five Foolish, The, 1044
For Good and Evil, 435
For Unto Thee Is Given, 1191
Forgiveness and Peace, 1189
Fossum, Olaf: The Church in Norway, 778
Fountain of Life, The, 780
Fox, Barrie: Counting My Blessings, 783
Franklin, Faye: The "San" Chapel, 586
Franz, Calvin W.: A Christian Concept of Property, 498
Frater, Alan S.: The Book of Mormon Story, 762
Frederick, J. George: Don't Say It Couldn't Happen, 248
Freedom Unlimited, 581
Freeman, Carol: The Show Is On, 400
Freeman, Emma V.: The Poor, the Tithe, and the Offering, 176; Memories, 567
From Heaven or of Men, 437
From the King James Translation to the Inspired Version, 994
Fry, Charles: Criticisms Answered, 247; Man's Creation and his Precarant Life, 801
Fry, Evan A.: Book Review—When God Moves In, 84; Why Did Joseph Smith Read James 1:5? 392
- Gabriel, Gerald: All Are Called, 173; Seeking for the City, 509
Gadget, Philosophy for a, 206
Galbraith, B. A.: Every Man Is Accountable, 518
Gamet, Mrs. Eugene: Race Track Reunion, 444
Gardner, Les: Task for the New Year, 16
Gardner, Pearl: Arranging Church Flowers (book review), 708
German Mission, The, 777
Gethsemane, 303
Getting Work Done, 825
Gibson, Margaret: The Best Gifts, 1214
Gifts, They Presented Him, 12
Gifts and Calling of God, The, 132
Gift, Our One Great, 1107
Gifts, The Best, 1214
Give Us This Day, 27
Gleazer, E. J., Jr.: In Memoriam to Joseph H. Anthony, 34; It Is Your Business, 701; A College on a Hill, 989; A Day for Boldness, 1157
Gleazer, E. J., Sr.: I Received It Not of Man, 318; Those Who Will It So, 461; A Revealing God, 1061
God Is Still Working, 105
God Lives, 318
God's Witness to Us, 324
God Does Belong in a Marriage, 355
God and Country Awards, Fifteen Scouts Receive, 425
Godly Leadership and Common Consent, 440
God's Power Is Big Enough, 483
Godhead of Jesus Christ, The, 634
God and Christ Two Persons, 752
God's Plan for Living, 897
God, The Merciful, 939
God, A Revealing, 1061
God and I, My, 1164
Good Old Days, The, 494
Good Works, The Honor of, 891
Good Sportsmanship, 996
Good Schools Are Your Responsibility, 1065
Good Part, The, 1190
Good Will, A Matter of, 1212
Gosline, Marie: The Good Old Days, 494; Building the Kingdom, 566
Gould, Gladys: Daughters of the Kingdom, 328; The Auditorium—a Place of Fulfillment I, 1156; II, 1180; III, 1204
Gould, W. S.: The Graceland Idea, 992
Goulee, William T.: The Things That Remain, 783
Graceland Gazette: 17, 114, 209, 255, 331, 377, 401, 473, 522, 617, 1001, 1025, 1047, 1095, 1145, 1193
Graceland, In Partnership with, 987
Graceland—A College on a Hill, 989
Graceland Idea, The, 992
Gracelanders Corporation—Japan, 1192
Graham, Charles V.: Understanding My Congregation (book review), 884
Grandmothers Are the Nicest People, 686
Griffiths, Ruby: Does God Need Our Prayers? 1066
Guiding Light, The, 368
Guthrie, William T.: Heralds of the Gospel (book review), 900
- Hands That Serve, 520
Hands, Leona N.: The Lesson, 278; Of One Blood, 416; Blessing Others Today, 732; "That Will Be All, David", 1022
Hanson, Paul M.: God Lives, 318; An Anniversary of Service, 338; They That Wait Upon the Lord, 339; Proclaim These Things, 965
Harmony, An Era of, 657
Harper, Elsie: A Short Essay on Faith, 759
Harris, Joy: What Can a League Do? 208
Harris, Sydney J.: A Prayer for the President, 880
Hart, Lee: Topics for the Youth Fellowship, 692
Hartshorn, Chris B.: Ye Are My Stewards, 5; G. N. Briggs, 59; Keeping the History Straight, 292; From Heaven or of Men, 437; The Lord's Prayer, 441; Church Press Editors Meet in Washington, D. C., 556; Proclaim Liberty, 603; Children Are in Danger, 604; Enter into Life, 749; Joint Heirs with Christ, 917; Take Heed unto Thyself, 1109
Harvest and the Laborers, 154
Harvest of Life, What Shall It Be? 418
He Is Risen, 295
Heart, An Understanding, 651
Hegwood, Gladys L.: A Good Neighbor, 207; Teacher Extraordinary, 880
Heirs of the Kingdom, 821
Heritage, Our, 275
Hield, Charles R.: A Testimony of the Christ, 321; Jesus Christ, the Son of God, Part I, 1133; Part II, 1160; Part III, 1186
Hield, Mrs. Effie: A Little Child Shall Lead Them, 1215
- Higdon, Barbara McFarlane, 1046
High School Graduates at 44, 419
Higher Education and the Principles of the Kingdom, 1072
Holland, The Church in, 776
Holman, Ruth Lewis: Calico Pancakes, 108
Holmes, Edgar S.: Unto Honor I Have Called You, 784
Holmes, Mrs. Wayne N.: So Fresh from Heaven, 830
Holmes, Reed M.: Who Will Bring Forth the Kingdom? 125; These Things I Have Seen and Heard, 322; The Consequences of False Doctrine, 893; Shine—As Lights in the World, 1085
Holmes, Mrs. Wayne N.: Hands That Serve, 520
Home, Thank God for, 663
Honor Students' Roundup, 808
Hope of the Ages, 896
Hougas, Ward A.: A Faith That Functions, 149; What Modern Theologians Are Thinking (book review), 156; It Can't Be Bought, 677; The Pied Piper, 869; Practical Church Publicity (book review), 971; I Walked Today Where Jesus Walked, 1013
House of the Lord, The, 224
Housewife, Musing of a, 352
How I Was Won, 542
How Do You Follow Christ? 297
Howard, Barbara: Mission in Mt. Dora, Florida, 669; The World and the West (book review), 828; Linden E. Wheeler, (Church Men in the News), 859; William A. Fetter (Church Men in the News), 904; Ruth Briggs (Church Women in the News), 905
Howard, Dick: I Will Testify of Him, 88; Created to Share, 376
Howes, Fred: A Look at the Institute, 616
Humility, 135
Humility of Great Minds, The, 531
Hunter, E. Y.: Spiritual Gifts, 101
Hunter, Courtney: Summer Phantasy, 610
Hunter, Shirley: Interlude, 66
Hushman, Jean: Money and Me, 688
Hymns Are Important, 175
- I Will Testify of Him, 88
I Received It Not of Man, 318
I Remember, 714
Identification, 1162
If Words Could Kill, 963
Immer, Fred: The Law of Surplus Is Basic, 1234
Immortality, Proof of, 299
Improving Worship Services in the Women's Department, 492
In Tune, 275
Incident, A Most Regrettable, 147
Indians Need Our Help, The, 466
Influence, A Good, 723
Inspiration, 252
Institute, A Look at the, 616
Intentions, What Are Your? 921
Interesting Personalities: Mrs. Gladys Furby, 138; Elizabeth McMicken, 426
Interlude, 66
Into All the World—Through Study! 493
Invitation, The Great, 819
Iran, Report from, 969
Irwin, Charles: Exhibit at Community Folk Festival, 1147
Israel Independence, Proclamation of, 104
Israel, Economic Experiments in, 564
It Can Be Done, 136
It Can't Be Bought, 677
It Is Your Business, 701
- James, Enna Nielsen: Mothers on the Firing Line, 590; The Stone Kingdom, 898
Jennings, Lillie: Proof for Nathan, 1218
Jensen, D. Blair: A Testimony of Jesus, 323; Report from Christian Europe (book review), 708
Jesus, A Testimony of, 323
Jesus Saves, 363
Jesus a Married Man, Was? 725
Jesus Christ, the Son of God, Part I, 1133; Part II, 1160; Part III, 1186
John Erown's Spirit, 568
Johnson, Glen H.: Zionizing Our Evangelism, 346
- Johnson, S. W.: Angels in Your House, 485; Expository Preaching for Today (book review), 900
Johnson, Walter N.: This Is Life Eternal, 221; The Priesthood Member and His Family, Part I, 902; Part II, 926; Record Financial Law Compliance, 1040
Jones, R. J.: What My Religion Means to Me, 516
Joy, I Count It a, 325
Juergens, Joy: A Child's Prayer, 537
- Kaplan, S. A.: Palestine in Prophecy, 538
Keir, James F.: God Is Still Working, 105
Keeping the History Straight, 292
Kingdom of God, The, 53
Kingdom, Who Will Bring Forth the? 125
Kingdom, Daughters of the, 328
Kingdom, Building the, 566
Kingdom, To Enter the, 733
Kingdom of God, The, 905
Kirkendall, Norma Anne: Faith or Fatalism, 1114; Plateaus, 1235
Kirlin, Ronald: Camp Song, 254
Kirtland Bank, 267
Koehler, J. A.: The Harvest of Life—What Shall It Be? 413
Kohlman, Aaron Bookler: Your Teen-Ager and You (book review) 534
Korea, As I Saw, 304
Korean News, 1096
Kornman, Charles: A Career in Choices, 330; A History of Christianity (book review), 1015
- Lake, Nettie C.: Humility, 135; God's Plan for Living, 897; Help Your Child to Enjoy Christmas, 1215
Lambkin, Ella: Puddles of Faith, 423; Two Prophets, 611; The Broken Date, 1115
Land of the Everlasting Hills, 1027
Landon, Don: Divine Paradox, 689
LaPointe, Myron F.: On Mother's Day, 427; The New Church at Wichita, Kansas, 693
Latin-American Wedding, 692
Latin-America, We Do Not Walk Alone In, 1163
Latter-day Resurrection, 507
Lauriston, Victor: Joseph Smith Never Preached Polygamy, 1138
Lea, Leonard J.: Let's Make a New Resolution, 3; Give Us This Day, 27; The Burden, 75; Falling in Love, 99; What's Right With Religion? 123; Let's Increase Our Stature, 243; Jesus Saves, 363; The Dangers of Criticism, 411; A File on Courage, 459; The Humility of Great Minds, 531; The Lift of the Spirit, 555; An Everlasting Light, 627; An Understanding Heart, 651; The Gift of Peace, 747; For Economic Justice, 843; The Honor of Good Works, 891; The Merciful God, 899; The Jewels of Babylon, 1011; Books, 1025; Time to Decentralize, 1035; The Days of the Shepherd, 1059; This Unfinished World, 1083; The Law of Constant Peril, 1131; The Works of the Enemy, 1155; The Tests of Religion, 1179
Learn of Me, 134
Lectures on Faith, 579
Leisure and Security—for What Purpose? 681
Lents, Donald V.: Greetings from the British Isles Mission, 775
Lesson, The, 278
Let Nothing Separate You from Each Other, 182
Let's Increase Our Stature, 243
Let Me Remember, 897
Let Me Have Light, 976
Life Eternal, This Is, 221
Life in Our Time, Part I, 249; Part II, 272; Part III, 298
Life, Enter into, 749
Light in Our Eyes, The, 539
Light, An Everlasting, 627
Light, Walk in the, 944
Listening, 419
Lively, Herbert C.: Whom God Hath Joined (book review), 800
Lord's Tenth, The, 8
Lord's Prayer, The, 441
Love, How Much? 389

- Love, The Power of, 854
 Loving, Albert L.: We Do Not Walk Alone in Latin America, 1163
 Lutz, Nell Miller: Being a Neighbor, 848
- MacKenzie, Stan: Reaching Higher, 105; He Is Risen, 295; Latter-day Resurrection, 507; The Light in Our Eyes, 539; Easy to Identify, 784
 Magoun, F. Alexander: The Two Philosophies, 565
 Man, The Measure of the, 58
 Man's Creation and his Precarious Life, 801
 Man, The Beginning of, 972
 Manifest More in This Present Time, 874
 Maples, Evelyn Palmer: Let Me Have Light, 976
 Marriage, Stability in, 267
 Marriage, Infidelity in, 1020
 Mary the Mother, 302
 Meditations on Zion, 733
 Meeting the Needs Around Us, 540
 Memories, 567
 Menzies, James S.: Projects That Pay (book review), 884
 Mesle, Carl: Boy Scouts Honor the Whole Family, 84; New Directory of Colleges in Church Towns, 110; Our Church and the Public School, 195; Pilgrimage to Palmyra, 641; Ways Youth Learn, 692; Last Call to Rochester Conference, 809; Handbook of Skits and Stunts (book review), 835; Answer to a Youth's Question, 1123; Rochester College Student Conference, 1166
 Mesley, Blanche: Stories to Grow by (book review), 925
 Mesley, C. George: Revelations of Truth, 320
 Messiah Choir, 1172
 Messiah Soloists for the 1953 Broadcast, 1182
 Messiah, The, 1220
 Mexico, If Christ Should Visit, 226
 Mightiest, The, 857
 Millennium, The Condition of Children in the, 642
 Miller, Mrs. Hale: Thankful for What? 1115
 Miller, Howard F.: A Foundation of Zion, 898
 Miller, Robert J.: Start Now, 138; Proof of Immortality, 299; A Picture Lesson, 487; By the Same Spirit, 605; The Play of Life, 923
 Mills, Helen A.: Spiritual Bargains for Kingdom-building, 445
 Ministry, Warm Personal, 849
 Miracle of Creation, The, 303
 Miracle, Our, 699
 Miracle of Pine Tree Valley, 1120
 Missionary of the Church, A (see Case, Alice), Part I, 10; Part II, 36; Part III, 60; Part IV, 82; Part V, 106; Part VI, 130; Part VII, 152; Part VIII, 178; Part IX, 204; Part X, 228; Part XI, 250; Part XII, 370; Part XIII, 394; Part XIV, 420; Part XV, 442; Part XVI, 468; Part XVII, 491
 Missions Abroad, 771
 Missions Abroad, 771
 Mission Abroad, The First, 781
 Misused Word, That, 996
 Modern Parable of the Talents, 904
 Mom, A Letter to, 424
 Money and Me, 688
 Montgomery, Josephine: The Measure of the Man, 58; Gethsemane, 303; Conspicuously Christian, 592
 Moore, Lois: Our Heritage of Spiritual Power, 86
 Morant, Jessie: When Prayer Healed, 710
 More About David Whitmer, 171
 Mother's Day, 422
 Mother's Day, On, 427
 Mothers on the Firing Line, 590
 Mottashed, C. G.: Under the Influence, 139
 Mulder, William: Utah Historical Quarterly, 515
 Music and Musicians, A Tribute to, 560
 Music in Worship, 662
 My Religion—As New as Tomorrow, 712
- McClain, Blair: The Conversion of Jerry Sutton, 446
 McCollam, Lola: They Presented Him Gifts, 12; Remember Lot's Wife, 445
 McDole, Wana Black: Special Programs for the Sunday School (book review), 708
 McDowell, F. M.: Making Your Marriage Succeed (book review), 828
 McFarlane, Ruth: Book Review—"Angel Unaware," 609
 McFarlane, Lyle: Modern Parable of the Talents, 904
 McGoldrick, Edward J., Jr.: Are Alcoholics Sick People? 923
 McKim, Marion C.: Seek Ye First the Kingdom, 253
 McMurray, William: A Communion Message, 1137
- Nagel, Sadi Moon: Dream Dreams, 543; A Biographical Sketch of Swen Swenson, Part I, 631; Part II, 658; Opening of New Warrington Church, 1088
 Nathan, Proof for, 1218
 Nauvoo House, 796
 Needed: A More Adequate Program, 617
 Neff, Charles: How I Was Won, 542; Young People in the News—Sharon Erickson, 665; They Carry On, 680; The Sign of Regeneration, 845
 Neighbor, A Good, 207
 Neighbor, Being a, 848
 New Bible After Six Months, The, 368
 New Eyes, Part I, 1070; Part II, 1092
 Newton, Kenneth A.: New Church at Decatur, 274
 New Year's Greetings, 1227
 Nixon, Lenora: Good Sportsmanship, 996; The Five Wise and the Five Foolish, 1044; The Good Part, 1190
 Njeim, George A.: Why I Am a Seventy, 344
 Norway, The Church in, 778
 Not One Shall Be Lost, 535
 Nyman, R. Carter: The Two Philosophies, 565
- Oakman, Arthur: The Godhead of Jesus Christ, 634; Into All the World, 773
 Oakman, Elva T.: Zion-building across the Sea, 950
 Obsession for Folly, 38
 Offering, How to Make an, 51
 Official: Deaver Appointed Administrator, 28; Notice to Business Men's Institute, 52; Reorganization of Oklahoma Districts, 76; Boy Scout Sunday, 76; Change of Bishop's Agent for Kirtland, 76; Herald Sunday Changed, 76; Auditorium Income, 76; Report of Baptisms, 81; Dr. Meredith to Graceland Board, 100; Sino-Japanese Youth Institute, 100; Institute in Evangelism, 124; Suggestions for Scout Sunday, 124; Canadian Agency, 124; Oklahoma Appointments, 148; Appointments and Transfers, 148; Appointment of Secretary to Quorum of High Priests, 172; Names of College Students Wanted, 172; Notice Regarding Resthaven, 172; Professional and Business Men's Institute, 196; Institute in Evangelism, 196; Notice of Sanitarium Day, 196; Sanitarium Openings, 196; June Class for Sanitarium School of Nursing, 196; German Hymnal to Be Published, 220; Church-wide Institute in Evangelism (program), 220; Baptismal Report for January, 244; Evangelism Institute, 244; Relief for Holland, 244; Concerning News Briefs, 292; Anonymous Contributions, 316; Leadership Training Program, 340; Notice to Pastors and Parents, 364; Alice Anson Appointed to Resthaven, 388; Appointment of Bishop's Agent Southwest Texas District, 388; Institute in Evangelism, 412; Classwork for Priesthood at Reunions, 412; Baptismal Report, 436; Reunion Materials, 436; Nauvoo Mansion House, 436; Report on Attendance, 436; Appointments and Transfers by
- Joint Council, 460; Church Secretary Appointed, 460; Notice to Administrative Officers, 460; L. E. Scott Granted Leave of Absence, 460; Death of Frank McDonald, 460; Conference in Korea, 484; Church on TV, 508; Are the Children Ready? 508; Death of Dr. G. L. Harrington, 508; Baptismal Report for March, 532; Nonresident Pastor for Arizona-New Mexico, 532; Nauvoo Memorial Service, 530; Releases from the Quorum of Seventy, 628; Church School Handbook, 652; Vacancies at the Sanitarium, 652; Clifford Cole Assigned, 652; Released From Quorum of Seventy, 676; Editorial Staff Enlarged, 676; Transcription of Business Men's Institute, 676; Report on President Smith, 700; Appointment of Bishop's Agent for Alabama, 700; Baptismal Report for May, 700; Appointments Canceled, 724; College Student Conference, 724; Pilgrimage to Palmyra, 772; Bishop's Agent for Western Oklahoma, 772; Recent Appointments, 796; Baptismal Report for June, 796; Baptismal Report for July, 820; Institute on Teaching Mission of Church, 820; European Broadcast Canceled, 820; A Message from President Israel A. Smith, 844; Pascagoula Is Debt Free, 844; Report on President Smith, 868; Honorable Release for Walter Dyke, 868; Appointment of Bishop's Agent for Kirtland, 892; Graceland Home-coming Date, 916; Letters to President Smith, 940, 1084; Baptismal Report for August, 940; Auditorium Emphasis in November, 940; Graceland College Day, 964; New Members to College Committee, 964; Attention: College Students, 988; November Emphasis on Auditorium Funds, 1012; Statement of Auditorium Fund, 1036; Notice of Appointment of Bishop's Agent for Red River District, 1036; Messiah Broadcast, December 20, 1084; Auditorium Plans Near Completion, 1084; Death of B. M. Anderson, 1084; Articles on Short Creek, 1108; Church Directory, 1108; Messiah Soloists, 1108
 Obedience—Forever, 833
 Oliver, Mrs. Lee E.: Brotherhood Will Come, 564; Hope of the Ages, 896
 One Born to Challenge, 1203
 One Fold, 29
 Ourth, Florence Sanford: Walking in Obedience (Word of Wisdom, Part X), 470
 Ourth, Lynn: Why Pray? 640
- Packard, Frederick C., Jr.: Democracy vs. Communism, 707
 Palace of the Governor, 1226
 Palestine in Prophecy, 538
 Palmyra, Pilgrimage to, 641
 Parables for Today, 738
 Parents in Partnership with God, 64
 Parkhurst, Lela: And a Branch Was Born, 523
 Parsons, Martha: Thank God for Home, 663
 Passion Play, Have You Even Seen a, 737
 Peace at Home, 398
 Peace, The Gift of, 747
 Peacemakers, Blessed Are the, 1229
 Peavy, Barbara: Interesting Personalities: Mrs. Gladys Furby, 138; My Wednesday, 353; High School Graduates at 44, 419; Raymond Booker, Outstanding Educator, 474; H. W. Burwell Honored, 496; New Church in Australia, 497; Creston—A Story of Consecration, 549
 Pement, Imogene: Drama as a Devotional Art, 639
 Pentecost, Facts About, 477
 Perfection, This Side of, 40
 Perfection, The Call to, 1144
 Peril, The Law of Constant, 1181
 Persecuted Turns Prosecutor, The, 291
 Personalities in the News: Marian Lindquist, 378
 Phillips, Emma M.: Obsession for Folly, 38; Opening the Doors of Faith (book review), 660; Sheba
- Leads the Way, 998; Miracle of Pine Tree Valley, 1120
 Philosophies, The Two, 565
 Phoenix, A New Church for, 62
 Picture Lesson, A, 487
 Pied Piper, The, 869
 Pillsbury, Edgar: Bargains, 707; Be Not Deserters, 825; The Mightiest, 857
 Pioneer Intolerance, 512
 Pix, Potter Article in, 915
 Plateaus, 1235
 Poliomyelitis, 562
 Poor, The Tithe, and the Offering, The, 176
 Potter, Floyd: A Rewarding Work, 348; Retaining Remission of Our Sins, 1131
 Praise for Tokyo Army Hospital, 827
 Pray, Why? 640
 Prayer Healed, When, 710
 Prayer for the President, 880
 Prayers, Does God Need Our? 1066
 Precept Upon Precept: Line Upon Line, 197
 Pre-existence—But How? 588
 Pre-existence of Man, The, 824
 Price, Pamela: The Power of Love, 854
 Priesthood Member and His Family, The—Part I, 902; Part II, 926
 Priesthood, The Necessity of, 915
 Proclaim Liberty, 603
 Proclaim These Things, 965
 Progress, A First in, 372
 Prophets, Two, 611
 Public School, Our Church and the, 195
 Public Service, In, 1185
 Puddles of Faith, 423
- Quartet in the News, 115
 Question Time: 18, 43, 57, 85, 112, 157, 181, 203, 227, 256, 306, 351, 373, 397, 417, 448, 465, 489, 517, 561, 587, 613, 637, 666, 709, 731, 757, 785, 805, 829, 853, 881, 900, 924, 949, 973, 1020, 1048, 1076, 1091, 1117, 1140, 1168
- Race Question, A Sane View of the, 291
 Race Track Reunion, 444
 Radio and TV Programs, Objectionable, 177
 Ralston, Russell F.: My Testimony of the Restoration, 342; The Warning Voice of Revelation, 1037
 Reaching Higher, 105
 Read, If I Had Time to, 951
 Receiving, The Fine Art of, 734
 Redcap Who Cares, A, 920
 Reedy, Charles A.: Easter the Year Around, 297
 Reflections on "The Wide-open Door" 684
 Regeneration, The Sign of, 845
 Relay Race, The, 153
 Religion, What's Right With? 123
 Religion, My, 909
 Religion, The Tests of, 1179
 Remember Lot's Wife, 445
 Remembering, 1023, 1143
 Remembrance, This Do in, 923
 Remission of Our Sins, Retaining, 1131
 Renfro, Z. Z.: The Privilege of Being a Seventy, 342; Blessed Are the Peacemakers, 1229
 Reorganization, Centenary of the Seventy of the, 347
 Resolution, Let's Make a New, 3
 Restoration, A Testimony of the, 319
 Restoration, My Testimony of the, 342
 Restoration Festival in Northwestern Illinois, 495
 Revelations of Truth, 320
 Revelation, The Warning Voice of, 1037
 Review of Church History in a Canadian Paper, 1133
 Rewarding Work, A, 348
 Rhodes, Leonard S.: A Father's Prayer on Father's Day, 560; Serving the Communion, 850
 Righteousness, Standards of, 795
 Rochester College Student Conference, 1166
 Roth, June: The Purpose of Emotion, 159; The Kingdom of God, 905
 Rowe, Eric S.: The First Mission Abroad, 781

- Ruch, V. D.: Opening of the New Council Bluffs Church, 210
- Runkle, Aleta: Be Sure to Read This, 1199
- Russell, Naomi: Victims of Conventionality, 231; What's In a Prayer? 472; So Much on the Plus Side, 760; Spared for a Purpose, 997
- Saintly Microscopist, 201
- Sanitarium Day, 276
- Sanitarium, The Work of the Kingdom at the, 300
- Sanitarium Chapel, The, 586
- Santa Claus, The Baby Jesus vs., 1213
- Sartwell, Ione: This Side of Perfection, 40; Who Is Everybody? 280
- Savage, Don: Life in Our Time, Part I, 249; Part II, 272; Part III, 298
- Schall, Elizabeth: Worship Services for Life Planning (book review), 693
- Schenck, Marcella: Personalities I Have Known—Marion and Marilla Elswick, 32; Autobiography Titles, 135; A Mother of Zion, 279; The Guiding Light, 363; Let Me Remember, 897; The Shattered Remnants, 922; Identification, 1162; Congregational Singing, 1223
- Schmidt, D. H.: The Condition of Children in the Millennium, 642; The Beginning of Man, 972
- Schofield, J. F.: He Kept the Faith, 587
- Scott, Herbert M.: "... And Be Baptized" (book review) 1015
- Searles, Bill: Thoughts on Kingdom-building, 826
- Second Mile, The, 874
- Seek Ye First the Kingdom, 253
- Seeking for the City, 509
- Sekine, Kisuake: Reflections on "The Wide-open Door" 664
- Sensing, Thurman: The World's Most Impolite Habit, 909
- Serve the Lord with Gladness, 974
- Set in Order Your Own House, 1142
- Seventies, History of the, 341
- Seventy, The Privilege of Being a, 342
- Seventy, Why I Am a, 344
- Shattered Remnants, The, 922
- Sheba Leads the Way, 993
- Sheehy, Almer: The Work of the Kingdom at the San, 300; The Bible and You (book review), 900
- Sheehy, John: To Enter the Kingdom, 733; An Old Text, Still Up to Date, 874
- Sheehy, A Tribute to the Late John F., 12
- Shepherd, The Days of the, 1059
- Sheppard, Glen R.: Misleading Cigarette Advertising, 643
- Shine—as Lights in the World, 1085
- Show Is On, The, 400
- Show Me the Way to Go Home, 519
- Shute, Evan: Our Approach to Spiritual Healing, 1041
- Siegfried, M. H.: Nauvoo House, 796
- Signifying Nothing? 1046
- Simmers, Wozza: Why We Are Tempted, 661
- Simmons, Wayne E.: One Fold, 29; If Christ Should Visit Mexico, 226
- Six Dynamic Words, 219
- Smith, Elbert A.: Blue Pencil Notes, 156, 350, 487; Six Dynamic Words, 219; A Tribute to Music and Musicians, 560; God and Christ Two Persons, 752; The Great Invitation, 819
- Smith, Esther Ager: Don't Make Our Missionaries Ill, 109
- Smith, Israel A.: Influence of the Bible, 77; Travelogs, 128; A Most Regrettable Incident, 147; More About David Whitmer, 171; Whitmer Heirlooms, 245; Kirtland Bank, 267; A Sane View of the Race Question, 291; The Persecuted Turns Prosecutor, 291; A Correction, 339; The New Bible After Six Months, 368; Truth, 387; For Good and Evil, 435; The Seven League Boots of Error, 483; Who Is Entitled to Celestial Glory, 507; An Era of Harmony, 657; "Being Dead Yet Speaking" 699; Was Jesus a Married Man? 725; In Public Service, 1185; New Year's Greetings, 1227
- Smith, W. Wallace: Remembering, 1023
- Snapp, Garland: The Recreation Leader (book review), 971
- So Much on the Plus Side, 760
- So Fresh from Heaven, 830
- So Little to Give, 1216
- Spared for a Purpose, 997
- Spargo, Edwin: The Solemnities of Eternity, 603
- Speer, Georgia: A New Church for Phoenix, 62
- Spirit, The Lift of the, 555
- Spirit, By the Same, 605
- Spirit That Counts, The, 660
- Spiritual Power, Our Heritage of, 86
- Spiritual Gifts, 101
- Spiritual Bargains for Kingdom-building, 445
- Spiritual Achievement, 847
- Spiritual Healing, Our Approach to, 1041
- Steinke, Friedrich: The Way of Truth, 778
- Stewards, Ye Are My, 5
- Start Now, 138
- Stebel, John: My Testimony, 779
- Stevens, Thelona D.: A First in Progress, 372
- Stewardship, Spiritual Power Through, 797
- Stewart, Guy W., Jr.: The Lord's Tenth, 8
- Stiegel, Don: The Spirit That Counts, 660
- Stone Kingdom, The, 898
- Stowell, Addie Spaulding: Learn of Me, 134; E. C. Briggs, the First Missionary to Utah, 612; A Lesson from the Vine, 948
- Strand, Ruby: An Avenue to Worship, 423; Spiritual Achievement, 847; New Eyes, Part I, 1070; Part II, 1092
- Streling, Marilyn: Take Your Sainthood Seriously, 1024
- Stuve, Oskar: I Doubted the Apostasy, 782
- Success, 874
- Summer Phantasy, 610
- Sunday School Is Anywhere, 230
- Surbaugh, Nevada: Good Schools Are Your Responsibility, 1065
- Surplus Is Basic, The Law of, 1234
- Swall, Dale: As I Saw Korea, 804
- Swenson, Swen — Biographical Sketch of, Part I, 631; Part II, 658
- Tahiti, A Missionary to, 350
- Tahiti, Letter From, 736
- Take Your Sainthood Seriously, 1024
- Take Heed unto Thyself, 1109
- Tandy, Delores: Honor Students' Roundup, 808
- Tangible Evidences, 327
- Tarrington, Bessie: Trusting God, 656; Co-operation, 679; A Redcap Who Cares, 920
- Task for the New Year, 16
- Teacher Extraordinary, 880
- Testimony, A Growing, 845
- Testimony, My, 779
- Thankful for What? 1115
- Thankful Hearts, With, 1118
- Thanksgiving, 1118
- That All Could See, 369
- "That Will Be All, David" 1022
- These Things I Have Seen and Heard, 322
- These Things I Offer You, 372
- They That Wait upon the Lord, 339
- They Carry On, 680
- Theys, Eugene A.: Ye Are My Witnesses, 269
- Things That Remain, The, 788
- Thoman, John: The Wildwood Course, 160
- Thornton, F. E.: Precept Upon Precept: Line Upon Line, 197
- Those Who Will It So, 461
- Thou Shalt Not Steal, 878
- Thoughts on Kingdom-building, 826
- Tickemyer, Garland: The Minister's Personal Guide (book review), 995
- Tift, Marian R.: Music in Worship, 662
- To What Purpose? 171
- Together, 1112
- Tower View, The, 713
- Track Champions, A Message from, 929
- Travelogs, 128
- Trial and Crucifixion of Jesus, 307
- Tripp, Betty Sanford: As in Days of Old, 866
- Troyer, Raymond E.: Programs for the Junior High Fellowship (book review), 727
- Troyer, Ruby: The Baby Jesus vs. Santa Claus, 1213
- True Vowkeepers, 618
- Trusting God, 656
- Truth, 387, 947
- Truth, Responsibilities of, 653
- Truth Will Prevail, 773
- Truth, The Way of, 778
- Tyree, Gladys: Letter from Tahiti, 736
- Under the Influence, 139
- Unto Honor I Have Called You, 784
- Unwritten, 495
- Uplike, L. Wayne: How to Make an Offering, 51; Spiritual Power through Stewardship, 797; Stewardship in the Bible (book review), 971
- Utah Historical Quarterly, 515
- Utah-Western Colorado Youth Retreat, 1146
- Utz, Alma Louise: Easter—1953, 296
- Vaughan, Suzi: My Religion—As New as Tomorrow, 712
- Velt, Viola: Why Pray? 640
- Verhel, J. L.: The Harvest and the Labors, 154
- Vest, Elwin R.: The Power of God a Reality, 349
- Victims of Conventionality, 231
- Vine, A Lesson from the, 948
- Waite, Dan E.: Our Responsibility to Children, 533
- Wakeman, W. E.: The Pre-existence of Man, 824
- Walk in the Light, 944
- Walking in Obedience, 470
- Waller Memorial Chapel, 396
- Warrington Church, Opening of New, 1088
- Washington, D.C. Church, 1173
- Ways of Teaching, Seattle District Promotes, 594
- We Make Things Come True, 1000
- We'd Like You to Know: Iola Hicks Kaestner, 2; Norman Nelson, 26; Marilyn Sorden, 50; Ina P. Hattey, 74; John T. Conway, 98; Evan A. Fry, 122; Raymond Gerald Gabriel, 146; Jennie C. Lund, 170; Bernice Leona White, 194; Allen Breckenridge, 218; Stephen A. Black, 242; Harold Wayne Cackler, 266; John R. Darling, 290; Montague L. Parker, 314; Harry L. Doty, 362; Warren H. Chel-line, 386; Clifford Cole, 410; John Edward Booth, 434; Sylvester Coleman, 458; John W. Banks, 482; Frederick Crew Banta, 506; Harry William Black, 530; Robert Melvin Russell, 554; Howard Whalley Fisher, 578; Elroy Edward Hanton, 602; Gilbert Wayne Smith, 626; Donald D. Landon, 650; Charles Vincent Graham, 674; Dr. E. J. Gleazer, Jr., 698; Herbert C. Lively, 722; Aleah George Koury, 746; A. Wayne Hough, 794; Philip W. Moore, 818; John T. Puckett, 842; Frank Carl Mesle, Jr., 866; Donald Lee Kyser, 890; Gerald Lee Rose, 914; Audrey Faye Stubbart, 938; Alice Crossan, 962; Betty Mosier, 986; Paul A. Wellington, 1010; Delmar Goode, 1034; Mary Beth Evans, 1053; Lee Otis Hart, 1082; Lewis E. Landsberg, 1106; G. Everett Berndt, 1130; Wayne Emerson Simmons, 1154; Stanley W. Johnson, 1178; Charles Alfred Davies, 1202; Arthur Leslie Gardner, 1226
- Weddie, Donna: Conditioning a Child to Cultural Enjoyment, 663
- Wedding Anniversaries: Mr. and Mrs. Lee Quick, 90; Mr. and Mrs. Pleasant E. Cross, 119; Mr. and Mrs. James H. Cunningham, 139; Mr. and Mrs. Elmer Chase, 165; Mr. and Mrs. H. S. Salisbury, 165; Mr. and Mrs. E. S. Holmes, 186; Mr. and Mrs. Louis P. Buck, 210; Mr. and Mrs. E. R. Moore, 381; Mr. and Mrs. Amos Lasley, 402;
- Mr. and Mrs. G. W. Thomas, 403; Mr. and Mrs. W. A. Damon, 449; Mr. and Mrs. J. F. Eymann, 449; Mr. and Mrs. Guy Randall, 449; Mr. and Mrs. John F. Mayne, 449; Mr. and Mrs. G. Edward Weeks, 499; Mr. and Mrs. Joseph Stoubaugh, 524; Mr. and Mrs. R. C. Mizell, 527; Mr. and Mrs. William M. Mills, 527, 575; Mr. and Mrs. Guy Randall, 596; Mr. and Mrs. Josiah E. Matthews, 597; Mr. and Mrs. William J. Lewis, 618; Mr. and Mrs. John E. Cleveland, 739; Mr. and Mrs. Wesley Lott, 764; Mr. and Mrs. Leo Shupe, 765; Mr. and Mrs. Burrell Shupe, 765; Mr. and Mrs. G. C. Rohde, 791; Mr. and Mrs. G. D. Sinclair, 909; Mr. and Mrs. I. G. Wilson, 954; Mr. and Mrs. Charles Lukenbill, 955; Mr. and Mrs. H. J. Reimer, 955; Mr. and Mrs. John C. Lambert, 980; Mr. and Mrs. J. H. Boling-broke, Sr., 1053; Mr. and Mrs. John Allen Greene, 1075; Mr. and Mrs. W. E. Townes, 1101; Mr. and Mrs. Ray A. Frisbie, 1125; Mr. and Mrs. C. T. Sheppard, 1146
- Weddie, Franklyn S.: An Easter Service Suggestion, 293; We're on the Air, 703
- Weddie, Fred: Are We Keeping Pace? 200
- Wednesday, My, 353
- Weldon, Clair: Christmas in Pa-lenque, 1208
- Weldon, Roy: The Indians Need Our Help, 466; The Book of Mormon Points the Way to Zion, Part I, 682; Part II, 704; Part III, 728; Part IV, 764
- Wellington, Paul A.: Freedom Unlimited, 581; Our Miracle, 699; Standards of Righteousness, 795; And His Name Shall Be Called Counselor, 867; Potter Article in Pix, 915; If Words Could Kill, 963; In Partnership with Graceland, 987; Infidelity in Marriage, 1020; The Land of the Everlasting Hills, 1027; You Can Still Be Yourself, 1094; Our One Great Gift, 1107; Chief Rickard Leads the Parade, 1146; One Born to Challenge, 1203
- Wellman, W. T.: What Are Your Intentions? 921
- We're on the Air, 925, 957, 703
- What Can a League Do? 208
- What's in a Prayer? 472
- What My Religion Means to Me, 516
- What Philosophy Do You Live By? 953
- Wheeler, Alpha: James... The First President of the Church, 946
- When God Intervened, 418
- When Thou Prayest, 952
- Where Jesus Walked, I Walked Today, 1013
- Whipple, Harry: Objectionable Radio and TV Programs, 177; In Tune, 275; Thinking of Zion, 516; Leisure and Security—for What Purpose, 681; Meditations on Zion, 733; Parables for Today, 738; Warm Personal Ministry, 849; Does It Make Any Difference Which Church I Attend? 922; That Misused Word, 996
- Whitehead, Louis: Walk in the Light, 944
- Whiting, Ray: Pre-existence—But How? 583
- Whitmer Heirlooms, 245
- Who Is Everybody? 280
- Why Did Joseph Smith Read James 1: 5? 392
- Why We Are Tempted, 661
- Widow's Mite, The, 1026
- Wight, L. S.: Not One Shall Be Lost, 585
- Wight, Lydia: They Stand Tall (book review), 925
- Wilcox, Orrin R.: The Gifts and Callings of God, 132
- Wild, Stella: Mother's Day, 422
- Wilder, Edna J.: Listening, 419
- Wildwood Course, The, 160
- Williams, D. T.: A Testimony of the Restoration, 319
- Williams, Thomas S.: George Adams, Reorganization Pioneer, 490
- Willmarth, Marian: Manifold More in This Present Time, 374

Wilson, Carlee: A Dream Come True, 976
 Witness, A Way to, 65
 Witnesses, Ye Are My, 269
 Witte, Victor J.: The Continental European Mission, 774
 Wixom, George H.: From the King James Translation, 994
 Woman's Counsel, One, 638
 Woman's Prayer, A, 759
 Woodstock, Mrs. Lyle: Building Spiritual Reserves through Prayer, Faith, and Study, 614; Come Up Higher, 806
 World, Into All the, 773
 World's Most Impolite Habit, The, 909
 World, This Unfinished, 1083
 Worship, An Avenue to, 423
 Worth, John W.—Octogenarian Honored, 594
 Worth, Tom: Centenary of the Seventy of the Reorganization, 347; Truth Will Prevail, 773
 Wrigley, Louise: A Way to Witness, 65; Sunday School Is Anywhere, 230; Unwritten, 495; In Light or Shadow? 615; Coincidence? 711; Fan Letter, 1113; For Unto Thee Is Given, 1191; So Little to Give, 1216
 Wyatt, Geraldine: Our Heritage, 275; With Thankful Hearts, 1118
 Yale, Alfred H.: The Unfolding Drama of the Bible (book review), 885
 Yarrington, Roger: Church Young People in the News—Mary Cooper, 111
 You Can Still Be Yourself, 1094
 Young People in the News: Russell Hampton, 67; Mary Cooper, 111; Stanley Leonard, 185; Roger Yarrington, 255; Stephen C. Robinson, 281; Mirla Jewett, 377; George Knotts, 521; Frank Church, 593; Sharon Erickson, 665; Clair Shepherdson, 761; George and Sequoyah England, 953; J. Frank Daugherty, 977; The Davis Sisters, 1167
 Youth Camp Quotes from '52, 184
 Zerr, Mrs. C. Myron: That All Could See, 369
 Zinser, Ray: How Much Love? 389; Responsibilities of Truth, 653
 Zion, A Mother of, 279
 Zion's Leagues Around the World, 354
 Zion, A Foundation of, 396
 Zion, Thinking of, 516
 Zion, I Want, 831
 Zion-building across the Sea, 950
 Zionizing our Evangelism, 346
 Zonker, Louis: The German Mission, 777

Letters

Arbuckle, Martha, 885
 Armstrong, Mrs. Alice M., 1122
 Bagley, Alice, 232
 Baldwin, Mrs. Don, 810
 Ballinger, Kenneth A., 403, 1026
 Barnes, Mrs. C. E., 834
 Beal, Elizabeth, 1075
 Benn, Mrs. Melissa, 691
 Best, Lt. Roland W., 810
 Blakeman, Earl S., 232
 Boatwright, Mrs. Otis E., 283
 Boyd, Pfc. Everett S., 1075
 Bradshaw, Mrs. Iola, 908
 Brannon, Mrs. J. Dean, 618
 Burnell, Ron, 496
 Canterbury, Bert and Bert, Jr., 233
 Carson, John Perry, 1194
 Chariton, Vernon, 427
 Chevalier, Mr. and Mrs. Arthur, 91
 Cole, Mrs. Russel, 1026
 Cross, Mrs. Mary A., 496
 Crowl, Diane, 885
 Crum, Melva L., 232
 Davenport, Pfc. Lawrence A., 115
 Davies, Fred O., 402
 Davis, Mrs. Amanda, 116
 Deal, Mrs. Oscar, 114
 Dempsey, Arthur E., 207
 DeTray, Fern, 42
 Dobson, Jennie, 549
 Dobson, Pfc. Ralph A., 496
 Donnelly, Vera, 403
 Dorsey, Mildred, 257
 Dutton, Jasper O., 691
 Ediger, Mrs. Helen, 835
 Elliott, May N., 835

Ferguson, Mrs. Agnes J., 233
 Freeman, Emma, 835
 Fry, Mary Ann McKenzie, 1027
 Gore, Mrs. C. L., 548
 Graves, R. E., 1123
 Gray, James L., 233, 908
 Griffith, Bernice, 613
 Hague, Tessie G., 1194
 Harp, Ruth A., 232
 Hart, Mrs. Amos E., 855
 Hawkins, Ella, 497
 Hegwood, Gladys L., 115, 449, 691, 955, 1098
 Hentz, August J., 908
 Herrington, Betty, 90
 Hill, Mr. and Mrs. Joe, 238
 Holladay, Maude, 858
 Hood, Mrs. William, 232
 Hooks, Grace, 42
 Hough, Jeanne H., 859
 Hoyt, Moroni and Robert, 955
 Hursh, Pfc. Floyd C., 789
 Ingle, Albert C., 739
 Jackson, Lula, 91
 Jones, Mrs. J. M., 233
 Kaat, Klaas, 1075
 Kagay, Byron W., 980
 Kenreigh, Mrs. Henrietta A., 1027
 Kirkendall, Norma Anne, 955
 Knitner, Pvt. Jerry O., 497
 Krueger, William E., 496
 Lacey, Ethel, 908, 980
 Larsen, Dale E., 824
 Layne, J. D., 548, 1026
 Lents, V. G., 232
 Lewis, Mrs. Gordon, 667
 Little, A./IC Jack, 257
 Lysinger, Lt. Frederick L., 403, 667
 MacCarrow, Mrs. L., 954
 Matney, Mrs. Sam, 233, 403
 May, J. Charles, 1194
 May, Lillian, 810
 Melody, Mrs. Eva, 449
 Morgan, John P., 618
 McClain, Ethel, 426
 McConnaughy, J. C., 90
 McLuckie, Mr. and Mrs. R., 1026
 McNeese, Hugh T., 257
 Noland, Pvt. Kenneth G., 954
 Nowack, Mrs. George, 233
 Oakman, Arthur A., 427
 Ohrn, Mrs. Joseph, 789
 Phillips, Rena, 42
 Pitt, Mrs. F. G., 619
 Porter, A./IC Richard T., 91
 Prideaux, Mildred D., 548, 691
 Provine, Mrs. E. D., 42
 Quick, Lee, 42
 Quick, Mrs. Ferril, 859
 Richmond, Amy Hubbard, 449
 Robinson, Mrs. Sam, 667
 Rogers, Mrs. Melvina, 497
 Roberts, SFC Ronald P., 1098
 Rouse, Mrs. Willie, 548
 Ruoff, Grandpa, 233
 Sell, Mrs. E. S., 548
 Shipley, Kelton, 42
 Shumate, Fred B., 426
 Smith, Herman D., 115
 Stegried, Mark H., 91
 Slesak, Pauline, 42
 Smith, Alyce M., 859
 Smith, Herman D., 1075
 Smith, Mrs. Sarah, 810
 Spicer, William, 233
 Stagg, Alan, 908
 Stebbins, Callie E., 402
 Stone, Christine, 691
 Streling, Marilyn, 426
 Swift, Mrs. M. R., 549
 Sylvester, Ruby L., 788
 Teeters, Mrs. John, 739
 Toon, Ruby, 1075
 Ultican, Junebelle, 859
 Velt, Harold I., 233
 Weldon, Roy, 835
 Weston, Mrs. M. E., 981
 Whalley, Mrs. Peter S., 449
 White, Era, 449
 White, Mrs. William, 90, 233, 403, 739, 908
 White, Vernice M., 449
 Williams, Florence, 1123
 Wise, Mrs. H. J., 835
 Womack, Mrs. Fred, 307, 691
 Woodson, Gail, 1098
 Worth, Violet, 358
 Yule, Mollie Desert, 954

Briefs

Alabama, Bayou La Batre, 116, 740
 Bay Minette, 1099
 Erewton, 1077
 Alabama District, 644
 Evergreen, 716, 787
 Mobile, 165, 357, 932
 Robertsdale, 117
Alaska, Anchorage, 501
Alberta, Edmonton, 423
 Calgary, 645, 1003
 Ribstone, 956
Arizona, Bisbee, 860
 Phoenix, 92, 452, 690
 Tucson, 452, 501
Arkansas, Bald Knob, 932
 Hardy, 860
 Hot Springs, 234
 Jonesboro, 163
Arkansas-Louisiana District, 498
British Columbia, Chilliwack, 93, 1101
British Columbia District, 596
 Kitsilano, 285, 500
 New Westminster, 211, 1028
 Vancouver, 644
 Victoria, 186
California, Bakersfield, 163
 Bell, 164
 Berkeley, 45
 Burbank, 235, 1004
 Chico, 236, 404, 620, 1003
 Dinuba, 450
 El Cajon, 1004
 Fresno, 1195
 Lomita, 1125
 Long Beach, 500
 Los Angeles, 116, 453, 933
 Modesto, 260, 956
 Montebello, 1148
 Napa, 501
 National City, 524
 Ontario, 860
 Pasadena, 546
 Richmond, 1077
 Sacramento, 141, 333, 620, 887, 1099
 San Bernardino, 451, 1170
 San Diego, 211, 501
 San Jose, 116, 210, 356, 1052
 San Leandro, 546, 860, 1195
 Santa Ana, 44, 187, 1161
 Santa Barbara, 453
 Santa Paula, 1125
 Santa Rosa, 141
 Sherman Oaks, 1149
 Turlock, 836
Center Stake of Zion, 116, 236, 378, 500
Central Missouri Stake, 261, 525
Central Nebraska District, 547
Colorado, Colorado Springs, 450
 Delta, 786
 Denver, 356
 La Junta, 1005
 Longmont, 210
 Pritchett, 453
 Selbert, 669
Connecticut, Manchester, 1099
 New London, 234
Detroit International Stake, 117, 333, 524
Eastern Michigan District, 183
England, Enfield, 140
 London, 1101
Far West Stake, 236
Florida, Berrydale, 1197
 Fort Lauderdale, 787
 Jacksonville, 117, 474, 572
 Miami, 63, 234
 Mt. Dora, 669
 Orlando, 44
 Pensacola, 187, 429, 500, 621, 811, 931
 Tampa, 475, 1008
Hawaii, Hilo, 405
 Honolulu, 906
Idaho, Boise, 475, 1101
 Castleford, 1149
Idaho District, 92, 162, 258, 428, 597
 Hagerman, 186, 832
 Nampa, 596, 1222
 Pocatello, 117, 836

Illinois, Aurora, 164, 620
 Brush Creek, 861
 Carthage, 259, 717
 Centralia, 453
 Chicago, 812, 957
 Danville, 1099
 Decatur, 274
 DeKalb, 212
 Deselm, 740
 East St. Louis, 836
 First Branch, 183
 Flora, 474
 Joppa, 140
 Lombard, 259
 Marion, 741, 813
 Moline, 1053
 Mt. Vernon, 907
 Nauvoo, 332, 428, 1172
 Peoria, 284, 546
 Rock Island, 476
 Wood River, 1003
 Xenia, 189, 330, 882, 1197
Indiana, Clear Lake, 933
 Evansville, 645, 787
 Gary, 668
 Indianapolis, 499, 1196
 South Bend, 236

Iowa, Ames, 236, 500
 Boone, 451
 Burlington, 1028
 Chariton, 1125
 Corydon, 235
 Council Bluffs, 690, 1148
 Crescent, 330, 1028
 Creston, 234, 1002
 Davenport, 1196
 Davis City, 379
 Des Moines, 524, 645, 1100
 Dow City, 1002
 Fort Madison, 429
 Fulton, 572
 Laurens-Sioux Rapids, 500
 Logan, 740
 Missouri Valley, 117, 1148
 Moorhead, 285
 Mt. Pleasant, 116
 Muscatine, 786
 Nevada, 1171
 Oelwein, 476
 Otley, 690
 Runnells, 906
 Shenandoah, 260
 Tabor, 525
 Woodbine, 452
 Winterset, 931

Kansas, Alexander, 116
 Arkansas City, 140
 Blue Rapids, 716
 Chanute-Iola, 258
 Kansas City Stake, 498, 669
 El Dorado, 235
 Goodland, 140, 740
 Great Bend, 92, 477, 932
 Hutchinson, 1029
 Leavenworth, 332, 1099, 1124
 Pittsburg, 92, 284, 979
 Pleasanton, 1172
 Sabetha, 451
 Salina, 546, 811, 1053
 Wichita, 428, 693
 Winfield, 140

Kentucky, Farmington, 1005
Kentucky-Tennessee District, 235, 405
 Tri-City, 20

Korea, Seoul, 765

Los Angeles Stake, 879

Louisiana, Baton Rouge, 1051
 Eros, 213

Maine, Jonesport, 20

Manitoba, Winnipeg, 450, 787, 1003

Maryland, Baltimore, 44, 211, 668

Massachusetts, Boston, 451, 1005
 Brockton, 669
 Dennis Port, 189, 1028
 Fall River, 21
 Onset, 882

Michigan, Ann Arbor, 765
 Battle Creek, 211
 Belding, 717, 1171
 Clio, 1029
 East Jordan, 211
 Flint, 1028, 1196
 Freesoil, 450, 957
 Grand Rapids, 235, 572, 1170
 Grayling, 979
 Harbor Beach, 332
 Highland Park, 907
 Houghton Lake, 1149

Jackson, 68, 931
Lexington, 932
Marion, 1028
Marlette, 1149
Midland, 1171
Mikado, 811
Muskegon, 404
Plymouth, 764
Port Huron, 117
Traverse, 213, 883
West Branch, 620

Minnesota, Clitherall, 1172
Minneapolis, 260, 1077

Mississippi, Escatawpa, 668
Ocean Springs, 162, 333, 786
Van Cleave, 672

Missouri, Anabel, 1005, 1195
Atherton, 836
Ava, 596, 861
Brentwood, 20
Butler, 957, 1197
Carthage, 21, 741
Coal Hill, 20, 547
Hannibal, 332, 451, 499, 1077
Holden, 812
Huntsville, 1195
Independence, 477, 786, 811, 931,
1051, 1124, 1170

Joplin, 259, 474, 621, 906
Kansas City, 827, 883, 1058
Lamar, 1100
Linn, 956
Macon, 830
Maysville, 116
Medoc, 547, 1028

Missouri Missionary Area, 213

Nevada, 405
Osceola, 668, 740
Pleasant Hill, 812, 907
Racine, 525, 930
Rolla, 836
Salem, 1124
St. Charles, 93, 861, 1100, 1196
St. Joseph, 234, 764, 907, 1171,
1195
Summersville, 211, 1195
Thayer, 547
Warrensburg, 21
Webb City, 213, 956

Montana, Billings, 933

Nauvoo District, 164

Nebraska, Chadron, 546
Gering, 379
Lincoln, 1005
Macy, 836, 1051
Omaha, 524, 547
O'Neill, 1196
Walthill, 857

Nevada, Las Vegas, 237, 253, 1002

New Jersey, Haddonfield, 1029
New Mexico, Albuquerque, 1195
Clovis, 572

New York, Buffalo, 45, 210
New York, 20

North Dakota, Dunn Center, 1052
 Fargo, 716, 1124
Minot, 1004

Northeastern Illinois District, 236,
498

Northern California District, 500

Northwestern Iowa District, 1148

Northwestern Ohio District, 716

Ohio, Akron, 21, 380
Ashtabula, 668
Barberton, 285, 932
Cincinnati, 333
Columbus, 236, 331, 741, 1004, 1077
Dayton, 1149
Elyria, 260
Kirtland, 253
Lancaster, 187, 547, 1170
Mt. Vernon, 1004
Nelsonville, 740
New Philadelphia, 716
Oak Harbor, 1149
Painesville, 452
West Portsmouth, 186, 787
Youngstown, 237

Oklahoma, Blackgum, 116, 1125
Calumet, 1196
Davidson, 572, 933
Fairland, 189
Hartshorne, 1002
Lawton, 332

Miami, 163, 429, 477
Oiltown, 1004
Oklahoma City, 956, 979
Ponca City, 453, 906
Vinita, 523, 547, 1002
Wilburton, 259, 381, 1052, 1077

Ontario, Amherstburg, 451
Clyne, 716
Corinth, 429, 956
Ontario District, 44
Elnora, 1143
Fort William, 787
Grand Valley, 68, 620, 1221
Hamilton, 404
Humber Bay, 261, 740
Kimball, 83
London, 572, 717
Merlin, 68
Niagara Falls, 116, 285, 428, 547,
1125
Owen Sound, 475, 645, 1099
Petrolia, 44
Port Colborne, 187
Proton, 979, 1101
Sault Ste Marie, 93, 260
Stokes Bay, 234
Sudbury, 186
Toronto, 284, 501, 716, 861
Woodbridge, 45, 260

Oregon, Baker, 546
Bend, 1052
Oregon District, 164, 596, 860
Eugene, 234, 956
Forest Grove, 450, 906
Hopewell, 183, 429
Medford, 260, 499, 765, 1003
Myrtle Point, 68, 211, 500, 1100
Oregon City, 1124
Portland, 380, 404, 501, 1004, 1222
Roseburg, 379, 1125
Salem, 93
Sherwood, 189
Sweet Home, 423, 1029

Pennsylvania, Harmony, 213
Lock Four, 237, 546
Philadelphia, 572
Pittsburgh, 832, 1023

Port Elgin Reunion, 834

Rock Island District, 1221
Rhode Island, Providence, 187

Saskatchewan, Carlyle, 861
Regina, 1195
Saskatoon, 1052
Senlac, 860, 978
Weyburn, 1196

South-Central Michigan District,
501

South Dakota, Rapid City, 644
Sioux Falls, 1148

South Wales, Skewen, 68, 547

Southeastern Illinois District, 500

Southern California District, 116,
356, 546

Southern New England District,
380

Southern Ohio District, 1053

Southern Oregon District, 116

Southwestern Texas District, 404,
644

Spring River District, 260, 356, 429

Tennessee, Jacks Creek, 836
Memphis, 597, 979, 1029

Texas, Alamo, 235, 957
Austin, 428
Avery, 117
Bandera, 861, 883
Bryan, 133
Corpus Christi, 235
Dallas, 163, 1100
DeKalb, 356, 861, 1002, 1029
El Paso-Las Cruces, 285, 499
Fort Biggs, 165
Hearne, 141
Houston, 140, 1004, 1170
Longview, 20, 547, 1100
Marlin, 357
Odessa, 162, 811
Orange, 1101
Pampa, 499
Port Arthur, 451
Rio Grande Valley, 92
Sabine, 645
San Antonio, 93, 1100
Stanton, 235
Wichita Falls, 1124

Utah, Salt Lake City, 117

Virginia, Portsmouth, 811

Washington, Bremerton, 141
Bridgeport, 187, 476
Everett, 716
Olympia, 162
Pasco, 978
Puyallup, 1050
Richland, 690, 1004
Soap Lake, 452
Spokane, 284, 860
Tacoma, 978
Vancouver, 429
Walla Walla, 476, 1170
Wenatchee, 211, 429, 741
Willapa, 668, 957

West Virginia District, 212, 357,
379
Parkersburg, 1005, 1100, 1170
Wellsburg, 188

Wisconsin, Beloit, 211, 476
Chetek, 811
LaCrosse, 1052
Madison, 882
Milwaukee, 1003
Sparta, 423

Wyoming, Albin, 786
Alva, 1099
Casper, 186
Hulett, 92
Torrington, 405
Osage, 112, 405

Addresses

Pvt. Alma Farley, 22
Pvt. Jack Coop, 22
Ralph S. Philpot, 22
Herbert C. Lively, 22
E. W. Berridge, 22
Alan Tyree, 22
Norman Cox, 46
Pvt. Carlin Talcott, 46
A /1C Edward E. Fischer, 46
Pfc. Floyd Watkins, 70
Pvt. Hershel Gray, 70
George Brindley, 70
E. F. Moore, 118
E. J. Gleazer, 118
Arthur Oakman, 118
Capt. Arnold Gersten, 118
Victor J. Witte, 118
Frank C. Robertson, 118
Leland V. Robertson, 118
Pvt. Glenn T. Barnes, 118
S. A. Norris L. Grous, 118
Calvin French, 119
G. Wayne Smith, 142
Mrs. Beatrice M. Rushton, 142
F. A. Olson, 142
J. V. Pement, 142
Pfc. Jerry Qualman, 142
John T. Conway, 142
Sgt. J. C. Roby, 190
A. F. Edwards, 190
Mr. and Mrs. Alfred Yale, 214
Lt. and Mrs. Kent W. Bennetts,
214
T /Sgt. and Mrs. George N. Orth,
238
C. Houston Hobart, 262
Pvt. John B. Studdard, 262
Cpl. Robert Graybill, 286
Mr. and Mrs. A. F. Edwards,
286
Capt. Charles E. Cockcroft, 310
R. L. Amsberry, 310
Pvt. David Umphrey, 310
Glenn R. Coven, 334
Fred O. Davies, 358
Frederick E. Law, 358
Pfc. Gilbert L. Fox, 406
Pfc. Barent A. Eliason, 406
Louis Zonker, 406
Pvt. David S. Porter, 406
Pvt. Wesley H. Beatty, 406
Pvt. J. W. Stoker, 406
A /1C Marvin Williams, 406
Lt. and Mrs. Gordon Conk, 454
A. D. Compier, 454
Pfc. Harold E. Bower, 473
Ronald T. Burnell, 473
Bob Baker, 473
Rex L. Boos, 473
Pfc. Oliver C. Houston, 478
A /C George L. DeLapp, Jr.,
478
Alan and Gladys Tyree, 526
Mr. and Mrs. John Hacker, 550
Pvt. James L. Gill, 574
Sgt. Ray V. Neff, 646
Pvt. Vernon G. Rasmusson, 646
James C. Phillips, 622
Pvt. Dale E. Minkler, 622
J. D. Anderson, 646
Dorene Moore, 646
E. E. Smith, 646
Robert Cochran, 670
Luther Troyer, 694

Byron J. Werges, 718
Pvt. Dwight Graybill, 718
Pvt. Keith Graybill, 718
Cpl. Robert Graybill, 742
AB Carl Beaty, 742
A. Wayne Hough, 766
Mrs. Harry Sheffer, 766
A /2C Lawrence Watson, 790
A /2C Clifford Hummer, 790
Mr. and Mrs. Paul Wellington,
790

William White, 790
Thelma R. Sintz, 814
Pvt. Thomas C. Tolbert, 814
A. J. Black, 839
Virgil Billings, 839
A /C George DeLapp, Jr., 839
Pvt. Lynn Weldon, 862
Gilbert Hambleton, 862
Carlee J. Wilson, 886
Les Gardner, 886
William McMurray, 886
Pvt. Donald Potts, 887
James Daugherty, 910
Pvt. Leo J. Lee, 934
Pvt. Lawrence L. Stough, 934
Pvt. Thomas Tolbert, 959
Pvt. Richard Daw, 959
Pvt. Joe Wellington, 959, 1174
Pvt. F. C. Weddle, 959
Pvt. George Waddell, 959
Ens. Daniel A. Thompson, 982
A /2C Charles R. Bath, 982
T /Sgt. John M. Bath, 982
Pfc. Lawrence A. Davenport,
982
David K. Kaleikau, Jr., 1007
Pvt. Howard G. Clark, 1007,
1102
Pvt. Robert E. Boles, 1054
Pvt. Forrest L. Swall, 1054
A /1C Howard D. Moore, 1054
Arlo G. Hodgson, 1054
Pvt. Paul N. Van Nieuwen-
huyze, 1078
Capt. Vance E. Link, 1102
Sgt. Victor K. Hosler, 1102
Pvt. Gordon B. Wilder, 1127
Sgt. Richard A. Ashlock, 1127
J. L. Verhel, 1127
Pvt. and Mrs. Jack Carlson, 1150
Mr. and Mrs. David K. Lar-
mour, 1174
Pvt. James A. Christenson, 1174
Pfc. Dale E. Minkler, 1174
James C. Hollenberger, 1198
Pvt. Richard Larson, 1223

Bulletin Board

Alberta District: Activities, 670
Arizona-New Mexico Reunion, 694
Arkansas-Louisiana District: Re-
union, 358; Conference, 1102
Black Hills Reunion, 526
Brush Creek Reunion, 574
Central Illinois District: Confer-
ence, 1006
Central Missouri Stake: Regional
Institutes, 502
Chatham District: Women's In-
stitute, 381
Chicago-Northeastern Illinois Dis-
trict Reunion, 502, 550
College Student Conference, 598
Eastern Colorado District: Con-
ference, 190; Reunion, 670
Erie Beach Reunion, 670
Gulf States District: Reunion, 94,
286
Idaho District: Conference, 334,
406, 1102
Kansas District Reunion, 646;
Conference, 862
Kentucky-Tennessee District: Con-
ference, 166
Kirtland Reunion, 550
Land O' Lakes Reunion, 478
Maine District: Conference, 310;
Reunion, 430
Missouri Valley Reunion, 598
Mobile District: Religious Educa-
tion Institute, 214; Conference,
454, 1030
Nauvoo District: Conference, 262,
1006; Reunion, 478, 502
New York District: Conference,
331
Northeastern Illinois District,
Conference, 958
Northern California District Re-
union, 598
Northern Indiana District: Gath-
ering, 358
Northwestern Iowa District: Con-
ference, 550, 959
Northwestern Ohio District: Con-
ference, 238, 286, 862; Corre-
ction, 334; Women's Meeting,
550, 338
Oregon District: Program for
January, February, March,
April, May, 47; Conference and

Institute, 406; Reunion, 598; Bulletin, 718; Conference, 886; Oregon District Calendar, 958
 Pittsburgh District: Music Institute, 406; Conference, 526; Women's Institute, 910
 Port Elgin Reunion, 406
 Red River District: Reunion, 406, 526; Conference, 958
 Rich-Hill District: Conference, 166, 1006
 Rock Island District: Conference, 406, 1006
 Seattle District: Conference, 1030
 Southeastern Illinois District: Institute, 118; Women's Meeting, 1102; Priesthood Meetings, 1102
 Southeastern Missouri District: Women's Institute, 358
 Southern Indiana District: Reunion, 766; Conference, 959
 Southern Missouri District: Conference, 1078
 Southern Nebraska District: Institute, 478; Conference, 886
 Spokane District: Conference, 1054
 Tri-District: Women's Institute, 381
 West Virginia District: Conference, 214, 982; Priesthood Institute, 262; Institute, 478; Anniversary Services, 1150
 Youngstown District: Conference, 454; Institute, 982

Ritchie, Bonnie, 1198
 Carillon, Grace, 1198
 Trim, Josie, 1223
 Wallis, Henry, 1223

Engagements

Albro-Davis, 790
 Allen-Vincent, 718
 Andrews-Davis, 1198
 Ashlock-Breshears, 718
 Badder-Barker, 1223
 Badder-Crosby, 550
 Bainter-Webberley, 1138
 Barlow-Brooks, 334
 Baxter-Dockstader, 718
 Beamgard-Balcom, 959
 Bernauer-Hands, 358
 Brooner-Froyd, 454
 Brown-Hield, 574
 Bruch-Dice, 190
 Brunner-Welter, 94
 Campbell-Draper, 454
 Cease-Minton, 1127
 Cederstrom-Bradford, 718
 Cheng-Cachola, 694
 Christensen-Trotter, 742
 Cochran-Martin, 742
 Cockcroft-Adams, 142
 Coen-Hardie, 94
 Edwards-Petz, 190
 Elefson-Palmer, 1198
 Eliason-Fortman, 119
 Elser-Smith, 142
 Fairbanks-Edwards, 1102
 Fernandes-Comer, 982
 Ferrett-Judd, 46
 Fisher-Hansen, 119
 Flanders-Harding, 46
 Forrest-Hopkins, 550
 Gardner-Wallace, 622
 Garfield-Dahlem, 574
 Gault-Harris, 814
 Gilliam-Kennedy, 190
 Goodman-Franklin, 718
 Graeff-Higdon, 1007
 Graybill-Scott, 887
 Green-Bozarth, 70
 Hall-Moore, 94
 Hampton-Russell, 742
 Hedges-Kolarich, 214
 Henson-Cook, 718
 Higdon-Swift, 550
 Hoffman-Young, 766
 Iles-Heide, 550
 Johnson-Moore, 407
 Johnston-Hampton, 334
 Judd-Turley, 70
 Kaat-Knight, 982
 Knapp-Yates, 190
 Knussman-Hill, 526
 Kramer-Oakman, 790
 Landon-Smith, 262
 Larson-Brush, 1150
 Loveland-Keen, 22
 Marlowe-Rateliffe, 550
 Martens-Weldon, 262
 Millsap-Robinson, 190
 Mindling-Salisbury, 478
 Morman-Bozarth, 887
 Moore-Davey, 766
 Morrisey-Phoenix, 550
 McGettigan-Carswell, 502
 McKee-York, 215
 Ourth-Velt, 934
 Parker-Davis, 790
 Parker-Hansen, 454
 Payne-Cornell, 407
 Phelps-Amsberry, 790
 Pool-Peterson, 166
 Potts-Elledge, 70
 Ravell-Sears, 598
 Root-Nelson, 22
 Ross-McVicker, 550
 Sader-Morford, 1127
 Scafe-Roll, 478
 Shaw-Oatsvall, 889
 Sherman-Fry, 1223
 Shippy-Shank, 1223
 Simpson-Kendrick, 1198
 Slaght-Fenn, 215
 Sloan-Pederson, 1102, 1127
 Smithson-Aures, 1223
 Sneath-Wheeler, 982
 Spigle-Reichard, 526
 Squires-Root, 22
 Stagg-Hursh, 959
 Stevenson-Wise, 214
 Stirling-Price, 1198
 Studebaker-Winship, 142
 Swan-Railey, 887
 Talcott-Baughman, 1080
 Thomas-Ellertorpe, 502
 Vickery-LaPointe, 810
 Wendell-Sheehy, 814
 Whenham-Balsiger, 598
 White-Bryant, 1127
 Yenser-Wilson, 550
 Young-Franks, 622
 Young-Light, 70

Weddings

Allen-Campbell, 1198; Allen-Pratt, 694; Allen-Vincent, 1102; Anderson-Mariotti, 646; Andrews-Webberley, 1198; Arnold-Odom, 238; Ashlock-Breshears, 934; Austin-Walker, 1150; Avant-Doerr, 718
 Badder-Crosby, 1223; Balsinger-Browning, 119; Barron-Odom, 790; Baxter-Dockstader, 887; Beamgard-Kendoll, 1030; Bennett-Belrose, 646; Bernauer-Hands, 1102; Berry-Walden, 646; Berwick-Hammel, 1102; Bickel-Haferkamp, 71; Bilger-Crownover, 982; Bonnet-Daigneault, 190; Braby-Freeman, 670; Braman-Warr, 574; Brand-O'Dell, 238; Brown-Hield, 1150; Buckingham-Willeit, 407; Bullen-Carlson, 670
 Campbell-Collins, 959; Carison-Mann, 1198; Carnahan-Stafford, 238; Cederstrom-Bradford, 982; Christensen-Moore, 839; Christensen-Phillips, 94; Church-Crocker, 191; Clark-Dey, 982; Cockcroft-Adams, 934; Coddington-Elliott, 310; Coffey-Jordan, 1030; Collins-Storm, 1223; Cook-Hayes, 694; Coon-Krause, 191; Curtis-Gartin, 1223; Cuthbert-Klingelmueller, 646
 Dance-Day, 646; Davenport-McDonald, 94; Davis-Willis, 166; Dawson-Burns, 334; Diekman-Ingram, 742; Dunn-Tappan, 430; Durst-Smouse, 190; Dzara-Hisom, 910
 Edwards-Snyder, 407; Elser-Smith, 598; Enke-Christensen, 94; Ernest-Bruns, 934
 Farnham-Lingard, 646; Fenner-Sackrider, 646; Ferguson, Lidford, 646; Fernandes-Comer, 1102; Fisher-Hansen, 588; Ford-Amico, 166; Ford-Turner, 1054; Fox-Raisbeck, 790; Freeman-Barnhart, 934; Froyd-Sherry, 959
 Gaither-Couch, 1030; Galligan-Poynor, 1007; Gard-Parton, 934; Gilbert-Perkins, 310; Graeber-Kendig, 814; Graham-Risinger, 190; Granger-Jensen, 142; Green-Bozarth, 814; Greer-Vincent, 71; Guernsey-Blackstock, 646; Guinn-Aaron, 934
 Hall-Moore, 790; Hall-Wheeler, 262; Hancock-Doggett, 814; Harper-Bryant, 1198; Hays-Snively, 381; Hedges-Kolarich, 814; Herbst-Taylor, 988; Hill-Edwards, 839; Hodgson-Duesling, 1054; Hollingsworth-Miller, 887; Hosler-Wright, 1102; Howard-Crutcher, 94; Howard-Peavy, 622
 Iles-Heide, 982; Ingram-Muncie, 1007
 Jackel-Englehard, 22; Jacobsen-Dutton, 262; Jagers-Crozier, 1102; Jamieson-Snell, 526; Jenkins-Johnson, 119; Jensen-Sorenson, 142; Jewell-Styles, 1054; Johnson-Moore, 646; Johnston-Hampton, 622; Jones-Jahn, 1223; Jones-Walker, 334; Jordison-Yuill, 1150
 Keairnes-Scott, 694; Kiser-McKay, 982; Knutson-Smoot, 887; Kochis-Goodwin, 790; Kramer-Cain, 598; Kreizel-Larsen, 142
 LaMotte-Newberry, 790; Lancaster-Russell, 622; Landon-Smith, 1054; Lawrence-Lewis, 766; Lowry-Loop, 119; Liggett-Altman, 1174; Livezey-Brown, 166; Lowry-Killery, 910; Lucas-Ballew, 1127
 Mallett-Goff, 262; Mathewson-Chong, 718; Middleton-Zuber, 166; Millsap-Robinson, 622; Minding-Salisbury, 862; Muceus-Hintz, 910; Muhlenburg-Riemer, 1054
 McBride-Bechtel, 1150
 Nelms-Carr, 94; Nevells-Shaw, 1054; Nichols-Steeves, 982; Nielsen-Jolley, 1030; Nix-Sexton, 1150; Norwood-Kyle, 46
 Pace-Barlow, 766; Pace-Freers, 766; Parker-Hansen, 814; Parker-Spry, 166; Payne-Cornell, 862; Peterson-Handlen, 478; Piper-Bish, 646; Pomeroy-Gault, 1007; Postlewaite-Barber, 574; Powell-Wojdat, 1150; Price-Salonimer, 191
 Rachar-Lowery, 1174; Ravell-Sears, 935; Reid-Nieuhueser, 1150; Renfroe-Dotson, 381; Reynolds-Luffman, 215; Richards-Hudson, 22; Ross-Pack, 622; Runkle-Gustavus, 694; Rupprecht-Froyd, 742; Brooner-Froyd, 742
 Scafe-Roll, 934; Sharp-Hardman, 910; Shireman-Thomas, 574; Shupe-Gunderson, 935; Skotak-Calloway, 814; Slaght-Fenn, 1078; Smith-Nevels, 64; Smith-Parker, 430; Smith-Parsons, 959; Smith-Sears, 887; Smith-Smith, 959; Speer-Stephens, 71; Stanley-Givens, 478; Steiner-Collins, 766; Stevenson-Wise, 622; Stratas-McFadden, 766; Sutton-Tillman, 718; Symmonds-Farrar, 766
 Taylor-Jones, 142; Thatcher-Bryant, 694; Thompson-Roden, 814; Tomlinson-Roberts, 982
 Utey-Zeiger, 839
 Vaughan-Fleshman, 430; Vitek-Sanders, 190
 Wagler-Gordon, 1054; Wagner-Levitt, 358; Waronowski-Stewart, 1007; Weddie-Westendorf, 574; Weiss-Adams, 70; Williams-Hedelius, 22; Whipple-Bass, 478; White-Cole, 839; Winship-Burnes, 142; Womack-Hutchinson, 310; Wright-Richards, 1174; Wyant-Brandt, 430
 Young-Franks, 911; Young-Toth, 646; Zwergal-Ard, 310

Births

Anderson, Edward Oliver, 1054
 Armstrong, Linda Kay, 407
 Aston, Paul, 983
 Atkinson, Janet Elizabeth, 148
 Avery, Diana Marie, 1007
 Bacon, Jeannine Lucille, 719
 Bacon, Otto William, Jr., 1007
 Baile, Deborah Ellen, 1150
 Bainer, Judy Lynn, 1223
 Baker, Marieta Kay, 119
 Banks, Steven Monroe, 743
 Barker, Walter Blain, 191
 Barlow, Cynthia Lee, 1078
 Barlow, Alice Marie, 191
 Bartleson, Jo Ann, 574
 Beck, Christopher Mark, 478
 Beckwith, Gary Lee, 1007
 Beebe, Gil Ann, 598
 Beebe, Janice Lucille, 239
 Belwe, Benjamin Carlisle, 814
 Benham, Jennifer Anne, 959
 Bennett, Robert King, 814
 Bennetts, Paul Stephen, 1127
 Berry, Robert William, 1103
 Berridge, Robin Gay, 22
 Best, Richard Gordon, 646
 Bilyew, John William, 790
 Blinn, Marilyn Kay, 983
 Birks, David William, 1150
 Blair, Ronald David, 430
 Blankenship, James Craig, 1150
 Boatwright, Linda June, 236
 Bobbett, Jean Marie and Judy Ann, 935
 Bosshardt, Sherilyn Ruth, 262
 Boxberger, Shelly Lynn, 407
 Brady, Margaret Nanette, 959
 Braidwood, Terry Douglas, 743
 Braun, Kathy Ann, 1174
 Briggs, LeeAnna Jannette, 1078
 Briggs, Rita Annetta, 215
 Brown, Julie Ann, 743
 Brewster, Pamela Jean, 983
 Brinkmann, Jonathan Val, 1150
 Brington, Kathy Jean, 191
 Bumpus, Connie Sue, 1054
 Burgess, Michael Eugene, 1054
 Butcher, Paul Robert, 526
 Bybee, Mark Thomas, 215
 Byrd, David Alan, 1030
 Campbell, Cheryl and Darryl, 1127
 Canfield, Randy Lee, 862
 Canniff, Diane Elaine, 574
 Carlson, Michael Alan, 598
 Clayton, J. Andrew, 1198
 Carpenter, James Melbourne, 22
 Carr, Dennis Paul, 622
 Cawfield, Ted Stone, 454
 Chamberlin, Kenneth Wayne, 167
 Childs, Gary Robert, 311
 Christmas, Jack Leland, 454
 Churchman, Cheryl Dianne, 22
 Clark, Audrey Rae, 239
 Clark, John Chandler, 502
 Cline, Terry Lee, 430
 Coffman, Merri Jo, 119
 Cole, Eugene Roy, 143
 Cole, Victoria Marie, 814
 Coleman, Cynthia Charlene, 911
 Coleman, Steven Clay, 646

Requests for Prayers

Wyckoff, Mrs. Jerome, 22
 Murdock, Mrs. Jean, 22
 Flores, Mrs. Mike, 46
 Teeters, Mrs. John, 70
 Goss, Mrs. Ellen, 70
 Buller, A. G., 70
 Sierman, Susie, 94
 Morgan, John P., 94
 Mathews, Mrs. W. T., 119
 Leek, Mrs. W. M., 119
 Hutchins, Mrs. Warren, 119
 Andrews, Eugenia, 119
 Venters, Leafy, 142
 Gailand, Henry, 142
 Barr, Mrs. Robert G., 142
 Parks, Melvin G., 142
 Morgan, John P., 142
 Martens, Rose, 166
 McVicker, Glenn H., 166
 Maddox, Allie K., 166
 Harris, Mrs. William J., 190
 Goss, Mrs. C. D., 214
 Phillips, Mrs. J. A., 214
 Carlton, Beulah, 214
 Crownover, Ed, 238
 Derringer, Mrs. Juanita, 238
 New Orleans Mission, 238
 Norman, Bertha, 262
 Teeters, Mrs. John, 286
 Williams, Mrs. Rosa, 286
 Partridge, Ruby, 286
 Boggess, Lillian, 310
 Pugh, Mrs. T. W., 310
 Williams, Mrs. Josephine, 334
 Hegwood, Gladys L., 334
 Ferry, Mrs. Tony, 334
 Womack, Mrs. Fred, 358
 Richardson, Mrs. Edna, 358
 Puckett, Mrs. A. F., 358
 McConaughy, J. C., 358
 Austin, Nellie, 381
 Stoutenburg, Stanley, 381
 Thomas, Mrs. P. B., 478
 Wooten, Mrs. Arrilla, 478
 Colvin, Heber, 478
 Jarvis, Mary, 526
 Holderfield, Mrs. Violet, 550
 Meyer, Mrs. Bessie, 598
 Kennard, Keith, 646
 Ashbaugh, Margaret, 694
 Schrunck, John F., 694
 Powers, Mary, 766
 Fenn, Mrs. Weaver, 790
 Stader, Mrs. Charles, 790
 Markham, Joanna, 814
 Bronson, Agnes, 839
 Gowell, Mrs. M. S., 862
 Cobb, Mrs. Floyd, 887
 Sutton, Mrs. Dora, 887
 Mathews, Mrs. W. T., 887
 Kennemer, Mrs. Sam, 910
 Jordan, Anna B., 910
 Garber, Zelpha, 934
 Hacker, Harry, 959
 Walls, Mrs. Gladys, 959
 Clark, Velma, 982
 Powers, Mrs. Mary, 1030
 Wooten, Ethel, 1054
 Warlick, Grace, 1150
 Thompson, Anna, 1150
 White, Willie J., 1174
 Puryear, Mrs. Mary A., 1174

Complier, Elizabeth Antoinette, 646
Condit, Alesa Rae, 983
Condit, James Frederick, 1103
Conline, Zane Douglas II, 215
Conk, James Gordon, 167
Conway, Candace, 143
Cook, Kevin Laur, 862
Cooke, Laura Gelene, 1150
Cowan, David Eugene, 742
Cramer, John Russell, 766
Crowell, Dianne Lucille, 574
Cunningham, Denna Sue, 719
Curvin, Jeffrey Paul, 191
Dawkins, Rita Kay, 94
Dearborn, John Robert, 119
Deitrick, Roger Evans, 119
Delmont, Clara Jeanne, 790
Dixon, Daniel Raymond, 935
Doster, Kathleen Miriam, 1031
Dowell, Nehemiah, 311
Driskill, Pamela Jeanne, 1150
Dulaney, Donna Jean, 766
Dunlap, Janis Marie, 1030
Edsall, Carol Ann, 143
Ehlenfeld, Kristi Jo, 119
Eldem, Linda Diane, 143
Emerson, Jason Howard, 1151
Erick, Sue Laman, 384
Ettinger, Kris Ann, 814
Everett, Shannon Edward, 1078
Ezell, Cynthia Sue, 766
Farrell, Grace Yvonne, 646
Fiscus, Douglas Lee, 311
Fisher, Viola June, 983
Fordham, Beverly Ann, 94
Fogler, James Eaton, 718
Fowler, Preston Lavern, 719
Fuller, Dawn Jennette, 167
Ganson, Gary Allen, 47
Gard, Bradley David, 502
Garfield, Kenneth Lincoln, 959
GaVetti, Laveta Marie, 814
Gernhart, Janice Kay, 911
Gilbert, Bonnie Carolyn, 1198
Gilbertson, Sylvia Lynn, 1223
Givens, Violet Jeannette, 359
Glenn, Jackie Ray, 983
Goff, Kenneth Joseph, 1127
Goheen, Ronald David, 143
Goheen, Wendy Lynn, 1078
Gowey, Dennis Lawton, 574
Graham, Stephan Dale, 1198
Granger, George Agustus III, 239
Graybill, Marta Sue, 191
Gregg, Susan Margaret, 1223
Green, Peggy Ann, 263
Greene, Julie Ann, 71
Gunzel, Jean Marie and John Michael, 167
Hacker, Larry Bob, 1078
Hada, Joy Denise, 191
Hager, James Walter, 1078
Hahn, Cynthia Jo, 430
Hammond, Christine, 983
Harness, Gary Ray, 502
Hartford, Dorothy Gwendolyn, 574
Haw, John Richard, 959
Hawley, Raymond Wayne, 407
Hayes, Karl Woodrow, 574
Hedrick, Janet Elaine, 263
Henline, Russell Ernest, 430
Henson, Jackie Lee, 1054
Herzig, Paul Edward, 983
Hicks, Dorothy Jean, 1103
Higbee, Charles Alan, 143
Hight, Danny Leon, 574
Higginbotham, Ellen Kathleen, 1223
Hobart, Diana Jean, 502
Hodgson, Randal Murray, 311
Hollen, Deborah Gay, 502
Holmes, Jill Marie, 311
Hooker, Deborah LaVon, 526
Horner, Barbara Ann, 862
Hosterman, Mary Joe, 1198
Howard, Blair E., 286
Hubbard, Kathryn Renee, 670
Hubble, Janice Louise, 551
Humphrey, Karla Anne, 502
Jackson, Phyllis Susan, 598
Jenkins, David Christopher, 22
Jenkins, Debra Lee, 1150
Jenkins, Laura Jan, 119
Jolicoeur, Charles Allen, 71
Johnston, Tanna Kay, 310
Jones, Jeffrey Allen, 622
Jones, Wendy Sue, 311
Jowett, Thomas Warren, 454
Kempfle, Denise Lynette, 407
Kent, Jesse Claude, 94
King, Eric Justin, 119
Kingore, Karen Eleanor, 454
Knapp, Cynthia Delise, 574
Knapp, Deborah Diane, 574
Knapp, Julianne, 574
Knapp, Pamela Sue, 454
Knapp, Sharon Cecilia, 574
Krahl, Thomas Allen, 473
Kuhn, Suzanne Elizabeth, 1007
Lacy, Ila Mae, 430
Landrum, Robert Craig, 191
Lasater, Cynthia Ruth, 814
Lawrence, Denna Lacy, 551
Leitch, Allan Dennis, 526
Leonard, Laurie Stevan, 215
Lewis, Becci Ann, 22
Lewis, James Nephil, 790
Livingston, Jean Carol, 1078
Lohmann, Shelia Kathleen, 359
Lotz, Stephen Louis, 911
Love, Dawn Glenisse, 215
Lucas, Kathleen, 983
Luther, Barbara Ann, 1151
Lytton, Colleen Annette, 359
Maben, Meredith Ann, 1103
Manuel, Steven Allen, 334
Margrave, Jerry Allen, 862
Marshall, Janice Sue, 743
Marshall, Patricia Sue, 191
Martin, Bruce Alan, 167
Matthews, Deborah Joan, 454
Matthews, Valeria Lynn, 670
Maun, Wesley Loren, 263
Meredith, Donald Jay, 311
Mertzler, Carolyn Genenne, 1078
Middleton, Gayle Rae, 742
Middleton, Gary Lee, 743
Middleton, Gordon Reginald, 311
Midgordon, Nancy Jeanette, 359
Miller, Alison Faye, 1078
Miller, Eddie Eugene, Jr., 574
Miller, Lawrence Frederick, 1223
Miller, Linda Jean, 574
Miller, Temme Lou, 143
Moffet, Joanne Victoria, 646
Mogg, Ellis Gail, 574
Monroe, Janet Kay, 286
Moore, Donna Kay, 359
Moren, Donald Grant, 362
Murray, Kenneth Ronald, 839
McBride, Pamela Kay, 911
McCormick, Jacalyn Lee, 935
McFarlane, George Francis, 742
McKinney, Cynthia Lee, 551
Nelson, Eric Freadolph, 1150
Nickerson, David Alan, 646
Nielsen, Linda Kay and Lois Mae, 71
Nielsen, Robert Harold, 862
Ochs, Debra Sue, 1103
Olson, Fred Andrew, 143
Olson, Kathy Lynn and Karen Leigh, 622
Owens, Delva Michele, 911
Owens, Louis James, 911
Owings, Allen Glen, 959
Parker, Janet Ann, 1174
Parker, Pamela Kay, 119
Pedersen, Leslie Ann, 1198
Pelletier, Debra Joy, 359
Perry, Mark Dale, 311
Peterson, David Roger, 911
Pettit, Margaret Anne, 71
Pfohl, Sharon Lee, 766
Phillips, David Scott, 311
Piedimonte, Joseph Dean, 359
Plumlee, Richard Lynn, 551
Powell, Darrel Alan, 94
Powell, Debra Ann, 359
Pray, Jackie Ellen, 1174
Price, Aaron Leon, 167
Price, Lila Rae, 646
Racine, Cara Sunshine, 622
Rees, Lori Ann, 719
Regan, John Thomas III, 1174
Renfro, Debra Anne, 94
Resch, Patricia May, 1198
Rexroad, Michael Lee, 790
Richards, Bryce Edward, 430
Richards, Myrna Gail, 22
Ritchie, Jennifer Kay, 310
Robinson, Linda Bernice, 574
Robinson, Linda Marie, 574
Rogers, Kim Ray, 502
Ross, Neil Donald, 622
Rowlett, John Donaldson, 311
Rowling, Lauren Quinton, 839
Ruchaber, Janet Lynn, 263
Russel, Susan Kay, 1054
Sage, Lucinda Darlene, 574
Satterfield, Michael Allan, 983
Scarff, Marcia Lynn, 311
Schatz, Patty Lou, 314
Schmidt, Pamela Jean, 790
Schorr, Mary Lynn, 334
Seaver, Donald Mark, 502
Selle, Dana Kay, 407
Shaeffer, Bonnie Jean, 263
Shoemaker, Phillip Russell, 925
Siegfried, Ruth Ellen, 790
Simmons, William Mark, 743
Simpson, Fransua Stanley, 215
Simpson, Michael Lee, 911
Simpson, Terry Joe, 911
Slover, Vickie Jean, 167
Smith, Bobette Diann, 1007
Smith, Hugh David, 790
Smith, John Allen, 646
Smith, John Edward, 670
Smith, Mary Frances, 71
Smith, Pamela Jean, 1030
Snethen, Douglas Wayne, 331
Snider, Joan Louise, 407
Snively, Terence Ray, 983
South, Charles Martin, 478
Sowter, Michael Steven, 1007
Stayton, Mark Manley, 1007
Sterrett, Cathy Ann, 1198
Stever, Orval Bryant, 743
Stewart, Darlene Louise, 551
Swails, Thomas Edwin, 670
Sweem, Terri Lee, 359
Swisher, Sandra Kaye, 1078
Tabor, Patricia Annette, 47
Tenos, George Gregory, 526
Thompson, Karen Anita, 1198
Tordoff, David Burdett, 839
Trimble, Jo Lynne, 310
Troeh, Mildred Marie, 71
Troyer, Cynthia Gay, 47
Turner, Samuel Eugene, 47
Twitchell, Tomina Mae, 311
Tyree, Lawrence Wayne, 239
Van Fleet, David Robert, 71
Van Tuyl, Delores Mae, 239
Vigil, Pattie Christine, 407
Vincent, Jeffrey Clark, 1078
Watts, Cynthia Ann, 314
Webb, Jerry Carl and Gary William, 598
Welch, David Allen, 718
Wells, Dennis Lee, 790
White, Dennis Earl, 191
Whittaker, Hannah Elizabeth, 430
Wight, Ronald John, 143
Wiley, Myra Jean, 310
Williams, Deborah Jean, 143
Williams, Janet Lee, 94
Williams, Joseph Oscar David, 694
Williams, Paul Greg, 47
Willis, Jackie Jo, 1150
Wilson, Jimmie Dean, 1151
Wilson, Joan Elayne, 766
Wilson, Michael Allen, 22
Winship, Beth Anne, 1030
Wolf, Craig Wayne, 935
Wolfe, Mary Ellen, 983
Worth, Charles Newton, 646
Worth, Eugene Reed, 1078
Worthington, Paul Eugene, 911
Yamagis, Sandra Valetta, 574
Zamastil, Charles Joseph, 790
Zion, Gerald Lee, 94
Zonker, David Keith, 1198
Zuerlein, Sandra Kay, 526
Zukowsky, Joni Merlene, 359

Deaths

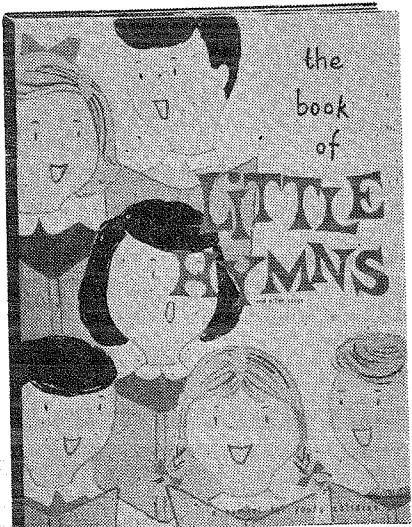
Adair, John, 647
Adey, Elizabeth, 622
Amend, Mary Belle, 383
Anderson, Benjamin M., 1174
Anderson, Cora Maude, 454
Anderson, Jacob P., 311
Anderson, John Albert, 287
Anderson, Kathryn Louise, 837
Anderson, Levi E., 431
Anderson, Lewis Ethan, 311
Anway, Pearl, 431
Appleyard, Annie Holmes, 863
Armstrong, Guy W., 766
Atkins, Reuben Polton, 622
Atkinson, John, 598
Babcock, Rosa J., 815
Bacon, Bertha A., 647
Badham, Willard Edmond, 1031
Bailey, Clara Etta, 454
Bailey, Jessie Maude, 215
Baker, Frank M., 1007
Barham, Jean Marie, 359
Barker, Livie Catherine, 1103
Barker, Walter H., 215
Barksdale, Margaret, 311
Barnard, Minnie A., 387
Barracough, George, 23
Barrick, Clarence A., 263
Bars, Lettie P., 791
Bauz, Albert, 647
Bayless, Alice Etta, 527
Bean, Evva Belle, 670
Beatty, Gertrude Delia, 719
Becker, Rosa, 263
Beebe, George Washington, Jr., 1030
Bell, Harbert W., 574
Belrose, Esther, 647
Benington, Dorothea Mae, 983
Bentley, Minnie J., 791
Benton, Mildred E., 574
Biggs, Isabelle Adelaide, 551
Bignell, Mary, 862
Bignell, Otis, 862
Bilyue, Marcus M., 839
Birdsell, William H., 647
Blackburn, Ralph Garland, 863
Blacketter, Rebecca Johnston, 143
Blatt, Archie N., 1199
Bobo, Samuel, 215
Bond, Edgar Earl, 431
Booker, Harriett Elizabeth, 143
Booker, Lulah McPherson, 333
Booker, Mae, 383
Bothwell, Lola, 1151
Bowman, Laurence Alfred, 935
Bradfield, Ruth, 574
Brannon, Ammon James, 551
Branson, Sally Mae, 95
Bronson, Ermina Clarissa, 1031
Brown, Joseph David, 815
Brown, Rufus, 575
Buck, Ruby, 1055
Burwell, Ella LaBar, 598
Butler, Don Lee, 47
Byers, John Walter, 791
Byrn, Newton, 1055
Cadwell, Myron Dale, 23
Caldwell, Oscar, 287
Campbell, Jennie Kemp, 71
Carlyle, Mary, 167
Carney, Nancy Louanna, 1174
Chaffee, George E., 95
Chezum, Emma, 1031
Claiborne, Pearl, 766
Clark, Mabel, 598
Clark, Minnie, 671
Clark, Sarah Adelaide, 95
Clement, Hollon, 263
Cochran, Sarah Jane, 887
Cole, David Leroy, 527
Condit, Jennie M., 503
Condit, Silas D., 1055
Connell, Minnie Dorothea, 454
Cooper, Debra Ann, 694
Corbin, Sarah May, 695
Crawford, Lauren Walter, 814
Crenshaw, Arthur W., 71
Crouch, Arthur, 767
Curtis, Roscoe, 263
Dakin, Norman A., 167
Davis, Mary Louise, 647
Davis, Matthew, 1055
Damron, Milton W., 623
Davey, Roy Franklin, 143
Davis, Joseph Arthur, 239
Deal, Fannie, 94
Deck, Maxwell Arthur, 1103
Dempsey, Thomas Anton, Jr., 887
Dent, Margaret Estella, 719
Derry, Melvina, 22
Diamond, Alice Alberta, 47
Diem, Edward R., 911
Diem, Ernest J., 623
Dillon, F. Ed., 1174
Dillon, James Levi, Sr., 863
Dobson, Jennie Alice, 1031
Driskill, Walter Elmor, 431
Dunham, Andrew E., 335
Emmett, Charles Stephen, 359
Emmett, William J., 622
Ensey, Oscar E., 1199
Ethrledge, Anna Parker, 143
Ethrledge, Charles Wilson, 239
Everhart, Eugene E., 695
Fahnstrom, Beulah Harpman, 143
Farmer, Helen Colleen, 383
Fels, Fred Newton, 1151
Fenn, Bertha, 935
Fischer, Helen Caroline, 791
Fisher, Hannah, 935
Fisher, William Rice, 623
Foster, Frank Cummings, 1007
Fowler, Polly Ann, 287
Freel, Ossie, 863
Freel, William Edwin, 454
French, Bertha Ellen, 1007
Frey, Bonnie Jean, 694
Friend, Emma, 71
Fulton, Jennie, 575
Fusselman, Charley Arthur, 670
Gardner, Lorenzo Snow, 1007
Gavrliko, Dennis W., 791
Gerrie, John Fisher, 478
Gillen, Wilber, 719, 767
Gilmore, Cora C., 671
Glasier, William Edward, 478
Goff, Sherman Earl, 719
Good, Frank John, 381
Goode, Frederick N., 479
Goodman, Charles, 287
Goold, Hugh Wellington, 671
Gough, Julian Oscar, 383
Grabske, Othilla, 287
Graham, Arvon Leroy, 719
Graham, James Allen, 383
Gray, Ernest O., 623
Gray, William Otto, 95
Green, John Harris, 815
Green, Susie Ida, 287
Greenawalt, Jennie E., 407
Greene, Emma J., 863
Greenway, Louella, 502
Grice, Annie, 598
Griffin, James Travis, 671
Grimes, Bert O., 454
Gross, Luella Belle, 286
Grotts, Carrie Jane, 647
Groves, Orville L., 1175

Hacker, Dennis Leroy, 1103
 Halsted, Ida Eloise, 387
 Hamilton, John Floyd, 167
 Hammer, Joseph A., 311
 Hanken, Anna Ruth, 239
 Harris, Ernie, 215
 Harris, Mary E., 1030
 Harris, Walter Charles, 815
 Hartnell, Lillian, 767
 Harvey, Mary, 431
 Hayes, Edith, 502
 Hayes, Lawrence W., 335
 Head, Madge E., 623
 Heap, Myra, 311
 Henson, Todd Merrill, 887
 Herndon, James R., 215
 Hewett, Lillie Coates, 791
 Higdon, Myrtle Gertrude, 791
 Hillis, Sarah Jane, 95
 Holden, Mardel L., 383
 Hosler, Anna, 431
 Hough, Mary Lula, 767
 Howland, Thaddeus, 502
 Hughes, Joseph, 1055
 Jack, John A., 454
 Jacks, Oscar V., 479
 Jacobs, Cornelia Grace, 71
 Jagers, Abbie Myra, 1103
 James, Albert G., 1175
 Jennings, Howard E., 287
 Johnson, Annie Stuart, 266
 Johnson, John, 335
 Johnson, Mary, 1055
 Johnson, Ramon J., 359
 Johnson, R. Lewis, 670
 Johnston, Louise Dinkle, 143
 Joice, Dr. Charles A., 431
 Jones, Charlie Thomas, 527
 Jones, Francis Marie, 1199
 Jones, Jane Margaret, 911
 Jones, John Thomas, 1151
 Joslin, William Samuel, 454
 Judd, John Arthur, 1175
 Karlstrom, Albert V., 95
 Kehoe, Bessie, 94
 Keller, Ernest G., 503
 Kennett, Hattie E., 95
 Kersey, Amos O., 1151
 Ketchum, Isaac Newton, 671
 Kilbourn, Guy F., 527
 Kinnaman, Elizabeth, 47
 Kiser, Raymond Gilbert, 983
 Laing, Leonard, 647
 Land, Ella Grace, 239
 Landrum, Ruth White, 1175
 Lang, Lucy E., 47
 Laughlin, Pern G., 502
 Lawson, William Arthur, 1031
 LeBaron, Glenn, 23
 Loney, Minnie Jane, 719
 Lewis, Huldah Frances, 935
 Lewis, Mary, 335
 Lester, Clarence, 767
 Light, Addie B., 767
 Lightfoot, Mary A., 335
 Lindburg, John O., 527

Linder, Lola R., 670
 Lodan, Robert Judson, 863
 Long, Frederick George, 623
 Long, Kate Eleanor, 95
 Long, Liddie Viola, 407
 Longstreth, Alice Mabel, 481
 Loving, Harriet K., 311
 Lowe, Edwin, 863
 Lungwitz, Otto J., 239
 Mabry, James W., 339
 Maedel, John, 1198
 Main, Hamer, 333
 Marks, Lillie A., 23
 Marsh, Ardyce Joanne, 695
 Marshall, Ruth, 287
 Melenyzer, Muriel, 239
 Mengel, Cora Blanche, 1078
 Mercer, Walter Scott, 839
 Miles, Marguerite, 479
 Millay, Mae Everette, 671
 Monroe, Ida C., 1073
 Monroe, Stan Allen, 407
 Moore, Francis Martin, 239
 Moorman, Florence Viola, 263
 Morgan, Mabel Pearl, 383
 McAdams, Andrew, 407
 McAninch, John A., 593
 McCombs, Mary, 1198
 McConaughy, Evelyn Ruth, 1198
 McDonald, Frank, 791
 McKiernan, Alzada Adline, 935
 McKim, Burton L., 622
 McLean, Elizabeth Jane, 1031
 McMicken, Elizabeth, 1174
 McMillan, William, 622
 Needham, Laura, 263
 Nelson, Alvin Jacob, 695
 Nelson, Esther C., 1151
 Nelson, Una Ethel, 1055
 Newcom, Russell, 287
 Newton, Walter, 335
 Northrup, Laura B., 863
 Nuckles, Cleo V., 1079
 Nuckles, Lyle Pauline, 95
 Nunn, Omar L., 95
 Oder, Wayne Joseph, 815
 Owings, Allen G., 359
 Pack, James Allen, 263
 Packard, Mary Carr, 239
 Parrot, Frank, 95
 Parsons, Eleanor E., 335
 Partridge, Ruby Ann, 575, 719
 Partridge, Theodore Dwight, 454
 Patton, Maude E., 286
 Patton, William Isaac, 1103
 Pearson, Mrs. John, 143
 Peoples, Alice McClain, 335
 Penny, Walter B., Jr., 239
 Perry, William F., 363
 Peterson, Peter C., 593
 Petersen, Rachel, 1079
 Petre, Clarence Lester, 837
 Pew, Ada Barbara, 239
 Pickett, George Elbert, 837
 Pierce, Ollie B., 1030

Pigg, Edward G., 311
 Pitcher, Rittie, 23
 Porter, Roselean W., 675
 Post, Fannie S., 863
 Powell, Mary, 23
 Price, M. Dick, 95
 Price, Sarah Ann, 431
 Prine, Mrs. J. B., 719
 Pucket, Evabel, 911
 Pugsley, William J., 479
 Quick, Elizabeth, 335
 Raiston, August F., 1031
 Reed, Edward M., 1007
 Reed, Grester D., 1151
 Reed, Lawrence, 719
 Reiste, Samuel Milford, 286
 Reynolds, Porter Davis, 598
 Riley, Martha, 95
 Rivers, Carrie Etta, 47
 Roberson, Kenneth Duane, 623
 Roberts, Jessie A., 479
 Roberts, Sylvester F., 191
 Robertson, Anna, 431
 Robinson, Adeline Maxwell, 639
 Roddick, George, 287
 Rodger, Cordie Glaud, 479
 Rodger, Mary Margaret Jackson, 933
 Rogers, James O., 502
 Ross, Catherine, 1031
 Ross, Ima, 790
 Rough, Daisy Emery, 790
 Rudd, Kenneth Lee, 95
 Russell, Alvin A., 935
 Savage, Hattie Hulda, 719
 Salisbury, Emery Howard, 837
 Savage, Hinman W., 814
 Schlotzhauer, Henry, 503
 Schrieber, Adolph G., 95
 Schriff, Richard, 863
 Scott, Raymond C., 985
 Self, Carl Thaddeus, 815
 Shaw, Elmer G., 311
 Sherman, John W., 167
 Sherman, Mabel Etta, 431
 Shippy, Karl David, 527
 Shoup, Isabelle W., 527
 Simpson, John William, 526
 Skinner, George Edward, 623
 Slanaker, Pearl Mae, 670
 Slocum, Minnie, 23
 Smith, Carrie, 1175
 Smith, Norman, 23
 Smith, Virgil Clair, 1055
 Snell, Enoch Allen, 575
 Snow, Ida L., 911
 Sparks, Viola Loomis, 719
 Spencer, Effie Mabel, 331
 Spilsbury, Ada A., 839
 Standard, Joshua, 719
 Starnes, Mary Joyce, 695
 Steele, Mary Louise, 598
 Stephens, Arminia May, 623
 Stephens, Harriet, 191
 Stephens, John Custer, 286
 Sterrett, Alice, 431

Sterrett, Anthony Blane, 1103
 Stevens, Herschel Vaughn, 671
 Stimore, Jane Eliza, 286
 Stover, James Walter, 671
 St. John, Sarah Ann, 331
 Sumner, Oscar William, 95
 Sweeney, Katherine, 94
 Tandberg, Stewart, 503
 Taylor, John Hyrum, 933
 Taylor, Mary E., 95
 Thayer, Charles Hobart, 335
 Thiehoff, Grace, 23
 Thomas, Daniel E., 333
 Thompson, Dale Rodney, 694
 Tice, Gale W., 647
 Tomlinson, John, 694
 Tooze, Chester, Jr., 191
 Torrance, William Brown, 191
 Tryon, Sarah Ellen, 719
 Tucker, Daniel, 143
 Trowbridge, Granville Sherwood, 454
 Truman, Goldie May, 431
 Tucker, Richard Francis, 694
 Turner, John Harris, 1007
 Turton, Michael, 647
 Van Buskirk, Daniel Bert, 454
 Van Eaton, Bertha, 333
 Van Valkenburg, Anna A., 815
 Van Winkle, Florence Ida, 47
 Voltmann, Franklin, 167
 Walker, Walter A., 503
 Warren, Alma L., 333
 Weaver, Gloria McLees, 1079
 Webber, Tennie Belle, 863
 Weeks, Helen A., 287
 Wellman, Max Alexander, 887
 West, Ellsworth Miles, 431
 Wheaten, Havard, 23
 Wheeler, Mary Emma, 1151
 Wheeler, Myrtle Catherine Hough, 933
 White, Miranda Jane, 622
 White, Horace C., 95
 White, Mary Emma, 359
 White, Oliver C., 407
 White, Thelma, 454
 Whitehouse, Emma Higginson, 791
 Whitlow, Leonard, 1079
 Whitsitt, Robert E., 815
 Wilder, James Waterman, 1007
 Wildermuth, Dora J., 479
 Williams, Allen, 23
 Willoughby, Cpl. Earl, 167
 Willoughby, Smith S., 791
 Wilson, Wayne, 503
 Winn, Oda L., 239
 Winn, Ted V., 623
 Wisemore, Enoc M., 767
 Wolfe, Frances Esther, 1175
 Wood, Welton, 695
 Woodmaney, Martha E., 94
 Young, Jacqueline Ann, 695



Make the "New Year bright and buy your child

The Book of Little Hymns and other songs

\$2.50 single copies postage paid

Here's a wonderful new book for children from nursery through grade school. Thirty-eight new and old hymns and songs for children, hand-picked by a committee of music educators headed by Franklyn S. Weddle. Fully illustrated throughout, the cover is printed in six colors on washable cloth! Forty-eight pages, 8 1/2" x 11", beautifully and durably bound.

Quantity discounts apply on large orders as follows: 10-49 books, \$2.25 each; 50 or more \$2.00 each. Shipping charges additional on all quantity purchases.

Herald House Independence, Missouri

...And Finally

PEACE WITHIN

The bright poinsettias are blooming,
It is Christmas time again,
And everywhere these words are heard,
"Peace, good will toward men."
There is no peace upon the earth
Except the peace within
That comes from Christ to guide us each
And keep us free from sin.

Marie Sheppard

THE MODERN PENALTY

John Milton may have regained paradise, but John Public in the latter days has regained his hell. The day after Yalta was announced, an inventor of Russian birth rode down in the elevator with me. "Well, Doctor," he said, "Word War III began yesterday." Whether historically he is right or not, certainly in modern warfare, in the threat of obliteration in warfare to come, in the racial violence on the domestic scene, modern man has found a modern equivalent of hell.

—J. Chapman Bradley

MOONLIGHT

Last summer when the sun was in the north, the moon hovered low over Dixie. Now the sun has gone south for the winter (as who would not if he could), and the moon shines brightly on the Canadian border. Ask an expert to tell you why, and he will give you plenty of reasons, all but one—the ultimate reason. That he will not know.

Ancient people conjectured mystic and spiritual influences and significances in the moon, and they, too, had reasons, but not the ultimate ones. Modern people see the moon simply as a thing of beauty, a factor in tides and a stimulant to the imaginations of lovers. Yet it is safe to say that there are important facts about the moon that are still unknown to modern scientists.

It would be a rash and stupid man who would pretend to know all there is to be known about anything. God has reserved certain knowledge of his creation that he has not yet revealed to anyone.

L. J. L.

DO UNTO OTHERS . . .

Some people think charity is giving to others the advice they cannot use themselves.

—"The District Leader"

DEFT DEFINITION

The church is a fellowship of friends. It is a movement with a sense of mission.

Roy Cheville

TELEWISDOM

Prayer is a telephone which hangs on the wall of our souls. . . . Prayer without sincere desire of the soul is comparable to speaking into a telephone when the lines are down. There is no chance that such prayers can reach central.

Roy Weldon

Guidelines to Leadership

The January issue will include—

"I Have Two Small Sons . . .," by Mrs. Paul Booth and Clifford Cole

Expanding the Work of the Aaronic Priesthood, by G. L. DeLapp

Mr. Priesthood, Meet Johnny, by Clifford A. Cole

Using Visuals to Train Church School Teachers,
by Walter N. Vernon

Shepherding, by Dr. Dwight DW Davis

Youth Stewardship—A Zion's League Project, by Carl Mesle

The Child Who Found the Way, by Jessie Eleanor Moore

Young Ministers at Graceland, by Dr. Roy Cheville

Professional Leadership in a Vital Field, by F. M. McDowell

Thank You, Southern California, by Mildred Calkins

Only One Key, by Reed M. Holmes

Training in Priesthood Leadership, by John R. Darling

I've Just Become the Friendly Visitor, by Mrs. S. A. Burgess

Suggested Additional Helps for Enriching Your Church School
Class, by Paul A. Wellington

Worship Suggestions for January, by Elizabeth Schall

Junior Worship Services for January, by Wilda Lee Dixon

SUBSCRIBE NOW!

\$2 per year—U.S. \$2.25—Canada \$2.50—Other Countries

Herald House

Independence, Missouri

Contents

EDITORIAL

New Year's Greetings, <i>by the First Presidency</i>	3
Across the Desk	4

ARTICLES

Blessed Are the Peacemakers, <i>by Z. Z. Renfroe</i>	5
Congregational Singing, <i>by Marcella Schenck</i>	9
The Law of Surplus Is Basic, <i>by Fred Immer</i>	10
Plateaus, <i>by Norma Anne Kirkendall</i>	11
Briefs	12
Bulletin Board	14
Index to <i>Saints' Herald</i> , Volume 100, 1953	15